

"THE AUSTRALIAN RECORD."

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Telephone: M

SPECIAL PSALMS

October 17, 17th Sunday

M.: Jer. xvii 5-14
Pet. i 1-24; Psalms

E.: Jer. xviii 1-17
viii 31 or Eph. vi 101, 102.

October 24, 18th Sunday

M.: Jer. xxvi 1-17
Pet. i 22-ii 10; Psalms

E.: Jer. xxx 1-3
20; John xiii or i 1-17.

October 31, 19th Sunday

M.: Jer. xxxi 2-17
Pet. ii 11-iii 7; Psalms

E.: Wisdom iii 1-9
Hebrews xi 32-40; John ii 12; Psalm 123.

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MISS MONI

Speaker: C

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—Mrs. R. H. Hill, 20/

FORMATION ISSUE

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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OCTOBER 28, 1943.

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S AND COMMENTS.

Christianity, like all other religions, the relationship between the inner life of meditation and prayer and the outer life of practical service. Strangely enough, the relationship between the two is sometimes a uneasy owing to a false emphasis one side or the other.

There is a type of devotion which is absorbed in its exercises that it to regard the call to practical as a disturbance of the inward a necessity, perhaps, but an rd necessity.

There is also a type of practical service which is so wrapped up in the which are to hand that it is im of the call to prayer as an inter in the day's programme.

In these attitudes of mind are due e emphases, and both equally all into the snare of selfishness. pective of all false emphases istianity is a return to the stand of Christ Himself. No one can he Gospels which tell the story e earthly life, without being im d with the balance between rest labour, prayer and service.

He read of His ascent to the hills in morning, His withdrawal from multitudes, His invitation to His les to "come apart and rest."

But the narrative which tells these things also tells of His re from quietness to activity, from presence of God to the need of It is all summarised in the story Mount of Transfiguration, when unspeakable exaltation of those ents of Vision, Peter asked whe-

ther they might "build tabernacles" and remain on such heights. The answer to that natural request is indicated in the story by the bare record that "on the next day they came down from the mountain."

If the Gospels are our standard, we cannot drift into the extremes either of quietness or activism. The practical instinct is reminded that no amount of hours or service can touch the need of the world, unless behind all the work put in there is vision and utter dependence upon God.

The visionary is equally reminded that the reality of communion with God is tested by its fruits in practical service. There is always a danger that religion may drift into remoteness from actual life and that those who are absorbed in the work of the world should look upon religion as a special interest of rather peculiar people. Christianity leaves us in no doubt that the things of God become abstract and remote, and the work of life becomes soulless and ineffective drudgery, unless the way is kept open between the two.

By a faithful attendance at Prayer and Sacrament we build up our spiritual reserves which will give us strength to face the tasks of the future with faith and courage. The value of attendance at the House of God each Sunday cannot be over-estimated.

The Bishop of Chelmsford, according to the C.E.M.S. Australian Churchman, has been saying "some blunt things regarding the post-war world, and religion." The contrast he draws between Victorian and present-day re-

ligious observance is not very comforting. We have been letting things slide to such an extent that only 10 per cent. of our population are regular churchgoers, while of the remaining 90 per cent. some 10 per cent. are actively hostile to the Christian religion. One of the strongest supports of religious observance in the older days was "the observance of Sunday as a sacred day." It is unfortunately a truism to say that that sanctity is a thing of the past, and that even among churchgoers the sanctions of the Lord's Day are very loosely held or regarded. In fact with the exception of an hour's attendance at church there would appear little difference between the ordinary man of the world and the ordinary churchgoer. So many Christians seem to forget the power of outward witness for God and the things that are most real. A really "consecrated" Lord's Day constitutes one of those signs that are so necessary in the midst of a people who so easily forget God and neglect all thought of duty to Him. After all, the Commandment enjoins upon us to "Remember the Sabbath Day to keep it holy."

We are hopeful that some alleviation of a dangerous situation will be gained from the recent Commission of Enquiry. The following extract from the Cinema, an English magazine of September, 1913, will serve to emphasise the need of a careful consideration of the matter. The article reads as follows:—

"A really wonderful complacency as to the perfect suitability of the cinematograph picture for the child has settled down upon some parents, and the sway the picture pal-

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age exercises over the child-mind is immediate and complete. In order to realise this, let the reader go among a troop of urchins who have just left an afternoon performance at which the film has shown them the exploits of 'Broncho Bill.' The moving picture is often regarded by the child as the actual episode itself. Even men and women of a certain type cheer the hero and hiss the villain when their oblivious photographs appear on the screen, and the other day the account of the exhibition in Massachusetts of a classic film depicting the adventures of Ulysses went on to relate that when the Grecian hero was about to put out the eye of the giant Cyclops as he slumbered in his cave, even the cultured Boston audience screamed with horror. Had they known of the "double exposure" trick by which the film was produced they would doubtless have moderated their emotion. I have myself seen ladies most painfully affected by the tragic fate of the Earl of Essex in a film of Elizabethan history, although a rapid change of scene at the instant when the executioner was brandishing his axe spared them the worst.

"If grown-ups are influenced thus by its realism, what kind of ideas pass through the wonder-box of a less articulate child? There is a well-authenticated story of a Sunday School teacher who, on telling her class about the escape of the Israelites from Pharaoh, was startled to get an unexpected confirmation from one little girl, who piped up:

"Yes, teacher, that's right. I was there. I saw it myself."

"It turned out that the "Passage of the Red Sea" was shown at a picture palace she had visited the day before. It cannot often happen that the film assists the Scripture lesson, and if the more usual type of film, especially that which pictures the horrible and the impure, makes a similar impression there is being laid up for our children a store of emotional experience which is quite the reverse of wholesome."

And this protest was made over 30 years ago!

The "Religion and Life" Conference will be sure of a good press. Our would-be social reformers, "Nurseries with their 'neo-evangelists,' of Crime," though hoary with age, our "Catholic" propagandists whose cyclopean policy is an all-out obsession, are making their usual provocative statements. Added to these the Mayor of Newcastle, with hardly indifference to sectional differences, threw down the gauntlet with a vengeance when he described the Churches as "nurseries of crime" because they encouraged the playing of "house" and the sale of raffle tickets. He went on to say that the seeds of future disruption were germinating in the Churches because of their encouragement of these practices.

We can well imagine the stolid silence with which that statement must have been received. Of course the statement was too general; but there

was sufficient truth in it to make things uncomfortable. Modernism and so-called "Catholicism" are notoriously complacent regarding these immoral methods of increasing Church funds. If we are really in earnest over social reform we must wage relentless war against such unsocial vice.

In a report of the opening session of the above conference in Newcastle last week, Mr. Brian Propaganda. Doyle, editor of "Fire-side," a Roman Catholic periodical, is reported to have said: "If the statesmen take the view that reference to Christianity may have a propaganda value in war-time but should not be pursued beyond the armistice, then they are throwing out on to the high seas of their own vandalism the one force that can make the world a decent place to live in. We recall how little respect the statesmen of 20 years ago paid to the plea of Benedict XV for a peace stable and honourable for all." Will history chronicle another secret Treaty of London? Will the statesmen bargain to keep Christian leaders away from the peace conference?

Now, while the context of this statement has a very definite principle of truth, the statement itself, in the light of fuller knowledge, is merely a piece of dangerous propaganda. Evidently it was the exclusion of the Pope that formed the basis of this criticism of the Peace Conference following the last war. But what is the real truth underlying that exclusion? A French writer, for many years connected with the League of Nations in a responsible diplomatic capacity, gives the following explanation:—

"The last time the Pope's collaboration in post-war arrangements was made impossible by Article 15 of the Secret Treaty of London between Italy and the Allies. This explicit exclusion of the Pope from the Peace Conference has ever since been branded by Catholic politicians as a villainous manoeuvre of international Freemasonry. They still point to the absence of a delegate of the Holy See at Versailles and Neuilly in 1919 as the deeper cause for the failure of the Peace Treaties and of the League of Nations."

TREATY OF LONDON.

The real history of Article 15 of the Treaty of London and the reasons for the exclusion of the Pope from the Peace Conference have never been fully understood in this country. The American public does not know that Italy demanded and that the Allies agreed upon the exclusion of the Pope from the future peace settlement because they had evidence that some of the most prominent clericals at the Holy See were favouring the Central Powers, and had for months discussed and planned a secret Ger-

man proposal to reconstitute in Rome a Papal State with internationally guaranteed access to the sea.

Only in face of the irrefutable fact that, in the midst of a terrible war, Vatican politicians were abusing the Christian peace apostolate of the Supreme Pontiff to further their temporal interests and to extend their power, even at the expense of their native land—these Papal politicians were all Italians—did the Allies agree to Italy's demand, although from the beginning of the war it was obvious that the sympathies of the Vatican could not be with Protestant England, anti-clerical France, and Orthodox Russia. Allied statesmen—some of them devout Catholics—found it hard to believe that Papal diplomacy would place its political interests before those of millions of French and Belgian Catholics who had become victims of German aggression."

This statement, made for American readers, is very illuminating at this present juncture. The Italian Church has never shown any definite love or regard for the British Empire and we have no reason to think that the present Pope is to be trusted for an unbiased judgment where Protestant England is involved. We can only hope, it is a forlorn hope, that his present condition is giving him food for wiser reflection.

The Newcastle "Religion and Life" Conference is proving a "lively" conference. The criticism of

A Fine the Churches by the Mayor
Protest. of Greater Newcastle drew

the fire of Dr. Ryan, especially on the subject of the Liquor Traffic. But one of the finest and most courageous speeches was made by Dame Inid Lyons in which she voiced a growing feeling against such disproportionate statements as were made by an earlier speaker on the value of family life and sex education.

Dame Enid said she viewed with alarm the movements for sex education in schools. There was need throughout the community for some such education, but sex education, as such, was no safeguard against immorality.

"Enlightenment on sex matters during adolescence rarely need be the subject of formal instruction—a scheme of parental sex education should be instituted," she said. "Let parents instil a sense of reverence and reticence, let the child have respect for the privacy of others and demand a similar consideration for himself. Let modesty be a cardinal virtue within the home and the child is already partly armed against some of the dangers that threaten, even though he is not aware of their existence. If the proposed sex education is not linked with

moral and religious training, then I fear the child will be likely to seek other remedies than self-discipline as the range of his knowledge increases."

To declare war on the over-emphasis on sex that disfigured almost every part of our social life seemed to be of paramount importance, said Dame Enid.

She declared that once the institution of indissoluble marriage was seriously impaired the stability of the whole social fabric was shaken. Not only did the family begin to disintegrate, but all sexual morality tended to decline.

Dame Enid's sound plea for a saner approach to questions of sex on the part of the Christian Church will, we hope, help Christian leaders to refuse to be stampeded into that over-emphasis on sex against which she protested.

We were very intrigued with the following letter appearing in a Southern City newspaper. It seems to us "ad rem" in the present disorder of strikes among coal miners.

A Just Criticism.

INCONSISTENCY.

Sir: Mr. Curtin says more women must volunteer for clothing factories or —!! Trained nurses must give up better-paid posts and return to nursing or —!! Mr. Curtin says to the miners, "Please be good boys. I know you will promise me more coal. Thank you so much." Why this difference in attitude? — V.S. CORFIELD (Melb.).

We wonder how our Prime Minister can justify his action or inaction.

SPECIAL PSALMS AND LESSONS.

October 31, 19th Sunday after Trinity.

M.: Jer. xxxi 23-37; Luke xii 35 or 1 Pet. ii 11-iii 7; Psalms 111, 112, 113.

E.: Wisdom iii or Jer. xxxv or xxxvi; Hebrews xi 32-xii 2 or John xiv or 1 John ii 12; Psalms 120, 121, 122, 123.

November 7, 20th Sunday after Trinity.

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

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

November 14, 21st Sunday after Trinity.

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

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

QUIET MOMENTS.

THE REVELATION OF THE TRINITY.

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

Christianity is a religion founded on facts of Divine Revelation. The Old Testament is the record of the revelation of Himself in history. Jesus Christ is the revelation of God in our manhood. Every man at some time in his life has the opportunity of seeing through the door of revelation. It may be the beauty of nature, the fellowship rooted in pure affection, the recognition of goodness in another, or the appeal of conscience. At such times the mists of the world vanish and faith catches a glimpse of the heavenly city.

In our creed we affirm that we believe in one God and Father of us all Whose will is to be done on earth as it is in heaven. Mankind is one family, God has no favourites. Loyalty to God over-rides all sectionalisms of State, Nation or Empire. No commissions, financial interests or mechanical systems must be allowed to frustrate or distort the growth of the children of God into the fulness of the stature of Christ.

We believe in Jesus Christ whose personality is the perfect revelation of God to man, and so has demonstrated the supremacy of personality in human life. This involves the belief that "a man's life does not consist in the abundance of the things which he possesses."

We believe in the Holy Spirit, whose first-fruits are love, joy, and peace. Whose evidence in the world is seen in the spirit that binds humanity into an organic fellowship and unity. It is the mission of the Church to manifest this spirit in the world to-day.

One of the lessons we have learnt in the present crisis is the need to arouse in ourselves that spirit of holy fear which will bring us back the sense of the sacredness and majesty of God and His absolute demands upon us.

When men disregard the ancient sanctities they find themselves met by a tremendous veto—the wrath of God confronts them. This is no fantasy but an awe-inspiring truth. If we allow ourselves to act in the way of infidelity or immorality, we find the gulf of hell gaping at our feet.

We all need to have a clear and common vision of the nature and pur-

pose of life. For unless the foundation is sure, we can build neither the city of God or the house of humanity. It is Christianity alone that can supply the criterion and the motive power.

It was in a world similar to this one, that the Galilean came and gave it a resurrection. The Church must recognise this and act on the parallel. The hesitancy of many to believe in the power of the Christian gospel to meet present demands is due to the fact of the grave doubt of our inability to meet the great demands that are being made to-day.

The League of Nations left God out of its decisions. Will our statesmen and leaders who are planning the New Order of Society for the post-war world do the same?

Many people cast glances of admiration at Soviet Russia, as at a people whose political principles they dislike, but whose courage and initiative they admire. Social services to-day are more enthusiastic and less patronising than they used to be. Our educational system and journalism are great formative influences which must show a greater regard for Christian principles.

The throne of the world is vacant. Mankind is aware that if it is going to escape disaster it must be filled.

Who is going to occupy it in the future? Will the Spirit of God dominate again the thought and life of mankind, or are we going to see man create and set up his own false god upon the throne? Christ said, "Ye cannot serve God and mammon."

It is remarkable that war can unite and sublimate the lives of men and women in a common objective. That the distresses of to-day find an incentive towards a unity that nothing else can do. It should not be beyond the power of man to so organise his social and economic life as to employ human resources for human well-being. The moral law and the Christian Gospel are vital to the shaping of the future.

A SANDWICH TEA will be held in the WORKER BUILDING, at rear of the Cathedral, on TUESDAY, 2nd NOVEMBER, at 6 p.m. Tickets 1/- each. Proceeds on behalf of the CHURCH RECORD.

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JOY FLOWS FROM THE CROSS!

Says Martin Niemoller.

It may be good for us to have this persecution. Perhaps for the first time we may learn the true meaning of the Gospel of Jesus Christ.

This may show us how to teach, and hear, and preach the Gospel. Let us learn to say in simple and certain faith, "In the bottom of my heart thy name and thy cross alone shine forth at all times and in all hours—therefore I can be glad."

For our faith lives in this Word of God, and our joy flows from it.

(From a sermon preached at Dahlem, Berlin, Sunday, June 27, 1937. Two days later Dr. Niemoller was arrested by the Gestapo, and ever since—for six years—has been a prisoner in German concentration camps. Like the Apostles of earliest church days, he rejoices that he is "counted worthy to suffer" for Jesus' sake. All honour to this gallant German Christian victim of Hitlerism.)

HIDDEN HANDS IN HISTORY.

UNDERLYING SOURCES OF NAZISM AND DEMOCRACY.

(By the Rev. J. Wesley Bready, Ph.D.)

History for several decades has been written largely from an economic, a materialistic, a nationalistic or a political point of view. Thus are obscured the underlying moral and spiritual streams of influence which alone can reveal its deeper significance and transmit its most poignant truths.

Ask any ordinary group of educated men and women, "Whence came out heritages of free and self-governing institutions throughout the English-speaking world?" and the answer inevitably will emerge: "Why, they sprang from the doctrine of the Rights of Man, from the Age of Reason, from the eighteenth century rationalistic philosophy which raised as its watchword the flaming humanistic cry—Liberty, Equality, Fraternity." In a word, the philosophy of the French Revolution will be acclaimed as the nursing-mother of modern liberty and the answer to the query: "This freedom—whence?"

Now, it is just here that the basic assumption of modern secularistic education has run awry; for the so-called "social sciences" (history, economics, sociology, philosophy, even religious education) have proceeded from a false historical premise and thus led to disillusionment, if not despair. Lord Acton, in his preface to the famous "Cambridge Modern History," has reminded us that all ages are directed by hidden hands; that the prevailing spirit of every era is determined by the thought and action of men who long since have passed to their graves. This is a truth that our practical, pragmatic, pedantic period has quite failed to comprehend. So, in its light (together with that afforded by many years of historical research), let

us trace the impact of the hidden hands that lie behind and below the terrific struggle now convulsing the world. For those unseen and unsuspected hands have largely moulded the conflicting cultures now in death grapple for the future control of human society.

The Hand of Humanism.

The pseudo-philosophy out of which nazism has finally sprung first appeared in England in the late seventeenth and early eighteenth century under the misleading name of "Deism." Deism, despite its parading airs, was a hybrid philosophy and a soulless religion. In the last analysis it was a conglomeration of secularism, materialism, naturalism, and scepticism. It prattled continually about the "Religion of Nature"; but really it was a system of atheistic fatalism, which served first as a cloak and later as an excuse for private immorality and social degeneracy.

The essence of this pagan, naturalistic philosophy is clearly reflected in the smart, glib lines of Pope:

"Thus God and Nature formed the general frame,
And bade self-love and social be the same."

One truth is clear—whatever is, is right."

Under the domination of deism, for about eight decades (from the Restoration till the conversion of Wesley), English social life sank from bad to worse, and from worse to despair. Puritanism, under the Anti-Puritan Code, was torn and tortured. The accursed slave trade was growing by leaps and bounds. Drunkenness reached a pitch never known in England, before or since. Gambling became a national obsession, and prostitution a plague. The country was ruled by an aristocratic and nepotistic clique; ignorance and illiteracy were descending as a pall upon the working multitudes; the moral degradation of the common people reached its nadir of shame. Montesquieu, writing in this period from England to France, said that among the intellectual classes in England there was no such thing as religion. "If anyone mentioned it," said he "everyone laughed." Bishop Butler and Bishop Berkeley provide similar evidence; while "The Cambridge Modern History" designates this age as "an era of expiring hopes." Man had usurped the place of God. He was intoxicated with a "knowledge that puffeth up"; he was devoid of the love and the wisdom that "buildeth up."

During this period the deistic dominance of Voltaire, Rousseau, and Montesquieu all lived for prolonged periods in England. All were feted and petted by the smart, free-living and free-thinking set; and all brought back to France the new sceptical and naturalistic philosophy. So when they had adorned and embellished it with French epigrams and literary embroidery, it became in turn the philosophy of the French Revolution. And when that revolution reached its zenith, it culminated in the Reign of Terror, when each demagogical "Liberator" was hustling his fellow liberators to the guillotine, lest they get him there first. Paris gutters, at this time, were red with human blood; and the apostles of naturalism, shouting, "Liberty! Equality! Fraternity!" and mouthing pretty phrases about the Age of Reason, took a prostitute of the Paris streets and crowned her "Goddess of Reason."

Three French democracies (to say nothing of dictatorships and monarchies) have since fallen. And in the last French census 75

per cent. of the population put themselves on record as having no religion. Of the remaining 25 per cent. only a fraction have any vital knowledge of biblical, Protestant Christianity. Did the philosophy of the French Revolution, then, bring freedom to France?

Turn now to Germany, and see the hidden hand of humanism at work there. Frederick the Great, creator of the German military state, was a confirmed apostle of Voltaire's deistic scepticism. In 1750, bestowing upon Voltaire a pension of 20,000 francs a year, together with board and lodgings in the Royal Palaces in Berlin, Frederick persuaded the French sceptic to come to Germany as king's chamberlain. And here began the gradual process which undermined Christianity in the land, where the Reformation began. Frederick and his state hierarchy made a literary and intellectual idol of the French sceptic and thus opened the dykes to a tide of naturalistic humanism that left no place for God and that sneered Christ out of court. True, after three years, these two "human foxes" quarrelled violently, and neither looked upon the face of the other again, though each maligned the other as long as he lived; But already the damage was done. Voltaire, under Frederick's patronage, had sown the dragon's teeth in Germany. From then on, materialistic scepticism became the smart and dominant philosophy among the German intelligentsia.

The Fichte philosophy in Germany carried this trend a step further. Even the Kantian philosophy (especially the "Critique of Pure Reason") was not uninfluenced by it. But it remained for Nietzsche, a pastor's son, to carry this naturalistic humanism to its crassly logical goal. Nietzsche's doctrines of the Superman, the Will to Power, and the Overlord State represent bestial paganism without a redeeming grace. The Will to Power is the Superman's only god. He recognises no moral law, no sanctity of contract, no religion, no faith, no high and holy emotion. His lusts, his appetites, his ambitions are his driving force. He will brook no opposition to his iron will. Christianity to him is worse than nonsense—a mere sop for weaklings; democracy is a silly delusion; and the common people are puppets, whom he manipulates for the satisfaction of his own desires. The complete Superman, accordingly, will forge the Overlord State as the instrument of his Will to Power; and the Overlord State will subjugate all weaker peoples to his rod and yoke.

Is it surprising that Nietzsche went insane at forty-four years of age and remained a mad-man till his death (in 1900) at fifty-six? But, before his death, he had injected madness into the military oligarchy that controlled his unhappy country.

Hitler's crazy patchwork, "Mein Kampf," is a reshaped version of the Nietzschean brand of naturalistic humanism. Hitler, imagining himself to be the Superman, forged what he thought was the Overlord State, and the world now is experiencing his attempt to subjugate all "weaker" peoples to his tyranny. At last the hidden hand of humanism has emerged to the surface, and we see it in all its incredible bestiality. If we have spiritual insight, we also see what happens when man accepts a philosophy which places the creature in the stead of the Creator, when in arrogance and rebellion he worships the idol of his own "natural" majesty and power.

(To be continued.)

WE PRISONERS OF WAR.

This article, which envisages an American who has become a prisoner, is not an actual diary. But it might well be, for it is based on actual conversations with hundreds of war prisoners. The author is Tracy Strong, General Secretary of the World's Committee of the Y.M.C.A., under whose auspices the War Prisoners' Aid is organised in twenty-three countries. The committee carries on its work among all prisoners, irrespective of nationality, race or creed. This humanitarian enterprise is supported by the Y.M.C.A., the Churches and the public.—Reprinted by courtesy of "The Link," U.S.A.

Herded in boats, crowded on trains with blinds down, we finally arrive.

With the closing of the heavy gate, guarded night and day by armed sentries, we have entered a world created solely for us—a prisoner-of-war camp. For the first time in our lives, we are free from all the ordinary responsibilities of human existence.

We are obliged to have our heads shaved to the scalp. What a sight to gladden the heart of a phrenologist—a thousand hairless pates!

We're in an old castle on the hill. Several hundred English, Scotch and Indian officers have preceded us. Some have been here over two years.

What a story these old stone walls could tell! On a wooden door I discover the names of French prisoners of war interned in this castle in 1878.

I begin to ponder. We are prisoners of war—young and vigorous, plucked from life like a pawn in the game of chess, swept from the board at the outbreak of the game to idle our time in a box until the players begin another match. Yet we are but part of a long procession of prisoners who down through the ages have died, suffered, endured and returned to their homes.

I think back through the years, and see how gradually, the conscience of mankind expressed its concern that prisoners be treated not as those to be slaughtered, slaves, criminals, captives to be paraded before the populace, but as "soldiers out of luck" who must be protected from insult, inhumane treatment and public curiosity.

I give thanks that my country, the United States of America, was one of the forty-seven powers which met in Geneva, Switzerland, in 1929 and agreed to a "Convention Relative to Prisoners of War," the first formal codification of international law which concerned itself solely with the treatment of prisoners of war.

I learn that for centuries men have striven to improve the lot of prisoners of war and that I reap the benefits of their struggles.

Rather strange, isn't it, that in the midst of war, international agreements hold?

I'm in the hands of the enemy. But he does not torture me or seek to destroy me, for his government has signed the same convention and some of his fighting men have been captured by my government.

I meet the senior British officer. He's young. He was born in Singapore, educated in Peking, but for two and a half years he has been the representative of the prisoners in this camp.

Under the convention, we have a right to our own representatives who are responsible

for all the activities in the camp and who deal directly with the military authorities and the "high protecting powers." What a training for international politics!

I'm going to learn more about this convention and our rights and duties.

The representative of the high protecting power—a Swiss—visited the camp to-day. He had a long talk with the senior British officer. He inspected the camp, the latrines, the kitchen, the infirmary, the sleeping quarters (too crowded), the athletic grounds (not too big), and the two men in solitary confinement for trying to escape. He sends his report to Washington.

I never realised before how my government was able to know all about me even when I was in the enemy's hands. I feel as though I'm not forsaken.

A few days later, the Red Cross food parcels arrive. We get one sent through the International Red Cross every week. God bless the Red Cross!

The cheese, the chocolate, the beef, the orange juice, the cigarettes change the whole life.

Our regular rations, provided by the German government, is the same as the regular rations of their "base troops and the civilian population."

It would be terribly monotonous without these Red Cross packages. My pal, whose uniform was badly burned, got a new one sent by the Army through these Red Cross channels.

To-day the mail from home arrives. It's taken weeks but it's the first news. We appreciate more deeply than we can express the efforts of the Red Cross societies, both national and international, and the regular mail services which keep open the channels of communications.

Nothing can take the place of letters and the small kodak pictures of the folks!

Days are monotonous. Much time is spent walking around and around the barbed-wire enclosure.

One Britisher quoted Pascal to me, "Nothing is so insufferable to man as to be completely at rest, without passions, without business, without diversions and without study."

Then he adds two other insufferables: "Without liberty and without privacy."

To-day the representative of the War Prisoners' Aid of the Y.M.C.A. visited the camp. He's a Swede. He talks English and those who have been here for several years say he's "a swell guy" who has helped them to organise their camp life.

The convention states that the "belligerents shall encourage intellectual diversions and sports organised by the prisoners."

The "Y" secretary meets our committees on various activities and then sends in some of the materials we need. What a change these things make in the camp!

Christmas Eve we listened to the Messiah, sung by one hundred voices. A splendid orchestra accompanied the chorus. The music any many of the instruments were furnished by the Geneva Choral Society and the "Y." Music speaks a universal language, and it helps us forget.

I'm learning cricket and soccer and some other English games. We've asked for baseball bats, and we'll teach our fellow prisoners, the Britishers, the game.

I attend classes daily. I've chosen two of the twenty-three foreign-language courses.

There is everything a man can think of offered in this camp—mathematics, stenography, cattle raising, engineering, philosophy and theology. All the classes are taught by fellow prisoners. The books have come from the European Student Relief, the British Red Cross, the Y.M.C.A. and other groups. Some of the prisoners are planning to take examinations for degrees when the war is over. I'm going to study in these classes, confident that some way will be worked out so I can continue some of my studies which I started in the Army and get credit in the university when I come home.

I went to church to-day. At 6.00 a.m. the Catholics attended early mass. There were three other church services during the morning. I attended the Scotch service.

The chaplains are great. As one fellow remarked: "We can thank God for the chaplains in the Army—and thank Him also that they are captured along with the rest of us."

The convention makes possible "complete religious liberty." The "Y" secretary inquires about the religious needs of all. He then refers the requests of the Catholics to the Catholic authorities in Berlin or Switzerland, and the needs of the Protestant and Orthodox to the Chaplaincy Committee of the World Council of Churches; and, when necessary, the "Y" provides some of the materials itself.

They all have been working together so that we now have in camp rosaries, crucifixes, Bibles (provided by the Bible Society), prayer books and hymnals. The "Y" also sent in a Koran for the Moslems and some religious literature for the Jews.

In camp the other day a Rumanian Orthodox priest who studied in Paris held a Communion service for the Lutherans, with wine provided by a Catholic chaplain. There was no Lutheran chaplain. When we kneel for Communion and partake of the wine and bread and enter into the suffering of Christ, we begin to see the significance of the Cross and to understand God's message to mankind.

Of course, we all dream of the day when we shall be free again.

Yesterday I had a long talk with a burly Scot. He remarked, among other things: "Like other boons denied to captives, only by its removal is freedom appreciated. Many times have thoughtful men looked through the barbed wire at the free people, animals and birds, and wondered whether they really appreciated how lucky they were. Early in my captivity my inadequate pen jotted down these lines:

"With jealousy at dawn I hear the thrush. Soft piping to his world beneath the tree.

The swallow from her nest among the eaves Comes with the sun and, swooping, joins the free.

Then, having quoted these lines, my friend said: "Yes, indeed, freedom is beyond price. But with a stiff upper lip we will yet make captivity captive!"

Miss Shirley Alston, of the Melbourne Diocesan Book Society, was married to L.A.C. A. J. Kibble on October 16, at Christ Church, St. Kilda.

PERSONAL.

The death is announced of Mr. Albert Oliver Stubbs, for many years prominent in diocesan church life in the Diocese of Ballarat. He was Chairman of Committees in Synod and a member of the Finance Committee, the Bishopric Election Committee and many other boards and committees.

Mr. R. W. Freeman has been appointed Treasurer for the Diocese of Tasmania, in succession to Mr. C. R. Olney, who had held the office for many years.

The Bishop of Gippsland is visiting Tasmania for the purpose of holding Confirmation during the vacancy of the See. He returns to Gippsland to-morrow.

A letter from Rev. John May, Prisoner of War in Japan, dated January 18, 1943, has just been received by his parents, Rev. M. J. and Mrs. May, at Holy Trinity Rectory, Launceston. The padre says: "This is my third letter from Japan. I hope that you will by now have received some of the earlier ones. I am not allowed to write much: but I had a celebration on Christmas Day for seventy communicants. For the rest, no news. I hope that you are well, and that everything is going well. We are thinking and praying constantly."

Rev. A. R. May, locum tenens of St. Matthew's, Geelong, has been appointed to the parish of St. Luke's, Yea, in the Diocese of Wangaratta.

Rev. Canon A. H. Garnsey, Warden of St. Paul's College within the University of Sydney, has received an intimation from the Hon. Secretary of the Modern Churchmen's Union in England, that he has been chosen by the Council of that body as one of a number of overseas vice-presidents. The president of the Union is Sir Cyril Norwood, D.Litt., who visited Sydney a few years ago.

By the death of the Rev. A. R. Maclean, of St. Saviour's, Redfern, N.S.W., a long ministry of 37 years in the one parish has been ended. The deceased clergyman was an alumnus of Moore Theological College, Sydney, and was ordained in 1905 by the Archbishop of Sydney.

The Right Rev. R. C. Halse, lately bishop of Riverina, is to be enthroned as Archbishop of Brisbane in St. John's Cathedral on November 3.

The death has occurred of the Right Rev. C. B. B. Sargent, Bishop of Fukien since 1940, at the age of 37. The late bishop was due to return to England in September but in July he contracted pneumonic plague and died on August 2. His death has taken from the Chinese Church "a most capable and understanding leader."

Mr. Sidney Johnson, who died at Mornington, Victoria, recently, was 94, and was one of the oldest schoolmasters in Victoria. Coming from England with his parents at an early age, he commenced his teaching and musical career at Ballarat. While head master at Portland he was also choirmaster at St. Stephen's Church. On retiring he lived at Surrey Hills, Victoria, and was choirmaster at Holy Trinity Church for many years. He composed church music and carols and had written music for oboes and cor Anglais, both of which instruments he played.

The death is announced of the Rev. Eric N. Gidley, of Richmond, Tasmania.

Rev. K. E. Hamilton, St. Luke's, South Melbourne, has accepted nomination to the parish of St. Clement's, Elsternwick.

After 46 years' service, the Rev. J. H. Frewin will terminate his full-time ministry on Sunday, October 17, at St. Clement's, Elsternwick, where he has been vicar since 1928. He will reside at Box Hill and give part-time assistance to Canon Wenzel at St. Columba's, Hawthorn.

Mr. G. F. Doyle has made a good recovery after an operation, and has now resumed duty at the C.M.S. office, Melbourne.

A SAD MISTAKE.

Six London newspaper urchins having sold their first editions, and having one half-penny each to spend, decided to celebrate. The leader of the gang suggested that they place the six half-pennies in a row on the railway line close by, so that they might be flattened out under the wheels of the train already signalling.

Thus pressed and enlarged they might well pass for pennies. No sooner said than done; and after the train had disappeared with a roar and a rattle, there was an excited rush to collect the spoil. Alas! there was not a trace of a coin to be seen. They had chosen the wrong train. It was the "Scotch Express."

THE NEW BISHOP OF TASMANIA.

The Rev. Geoffrey F. Cranswick, organising secretary of the Church Missionary Society in the Dioceses of Canterbury, Chichester, and Rochester (England), has been appointed Bishop of Tasmania in succession to the late Dr. R. S. Hay.

The Bishop-elect is the second son of the late Canon and Mrs. E. B. Cranswick, and is an Australian by birth. His father was for many years an esteemed clergyman in the diocese of Sydney and Canon of St. Andrew's Cathedral. His mother has for a long time been a strong supporter of the C.M. Society and a trusted member of the Society's Candidates' Committee. The Bishop-elect will be the second son to be raised to the episcopate, Bishop George F. Cranswick, for many years Bishop of Gippsland and now Chairman of the A.B.M., being his eldest brother. Both brothers have seen service as missionaries in India.

The Rev. Geoffrey Cranswick, after taking his B.A. degree in Sydney, was ordained by the Bishop of Calcutta. He has been for some years attached to the headquarters staff of the C.M.S. in London and has become one of its chief advocates in the extension of the Society's work.

"It was cheap for a pound," said Mrs. Jones, viewing her new mauve hat in the glass.

Mr. Jones surveyed it critically. "Yes," he said, "it's a nice hat. But I suppose you know that you blinded four Africans because of it."

"How absurd you are," laughed his wife. "It's a lovely shade."

"Yes, my dear, but remember that you can save an African's eye-sight for five shillings. That's why I have stopped getting the evening paper, so that I can put a shilling a week in the missionary half of our C.M.S. Duplicate Envelope."



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TO AUSTRALIAN CHURCHMEN

THE ENGLISH REFORMATION

"The only good thing I know about Cranmer is that he burned well," said Hurrell Froude. Hurrell Froude, the brother of the famous historian, had a habit of saying things like that and perhaps we should not always take him too seriously. Still he represents a tradition that has bitten deeply into the Church of England and has blurred the vision of a great many. In our last issue we drew attention to the strange way this persistent belittling of the Reformers has affected otherwise careful writers. A tradition regarding Matthew Parker has been evolved which makes up in ingenuity what it lacks in solid historic reality. We are commemorating the great act of Martin Luther in nailing his theses on the door of Wittenberg Cathedral on October 31, 1517. It is worth while to stop and examine some of the reasons which have given rise to the new and distorted view of the Reformation.

Extravagant Insularity.

England by reason of her geographical position and a good deal of her history, has been extraordinarily insular. That has been in many ways a good thing. She has been forced through long periods in her history to go on her own way and develop her own life. This has led to a great degree of independence. She has developed a rich literature and a special type of government sometimes the admiration but more often the envy of her neighbours. We do not wish to depreciate this national asset. It appears in some forms in the Reformation itself. It is not generally realised that the English Reformation was more truly national than either the German or the Swiss and for that reason amongst others was more quickly consummated. England was a united Reformed people when the Thirty Years' War was raging in Germany, and, of course, the Swiss cantons divided on the great issue.

But this actual factor is exalted to a dignity and pre-eminence that does violence to the plain facts of history. It is not even dimly appreciated that the English people are an amalgam of continental races. The Danes and Saxons are no inconsiderable elements in our national history, and the Normans of later date make a great contribution. For centuries England was

bound to the Continent and had possessions there up to the time of Charles II. Calais was only lost in the reign of Mary, and Dunkirk was ceded in the time of Charles II. To suggest that Continental movements would have no repercussions in such circumstances is as foolish as the isolationists' dream of modern times. England has a strong national life, that is granted, but it responded to the political movements abroad much more readily than our modern theorists of the type we are considering are prepared to admit. Further, the long history of the resistance to papal aggression binds English thought very closely to Continental thought in the thirteenth, fourteenth, fifteenth and sixteenth centuries. The habit we have got into of reading English History only conceals this fact from the ordinary man and makes this insular conceit the easier of appropriation by him.

Mistaken Interpretations.

This original insular blunder has been buttressed by a number of amazing misconceptions which it seems almost impossible to root out. Beset with them we cry out like the lunatic in the Gospels, "My name is Legion for we are many." Patient historic research has exploded many of them but they appear to re-assemble undisturbed. Here the habit of studying "The Thirty-Nine Articles" in complete isolation from even the parallel English composition, "The Westminster Confession of Faith," enables the advocates of isolation to win a victory which is a victory of pure bluff. Some of the more startling of these misconceptions would disappear if only the reader made himself acquainted with contemporary Confessions. Hall has given us a translation of the leading Reformed Confessions, but his name is never mentioned in our modern text books. There is one valuable exception to this condemnation. Litton, in his "Introduction to Dogmatic Theology," with an introduction by the late Dean Wace, has tried to remedy this glaring defect. He gives the Council of Trent and the leading Reformed Confessions a place at the head of each section of his expositions. But Litton is disregarded in favour of partial and too often incorrect presentations.

It is popularly believed that, accord-

ing to Calvin, "Hell is crawling with unbaptised infants." Calvin is one of the first leading theologians expressly to condemn this view and to assert that the children of the faithful are covenantal to God before they are born, and that therefore baptism is not necessary to their salvation. The obligation, "Thou shalt not bear false witness" seems to thin out with some people as time rolls on. It does not matter much what you say about people who lived long ago. There seems to be a faint hope of better things. A modern Anglo-Catholic school has arisen that refuses to credit the Laudian divines with a so-called Catholic bent. Although its advocates deplore the fact they are at least contributing to a saner view of history.

"The Church Times" has now entered the list against the 1928 Prayer Book and also a recent re-consideration of the book reveals that Brightman was so irritated by its inconsequences that he could scarcely speak peaceably concerning it. "The Church Times" cannot altogether recover its balance because it thanks "The Jews, Atheists and Scotch Nonconformists" who delivered the Church from this incubus. Religious propagandists, like liars, should have long memories. The "Church Times" conveniently forgets that an analysis of the names of the voters revealed a clear majority of Church of England members who voted against the Book. And what is to become of "the independent voice of the Church expressed through its own Assembly." Apparently time has shown that in this instance the Church made a stupid mistake. But we have to seek for the cause of the blunder and we find it in the mass of false interpretations that have clouded the history of the Reformation period.

A Misconception of Unity.

Perhaps the strongest weapon that the opponents of the Reformation possess is the weapon which employs for our destruction "our unhappy divisions." Here, again, false history is at work. The awful horrors of the Inquisition are completely ignored. If they are referred to we are told that they were enforced by the civil authorities in "a brutal age." We are reminded that we flogged seamen up to a comparatively late date. It is not surprising, we are told, that in earlier days we burned heretics. Perhaps not. But some awkward questions will present themselves in spite of this ingenious plea. A lady congratulated Mr. Johnson on the fact that there were

no bad words in his dictionary. "So you looked for them, madam," said the dry old cynic. We have not to look for heretics very far in the thirteenth and fourteenth centuries. But these were "the ages of faith." And so the dream of a happy family broken up by the harsh entrance of Martin Luther is suddenly dissipated. Professor Coulton contends that there were more heretics burned in the thirteenth than in the sixteenth century. The records of these painful exhibitions of disunity have long remained buried in oblivion. Rafael Sabatini has done a little to make the story popular. Professor Coulton, in more scholarly fash-

MATTHEW PARKER

(By the Rev. C. Sydney Carter, D.D., Principal of Clifton Theological College.)

"The Queen poor, the realm exhausted, the nobility poor and decayed, want of good captains and soldiers, the people out of order, justice not executed, the magistrates not fit for office, all things dear except meat, milk and apparel, divisions among ourselves, wars with France and Scotland, the French King bestirring the realm, having one foot on Calais and the other in Scotland, steadfast enmity, but no steadfast friendship abroad." Such is the condition of England described in a State Paper on the accession of Elizabeth, and it is confirmed by a lamentable account of the country in the previous reign given by Archbishop Parker, who speaks of "penury and scarceness of corn



Luther nailing his THESES to the Church Door at Wittenberg, October 31, 1517.

ion, has given us a picture as remote as can be imagined from the idylls of the Anglo-Catholics. When people take the trouble to read the old fancy will shortly fade.

The Reformation.

The difference between the old and the new is that in the new era the Church eschews every weapon but the proclamation of the eternal Gospel. It takes men of faith and men of God to make headway against secularism and selfishness with no aid except that which comes from over-mastering conviction that God has spoken. Men of faith and men of God are few, therefore the work languishes, but already a new world of greater tolerance and wider vision has arisen. We wait for the men of God that the new enterprise may bring its fullest result to a world torn by conflict and disappointed of hope.

and victuals," of "hunger and famine," of unusual "fires in many places wasting whole villages, towns and churches," of "rapes and villainies committed above the common," and of "the lewd living" of "that unchaste generation."

The international situation, and especially the semi-pagan and irreligious condition which is so marked a feature of our national life to-day is a challenging call and a matter of the deepest concern to our spiritual leaders; but it is open to question, from this lurid description of England in 1558, whether the task of guiding and moulding the religious life of that day was not an even more formidable one. It makes us, therefore, the more curious to know exactly what manner of man the seventeenth Archbishop of Canterbury was whom Elizabeth charged with this very serious and onerous responsibility. To discover this we must glance shortly at his unbringing and environment, for on these depend largely a man's character and actions. What do we know of Matthew Parker's early career? His father, a prosperous merchant of Norwich, died when Matthew was twelve, but the boy received a good education from a private tutor and made such rapid progress that he

was sent to Corpus Christi College, Cambridge, in 1520, at the age of 16. Here he was contemporary with William Cecil and Nicholas Bacon later on the two leading statesmen of Elizabeth's reign, with whom the future Archbishop had such close association. He was also contemporary with the later martyrs, Bilney, Bradford and Ridley, and he threw in his lot with the celebrated band of earnest young students and seekers after truth who met secretly for Bible study and fellowship at the White Horse Inn. As Strype tells us, "Parker embraced the Gospel" in his early years at Cambridge and soon became close friends with Barnes, Latimer, Stafford and Bilney, and for the last he had the most affectionate admiration. Parker was such an able preacher of God's Word that Archbishop Cranmer gave him a licence to preach in his whole Province. But he was of a modest and retiring nature and as a born student and scholar preferred and was far more suited to the secluded life of the University than the more public and strenuous career of the roving evangelist or the fiery Gospel preacher. He soon earned a great reputation for learning and scholarship and by 1527 he was a Fellow of his college and by 1538 he had secured his D.D.

But four years previously Anne Boleyn had made him her chaplain, and before her execution she specially commended to his care and guidance the future Queen Elizabeth. In the same year he was appointed Dean of Stoke College, near Clare, where he laboured earnestly to reform the current superstitions and to introduce the regular reading and expounding of Holy Scripture. But this zeal for the overthrow of abuses and erroneous teaching brought to him a charge of heresy, although the patronage of the powerful Cromwell was sufficiently strong to safeguard him from the malice of his enemies. According to the prevalent evil custom of those days Parker already held several preferments, and in 1544 Henry VIII appointed his beloved "Royal Chaplain" Master of his own College of Corpus Christi, and Parker was then also elected as Vice-Chancellor.

In 1540 he became engaged to his future wife—a most cultured, capable and attractive character, who for many years was a most faithful and devoted companion and helper, graciously dispensing a bountiful hospitality at Lambeth and Canterbury. The Act of Six Articles, 1539, compelled Parker to serve an uncomfortable and uncertain seven years' apprenticeship before he was able to marry his "Rachel" (Margaret) in 1547. The bitter memory of this enforced long separation probably added weight to the learned treatise which he published later, on the lawfulness of the "Marriage of the Clergy" by divine law. We can judge of the strength of Parker's convictions on the subject from the statement he made to Cecil when there was a serious danger that Elizabeth's prejudice against a married priesthood might lead her to prohibit it entirely. There would not, he said, in that case, "be wanting those who would offer their blood for the defence of Christ's verity." We can therefore imagine the future Archbishop's strong silent resentment when, after being lavishly entertained as his guest, Elizabeth deliberately insulted Mrs. Parker on departing in the oft-quoted, "Madam I may not call you, Mistress I am loathe to call you, but whoever you are I thank you for your good cheer." Parker also courageously wrote a strongly worded treatise against the alienation of Church

property in view of the shameful pillage then proceeding. The realisation of the seizure of his own Stoke College probably added fuel to this flame.

The Protector Somerset ordered him to preach before Edward VI because of his "godly zeal in the advancement of God's Word." His definite reforming sympathies naturally brought his public activities to an abrupt end on the accession of Mary. Ostensibly on the ground of his marriage, he was deprived of all his preferments, for, as Strype quaintly puts it, "having made such a figure in the former reign he was glad to conceal himself in this." Although the "persecuting hounds" were after him, by "shifting from place to place he escaped those bloody times, living in strict retirement with his devoted wife and little ones. He lurked secretly in those years, leading a poor life without any man's aid or succour," but well contented with what he called "that most sweet leisure for study with the society of his godly and chaste wife." On one occasion his forced precipitate flight rendered him permanently lame from a fall from his horse. He records that at this time "he lived so joyful before God in my conscience not ashamed nor dejected," but praying that he might with "unshaken mind" "bear the reproach of Christ." But Parker never forgot the savage cruelty of those dreadful years, and recalling the enforced exile of so many of his close friends, he wrote later of the "banishments of learned men" and of "how they drove into corners, spoiled and impoverished" those "who tarried within the realm" and openly shamed others by "vile penances and shameful recantations."

We can, therefore, imagine with what joy and relief Parker, on Elizabeth's accession, "issued out as did many more learned and conscientious men from his lurking hole with his wife and two children." His old friends Cecil and Bacon, now Secretary and Lord Treasurer, in seeking a man for the Primacy who "would govern with that discretion and moderation as might abolish popery and promote the Gospel by persuasion rather than by force," rather naturally recommended Matthew Parker for the vacancy. That the prospect of such a high and difficult office filled Parker with alarm and consternation there is no doubt. He pleaded his insufficient ability and his indifferent health, and begged most earnestly that he might have some quiet cure or his former mastership in his beloved Cambridge given him—"anywhere except a bishopric" he would even prefer "imprisonment." But the Queen was obdurate and a Tudor command had to be obeyed. Parker therefore accepted the formidable task as a divine call, and his humility and disinclination did not prevent him from carrying out his new and heavy duties most zealously and conscientiously. For by character, as Strype declares, "he was a man of stomach and in a good cause feared nobody, no, not the greatest man when he had right on his side." Naturally Parker was nominated to serve on a small committee of prominent churchmen to decide on the national form of worship. And although illness seems to have prevented him taking a very active part in this work, it soon resulted in the Act of Uniformity (1559) restoring the Second Prayer Book of Edward VI with only three small alterations. As a keen historian and antiquarian Parker was most careful that all the due forms and rites of election, confirmation and consecration as Archbishop

were scrupulously observed in his own case. Four bishops took part, so that no questions or cavils could afterwards be legitimately raised against its validity. The stupid slanderous "Nag's Head" fable, invented later by the Papists, was thus easily exposed and refuted. Yet the actual ceremonial employed was strictly scriptural and Reformed, and Parker took special pleasure to recall that "he was the first of all the Archbishops of Canterbury that came into that See without any spot or stain of Popish superstitions and vain ceremonies required of all before him . . . but was consecrated without any idle ceremony of Aaronical garments . . . but chastely and religiously according to the purity of the Gospel."

THE BIBLEMAN'S CORNER.

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

PRESENT-DAY DIFFICULTIES AND OPPORTUNITIES.

I.

The Bibleman article will deal with present-day difficulties facing the work of Scripture distribution, together with the new opportunities and challenges which confront the Bible Society. The hindrances are of two kinds, first the commercial restrictions of war time, and secondly, the closing of doors which yesterday were open. The printing of the Word of God as a business enterprise is subject to all the repressions of the battle of production. There is a shortage of men in the printing and binding trades, there is a growing difficulty in procuring paper and material, and transport space is frequently not available to carry stocks to various destinations. In London one business firm, which for a century had done the bulk of binding Bible Society Scriptures, was badly bombed. No other binderies were available to do the work, and in consequence there was a stoppage for several weeks. In pre-war days millions of copies of Chinese Scriptures were printed in Shanghai and other Eastern cities, but this supply has broken down since the Japanese have fully dominated the situation. Apparently our Bible Houses in Tokio, Mukden, Shanghai and elsewhere are still open, but with the shelves empty, little effective work can be done. We have felt the difficulty of the supply problem in Australia, for we have been rationed so severely that we have watched our stocks dwindle daily, in face of an increasing demand for the Scriptures.

The second difficulty is wider and more far-reaching, and has to do with the closing down of Bible Society activities. In many countries where the Bible Society operated freely a few years ago, with a Bible House and an efficient organisation in each, there is to-day a cessation of the work. Most of Europe is in enemy hands, and in the States controlled by Germany the activities of the Society have been severely curtailed or prohibited. Japan has over-run Malaya, the Netherlands Indies and Burma. The tightening grip on Manchuria and Korea has banished our representatives, while the invasion of China has made the task of the

Society most difficult. Our secretary in Shanghai, after being imprisoned, has been sent to a concentration camp. Many other Bible Society leaders are in enemy hands. In brief, such are the difficulties, and against them the call to the Bible Society for the Word of God is insistent and continued.

The Present-day Challenge.

Everywhere there is a heart hunger for God. Individuals in imprisonment and in areas of persecution, in isolation and banishment, in danger zones, and in places of responsibility are eager for the certainty and strength of the Word of God.

The Rev. J. H. Poole, the agent of the Bible Society in the West Indies, says there is a ceaseless clamour for Bibles on every island in the Caribbean, and from the South American countries of British Guiana and Dutch Surinam. The rare arrival of a case or two of books from England is an occasion of local excitement, and the supplies are exhausted in a few hours. Almost any price can be obtained for a Bible. Our agent in West China says that a second-hand Bible might bring as much as £2/8/-, while a second-hand English dictionary might be sold for £12.

Dr. Myron Terry, of the Christian Literature Society, recently said: "There is a famine demand for all types of Christian literature in China, the two books most in demand being Bibles and Hymn Books." Our Bible Society representative at Chengtu wrote: "People are demanding more copies than ever before of the whole Bible or at least the New Testament." The publication of the Scriptures in West China is a romance of ingenuity and perseverance. Free China has been almost cut off from the outside world for over five years. Machinery is worn out, lubricating oil is almost non-existent, and paper is almost unknown. Prior to the war our representative at Shanghai sent stereos of the Four Gospels and Acts and the Old and New Testaments to Chengtu and they have been most valuable in printing the Chinese Bible. A veritable triumph was achieved last year when the Bible Society staff there printed thousands of Diglot St. Mark and St. John, which were sold as quickly as the bindery could turn them out. At the Sydney Bible House we have felt something of the demand for the Word of God. A month ago 1000 cheap Bibles reached us, and in a few weeks they were gone. There is a steady call for the Service New Testaments for men and women of the Forces.

The Bishop of Armidale, N.S.W., Dr. Moyes, who was a co-delegate with the Right Rev. R. Wilson Macaulay at the recent conference of Church leaders at Princeton, U.S.A., is well again and hopes to be back next month.

THE AUSTRALIAN CHURCH RECORD LTD.

NOTICE is hereby given that the postponed General Meeting of the Shareholders of the Australian Church Record Ltd. is duly called for Friday, November 12, 1943, at 5 p.m., at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the Meeting and an Election of Officers for the ensuing year will duly follow.

B.C.A. REVIEW.

(Being the O.M.'s Address at the Recent Annual Rally.)

"Expect great things from God."
"Attempt great things from God."

It is in the spirit of these words that the B.C.A. has gone forward since its inception over 24 years ago. It started with nothing more than a great hope and wise vision. Those who were responsible for its beginning saw a great need, pledged themselves to do something about it, and expected great things of God to further their efforts. Ever since that date the whole history of B.C.A. has been one long series of expectation and attempt at great things.

The first expectation realised was the provision of the right leader to guide the society in its early days. It brought forth the Rev. S. J. Kirkby. Did not God do a great thing that day?

The second expectation was the provision of suitable fields for B.C.A. activities, and Wilcannia with its 100,000 square miles became our first mission. Was not that a great thing also?

Then there followed the beginning of our Hostel work. When the need was realised 22 years ago, the work began in the missionary's own home. Was not that an attempt at a great thing for God? He fulfilled our great expectations of Him when he put it into the heart of a Sydney friend to give the money to buy a building in Wilcannia especially for the purpose. From that has grown 22 years of service in Wilcannia, 13 years at the Mungindi Hostel, and three years at that at Wentworth Falls. Surely a great thing began in that missionary's home 22 years ago!

Then again, you will remember, a great venture was made 15 years ago, again at Wilcannia, when B.C.A. came to the decision that an aeroplane was necessary for the man who was seeking to provide a ministry of those 100,000 square miles, and God fulfilled our expectations by providing the machine.

In 1925, eighteen years ago, another great venture was commenced. B.C.A. was challenged to provide a medical service for people in great need. It courageously attempted to meet the need with a little stone house on the outskirts of Ceduna, and provided a nurse who had great courage, plenty of ability, and little equipment. Great things were expected of God. He has fulfilled them, for to-night the Nurse who has spoken to you is in charge of one of the most efficient and extensive pieces of medical work in this land.

In 1937, we decided to build a Hospital in the centre of the Nullarbor Plain at a cost of £3000. It was a bold venture. But Almighty God put it into the hearts of the friends of Bishop Kirkby to send in the money, and our expectations were realised. In the following year, perhaps the boldest venture was attempted by the Society. A medical aeroplane, to cost £1660, and goodness knows what to maintain, the wit and wisdom to organise the ground work of hangers, landing grounds, petrol dumps and a first-class man to fly the machine. Again the things we expected of God were brought to pass, and to-day five years of great service have gone by. Did not God do a great thing in this project?

But all the attempts at service in missions, hospitals, hostels, Mail-Bag Sunday

School—yes, and in the office too—have been begun in the confident expectation that God would provide the right men and women to serve in them.

That such expectation has been fully realised, I ask you to judge from what you have learned from and about our principal speaker to-night.

Twenty-five years ago that little band who met in this hall to start B.C.A. had nothing but their hopes and courage. To-day there are 13 extensive missions dotted through the land, three hostels, five hospitals and a nursing home, a highly organised aerial medical service, an extensive Mail-Bag Sunday School.

Surely a great thing was begun that day! Surely great expectations have been realised!

And what of to-day—and us? Have we any the less courage than they of 24 years ago? Have we reason to expect less of Almighty God?

It is easier, more attractive to start some new and adventurous service than to maintain something that seems to have become commonplace—but it is vitally necessary. It costs £12,000 per annum to maintain B.C.A., and a lot of courage and sacrifice to obtain it.

After this war there will be new and, I hope, better regulated settlement on the land. Many of our men will come back with new ideas of the possibilities of their own land and a desire to develop them. Shall we be ready to go with them? Shall we see to it that they and their children shall have the opportunity of walking, in the bush and plain, hand in hand with God? Then it will require courage to attempt great things for them and God.

Even to-day there are great needs for hostels, especially on the West Coast of South Australia—but it would cost £2000 to start. I venture to think that the Council of B.C.A. would attempt so great a thing, even in war, if you would help.

To-day there are opportunities for new mission work, especially in South Australia amongst some of the most isolated settlers. The B.C.A. has already said it will venture here in the full expectation that God will see to its finance—if the right men can be found to undertake service.

So I would go on, but I must not. You have the opportunity to encourage us when the thank-offering is taken up; let it be the measure of your expectation of God.

"Attempt great things from God!"
"Expect great things from God."

A CHURCH IS BUILT.

(By a Chaplain.)

A Chaplain's joys usually have to be small ones, yet they are none-the-less genuine. But sometimes our work brings a real thrill, such as came to me a few weeks ago. Under my charge is a small unit of some 60 men; their work is hard, their camp in a particularly muddy part of this area. Yet they are a cheerful lot of fellows, from almost every State in Australia. The first service which I held there brought only seven men, but they seemed really interested; next time 14 arrived, and then 22, quite a good effort for a voluntary service in such a small unit.

We met in a native hut, not very well built, with open sides and a dirt floor. Our service begins at 7.30 a.m.; as it is six miles

from my tent, over roads certainly not made for speed, I have to rise fairly early and there is no time for breakfast. So, after the service I wander into the kitchen, where the cook brews tea or coffee, and makes me some toast. The Equipment Store is explored; I chaff the men moving bombs, repairing trucks, adjusting fuses or piling boxes of ammunition; tell the guard that he is a nuisance making me salute in New Guinea, at which he grins companionably. The men appreciate the informality, finding that a padre is interested in the things that they do.

All these seemingly unimportant acts bore fruit. For after one morning service, the Commanding Officer said to me, "Padre, we are going to build you a church." This was a surprise, as he and the men meant it to be. Working on the unit at that time were native boys, and they were given the job of erecting the church. They built lovingly and well, for most of them were Mission boys. Only the straightest of poles were selected, stripped of bark and smooth-

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GRAPHIC STORIES OF A VITAL

WORK

ed. The scaffolding and framework began to rise; then it was clothed with sago palm roofing; the sides were also filled in with this and bound with long strips of fibre. Pliant bamboo was split and interlaced between the top of the wall and the roof, leaving an opening all round for light and air. The main door and a small window at the east end completed the natives' work. It is the finest and most carefully built native hut that I have seen in the area, some 30 feet long and 15 feet wide.

The men had hoped that it would be ready to open on the Day of Prayer, but we had to wait until the following Friday. When the natives had finished their part, the men took over. They carted gravel for the floor and made a special pathway to the door; cut and carried palm logs for seats, carefully smoothing the tops. One of the men (a Roman Catholic, by the way) made an excellent reading desk-pulpit.

So we gathered for the opening service and dedication of the Church; forty men, bronzed and smiling, in every variety of dress, typical Australian faces. It was a great occasion for them; they sang earnestly and well, and joined keenly in the worship. This was their church and they were very proud of it. They boast of it often to other units. Down south, about 10 per cent. of our people at the most go to church; in this little unit, mostly 60 per cent. of the Protestants. Many have never been before; for many it is the first time in years, but they find the worship and Christian fellowship meeting a real, though perhaps inarticulate need.

A week later I announced that we would follow the service with Holy Communion; since then, we have a regular 6-8 communions every week. A Holy Table and cross were made to complete the interior furnishings. New Testaments have been offered and in the past three weeks 10 have been taken, and are being read regularly.

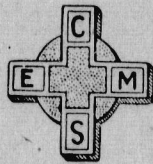
Surely there is something in this simple story for our Church to learn. Why, when so many people in our parishes resent the visit of the clergy, or are quite apathetic, do these men welcome their padre, share their confidences, their problems and perhaps their growth to him? Why do so many go to their service? Is it the answer often so sneeringly given that it is the nearness of danger? Actually that does not really hold here. Why, then, are these things so? Perhaps I can suggest some reasons:—

1. The war and separation from home have made them more thoughtful, and more ready to realise the claims of God.
2. The simplicity of the worship, the fellowship, the friendliness about it all, the lack of formality (but not of dignity or reverence) appeal to them.
3. They find that the parson is a man not unlike themselves, interested in their work, their amusement, their thinking.
4. By God's help, they are given a plain message; the Gospel of Jesus Christ, from the Word of God is applied to their everyday problems.

There are no denominational barriers, we are all one in Christ Jesus, both in the service and the Communion.

The Church at home can learn from this. We know now that the ordinary man is in-

terested in Christ, even if he does not always say so. Are we to lose the inspiration of such a fact after the war? It looks as though the clergy will have to get still closer to their people, especially the men. We need more fellowship and friendliness in our churches. The challenge is, can we, all churches, all people, rise to the call of Christ, and enter upon the vital work of rousing the indifferent, strengthening the faint-hearted, and kindling in all the fire of true devotion? In our answer lies the future of our Church and Nation.



The following letter has been received by the National Secretary from the Bishop of Armidale:—

My dear Mr. Rowe,

Please thank the C.E.M.S. members for their greetings, sympathy, and above all, their prayers. I have recovered beyond all the doctor's most sanguine hopes. For two days he was most anxious, as it was almost the worst mastoid he'd seen—the wound would hold an egg at first. However, by God's grace, I at no time had a temperature beyond 99, nor a pulse beyond 84, no headaches, no sickness. Everything he dreaded did not happen, and the wound has been clean and healing right from the moment he had finished. It is wonderful! He shakes his head and says, "These Australians!" I could not have imagined such kindness as I have received in New York and Washington, and here in Toronto. They have not let me pay one penny for all that I have had of specialists, special nursing, private room, etc.

Thank God for we fail not. I'll hope to be with you in November.

Ever yours sincerely,

JOHN ARMIDALE.

The bishop will have an interesting story to tell of the International Christian Conference at Princetown, U.S.A., at which he was a delegate from Australia.

A DARWIN BRANCH.

News has come to hand of the formation of what promises to be a very successful branch of C.E.M.S. at Darwin, N.T. The fortress Chaplain, Rev. T. G. Gee, writes under date 15/10/43: "The C.E.M.S. meeting last night went off very well. One of my Coast Artillery W.O.S. is our first chairman. Rev. Ken Leslie, who is still officially rector of Darwin, is chaplain. We have a programme committee and a social committee, so the future of our branch is assured. We always begin with Evensong and it is a joy to hear the lads join in heartily in responses, canticles and hymns; they would put many a city congregation to shame."

The branch was formed out of a fellowship which the padre had started in Darwin, so as to give some permanence to the men's association with the Church.

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THE CHURCH IN TRIPOLI.

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

By the year 80 Christianity was solidly established in North Africa. Simon, who carried our Lord's cross to Calvary, was from Cyrene, in Libya. It is generally believed that his sons, Rufus and Alexander, who were pillars of the Church of Jerusalem, were the pioneers in their native land. North Africa enjoys the distinction of having produced the three men who were the principal representatives of Christianity during the centuries that followed the apostolic age. Tertullian, the great apologist, in the second century; Cyprian, the administrator, in the third; and Augustine, the theologian, in the fourth.

It was a tragedy that this Church which began so gloriously, should have finished so ingloriously. Her's might have been the glory of planting the banner of the Cross in the centre of the Dark Continent, thus preceding Livingstone by 1700 years, but instead we see her frittering away her missionary enthusiasm in futile disputes over minute points of doctrine and practice. This led to a decline of spirituality and the splitting up of the Church into warring sects. The North African Church finally ceased to fulfil the purpose for which she was created and was swept away by the Moslem invasion.

On one of our journeys we visited the sacred city of Kairouan, in Tunisia, the streets of which, until the French occupation, had not been trodden by the foot of a Christian for over 1000 years. Towards sun-set we climbed the winding staircase leading to the summit of the great Mosque. Suddenly we drew back with the cry of astonishment, for deeply carved on the white marble step on which we were about to place our foot was the outline of a fish. Undoubtedly the stone was part of the plunder of a ruined Christian Church. Perhaps this symbol was placed there in derision so that all who ascended the minaret might trample it underfoot. To the native peoples of North Africa, Christianity is a despised and defeated faith.

Civilisation, which flourished in North Africa under the Romans, declined under the Arab conquerors. Algiers and Tripoli became nests of pirates. For hundreds of years their galleys terrorised the Mediterranean. Large numbers of Christians were captured and sold as slaves. In the Anglican Church at Algiers there is a plaque let into the wall to commemorate the sacrifice of a clergyman named Spratt. He was captured by pirates off the French coast, brought to Algiers and sold. At first he cursed God. Like Job, he could not understand why the Almighty had thus repaid his faithfulness. Gradually, however, as he saw the tremendous spiritual need of his fellow captives he realised that God had sent him there for a purpose. So deeply did he value the opportunity of service that when his friends raised money for his ransom, he refused to be set free. It is interesting to note, however, that some years later all the English slaves were redeemed, and Spratt returned to his home-land.

Many devoted men have laboured and are labouring, to win North Africa back for Jesus Christ. Mr. Fenner, a pioneer of the London Jews' Mission, threw Tripoli into a ferment by landing there in 1869. His So-

ciety, although unsuccessful in Libya, established a flourishing work in Algiers, Tunisia and Morocco. The principal portions of the Bible were translated into Judeo-Arabic and published by the Bible Society. Jewish converts carried them into the most remote parts of North Africa. Later Tripoli was occupied by the North African Mission and held by them until they were expelled by the Italians in 1934.

One of their missionaries, Mr. Reid, remained there for over 30 years. He was the only missionary in the country. When other missionaries were turned out, the Italians allowed him to remain, but it was understood that when he went on furlough he would not return. The old man, knowing this, refused all leave and grimly held the fort for Jesus Christ. Although all activity outside the Mission Station was prohibited, yet he made his influence widely felt.

We visited him in 1925 and enjoyed his hospitality at the Mission House. Torrential rain, every drop of which was worth its weight in gold to thirsty Tripoli, made the roads impassable and prevented us from visiting the interior, so for several mornings we helped Mr. Reid in the dispensary. Before it was light a pathetic crowd of ragged Arabs and Jews gathered in front of the Mission. At eight o'clock the door opened and, after a short service in Arabic, the work of attending to their many maladies commenced. On leaving, every patient who was able to read was presented with a Gospel in Judeo-Arabic or Arabic, in the name of the Bible Society. Some of the patients had come 60 miles to attend the clinic—the journey of 120 miles would be accomplished on foot in two days, for the Arabs are great walkers. Some of them took the Scriptures back with them into regions where no Christian would be allowed to live. "The word of God is not bound." Mr. Reid was a devout member of the Church of England and never failed to read the Church service to himself every Sunday morning.

While visiting Tripoli we got into touch with seven Italian Protestant families—each one of which thought it was the only Protestant family there. The following Sunday we held a service for them in the house of one of their number. We took as our text the great recommendation of St. Paul, "Remember Jesus Christ"—it is so easy to forget Him in a strange land.

During our stay with Mr. Reid a young Italian lieutenant married to a Dutch Protestant lady came to see us. "To-morrow," he said, "I leave on an expedition into the interior and may never return. My wife wishes to have the baby baptised before I go." In the evening we went to the barracks and performed the ceremony which was attended by the officers of the regiment in their campaign kit. At the break of day they marched into the desert at the head of their native levies and we saw them no more.

It is interesting to read that that great Christian gentleman, General Montgomery, Commander of the Eighth Army, has founded a church on the water-front at Tripoli. This is for the use of the British troops of all denominations. A notice was addressed to the men and women of the services inviting them to attend. A leaflet issued in connection with the occasion reads: "The standard of God, Who has led us hitherto, should fly alone and in a place worthy and set apart. The Army has given us the best place that can be found as His House of Prayer. May this Church mark the presence in all our undertakings of the spirit and power of the Lord Jesus Christ."

Many missionary strategists have dreamed of a chain of stations extending from Tripoli to Nigeria, linked up by air one with another, but political troubles have prevented it materialising. This should not be difficult of realisation after the war. Then Tripoli would again become the centre of Christian activity to which her strategic position gives her the right.



THE TRIAL OF JOHN WYCLIFFE, 1382.

"The Father of the Reformation." "With his rise the might of Christendom came to an end."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

LADIES' HOME MISSION UNION.

The members of the executive committee of the L.H.M.U. are having a "Special Effort" in the form of a 1/- Musical Afternoon, to be held in the Chapter House at 2.30 p.m. on Tuesday, November 2. The programme is being arranged by Mrs. Arthur Scrivener, and those of us who have enjoyed any of her programmes previously need no further recommendation. All are invited to come.

A visit to the South Coast is being made during the last week of October, when addresses will be given about the work of the Deaconesses supported by the L.H.M.U. at Kiama, Gerringong, Dapto, West Wollongong, Austinmer, Thirroul and Scarborough. South Coast branches have for many years done faithful work for the L.H.M.U.

WEST WOLLONGONG.

West Wollongong will dedicate its first Church Hall in Crown Street on November 7, at 3 p.m., by His Grace the Archbishop. It is a nice brick building, built amidst many problems, with the help of free labour, amidst the original gums. Our last service in the old Rosemont Union Church will be at 8 a.m. Rev. A. J. Dyer is the minister.

C.E.M.S. CONFERENCE.

(Communicated.)

The annual New South Wales conference was held at St. John's, Ashfield, on October 12. Delegates and friends were the guests of the Ashfield branch which provided a sumptuous tea. There appears to be a spirit of emulation abroad in regard to conference hospitality, and it is something of a mystery how it is so well done when most things we eat are rationed and coupons have to be considered.

The Archbishop of Sydney, the president, was with us at the tea and spoke appreciatively of the help C.E.M.S. had been to the Church in many ways, and particularly in the organisation of the Good Friday procession, the provision of men for duties at great central church gatherings, and at the Soldiers' Hut in Sydney. His Grace commended the movement for opening junior branches of the society and expressed appreciation of the splendid work of the Social Service Committee which, for twenty years, with very little help from the Church, has provided food and shelter, free of cost, to many thousands of needy men.

The annual report was read by the hon. secretary, Mr. A. Hope, and Mr. W. E. Saunders, the hon. treasurer, read the financial statement and balance sheet.

The time of the conference was mainly devoted to the consideration of two subjects which are of special interest at present. The first dealt with the question of the Church and the Social Order and was introduced by the chairman, Rev. C. E. Hulley, who, in a vigorous and well-considered address, said that such an order, to be of any value, must be based on Christian ideals, and it was one of the matters in which the Church must definitely interest itself and be ready to proclaim its opposition to our many social evils, not only as such, but to the causes which lay at their roots and to individuals responsible for them whether high or low. Every opportunity should be given

for the development of human personality, and the Christian ideal should be the welfare of the individual as a child of God as opposed to the individual being part of an economic system devoted to the making of profits.

Bro. C. H. G. Simpson, who followed, said that after the war, one of the greatest difficulties which would face the community would be that of striking a fair balance between restrictions and freedom, and he thought that here the Church might play an important part in moulding public opinion. In his opinion, the teaching of Jesus Christ offered the only permanent solution of the problem.

The other matter dealt with by the conference was that of the Returning Soldier and the C.E.M.S., introduced by Mr. A. Gorrell, the chairman of the Haberfield branch, who pleaded for active parochial organisation to carry out a plan which he outlined in detail. He said that his branch, in conjunction with the branch in the parish of the Church of England National Emergency Fund, which had done so much to provide chaplains for the Forces and hospitality for the men, was already working on the scheme with a view to it coming into operation when needed. One speaker suggested that the job was beyond the ability of voluntary organisations and should be dealt with by a central body. It was generally agreed that ordinary Church methods were inadequate to cope with the problem, and that in order to retain the men who had left their parishes for active service and to gain the indifferent, the Church would have to adopt a missionary spirit in which the C.E.M.S. would have a share.

In summing up the discussion, the chairman said that he was sure that he expressed the views of all present in stating that the conference had been a very successful one.

C.E.N.E.F. ANNIVERSARY.

Lady Wakehurst attended the fourth anniversary meeting of the Church of England National Emergency Fund and Sydney Diocesan Churchwomen's Association, held in the Chapter House, St. Andrew's Cathedral, after a special service in the Cathedral.

Banners and certificates were presented by Lady Wakehurst to 125 parochial branches which had contributed most regularly to the general fund.

During the past year C.E.N.E.F. canteens have served a total number of 774,650 meals and 35,847 Servicemen and Servicewomen have been accommodated in the hostels.

THE BUILDERS.

"The Builders" held their annual meeting on Saturday, at the Bible House. Archbishop Mowll presided and Miss Farrell gave an interesting review of the year's work.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

Result of Examination on Doctrine I.

In order of merit.—Mr. G. H. Turner; Miss C. Rowsell; Mr. L. F. Lough, Mr. R. W. Maclay, Mr. N. Stokes; Miss B. Winchester; Mr. M. Martin; Mr. H. F. Lockrey; Miss L. Ashley; Miss M. Driscoll, Miss G. M. Newell; Miss N. Greenfield; Miss A. Turner, Mr. L. Fithpatrick; Mr. H. Ctercteko; Mr. J. R. Payne; Mrs. Andrews, Mr. P. Sephton; Mr. J. L. Rolleston; Miss M. Attack, Miss A. C. Farram, Miss M. Page. Five candidates were unsuccessful.



Children Loved Him

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

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



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RELIGION AND LIFE CONFERENCE.

The conference, practically interdenominational, was opened on Monday last with the Bishop as chairman.

The opening paper was read by Canon Garnsey, of St. Paul's College, Sydney, on the subject, "The True Patriot as a citizen of the world."

Speaking on "Reconstruction," Canon H. N. Baker made the provocative statement, "The idea that the State was made for the citizen, not the citizen for the State was a pestiferous doctrine." He was reported to have said that such a doctrine was contrary to the principles of morality and Christianity. Evidently the statement was not unchallenged.

VICTORIA.

Diocese of Melbourne.

SYNOD, 1943.

At the close of a day of steady rain the Chapter House was well filled by members of Synod, when, after the occasional prayers and certain formal business, the Archbishop gave his presidential address.

The report of the Synod proceedings has only just come to hand.

YOUTHS' DUTY IN POST-WAR WORLD.

The part young people might be called upon the play in the remarking of the new world was emphasised by the Archbishop in an address to children at the annual schools' service at St. Paul's Cathedral on Sunday week.

They had many obligations to fulfil, he said, and they must be prepared to do their small part in life's work, through which

would come all those things they most desired in their future lives. The knowledge which they were gaining would mould their characters and future lives.

The Archbishop urged that they should live up to their responsibilities in the home, and give something in return for all that had been given to them. Inward strength was needed if they were to play their part in the making of the new world. Church public schools and colleges were represented at the service, and Melbourne Grammar School Choir led the music.

THE FUTURE OF PAPUA.

Speaking of the future of Papua and the Papuans, whom he described as "the thin line that saved Australia," Rev. J. D. Bodger, of Dogura, near Milne Bay, said at St. Paul's Cathedral on Sunday week that after the war the country must be administered with the same humanity as in the past. The Government, the early miners, and the big majority of traders had given the Papuans a "square deal," he said, and those facts, combined with the work of the missions, had resulted in many Australian boys being aliye to-day.

Politicians must not interfere in things they did not understand. Men to rule Papua should have honesty of purpose and be prepared to give, not seek. "Papua for the Papuans" must be the watchword.

Mr. Bodger said that one of the causes of the war with Japan was that in the past Australia had regarded the Japanese—and the Chinese, too—as the "Yellow Peril" instead of a "golden opportunity." Things would not doubt have been different, he said, if we had worked to convert the Japanese to Christianity. In future we must learn that to those of a different colour from ourselves we have got to be brothers, not brothers-in-law.

SOUTH AUSTRALIA.

Diocese of Willochra.

CLERGY CONFERENCE AND SYNOD.
We held our clergy conference and synod last month at Port Augusta. Owing to the war time restrictions on travelling the attendance was small, and very little beyond routine matters were dealt with. A resolution was passed sending a message of good will to the newly appointed Orthodox Patriarch of Moscow. The people of Port Augusta were thanked for their hospitality which was appreciated. The synod has now been held at nine different towns in the diocese, at some only once, at others three or four times. This plan has worked well. We were grateful to the Rev. J. Isherwood for conducting a Quiet Day for the clergy. We were not able to have a three days' retreat this year. Our clergy conference lasted about two hours and our synod the same time. A few years ago these occupied a week to nine days.—The Bishop's Letter.

MINNIPA MISSION.

During August the district was able to welcome the Bishop of Willochra, who conducted services of confirmation and holy communion. There were two candidates confirmed at Minnipa and although the number was not large the service was impressive and the Bishop's visit appreciated. During recent months services have been recommended in three centres, after temporary cessations of varying duration. At each of the centres, namely Yaninee, Wynella and

Kopi, attendances have been encouraging and it is anticipated that in the future conditions will be favourable for a regular ministry.

A new feature of the activities of the Minnipa Mission since its activities were last chronicled in the "Willochra" is that a number of stations have been included in the Mission. The missionary accordingly makes a quarterly trip through station country to Tarcoola, on the East-West railway line, travels for a week north of the line and returns to Minnipa via a different group of stations. The trip is proving abundantly worthwhile as it is the only ministry available for over a dozen stations, and in addition the townships of Kingoonya and Tarcoola are visited.

At Tarcoola the B.C.A. Nursing Sister conducts a Sunday School and alternates with a Methodist in taking services. Through these efforts a witness to Christian things is maintained. The Rev. L. Morris is the B.C.A. Missioner in charge.

KATOOMBA CONVENTION

JANUARY 1, TO 9.

At ECHO POINT (FORSTER ROAD)

Special Youth Speakers (each night only), from Wednesday, 29th December, Rev. Lionel Fletcher, Saturday, January 1.

Revs. H. Paton, G. Morling, Knox, Finigan, Canon Hammond, Archdeacon Begbie, Archbishop Mowll. Chair: Canon Robinson.

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TASMANIA.

A CENTENARY CELEBRATION.

The centenary of the dedication of the church at Rokeby was interesting in that the actual service of dedication was repeated so far as was possible and the opportunity given to those present to dedicate and rededicate their lives to the service of God and His Church. St. Matthew's was filled. The Administrator of the Diocese officiated, assisted by Archdeacon Barrett and the rector. The Church Advocate was also present and there were three 'bus loads of visitors from Hobart. There were present representatives of families which had been associated with Rokeby ever since it was constituted a parish.

CHURCHMAN'S REMINDER.

28—Thursday. St. Simon and St. Jude's Day. Probably these were brothers and so are placed together. Simon Zelotes, as named, was a member of a fanatical legalistic party. Henceforth his zeal was tempered by grace, but not destroyed. Jude was other than the writer of the Epistle. But he was a martyr with his brother Simon.

31—19th Sunday after Trinity. Without God we cannot please God. This is a spiritual axiom, or foregone conclusion. Yet how we try to please God by our works without associating God with them as their Inspirer and End.

November.
1—Monday. All Saints' Day. The wisdom of the Reformers cut out All Souls' commemoration, through its association with praying for the Dead, which has come back into the Church of England with quite unwarranted encouragement by the episcopate and clergy generally, much to our loss. We do remember our Departed, but they are "with Jesus" and what more should we pray for?

7—20th Sunday after Trinity. We do so want a cheerful religion. And we have such set before us by this Collect. Its inclusion, from its ancient origin, marks the true character of the Book of Common Prayer as shown also in its general contents.

"Lest We Forget"

The Reformation Observance Committee Urges Upon Your Attention the

15th Annual Reformation Rally

to be held in

THE CHAPTER HOUSE, George Street, Sydney

at 7.45 p.m. on

TUESDAY, NOVEMBER 2, 1943.

Mr. Chief Justice H. THACKWELL-LEWIS will preside

Speakers: Archdeacon G. T. Denham—"AN OLD REFORMATION."

Rev. A. Wentworth Morton—"A NEW ORDER OR A GOOD ORDER?"

Note:—At 7 p.m. the Rev. R. S. R. Meyer will give a Lantern Address on "Enemies of the Reformation To-day."

"THE AUSTRALIAN CHURCH RECORD."

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