

In his address related the boys on of the Society to urged them to be which the movement

During the Reception of choir, of St. George, clear the Hall, and thus impressive service of were present. No hearty singing of the and the strength of promises, without is definitely doing of this generation Church.

At the rally with the Archbishop as ald Baker as Ser given a rousing re they mounted the tunity was also to congratulate Cano election as a Cano

The evening with singing by the boys and entertainment tile entertainer—

A particularly when the Chairmen ering to stand in late Harry Gee C.E.B.S. who had fice during this

At the close shields, and cups C.E.B.S., during petitions conducted by the and Dr. A. G. National Fitness function was attended all other Church and of many associated Youth Council. Boys' Farm, given a particular brothers in the

The evening thing less than enough for this —"C.E. Messen

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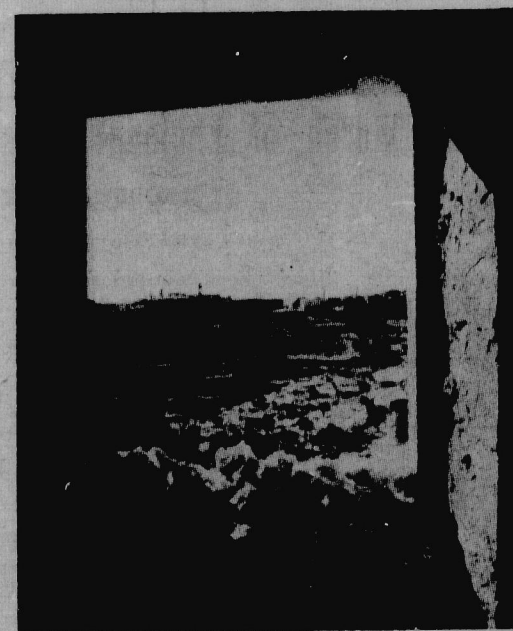
The paper
for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed

Vol. 8

DECEMBER 19, 1944

No. 25

Bethlehem Under Snow at
Christmas, 1941.



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A CHRISTMAS CAROL.

Underneath a lone gay star,
While angels praise and sing,
Peacefully asleep He lies,
The Little Christ-Child King.

Tell the gladsome tidings far,
Through countryside and town,
To an inn at Bethlehem,
From Heaven God's Son comes down.

But see, His manger crib is bare,
Bring gold straw for His bed,
A wisp of scented hay to make
A pillow for His head.

—Stanley Stokes.

A CHRISTMAS PRAYER.

O Emmanuel, God forever with us,
help us to make a place for Thee to
reign within our hearts, to build in
these our days that city where Thou
shalt dwell with men.

We have desired Thy coming, but
not through us, we have sought a sal-
vation that would leave ourselves still
unchanged: We have prayed that Thy
will might be done, but we have
shrunk from doing it first and alone.
Stand Thou before us like the light,
like love all lovely, like the morning.
Then surely we shall hinder Thee no
more. Amen.

NOTES AND COMMENTS.

The prevailing wish at this festive
season is "A Merry Christmas." Mer-
riment and jollification
Christmas Spirit and
Christmas Joy. are too frequently
characteristic of this
season. Happy associa-
tion and good fellow-
ship should of course be everywhere
manifest for they are truly sacramental
of Christian faith and love. But for
how many, alas! has Christmas de-
generated into a time of festivity and
frolic devoid altogether of a Christian
significance. It is the devil's policy,
right through, to disturb the true pro-
portion of things, and to rid the world
of all Christian sanctions and memory;
and so the natural joy that should
characterise the Incarnation holy day
has been switched over from the sanc-
tifying memory of the Saviour, Who
came to give Himself, to a purely
secular observance of mirth and mer-
riment from which every vestige of
the Christ has been erased. That is

the world's estimate of Christmas
Day. For the disciple of the Christ
of Bethlehem's manger Christmas has
a far richer meaning to which we must
greedily cling, not for our own
sakes only, but for the world He came
to save, that we may purposefully keep
the great message of the day placarded
before the eyes of men around us. The
peace for which every heart must long
is the peace that flows from Him and
Him alone. To ignore or forsake Him
is to desert the only fountain of life
for the changing pleasures of a world
that does not last.

"The pleasures at God's right hand
are pleasures for evermore."

A Happy Christmas and A Bright
New Year.

But how can we be happy
amidst the agonies and sor-
rows of the War. The sixth
Christmas! The last war's
experiences warned us
against over-optimism. We did not
think it could last long — only a few
months, and it would break down by
reason of its own weight! We are
wiser to-day. But there were other
lessons we learned which have been
repeated again and again in the years
of this present war. "The Lord God
omnipotent reigneth," and men have
yet to get this lesson indelibly imprint-
ed upon mind and heart. In the midst
of life's sorrows and agonies of care
the Christmas message comes again
with a real heart-cheer. "He hath
sent me to bind up broken hearts . . .
to give the oil of joy for mourning, the
garment of praise for spirit of heaviness."
That was the great forecast of
His Coming—"The Light that maketh
all things new." It is this assurance—
His assurance, that challenges us ever
to lift up our hearts and to lift them
up unto the Lord.

Here is a great message for Christ-
mas from a Canadian Archbishop.

"While all things were in quiet silence,
and that night was in the midst of her
swift course; Thine Almighty Word
leaped down from Heaven out of Thy
royal throne."

And no one knew! It was "not in the
news". Yet nothing that has ever happened
in all the years in all the world has mattered
so much as that: viz., that unto us was
born that day in the City of David a Saviour
Who is Christ the Lord.

So let us try to get things straight this
Christmas Season. Here is what matters
most. God has come down. God has entered
in. He is behind everything. So be re-
assured. Be steadied. Be confident. Lift
up your hearts!

And if you are one of those for whom,

because of sorrow or separation, this Christ-
mas at best may seem but the shadow
of its former self—these lines are for you:
"Let not those hearts whose sorrow cannot
call

This Christmas merry, slight the festival;
Let us be merry that may merry be.
But let us not forget that others mourn;
The smiling baby came to give us glee.
But for the weepers was the Saviour
born."

A Happy Christmas to you, one and all.

Many of our readers will have been
shocked by a featured paragraph in
the "Sydney Sun" of De-
cember 5. We reprint it
as it stands:—

**FRANCO ACCUSED BY
PROTESTANTS.**

London, Tuesday.

The Franco regime is persecuting
and even executing Protestants in
Spain, alleges the World's Evangelical
Alliance.

The "Daily Telegraph" says the Al-
liance has laid before the British For-
eign Office and circulated among
members of Parliament the following
details:—

Nearly all Spanish Protestant places
of worship have been closed.

Two-thirds of the Spanish pastors,
evangelists and colporteurs (Bible
sellers) have been exiled, imprisoned
or executed.

Except for the Roman Catholic
version, with notes, the Bible is not
allowed to be printed or circulated.

The British and Foreign Bible
Society's stock of Bibles and Testa-
ments at Madrid, comprising 110,000
books, has been confiscated.

Children of Protestant parents are
compelled to learn the Roman Catholic
catechism and worship images of the
Virgin.

Attendances at Mass in many places
is compulsory to secure employment.

A young Protestant recently was
sent to a concentration camp for re-
fusal to attend Mass.—AAP.

Unfortunately, Franco, the Pope's
white-haired boy, is not alone in this
evil policy. From a recent Canadian
newspaper we extract the following
statement:—

A subtle, concerted assault against re-
ligious freedom in Latin America is under
way.

This is the theme of another of the spe-
cial articles on South America that have
appeared in recent weeks in the "Christian
Science Monitor." In the article appearing
in the issue for August 16 pertinent data
was given supporting this charge and nam-

ing the Roman Catholic Church and its clergy as the instigators of this attack on religious freedom.

From Mexico to Argentina, the article states, the fires of religious persecution smoulder and at times burst into small flame. No major conflagration has occurred, but there have been many signs of a Roman Catholic clerical movement aimed at curtailing religious liberty.

Protestant minorities in Latin America bear the brunt of these restrictive efforts.

Tents of Protestant missionaries have been burned.

Indians have been incited to acts of violence.

At least one incident of burning a Protestant Bible has been reported.

This completely bears out the words of Dean Inge, in an article on "France":—

"One of our ablest Roman Catholic writers admitted the other day that the political philosophy of Roman Catholicism was nearer to Fascism than to Liberal democracy. Roman Catholicism is in fact totalitarianism in religion; and though neither English Roman Catholic nor English Left-wing Radicals, are in favour of Hitlerism, Roman Catholicism on the continent is distinctly anti-Liberal."

The Bishop of Chelmsford recently wrote:—

"It is difficult to remember one single word from the Pope in condemnation of the Nazis when they swept London with destruction."

The Bishop declared that "the best interests of the Church, according to the Roman view, are served by a Government which approximates to a dictatorship, particularly if, as in Spain, the dictator is himself a Roman Catholic."

"One of the surest ways to lose the peace would be to permit the 'dubious counsels of the Vatican diplomatists' to have any hand in the business."

A forward movement in Adelaide in the creation by the Anglican Church—a Ministry of Social Services has evoked from the local Social Service. Press an appreciation and almost an apology.

In an editorial note entitled "Practical Religion," "The Adelaide Advertiser" of November 29 says:—

"There used to be a tradition that credited the Anglican Church, in particular, with a somnolent and formal habit of mind. It was supposed to be more concerned with ritual than with the realities of a carnal world. Anglicanism in South Australia, however, has always been an active and practical faith, and is resolved to become increasingly so, as anyone may reasonably

conclude from the announcement of the campaign launched by the Bishop's Home Mission Society to commemorate sixty years of mission service. The aim is to raise £5,000 a year by public subscription for the expansion of Christian social welfare work in this State; and a new Ministry of Social Service has been formed accordingly. In this materialistic age, news of so warm-hearted an effort of Christian charity is a relief to the mind. This will never be a "perfect world," in the sense that everyone will be independent of the love and care of his fellow men. Sorrow and misfortune know no barriers; and every means of organising private beneficence demands our utmost support. The spirit animating the Church of England's Ministry of Social Service speaks for itself; and the experience of those engaged in it may be supposed to be hardly inferior to the wide scope of their activities, present and projected.

It is interesting to learn that our Church in Adelaide Diocese has set out to raise £25,000 for Social Services at the rate of £5000 a year for five years. The first year's quota is well in sight, over £3,000 being already in hand. The objectives of the new Ministry have been given as follows:—

"Vocational guidance, court work among boys and girls, help for prisoners and those on remand, hostels for boys and girls, homes for the aged and infirm, and a toddlers' home."

We congratulate the Bishop and Diocese upon a fine enterprise and a good start.

It is now well over a year since the United States authorities asked, through the Registrar-General of New South Wales, that the clergy of all denominations should refrain from marrying American Servicemen to Australian girls without first consulting American headquarters.

This request was made to ensure that there should be no misrepresentation of their conjugal state by either of the parties.

The Clergy were accordingly notified and almost certainly as a body have loyally acceded to the request. No sane person can complain of any lack of reason on the part of the U.S. authorities in making it. But there still appears to be, on the part of some Ministers duly licensed by the State to marry, an unwillingness to carry out the very wise counsel of the Registrar General. The matter is so tragically important that we should imagine the Registrar General has every reason for insisting upon an approval by the U.S. authorities before any such marriage take place. They have information concerning the men and women

of their forces which would guide them in their decisions, and without that information the risk of marriage is too great.

The Christmas season bids us to share with others the blessings which we ourselves are privileged to enjoy. Consequently our readers will not be surprised to see the striking appeals for help on the part of those societies of our Church which act as stewards of the bounty supplied by men and women whose hearts have been touched and possessed by the Gift of God—The Christ Who came to impart to and share with us the divine love. "Freely ye have received, freely give," is the Master's own Challenge; and His identification of Himself with every needy child of man necessarily makes these appeals for loving and sympathetic aid irresistible. Taught by Him and following His lead, we learn to know that "It is more blessed to give than to receive."

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1944.

Associate in Theology (Th.A.).

(In Order of Merit.)

First Class.—(Mrs.) Ruby Annie Eagling, Perth; Mary Titell Ellis, Melbourne; Ellen May Measday, Adelaide.

Second Class.—Enid Noel Matthews, Melbourne; Joan Alice Shepherd, Deaconsess House, Melbourne; Francis Alfred Saunders, Nelson; Victor Hilary Patton, Sydney.

Pass.—Captain Cecil Fisk, C.A., Newcastle, and Hebe May Martin, Deaconsess House, Melbourne; Terrance Stokes, Melbourne; John Everard Yewers, Melbourne; Joan Margot Ramsdale, Adelaide; Leslie Wallace Laphorne, Ballarat. (None failed.)

Passed the First Half of the Examination.

(In Order of Merit.)

The Novice Jean, S.S.A., Brisbane; Betty May Legg, Sydney; Shirley Yeatman, Melbourne; Douglas William Garvin, Bendigo; Lillie Evelyn M. Biggs, Tasmania; Lorna Evelyn Clarke, Adelaide; Bruce Walkden Thomas, Sydney; Myrtle H. Greenwood, Sydney; Alan William Bosser, Sydney; Bessie Beatrice Hall, Sydney; Delma Maud Munro, Sydney; Betty Violet Mills, Deaconsess House, Melbourne; Unice Harbert, Melbourne; John Cleveland Measday, Adelaide; Zaza Rae, Armidale; Diana Eleanor Newell, Adelaide; William Desire L. Pougnauld, Perth; Elma Mary Adams, Adelaide; Helen May Fletcher, Melbourne.

The following candidate was held over: Hewlett Sherbon Brunker, Newcastle. (Ten failed.)

On behalf of the Council of Delegates,

JOHN FORSTER,

Armidale, N.S.W. Registrar.
1st December, 1944.

QUIET MOMENTS.

PEACE ON EARTH.

A young officer advancing with his unit in France in the last war took possession of a large German military hospital. One of the wards had apparently been used by walking wounded and one of these men had nearly completed a frieze, painted round the walls in bold Gothic letters. The officer read Luther's great words, "A safe stronghold our God is still," and suddenly realised their implications. He thought of the patients hastily evacuated before the British push, and said to himself, "So they thought that, too." His faith had been formal and a matter of course, and it had never occurred to him before that the Germans had trusted in God and prayed for protection as he had. But God had not heard their prayer—could there be any reality then in supplicating God, could there be anything more in prayer than wishful thinking? This Christmastide many people will hear the strains of hymns coming from our churches or over the wireless, and many will question our sincerity and honesty as we sing of joy in the heavens and peace upon earth. Many will scoff at us and accuse us of complete lack of reality and of wishful thinking.

What Peace?

What have we to say to men like the young officer or others, who accuse us of mental laziness or dishonesty when we profess our faith in things which certainly do not yet appear? Their doubts call us to a constant examination of what we really mean when we sing of things like peace on earth. What do we really want when we pray for it? Many people in this country have one great desire, to see the end of hostilities and to be reunited with their loved ones in the same kind of life that they lived before the war. But we Christians have to remember that peace means far more than a mere absence of strife. That may only mean that injustice and wrong are safely enthroned and are strong enough to crush all opposition and quell all murmuring from the dispossessed, the exploited and the underprivileged. Peace for the Christian is a very positive concept, implying real harmony which lives for the good of all its members. Peace implies the breaking down of barriers and the setting up of a life which is lived in fellowship. The Christian, however, is a realist. He does not be-

lieve in the inevitability of progress and that eventually true peace is bound to come on earth. He knows himself too well for that. At the heart of human nature as it now is he sees the desire for independence, independence of God and one's fellow-men. He knows that, even after the pain and disillusion of these war years, Henley continues to be the prophet of modern man when he cries:

"I am the master of my fate;
I am the captain of my soul."

He is Our Peace.

The Christian believes that this self-centredness on the part of men and nations is the fundamental obstacle to peace, peace with God and peace among men, and that men can never change themselves by their own efforts. That is why Christ came at Christmastide, to do for men what man can never do. That is why Christ, and He alone, is our peace. Christ came to meet the forces of evil, where we have to meet them, in the ordinary circumstances and with the physical limitations of our human lot. He knew the continual temptation to be independent of God, to cut Himself off from the full life of His fellow-men, but He resisted those temptations. Nothing, not even the black desolation of that final assault of all the powers of darkness on Calvary, could turn Him from trusting dependence on His Father or turn Him in resentment and bitterness against His fellow-men. Christ endured all that could come to men, including death itself, and conquered. He rose, and started building up the new humanity, re-made in the image of God, which should be the home and source of God's peace on earth. Those who came to Christ in faith found they had to die to all their pride, to the self-centredness which characterised their previous life, and be re-born into a new world of relationships of loving dependence on the Father through Christ and joyful fellowship with their fellow-disciples, now linked so closely to them that they thought of them as fellow-members in the new living organism of which Christ was the Head and which they called His Body, the Church.

Here, then, is where the Christian looks for peace on earth. He knows the earth is full of darkness and cruel habitations, but he also knows that since Christmas day the true light shines and that men and women have been re-made to be a habitation of God through the Spirit. In men and

women re-made by the act of God in Christ lies the hope for the world because in their fellowship the old barriers are done away.

That this is no pious wish divorced from reality any missionary will tell you, or anyone who has met Christians from other lands. "I go back to Germany," wrote a German missionary to a C.M.S. man at the beginning of the war, "knowing that whatever happens to our nations, nothing can break our fellowship in Christ."

Our brethren in Germany have produced gallant souls who have fearlessly witnessed to the heart of our faith, that salvation and peace can come only by complete submission to the will of God and by dependence on Him. —"The Record."

"THE CHRISTMAS CITY."

(By the Rev. B. W. Horan, Professor of Old Testament, Wycliffe College, Toronto.)

Sixteen years ago I had the opportunity—and for me the great privilege—of visiting the Holy Land. I saw most of the Biblical sites, Jerusalem, Jericho, Nazareth and the Sea of Galilee. But, in this article, it is of Bethlehem, the "Christmas City," I wish to speak.

Bethlehem lies about six or seven miles south of Jerusalem, at the southern end of the mountain range which runs like a backbone down the land of Palestine.

Not far from Bethlehem, the mountains fade into hills and farther on into that "dry and weary land where no water is," which the Hebrews called, "The Negeb."

The town may originally have gained its name of "The House of Bread" not only from the fertile region in which it is situated, but because it was one of the last vitualling places for caravans setting out across the deserts for Egypt.

As we drove towards Bethlehem there floated before my mind's eye several of those beautifully descriptive pictures of Bethlehem one finds in the Bible.

There is, for example, that exquisite picture of the Book of Ruth with its old-world charm, its domestic felicity, and its womanly virtue and affection.

There is, too, that picture of the Bethlehem where King David lived as a boy. The Bethlehem of those days was the nursing mother of brave, strong, great-hearted men.

There is no more lovely tale of patriotism and courage than that which tells (2 Sam. 23: 15) how David, in exile, sighed for home—"oh that one would give me water to drink of the well of Bethlehem which is by the gate"; how three of his friends at the risk of their lives broke through the lines of the Philistines and gratified his wish; how David would not drink it because it was consecrated by the self-sacrifice and devotion of the men who had fetched and how he poured it upon the ground as an offering to the Lord.

It was natural that a prophet who belonged to the countryside of Bethlehem, as he looked forward to the time when Israel would have the ideal ruler and leader, should think of him as being born in Bethlehem.

"And, thou, Bethlehem—Ephrathah, which art little among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel . . . and he shall stand and feed his flock in the strength of the Lord . . . and they shall abide; for now shall he be great unto the ends of the earth. And this man shall be our peace."

But no one can think of Bethlehem without recalling that unforgettable picture of the Gospels, where the hills around ring with the song of the heavenly choir, and where the night sky is illumined by a star which shone in the souls and minds of wise men and led them to the Infant Redeemer.

It was as I meditated on this exquisite picture that we came into Bethlehem.

Bethlehem, as I first saw it, fitted into the picture of what I had imagined it to be.

It is a typically oriental town with its white houses and narrow streets. It is situated on a crescent-shaped hill in "the hill country of Judaea" and has a picturesqueness all its own.

Had we been left to view Bethlehem in its natural surroundings we would have been charmed. But our guide was insistent that we should see "the only thing worth seeing"—the Church of the Nativity. The impression the place made on me is by no means the only impression it makes on people; but I am not the only visitor who has come away from it in a mood of depression.

The Church of the Nativity is a sombre looking building. Its massive and windowless walls with a single narrow door, so low that one must stoop to enter, give it the appearance of a fort or feudal castle.

In fact, the door was made purposely small for fear of attack of Moslems.

Beneath the Church are several caves, which originally were natural caverns but are now lavishly, not to say oppressively, ornamented.

This is particularly the case with the cave in which Christ is believed to have been born. At one end is a richly furnished altar and let into the floor beneath is a large silver star with the inscription: "Hic de Virgine Maria Jesus Christus natus est" — "Here Jesus Christ was born of the Virgin Mary."

What saddened one, however, was the general atmosphere of the place. There is almost a complete absence of sunlight and fresh air, and this in a land where there is plenty of both!

Members of religious orders belonging to the Greek, the Armenian, and the Latin Churches glide to and fro with scowls on their faces, and rivalry in their hearts, for there is not much love lost between them.

Their faces will relax into a broadish grin

and their palms expand when there is a prospect of "baksheesh" from the visitor. They are not averse to making an honest penny by selling replicas of the Star of Bethlehem at three a shilling.

As one visitor put it, "ecclesiastics" and "tradesmen" are "terms which are almost tautological in Palestine."

It was the old story. The insidious, serpent-like forces that spring from the human heart were strongly arrayed against the serene and lovely spirit of the Babe of Bethlehem. The Bethlehem that you see with its pettiness and intolerance and greed has so encroached upon the other Bethlehem of your aspirations as well-nigh to stifle it.

The same thing is happening to-day in other places besides Bethlehem.

There is a Bethlehem in each of us. But which one?

There will be an opportunity to answer this question now that the Christmas season is upon us.

Some of us will be caught up in that spirit of rush and excitement and gluttony and fatigue which the world has conspired to call "the spirit of Christmas."

Others—and these have caught the true spirit of Christmas—will keep the feast in that spirit of joy and gladness and worship with the thought of a Saviour who has redeemed, and whose gift calls forth the spirit of giving and of gratitude.

O Holy Child of Bethlehem

Descend to us we pray;

Cast out our sin and enter in;

Be born in us to-day.

—"Canadian Churchman, Christmas," 1943.

PERSONAL.

The engagement is announced of Nea Eleanore, only daughter of Mr. and Mrs. G. J. Reynolds, of Broadway, Sydney, to Cpl. Ronald James (A.I.F., N.G.), elder son of the Rev. and Mrs. J. P. Dryland, St. John's Rectory, Bishopsthorpe, Glebe Point.

It has been revealed that the handbook of Durham Cathedral sells at the rate of 120,000 copies a year. These figures indicate the power of the Cathedral to attract visitors. They have been revealed because of the unwillingness of the strong Roman Catholic element on the City Council of Durham to heed a plea that the Bishop and the Dean of Durham have made in the interests of the fabric of the Cathedral.

Canon N. D. Coleman, Lecturer in Theology and Hellenistic Greek at the University of Durham, has been appointed Editorial and Translation Superintendent of the British and Foreign Bible Society and will take up his new duties shortly. He is an examining chaplain to the Bishop of Bradford, and is an honorary canon of Bradford Cathedral.

We congratulate both the Rev. C. W. J. Gumbley and the Rotary Club of Adelaide on Mr. Gumbley's appointment as President for the year. Mr. Gumbley will make an excellent liaison officer between Church and State!

Rev. K. L. and Mrs. Loane are receiving congratulations on the birth of a son, Ian. Mr. Loane is an A.I.F. Chaplain.

Mr. Theo. Hayman, Senior Student of Moore Theological College, has announced his engagement to Miss Joyce Snodgrass. Miss Snodgrass is a nurse at St. George District Hospital.

The Rev. G. H. and Mrs. Smee, of St. John's, Woolwich, N.S.W., are receiving congratulations on the birth of a son.

Congratulations to Private and Mrs. Fred Bush on the birth of a daughter. Many of our readers will know Mrs. Bush better as Constance, sometime teacher at Groote Eylandt.

Dean Langley has been re-elected president of the Melbourne Cathedral branch, Church of England Men's Society, and other officers elected at the annual meeting were: Spiritual Director, Rev. C. B. Chambers; lay chairman, Mr. H. G. Lamb-Smith; deputy lay chairman, Mr. G. J. Allen; hon. secretary, Mr. C. E. Adair; hon. assistant secretary, Mr. C. F. Hullett; hon. treasurer, Mr. A. E. Thorley; committee, Messrs. T. Judd, H. Young, J. L. Powell, J. H. Reeves, and Rev. W. G. Thomas.

The death occurred in dramatic circumstances of Mr. Frank Milner, aged 69, rector of Waitaki Boys' High School, one of the best-known schools in New Zealand, old boys of which are scattered all over the world, many of them in high places. Within a few minutes of cutting a ribbon to open a newly erected gateway to Milner Park, in Omaru, Mr. Milner collapsed and fell heavily from the platform. He had intended retiring at the end of the year. He will be succeeded as rector by Brigadier J. T. Burrows, at present serving with the New Zealand forces in Italy. One of Mr. Milner's sons, Mr. Ian Milner, is a lecturer at Melbourne University.

Sir William Mulock, described as the G.O.M. of the Church in Canada, died on October 1, at the great age of 101. His family Bible gave his birthday as January 19, 1843. The Prime Minister of Canada said of him: "He will be numbered by future generations among the makers of Canada, devoted to the public good . . . one who throughout a long vigorous, active life was at all times a friend of the oppressed, a lover of liberty, a champion of freedom, who held high and firm the standards of right, truth, justice."

(Continued on page 21.)

TO AUSTRALIAN CHURCHMEN

The Incarnation

Christmas has almost lost its true significance. With some it is frankly turned into a day of feasting and merriment, with little thought of God. With others it has something of a religious flavour. There is a sentimental notion of peace and goodwill, old quarrels are composed or suffered to sink into abeyance for the season. Gifts are exchanged and there are a few passing references to the example of our Lord and the duty of goodwill.

Even that is something. But how far short does it fall of the real import of the day.

The-Original Title of the Day.

Both in the Greek and Latin early liturgies the title of the Feast is either Feast of the Nativity of the Lord or The Nativity of Christ. These two titles are preserved in our Prayer Book as the proper names to be given to this day. Unfortunately, popular opinion has rivetted the "commonly called" title of Christmas Day, so firmly that it is impossible to dislodge it. A certain section within our Church are clinging desperately to this erroneous and modern name because it is an excuse for finding their beloved word "Mass" in the Prayer Book. They do not, of course, follow the word through its Anglo-Saxon and German applications, where it received the derived sense of "a festival" being applied even in the same sense as our English "Fair-day." That would be too much to expect from those who are simply intent on scoring a point. But it is important to return to the proper title of the service and to emphasise its truly Christian character.

The Feast of the Nativity of the Lord.

This is one of the oldest and also one of the fullest titles of the day. It brings before our minds very forcibly the exact fact which we commemorate. Let us pause for a moment and reflect upon it. There is a birth. That is not unusual. But this is an unusual birth. It is the birth of the Lord. Dr. Moule has an arresting sermon on the text, "I saw James the Lord's brother." He asks, "Who is this person who is at once the brother of James and the Lord?" That is the circumstance which compels attention. We commemorate the coming into our world of the Lord of glory. Nothing

less exhausts the meaning of this festival. Nothing greater can possibly be conceived.

What is Meant by The Incarnation?

When we approach this great subject we need to remember the injunction given of old "Take off thy shoes from off thy feet for the place whereon thou standest is holy ground."

It is not too much to say that the Church's crying need is the recovery of reverence. There is so much discussion, so much problem solving that the great realities are eluding us. The Athanasian Creed is now rarely read. Some think it is out-moded. Its central message on this important point is in danger of being neglected. "One, not by conversion of the Godhead into flesh; but by taking of the Manhood into God." According to this ancient Creed there is not a re-vitalising of the Godhead, as so many think to-day, but an elevation of our human nature that surpasses thought. We need to ponder this on Christmas Day. God took up the manhood. When God became flesh He brought our being into holy relation with Himself. We need to remember that this is a historic circumstance. No doubt there is a point where history is transcended but there was an actual birth and in that birth was manifested a particular union of God and man which is eternal and can never again be repealed.

Why it is necessary to press this historical Feature.

A. B. Bruce in his careful treatment of many problems in his well-known book, "The Humiliation of Christ," draws attention to the pantheism latent in the Lutheran view that the Incarnation involved the investiture of our Lord's human nature with all the attributes of deity. He is careful to point out that the Lutherans were not pantheists but they paved the way for the creation of that figure of the ideal Christ which became a dominant thought in later German writers and has from them filtered into English thought. Man, according to this view, is by nature a limited deity. The Incarnation is the symbol of that fact. The historic Jesus illustrates most fully what all men are destined to become. The Eternal Spirit is operating in each one of us, impelling us towards the

goal that Jesus saw most clearly. We are all incarnations. He realised it. That is the inner kernel of the Gospel message.

We have to resist this debasing conception. It flings us back on human effort and destroys the doctrine of grace. Far otherwise is the story of the Incarnation as it is presented in the Gospels. It is an act of Divine grace and pity that originated in the heart of God. How wonderfully the ancient worthies realised it. How graphically they expressed it. "Who for us men and for our salvation came down from heaven and was incarnate." It is perhaps more definite in the Greek form "because of us men and because of our salvation He came down out of heaven." Robertson points out that the original meaning of "dia" is "between" and that it preserves a relic of that meaning in every usage. Here we have the thought of a transaction between God and man. Seeing our need and intent on our salvation God took up the manhood into the Godhead in one supreme act of grace. Surely such thoughts invest with a peculiar sacredness this holy commemoration. It is no idealising of the potencies of man. It is a redeeming act of God.

The Phrase "An Extension of the Incarnation."

If we are to adopt the language of Scripture and of those very ancient creeds which summarise that language we will speak with great caution about an extension of the Incarnation. We will ever keep before our minds that the taking of the manhood into the Godhead was a deliberate act never to be repeated and never to be annulled. Our new life in Christ is an effect of the Incarnation, but it is not an extension of it. Still less can we regard the consecration of the bread and wine as again producing that wonderful union between God and man. The expression "extension of the Incarnation" is indeed used by Bishop Jeremy Taylor, and it has a proper value and significance. It means with him as it ought to mean with all true Christians, the ever-widening scope of Christ's redemptive work as He sees of the travail of His soul and is satisfied. St. Paul tells us "we are members of His Body." When we cling by faith to our Lord Jesus Christ as our Redeemer then we are incorporated into Him. But it would be a grievous blunder to assume that by virtue of this union there is a repetition of the great act of Divine renunciation by which

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God became man. How much less are we justified in assuming that inanimate creatures of God can re-produce the great drama in which the Lord of Glory descended to our low estate? We become indeed "partakers of the Divine nature," but we do so by grace. The Holy Spirit dwells in our heart and conforms us to the image of the Son. But it would be little short of blasphemy to suggest that, in this transaction there is such a process of our nature with that of God that the divine and human activities find expression in one person. Sentiment is taking the place of serious reflection and as a result the great facts of the Christian story are relegated to a second place.

What is the Essence of Incarnation?

When we study the Gospels and the Epistles there can be but one answer. God, in the fulness of His redeeming love and in the Person of His Son took flesh and united to Himself indissolubly human nature. This is not an ideal presentation of what man might become. Nor is it the expression in a historic person Jesus of the full implications resident in the nature of man. It is something more than Dr. Barnes gives us when he writes: "Human thought, as moulded by developed aspirations and accumulated knowledge will not sweep past Jesus, but will circle round Him as the centre where God revealed Himself." Those words are true, but if they were all they would never carry us to the truth they contain. For man is estranged from God, and although, as Andrew Kupper puts it there are still sparks of the Divine image in Him he could never by any inner course of development attain to the ideal that at times he dimly apprehends. The glory of the Gospel message is that man by searching did not find God but God in infinite mercy found man. He ennobled human nature by taking it into close union with Himself. The Divine Lord thus became a centre of power and life. Man does not naturally "circle round" either God or Christ. But God, stooping to our low estate by a sacred regeneration, conforms us to the image of His Son. We must get rid of the centrality of humanism and substitute for it the centrality of God.

TO CORRESPONDENT.

Mrs. J. Hill.—Your letter to hand. Dame Rumour is reputed to be a lying jade and we should imagine this is true in the matter you mention.—Ed.

WHAT THE HOMILIES TEACH ON RENGENERATION AS A STATE OF ACTUAL GOODNESS.

"A marvellous matter, that a woman should conceive and bear a child without the knowledge of man. But where the Holy Ghost worketh, there nothing is impossible, as may further also appear by the inward regeneration and sanctification of mankind. When Christ said to Nicodemus, 'Unless a man be born anew of water and the Spirit, he cannot enter into the Kingdom of God,' he was greatly amazed in his mind, and began to reason with Christ, demanding 'how a man might be born which was old? Can he enter,' saith he, 'into his mother's womb again, and so be born anew?' Behold a lively pattern of a fleshly and carnal man. He had little or no intelligence of the Holy Ghost, and therefore he goeth bluntly to work, and asketh how this thing were possible to be true; whereas otherwise if he had known the great power of the Holy Ghost in this behalf, that it is he which inwardly worketh the regeneration and new birth of mankind, he would never have marvelled at Christ's words, but would have rather taken occasion thereby to praise and glorify God. For as there are three several and sundry persons in the deity; so have they three several and sundry offices proper unto each of them. The Father to create, the Son to redeem, the Holy Ghost to sanctify and regenerate. Whereof the last, the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of God's holy spirit, which is within us. For it is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise of their own crooked and perverse nature they should never have. 'That which is born of the flesh,' saith Christ 'is flesh, and that which is born of the Spirit is spirit.' As who should say, man of his own nature is fleshly and carnal, corrupt and naught; sinful and disobedient to God; without any spark of goodness in him, without any virtuous or godly motion; only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ

Jesu. Did not God's holy Spirit miraculously work in the child David, when of a poor shepherd he became a princelike prophet? Did not God's holy Spirit miraculously work in Matthew, 'sitting at the receipt of custom,' when of a proud publican he became an humble and lowly evangelist? And who can choose but marvel to consider that Peter should become of a simpler fisher a chief and mighty apostle; Paul of a cruel and bloody persecutor, a faithful disciple of Christ, to teach the Gentiles?

"Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to work the spiritual and new birth of man, unless he do also dwell and abide in him. 'Know ye not,' saith St. Paul, 'that ye are the temple of God, and that his Spirit dwelleth in you? Know ye not that our bodies are the temples of the Holy Ghost which is within you?' Again he saith, 'You are not in the flesh, but in the spirit. For why? The Spirit of God dwelleth in you.' To this agreeth the doctrine of St. John, writing on this wise: 'The anointing which ye have received'—he meaneth the Holy Ghost—'dwelleth in you.' And the doctrine of Peter saith the same, who hath these words: 'The Spirit of glory and of God resteth upon ye! O what comfort is this to the heart of a true Christian, to think that the Holy Ghost dwelleth within him! 'If God be with us,' as the apostle saith, 'who can be against us?'"

"O, but how shall I know that the Holy Ghost is within me? some man perchance will say Forsooth, as the tree is known by his fruit, so is also the Holy Ghost. The fruits of the Holy Ghost, according to the mind of St. Paul, are these: 'Love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, etc.' Contrariwise, the 'deeds of the flesh are these: adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresy, envy, murder, drunkenness, gluttony, and such like."

NEW YEAR.

On account of the holiday season our next issue will be on January 11th.

LORD MOYNE'S TRAGIC DEATH.

Upon receipt of the news of the tragic death of Lord Moyne the following cable was sent to London and Jerusalem by Mr. Alec. Masel, President of the Zionist Federation of Australia and New Zealand:—

"Jewish Agency, London and Jerusalem.—Deeply shocked tragic death Lord Moyne victim of assassins stop We fully associate ourselves with the Yishuv in their firm unreserved vigorous denunciation of any form of terror or violence strictly forbidden by our religion and greatly damaging to our just cause stop Please convey to the British Government our sympathy in the loss of a great public servant.—Alec Masel, President, Zionist Federation."

UNITY!!

SALVATIONISTS AT S. PAUL'S, LONDON.

A 15-year old boy employed at a local pawnbroker's shop went on his knees in Nottingham just 100 years ago and said slowly:

"I have decided that God shall have all there is of William Booth."

From the same simple conversion scene at a revival meeting in a small Wesleyan chapel began the Gospel-spreading and social work of William Booth, who 20 years later founded the Salvation Army and was its leader for 47 years until his death in 1912.

By invitation of the Dean and Chapter the Salvation Army recently held a service in St. Paul's Cathedral to celebrate the conversion of their great leader. It was the first time the Salvation Army had held a St. Paul's service.

Gen. George L. Carpenter, international leader of the Salvation Army, read the Lesson, and Dr. W. R. Matthews, Dean of St. Paul's, gave the address. The grandson of Gen. Booth, Lieut.-Col. Booth, took part in the service.

METHODISTS AT MANCHESTER CATHEDRAL.

A thousand visitors from all over the British Isles, augmenting the regular congregation, recently, heard one of the rarest sermons ever preached in Manchester Cathedral.

It came from a layman, Mr. Isaac Foot, a former Minister of Mines. In the memory of the Dean, Dr. Garfield Williams, he is only the fourth layman to preach in the Cathedral and will follow in the steps of Lord Moynihan, Grenfell of Labrador, and famed woman missionary Mildred Cable.

The visitors were 1,000 Methodist local preachers attending their annual conference, in the Albert Hall, Manchester.

"When I knew they were coming I invited them to join us in the Cathedral service," Dr. Garfield Williams said. "I should think the singing on Sunday evening will probably be terrific. A thousand local preachers will make a joyful noise."

Mr. Foot, Privy Councillor and a member of the committee which, about ten years ago, sat to inquire into the Betting Tax, is a Methodist lay preacher.—English Press.

A CHILD'S PRAYER.

Mr. Abbott, the Minister for Education of South Australia, was so touched by a child's prayer in England written by Jaques Wolfe that he has suggested all school children in South Australia should read it and be grateful for many blessings.

The poem, a copy of which was given Mr. Abbott by Don Bradman, is an up-to-date version of the "Now I lay me down to sleep" poem most grown-ups can remember learning in their childhood.

The second verse reads:—

If I should wake within the night
To see the sky all red with light
And hear the rooftops of the town
With our own walls come crashing down,
Though there be death within the sky,
May I not fear, O Lord, to die.

"Love labour, if you do not want it for food, you may for physic."

Church of England Federated War Work Council

The Council, representative of the whole Church in Australia, has been formed to promote work amongst the Troops stationed in remote centres of the Commonwealth, its Territories and Overseas.

Funds are urgently needed for the following:—

- Maintenance and recreational facilities at Alice Springs and Darwin.
- For the provision of a mobile unit for use in Central Australia.
- Assistance to Chaplains in—
 - New Guinea.
 - Northern Territory.
 - North Queensland.
 - R.A.A.F. Chaplains in Middle East.
 - R.A.A.F. Chaplains in England.
 - R.A.A.F. Itinerating Chaplains in New Guinea, Northern Australia and North Queensland.
 - R.A.A.F. Chaplains in battle and forward areas and in scattered units throughout the Commonwealth.
 - A.I.F. Chaplains in battle areas in the North-West Pacific and forward areas in remote parts of Australia.
- Provision of writing materials, comforts, books and games, both in the forward areas and in remote training camps.
- In addition to the foregoing it will be necessary to provide equipment for approximately 20 mobile units operating in remote areas.
- Owing to the fluid nature of Military and Air Force operations, the Council must provide a sum for contingencies (or emergencies).

It is estimated that for this work a sum of at least £5000 is immediately required.

The Council urgently appeals to Church of England people throughout the Commonwealth to support this effort.

Contributions should be sent, if possible, through the patriotic fund of your Diocese or they may be sent direct to the Hon. Treasurer, Ven. Archdeacon S. M. Johnstone, Church House, St. Andrew's Cathedral, Sydney, N.S.W.

Further information will gladly be supplied by the Hon. Secretary, Rev. F. A. Ray, Diocesan Registry, St. Paul's Cathedral, Melbourne, Victoria.

ADVENT AND JUDGMENT.

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

The Advent Season ushers in a new Church Year. It brings with it the solemn message of our Lord's Second Coming to judge the living and the dead.

A marked change in emphasis has come in the Church in recent times as to the nature and character of the Advent. It used to consist in emphasis on the Four Last Things — Death, Heaven, Hell, and Judgment.

The description of our Lord's Return is often in the language of poetry and symbol. Our Lord spoke in the form of the religious expressions of His day. We must recognise the truth behind them.

The world of our Lord's day was very much like our own. War, persecution and unrest were in evidence. There was a common belief that soon or late the Hour of Destiny would strike and nations and men would be called to account by the Judge of all the earth.

There are certain definite convictions which stand out in all the messages of the Advent. There is a vivid sense of God's Sovereignty. All things must serve Him. He must reign till He hath put all enemies under His feet. He is seen on a throne "high and lifted up."

Nature also must complete the purpose assigned to it. Human history must run its course and find its consummation in the perfect vindication of God's Love, Righteousness, and Truth?

There is also a clear vision of a redeemed humanity when the Tabernacle of God will be with men and the nations will each make their contribution and will walk in the light of the Lord.

Our Lord predicted the final destruction of evil when sin and death shall be done away.

What message does the Second Advent brings to us to-day?

It is a call of arousal. To awaken out of the sleep of lethargy and unbelief. To believe in the immanence of God. These are days of probation. The Day of the Lord comes when God shall come into His own. We find our refuge and strength under the shadow of His Throne.

From the first of Genesis to the last book of the New Testament there is a great expectation of the coming of

Christ the King. On Christmas Day we celebrate His first coming. "God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

To-day His Presence judges us. The Light has come but men love darkness rather than light because their deeds are evil. We know what God requires of us. We are all in one of two groups, those who walk in the light and those who prefer to walk in darkness. Judgment is going on all the time in the hearts of men.

The greatest need of our age is to recover a sense of the unseen, the reality and majesty of God. Our modern life has become materialistic, vulgar, feverish and unsatisfying.

If a new spirit of repose, joy and creative power is to enter it we must learn to bow in worship and adoration before the Almighty Lord God that through fellowship with Him our hearts may be made pure and our hands strong. We have been called upon (as the Church of the first century was), to endure bloodshed, bereavement and deadly peril. The moral standards have shifted, spiritual values have lost their stability among men. All around a new world of revolutionary ideas is evident.

The danger is that we fall into the ancient sin of self-pity. We must not delude ourselves that we live in a time of crisis and difficulty unknown before. The philosophy of history shows that all our troubles are old. The remedy lies in seeing, like St. John, the Great White Throne and the Judgment Seat of Christ. "There the work of life is tried, by a juster Judge than here."

Christ has come. Christ is Coming. The Bible tells us to be patient, to have courage and hope and to stand up to our troubles. To draw on our spiritual resources of prayer and sacrament. God shall supply all our need. "We are more than conquerors through Him who loveth us."

Our Lord taught that this world can be redeemed. His great sacrifice on the Cross has made this possible. It is only as we surrender ourselves to Him, to allow Him to have His way with us can we hope for a better world.

The future is ours. The promises of God are ours. All the blessings that God has promised are ours. Though empires fall, nations perish and civilisations decay, the Kingdom of God goes forward. The secret of the Lord is with them that fear Him.

THE INCARNATION.

The Maker of the sun and moon,
The Maker of our earth;
Lo! late in time, a fairer boon
Himself is brought to birth!

How blest was all creation then,
When God so gave an increase;
And Christ, to heal the hearts of men,
Brought righteousness and peace!

No star in all the heights of heaven
But burned to see Him go,
Yet unto earth alone was given
His human form to know.

His human form, by man denied,
Took death for human sin;
His endless love, through faith described;
Still lives the world to win.

O perfect Love, outpass in sight,
O Light beyond our ken,
Come down through all the world
to-night,
And heal the hearts of men!

—Laurence Housman

AUSTRALIA —

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CHRISTIAN EDUCATION.

(From the Address of Lord Caldecote, at the Annual Meeting of the National Church League.)

I would now, if I may, refer to this question of "Christian Education" which is to engage our thoughts for some little time in connection with the Education Bill. The preparation of the Bill, and its discussion in Parliament, has been an opportunity for gauging interest in this subject. I do hope we shall not regard this as a purely political subject which can safely be left to the experts. I think we may learn from the zeal which has been shown in Roman Catholic circles, and certainly the bishops of that Church are not inactive. In the autumn or winter of last year the Bishops of the Roman Catholic Church in England issued a Pastoral Letter demanding what they claimed to be their rights. I do not complain about anyone claiming what he thinks are his rights. But I want to suggest this evening that we in the Church of England should be equally zealous to see, and active to see, that we have not so much what are our rights, as the rights of the children, and that is that they should have a Christian education as the foundation of all that they learn. The Roman Catholic Bishops described their Pastoral Letter as a plea for simple justice. As I have suggested, it is not because we are out for some party or political advantage, but because we believe that the children deserve to have the best of all teaching, that we should be active in the cause of Christian Education.

Now there are some unhappy facts about this. I understand that although our Church really led the way in elementary education, included in which, of course, was Christian teaching, for some thirty or forty years past the drift has all been in the wrong direction. I refer to the fact, not merely that I am afraid the teaching in some of the schools has not been of a character that is wholly loyal to the tradition of the Church of England, or to the Prayer Book, but, apart from that fact, in thirty-five years I believe it is true to say that 870 Church of England schools have been handed over to Local Education Authorities. I am not in a position to say whether this is due to lack of interest, or support, on the part of the laity, or whether some of the blame must be borne by both clergy and laity, but it is a fact which we should recognise and lament. Although it may not be possible, indeed, will not be possible, to recover lost ground, we must, at any rate, take care I think, that the new opportunities which will arise in connection with the Education Bill shall be seized by those who believe in Christian

teaching, whether they belong to the Evangelical School in the Church of England, or to the Non-conformist Churches, or, indeed, to any other branch of the Church of God.

CONTROL OF EDUCATION.

There are two matters which I should just like to mention before I sit down which give me, and perhaps, have given some of you, real anxiety. I believe a statement has been issued, either in a White Paper, or in some other way or place, that parents will not have the control of the course of education of their children, which most parents claim as their responsibility, but the children under the new arrangement will be required to follow the course prescribed for them by the Education Authority. All I should like to say about that is this. That I do not feel that this is a time when the rights of parenthood should be diminished, but that rather they should be emphasised. Parents must be taught and brought to realise that they must undertake the primary responsibility for the education of their children, and then that the State will supply the means of giving that education which the child is found fit to receive. I believe in that way the interest of the parents is more likely to be encouraged, and it will give the parents the opportunity of exercising such pressure as they can give to see that the education the child receives is a Christian one, worthy of a Christian land, and based upon the traditions and history of this country. I cannot, I think, over-emphasise the importance of Christian Education, and what I would call Bible Teaching, to the children of our land. Is it not a little noticeable that the Protestant countries of Northern Europe which, in varying degree, have Churches which are based upon the teaching of the Bible, have made such a notable stand for freedom in this world war? Wherever you look in Northern Europe you see these countries which have taken what I am not ashamed to call the Protestant position, and they are the main sources, and the only sources practically of resistance to the attack of the aggressors.

CHRISTIAN TEACHERS.

Then the other matter I would mention is the question of the teaching which will be given in the schools. Now I am not the least in favour, and I suppose few of us are in favour, of imposing religious tests on the teachers in our schools. But, at any rate, I may say this, that it should first of all be seen, that if Christian Education is to be given it should be given by people whose heart is in it. And, secondly, that the teaching shall be not some dry-as-dust theology, which does not produce results, but the sort of thing which engages the interests and enlists the alle-

giance and support of the children themselves. It must be Christian teaching based upon some authority, and I think we may say that the best authority we can have is that of the Bible. To teach something else than the Bible is not Christian teaching at all. So far as the facility for finding people whose heart is in their work is concerned, I do not think there ought to be much difficulty if the Education Authorities will do their part. Whatever may be said about large or small schools for secular teaching, you can enlarge your class, you can make your opportunity for religious worship and teaching one where the whole school is gathered together; and the larger the school, the better, and the more stimulating the service and the instruction will be.

SPECIAL PSALMS AND LESSONS.

December 24, 4th Sunday in Advent.

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

E.: Zec. ii 10; Titus ii 11-iii 7, Psalms 96, 97, 98.

December 25, Christmas Day.

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

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

December 31, 1st Sunday after Christmas. (Eve of Circumcision of Christ.)

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

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

January 6, Epiphany of Our Lord.

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

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

January 7, 1st Sunday after Epiphany.

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

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

Jan. 14, 2nd Sunday after Epiphany.

M.: Isa. xlix 1-13; Luke iv 16-30 or James i; Psalms 27, 36.

E.: Isa. xlix 14 or l 4-10; John xii 20 or I Thes. i 1-ii 12; Psalm 68.



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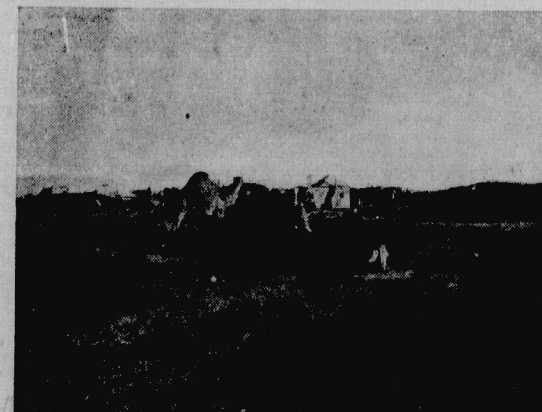
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VIC.
WERRIMULL - VIC.
TIMBOON - - VIC.
BEECH FOREST, VIC.
WILCANNIA - N.S.W.
MENINDEE - - N.S.W.
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DENMARK - - W.A.

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WILCANNIA - N.S.W.
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AN AERIAL AMBULANCE AND PILOT
A MAIL-BAG SUNDAY SCHOOL

THE NEW EDUCATION BILL IN BRITAIN.

PART II.

ANALYSIS OF THE STAGES.

The Pre-School Child.

The first three or four years are the most important period of life as regards a child's development. He learns to walk, to talk, to make adjustments to master his environment—in short, he lays the foundations of the man he will afterwards become. Nothing will ever eradicate completely the impressions gained at this stage. Britain recognises the need for care in providing for nursery schools.

"The self-contained nursery school, which forms a transition from home to school is the most suitable type of provision for children under 5. Such schools are needed in all districts as even when children come from good homes they can derive much benefit both educational and physical. There is no doubt of the importance of training children in good habits at the most impressionable age and of the indirect value of the nursery school in influencing the parents."

Another benefit of inestimable value is the early diagnosis and correction of physical defects.

In Australia, as in Britain, nursery schools are being established chiefly, though not exclusively, in poor districts, and they are doing good work.

Kindergarten Schools.

The "Kindergarten" owes its inception to a great German educator, Froebel; he had the inspired idea to call his system the "Kindergarten," the "garden of children." Give the children the right environment and they will grow, is the principle on which his education is based. "Learn by doing" is his motto.

The Kindergarten schools are making a valuable contribution to the community life of N.S.W. They are educationally sound; what we need is the extension of the method to the other branches of the school system.

In the "Infant" stages of education Britain and Australia are developing on parallel lines.

Junior Schools.

We now come to the Cinderella of education in both Britain and Australia. She sits among the ashes, neglected comparatively amid the claims of her two sisters, the Infant and the Senior Schools—Cinderella, the Junior School, from 8-11, the end of primary education.

The healthy child of 8 or 9 is primarily a little animal, interested in everything round him. He wants to be doing things—he is "everything by turns and nothing long." His muscles need exercise and he is never long still. His memory is keen, and we have taken advantage of this faculty because it is easily assessable, to the neglect of his other powers.

The change from the free activities of the K.G. to the different and more rigid methods of the Junior School are often too abrupt for the youngster. The classes are too big and there tends to be a searching for a mass average; too much emphasis is placed on the intellect.

The new Bill recognises these shortcomings and puts a new emphasis on the work of

the Junior School: "Instead of fostering the potentialities of children at an age when their imaginations are fertile, their spirits high, and their minds nimble the curriculum is often distorted by over-emphasis on examination subjects, on ways and means of defeating the examiners."

Under the present system children sit for an examination at the age of 11 which determines as far as externals can, the future of the candidates. There is nothing to be said for a competitive examination at this stage.

Under the new Bill, children of approximately 11 will be classified, not on the results of a competitive examination, but on an assessment of individual aptitudes by means of school records, intelligence tests, etc., due regard being had of the parent's wish with regard to the child's future.

The pupil will then pass into one of various types of school which will cater for not only the academic but the craftsman's mind.

The Senior School.

The adolescent passes through a period of callow awkwardness mental as well as physical; it is a time of all-round developing maturity and it calls for skilled guidance. If we can help our young people to make the most of this phase we may look forward to a society of adults adequate for their problems and adjusted to their environment.

All Sunday Schools have the problem of the "leakage age"; all teachers and employers know of the dangers of the few years of the middle teens when boys and girls are too soon released from control. Britain has provided against this danger.

"All youngsters from 15-18 will be required to attend an appropriate centre part-time unless they are in full-time attendance at school. The hours of attendance would be taken from the hours of employment as regulated by law. The institutions will be referred to as "Young People's Colleges"—it is no mere going back to school but an entry into a new phase of life and development."

Throughout all school life there will be medical supervision. The war time feeding of school children has proved most beneficial and it will be continued after the war.

There is no reason why the benefits of boarding schools should be limited and plans for boarding schools are under consideration. "Education," says the Bill, "must be a process of gradually widening horizons, from the family to the local community, from the community to the nation, and from the nation to the world."

Religious Education.

One matter of the greatest import finds a place in the Bill. One feels sometimes that the criticism of this age might be that we are so concerned with providing good schools and good conditions of teaching that we are making a secondary consideration what is being taught in them. What kind of human beings are we aiming to turn out?

The most practical part of a man is his belief. Has he standards, and is he prepared to live by them? We are tending to teach a boy everything except how to live—to send him with a certificate as a substitute for a philosophy.

In proportion as spiritual forces lose ground life loses direction and purpose. Unless we wake up as a people to this truth we shall probably decline into an economic religion worshipping material, prosperity, Moloch in modern dress.

It is the business of any system of education to provide a coherent ethical background for those whom it produces.

How is the new Bill meeting this challenge?

"There has been a very general wish that religious education should be given a more definite place in the life and work of the schools, springing from the desire to revive the spiritual and personal values in our society and in our national tradition. Provision will be made for the school to begin the day with a corporate act of worship—it will be open for the parent to withdraw his child from all or any form of religious worship or instruction. The value of this instruction depends on the availability of suitable teachers. To ensure a steady flow of persons willing and competent to give this instruction it has been decided to include the subject among those in which a student can pass in the teachers' certificate."

There is no question of unwilling teachers being compelled to give religious instruction; no teacher will be required to give, or be penalised for not giving, religious instruction.

Adult Education.

One of the main problems confronting this generation is that we shall be called on to solve world problems for which we have not the mental equipment.

Look at the avoidable wastage due to bad nutrition—not necessarily starvation; malnutrition comes also from ignorance and over-indulgence—bad housing, dreary school buildings—we are not a physically fit nation.

We allow over-crowded classrooms, no real training, no enthusiasm for the things of the mind. We are not a mentally fit nation. We have either spasmodic or no training in real value; the philosophers and great teachers of the past have no meaning for us; we are not a spiritually fit nation. And, we are the people who will help to decide the quality of the peace.

There is no disguising the fact that we have not been passing through our schools any large number of people with intellectual hunger. People must be made to understand how much the new order depends on fundamental changes in our ideas and ways of thought. We must be prepared for a kind of living that must be based on education.

It may well be that adult education will be a necessary condition for survival in the future.

Elementary education was a national necessity in the 19th century; technical and secondary education necessary for the 20th; Adult education may become a basic necessity for the survival of democracy in the next twenty years. National and still more international politics demand educated citizens and the demand cannot be met without adult education.

The dominance of the machine in industry and the consequent shorter working day demands a developed appreciation and a skill in aesthetics and hobbies.

The solution of the problem lies along the lines of the communal centre, with its libraries, its films, its radios, its clubs. It is going to make all the difference to these centres whether or not the ideals of the church are felt in them or not; it is an opportunity the church people neglect at peril.

Britain is setting her house in order in this respect also; The Bill provides facilities for the setting up of community centres, with plans for the education of her citizens.

The Bill aims at finding the real aptitudes of the people and giving them a chance to work them out. One great cause of unhappiness will be removed when a man or woman can have choice of occupation.

"If everyone felt he or she was making the best of his natural capacities—the satisfaction of an appointed task well done we should have gone a long way to get rid of frustration, inhibitions, and consequent unhappiness."

The real "way-out" lies not in the giving, more or less grudgingly, of benefits which will always have an "Oliver Twist" reaction, but in the freedom that comes from a people well-adjusted, physically, mentally, spiritually to fit into its own country and into the world.

This is the contribution of Great Britain to the problem of education in the post-war world.

THE BIBLEMAN'S CORNER.

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

HOW PROBLEMS ARE SOLVED.

The following story was recently told in "The British Weekly" by Rev. G. W. Shephard, one time Bible Society Secretary for China. In the confusion of the revolution in 1911, two citizens were thrown into prison. No charge was brought against them—no trial was held—they were simply held in custody at the pleasure of the military governor. They were not subjected to indignities meted out to common criminals, and they were permitted to have food and other amenities brought to them. They sent to a headmaster of a school for literature, and he forwarded a varied supply. He had been educated at a mission school and was a Christian, and so he included a Chinese Bible in the parcel.

Soon these studiously minded prisoners exhausted the general literature and finally one of them turned to the discarded "Christian Holy Book." As he read he discovered that he had found something different. Was it history? Was it philosophy? Ethics? Poetry? Not exactly. It depicted heaven and earth, nature and man as created and controlled by a Divine Spirit—God. The reader put the book down and pondered on what he had read. He turned to his companion. "Here is a strange book," he said. The other prisoner read through the first two chapters, and he agreed that the subject matter was certainly uncommon. They commenced to discuss the things recorded, the origin of the world, man's dignity and sin. Here were mysterious things of which to talk. They read and talked and read again.

THE BIBLE IN PRISON.

Thus began a novel course of Bible reading. Months passed away with no prospect of release, but the prisoners did not weary. The Holy Book proved to be a helpful companion. They found in it a sort of window opening upon a new world and upon themselves. Sixteen months elapsed before they were set free, but the excitement of their liberation did not cause them to forget the interesting side of their prison experience. Living so closely together for so long had forged a link between them, which had strengthened by their reading and talking

of the Book. They arranged to celebrate their liberation with a feast, to which they invited their friends, and as special guests, the schoolmaster who had provided the Holy Book and also the American missionary. The feast was large and sumptuous and proved to be a joyous celebration. There were no formal speeches, but in the table talk there was free mention of the relief from monotony in prison in the reading of the Christian Book. The missionary, the only foreign guest, was surprised at the frankness with which their hosts and also many of the guests, confessed their former ignorance of the Bible and their unreasoned prejudice against it.

EAGER SEEKERS.

A few days later the two gentlemen called upon the missionary to make enquiries about a course of instruction in the Bible, and the general conditions of membership in the Church. It was an interview unique in the missionary's experience. The Church in that city was a gathering of simple, illiterate folk; most of them could only laboriously spell out the letters of the Gospel. Hitherto scholarly Chinese had not been touched by the approach of the missionary and they seemed quite indifferent to what the Church had to offer. These new inquirers, with alert minds already furnished with much knowledge of the Scripture, eager for teaching, presented a problem to the missionary. He questioned them about their Bible reading. What parts of the Holy Book had interested them? Apparently the Books of Genesis and Exodus had claimed most of their attention and had given the foundation for future reading. But what of the New Testament? The most impressive part to them had been the Acts of the Apostles. "More so than the Gospels?" he asked. "Yes," was the deliberate reply. "In the

Gospels Jesus was so solitary, so different from ordinary men, so singularly near to God that even the disciples did not understand Him. But after His death and resurrection they began to understand. The proof of Jesus is that He lived on in the Acts of the Apostles."

AN UNFINISHED STORY.

What was the sequel? Eagerly, almost triumphantly, the American missionary told the story, until he came to the connection of these men with the Church. These two learned gentlemen proposed to attend his poor, illiterate, imperfect Church. He did not fear that they would be repelled by the poverty of the people, nor by their defective morality (for they were gentlemen), but he was fearful of the inadequacy of his own teaching.

The story is an unfinished one. Mr. Shephard did not hear the conclusion from the missionary, but these facts emerge: Here were two men to whom imprisonment had brought the advantage of detachment; freedom from distractions; leisure to think. They faced their problems, presented by an entirely new solution in the Scripture message. They found there something satisfying and their minds were captured for God.

Thus one can clearly say that quiet, interrupted conversation between two men, with frank and sincere interchange of thought and comparison of experience meant for them a deep spiritual knowledge and firm friendship.

The Bibleman asserts that fellowship between individuals and nations will be assured when we are ready to close our ears to the world's selfish clamour, and in unhurried consideration of the teachings find the true way of life. Then our problems can be understood and solved.

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■ **C.M.S. Hospitals** help, heal and love sick children and maimed, blind and crippled.

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■ **In C.M.S. Orphanages** are unwanted little ones, child refugees, child victims of famine, war, and heathen lovelessness.



One of China's Rescued Refugees.

The Church Missionary Society sends out this Appeal to all those who have experienced the infinite grace of the Incarnate Lord. Will you who read this "Record" help us in this beautiful work of caring for and reclaiming the children of the world, many of whom have suffered untold privation, and whose cheeks are wet with tears of sorrow and pain?

WHAT WILL BE.

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 - * For Healing
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 - * For Training
 - * For Helper Work
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 - * For Child Needs
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WILL YOU GIVE PRAYER?

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- * For the Y.P.U. of our own Land
- * For all who minister to children

WILL YOU GIVE SERVICE?

- * As a Y.P.U. Leader or Secretary in your own Parish
- * As a TEACHER, NURSE, WELFARE WORKER, DOCTOR, EVANGELIST in the Mission Field

HOW JESUS HELPED TO CHANGE THE WORLD FOR WOMANHOOD.

(Bhagat Ram.)

While the historic attitude toward women has been that she is the creature of her sex-relationships, the attitude of Jesus toward her was that she was a person with these relationships. He regarded women equally with men as capable of full intellectual and spiritual apprehension. He took as great pains with them as with men to bring them into His kingdom. To seek first the Kingdom of Heaven and let all other necessary things be added, was fundamental in His message of Love embracing all mankind.

Christ the great Master, never put woman in a subordinate position. He had no different message for man or woman, black or white, rich or poor. The divine message was given to the world to all who were heavy laden and in trouble, to all who sought it; it was given irrespective of race or sex.

All students of the life of Jesus are impressed by His teachings on personal religion. They show that He persistently set Himself against woman's own belief that she was primarily a female—a creature of sex-relationships, and He demanded of her that she realise herself to be a self-determining person, responsible for the exercise of the highest intellectual and spiritual faculties. So he defended against criticism the women who reached out for these privileges that He set before them.

His belief in women as the equals of men led to a fine courtesy and consideration that is not shown towards inferiors. His attitude toward women may be described as one of spiritual chivalry—even to those most despised by men—while He accepted them within the inner circle of His disciples and friends who accompanied Him on his preaching journeys.

His dealings with women were marked by freedom from Oriental contempt. There is no trace of that sentimental chivalry that espouses a woman's cause right or wrong merely because of her sex. He respected women enough to rebuke them when needful, as He did His men disciples.

Jesus considered faith the pre-requisite for the revelation of Himself, and of the Heavenly Kingdom. In six cases where He specially commended faith in individuals three were women.

He exalted the qualities of gentle-

ness, affection, meekness, purity, so as to make them the supreme virtues for all humanity regardless of sex, thus bringing a far greater respect for women, as these had been regarded as peculiarly feminine virtues. It meant that, as His viewpoint came to be understood, the old stigma of "feminine" would be removed from these virtues and these would be seen to belong to the highest human development.

His disciples as the actual men of their day were greatly perplexed by the attention He bestowed upon them, and the place He made for them. He climaxed His amazing treatment of women by appearing to them first after his resurrection.

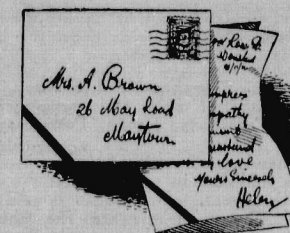
As we read the story of resurrection, we note that it was a woman who was chosen first to receive the glad tidings that the Lord was risen—a fact upon which rests the Church and the hope of immortality. So He made women the first messengers of his completed Messiahship. All this reveals His belief in the dignity and rights of women.

Jesus struck a severe blow at the whole patriarchal system of family life by these words: "For this cause (of marriage) shall a man leave his father and mother and shall cleave unto his wife"; while the exact opposite of this was true in the days of his flesh—that is, the wife left her father and mother to cleave to her husband. Thus he, to a surprising degree, anticipated to-day's belief in the full equality of the sexes. For, it was the old patriarchal system of the family that had robbed woman of her right of self-determination and had made her the property first of her father and then of her husband.

Since Christianity has leavened human thought, and especially in lands where the mass of the people have had a working acquaintance with the teachings of Jesus Christ, many legal disabilities have been removed from women, industrial inequalities have been lessened, political suffrage has been granted, and many a devout and saintly woman is being admitted to the Priesthood.

Women are wanted in the Church, there are certain things they ought to be saying, there are certain conceptions of the Christian faith they ought to be promulgating. They should not demand ordination simply because they want a career, but because they have something definite of spiritual force to give.

In short, the status of women in



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BOOKS.

C.E.B.S. Handbook. An official publication of the Church of England Boys' Society. A members' handbook. Published by the C.E.B.S., Diocese of Sydney, price 1/6.

There is a commendatory foreword by the Archbishop of Sydney in which the Archbishop rightly says: "By the intelligent and diligent use of the instructions set out in this manual the members of the society will be helping to fit themselves for the bringing of their proper contribution to the world's great tasks."

This useful publication is a veritable *multum in parvo*, and the compilers are to be congratulated. In addition to information with reference to the degrees of "Knighthood" through which the members pass, there is much useful and detailed information concerning "First Aid" in many contingencies, and boy life, and an interesting as well as instructive synopsis of Church History linking up our Australian Church with a glorious past.

In a concluding section, after the various stages of membership have been attained, the lad, now come to years of discretion, is urged to put into practice all that he has learned and, to that end, to avail himself of those means of grace provided in the Holy Scriptures and the services of his

Church of England, so that his life may be strengthened for the conflict under the banner of his Lord and Master.

Australian Churchman's Lectionary for 1944-45, with full tables of Lessons according to the Alternative Revised Lectionary of 1922.

This handy and well-appointed booklet has been published in good time for the new ecclesiastical year, which began on Advent Sunday. The publishers are The Church Publication Society, Sydney and Melbourne, and the Lectionary is on sale at this office, price sixpence.

"Revolt in the Ghetto," by Reza Stone, obtainable from the United Emergency Committee for European Jewry, Room 208, 243 Elizabeth Street, Sydney, phone MA 4423, at the price of one shilling.

"Revolt in the Ghetto" is a documented account of the treatment meted out by the Nazis to the Polish Jews. Human history can offer no parallel to sadistic savagery. Indignity, defilement, torture and massacre were the lot of the Jews when in the power of the Master Race. It is a grisly record of ruthless, systematic persecution and indoctrinated sadism.

Reza Stone's little book deals more specifically with the heroic efforts of the Warsaw ghetto. Herded into the congested limits of the ghetto compound, the Jews, patiently and devotedly, and under appalling

conditions of brutal repression and deprivation, strove to organise their community life and give their children at least the rudiments of education. The death-rate was high; but decimated by persecution, starvation and disease though they were, the Jews were not dying quickly enough for the masters of the Master Race, and Himmler, after a brief stay in Warsaw, decreed in March, 1942, that one half of Polish Jewry was to be killed within one year.

"Fascism in the English Church," by a London journalist. The Christian Church owes a great debt to its good friend who writes under the nom de plume of "A London Journalist." He is a most able apologist and all of his books, well-written and cheaply produced, can be strongly recommended to clergy and lay people.

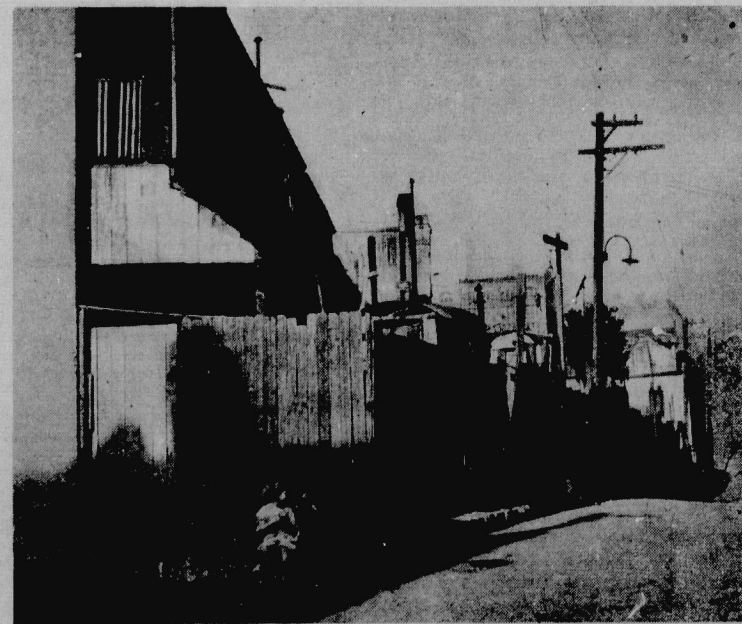
A further reprint of "Fascism in the English Church" has just arrived in Australia and is on sale at the Church Record office and leading booksellers. This book of some 112 pages, is addressed to members of the Church of England. It is a most revealing book and it states in very plain terms a state of affairs existing in the English Church of which some Evangelicals have been long aware and which others might well take notice. There are indications that Evangelical clergy are persecuted or overlooked in a similar manner in certain sections of the Church in Australia.

The book gives a detailed analysis of the state of affairs very ably set forth in the very first paragraph, as follows:—

"There seems every evidence that the nauseating cynicism of international politics is invading the councils of the official Church of England. Face-saving seems to be the most important object of negotiations. The pious affirmation of high ideals is followed by practical deadlocks which demonstrate a deep underlying spirit of hypocrisy in official sermonic pronouncements. While commissions and committees sit to resolve differences and bring an end to ecclesiastical civil war, the very participants move heaven and earth to get the victory on the field of battle. Laws are broken with impunity, while those in authority refuse to bring the law breakers to book, break the laws themselves and end by victimising the law-abiding members. Misleading propaganda on the part of officialdom is carried on, together with a growing stranglehold on freedom of speech and Press for minorities. And a religious concentration camp where awkward members can be kept quiet while they pay for churchmanship not wanted is becoming a hidden but important element of the ecclesiastical machinery of state. All the while the common people are being kept in quietude and ignorance of the true facts by the misuse of terms and the making and breaking of promises."

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WHOSE BODY IS YOURS?

A STORY FROM THE C.M.S. MISSION
IN IRAN.

ONLY A GIRL.

In a square house built of sun-dried bricks and huddled cheek by jowl with hundreds of others in the closely populated Iranian town of Yezd, Fatime was born. As her little olive-skinned body nestled close to her mother's, the other three wives of her father teased and scoffed. "What use is a girl?" they said. "She is but a plaything of a man. Only a man can enter paradise." The cruel words meant nothing to her then, but they were an epitome of the creed in which she was reared; no Mohammedan woman can hope for a hereafter.

ENFRANCHISED EYES.

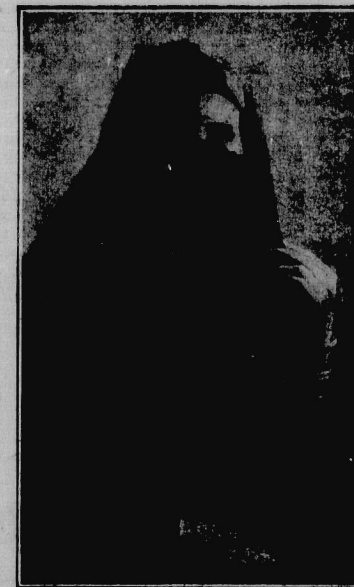
When Fatime was still quite a young girl certain political events reacted very strongly and strangely upon the life in her household. Her father first of all appeared clad in a European suit, but still wearing the accustomed fez. Then it was commanded that the women no longer wear the enveloping garments which hid them from prying eyes, but that they dress as their Western sisters dressed. It was commanded further that girls be given the right to education, to think for themselves, and to claim careers for themselves if they so desired. Gradually she realised even more vividly the sordidness of her home life and grasped the possibility of making a career for herself apart from such age-old customs. She continued dutifully to learn her lessons at school and perform her duties in the home until the time was ripe and then she announced her intention of going to the Church Missionary Society hospital to train as a nurse.

The idea was hailed with ridicule and contempt in the household. Christians are hated by all Moslems, and that she, the child of a Moslem home, should not only associate with them but learn from them was beyond their understanding. She was laughed at, and scolded, but she insisted that she would take advantage of this freedom to make the best of her life. So, to the hospital she came, completely inexperienced, even in matters of hygiene, but nevertheless with heart bent on learning all there was to know.

A LIFE REDEEMED.

And learn she did. After the required period of training she graduated with full honours in her course. When she received her diploma she thanked the missionaries most heartily for their care, and their training of her, and then she began to speak of her earlier life. She touched upon its sordidness, but most of all she spoke of that influence which was the source of all her troubles, her father's religion. He was a devoted follower of Islam, and, as such, a devout ritualist. Daily, he would read his Koran, wash his face, hands and feet, and perform the ritual of prayer, but his Koran and his prayers were in Arabic and meant little or nothing to the daily routine of his life, and certainly contributed nothing to the general well-being of the home. His sole object was to perform such actions as were required by Allah in such measure that they would outweigh any sins which he may have committed. She went on to speak of

the effect of the Christian witness of the hospital upon her own life. She spoke first of the Bible, bringing a message of life to her soul. She spoke of prayer, not as a mere form of words, but as a conversation with a heavenly Father Who had promised, not only to hear, but to answer, "but above all," she said, "they taught me here in the hospital that bodily cleanliness means more than merely face, hands and feet, but also you



"They wrapped themselves in long black garments."

have taught me that there is only one remedy for my soul, and that is the Blood of the Lord Jesus Christ. Therefore, I have asked Him to become my Saviour, and I wish to be baptised." At the joyful little Service she committed her soul and she dedicated her body, head, hands, feet and all, as a living sacrifice to the Master Whom she had learnt to love.

But the dedication did not stop there. She continued patiently with her work at the hospital, until on Palm Sunday, 1941, she and the rest of the little community fled for their lives from a flood which swept away the hospital, the missionaries' quarters and the Church. The damage was so great that it was accounted impossible to reopen the hospital with the small funds available in war time. Many of the townsfolk who had attached themselves to the hospital and professed interest in the Gospel looked upon this as judgment from Allah and returned to their Mohammedanism. Not so Fatime. She had consecrated the service of her life for Him. Accordingly, she bought a passage to Quetta in North India, and there took further training in midwifery and obstetrics. She returned to her home town in 1943, known as a Christian and hated accordingly by her forty thousand fellow townsfolk.

The missionaries wondered what she would do. With her training as a nurse she could command any salary she liked to name, from the Mohammedan doctors of the town; but once again the reality of her faith was made manifest. She came to them

and said, "My life is given to my Lord Jesus Christ and my training is wholly and solely for Him. If you will find me a place, I will pay for the equipment and re-open the hospital." Accordingly, in a little corner of what had once been the hospital buildings a small room was renovated and Fatime re-opened it as a centre of healing for the people of Yezd, under the name "Star of Love." There, now, she is giving advice to the mothers and babies who come to her, and to such other sick ones who seek her help. Around the walls of her little dispensary are Bible pictures, and on a table near the door is an attractive display of Christian literature especially written for the Iranians; and thus her witness in maintained. When they knew of her venture to re-open the hospital representations were made to the authorities to have her removed. Many would have murdered her if they dared. As it was they destroyed her reputation by scandal and gossip. Nevertheless, Fatime carried on fearlessly, secure in the care of Him Who had said, "Lo, I am with you always, even unto the end of the world." And she is just twenty-three!

WHOSE IS YOUR BODY?

Does it not make us think that perhaps our lives are not dedicated as fully as they might be to the service of our Master? Fatime was born and brought up to believe that her body was the only thing that she possessed. When she came to know Christ as her Saviour she willingly handed over to Him that body for His service, in response to the appeal of His servant, "I beseech you by the mercies of God to present your bodies as a living sacrifice wholly acceptable unto God which is your reasonable service." Whose is your body?

DO YOU KNOW THE LORD'S PLAN FOR YOUR LIFE?

The urgent call from the Mission Field to-day sounds insistently and clearly to all who have recognised the Lordship of Christ. SEND US RECRUITS!

HAVE YOU FOUND GOD'S PLACE FOR YOU?

If you feel God is calling you to "present your body" to Him that He might draw near to Christless souls through you, will you call on or write to the General Secretary of the Church Missionary Society in your own State, and place your life, as Fatime has done, under His royal command? "And He led them out . . . and blessed them." —St. Luke 24:50.

A CHRISTMAS PRAYER.

O God, prepare my heart to be
An inn at Christmas-tide for Thee,
A humble place that shall afford
Lodging, though lowly, for its Lord;
That cradled here Christ may be found
And here may still be holy ground.

EXCHANGE—Rustic mahogany W.B. cottage, Hornsby, 2 bedrooms, lounge, sun dining-room, large kitchen, bath room, built-in cupboards, glassed-in front verandah. Land 66 x 330. Concrete paths, fruit trees, lovely views. V.G. £750 for cottage. Eastwood to Hornsby or North Shore line. JU1674.

NO NEED TO BE AFRAID.

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

The British and Foreign Bible Society is trying to place a New Testament, containing a message from His Majesty, the King, in the hands of every man and woman in uniform. More than 3,000,000 copies have been distributed throughout the world, 309,000 of them in Australia. It is recognised by Chaplains that the books are genuinely appreciated. One Chaplain, whose business it is to take care of the men's personal effects when they come to hospital, says he generally finds in their pockets three things: letters from home, photographs, and a copy of the New Testament. There are the letters and photographs, they signify the bond which binds us to each other. And there is the copy of the New Testament, which signifies the bond which binds us to God.

Our archives are full of letters telling of the great blessing the New Testament has been in these troubled days. Here is one of them. It was written by a soldier of the B.M.A., the first link in the medical chain that takes the wounded from the Field to the Base Hospital.

"We had orders to evacuate by air some

badly wounded men. I was detailed to travel with them and attend to them on the journey. I want to tell you of the last stage when we transferred them from plane to ambulance to take them to the Hospital. It was dark when we started over the rough roads and my heart was aching for those poor lads because I know the agony each jar must cause them.

"I had four cases in my ambulance and one of them—a young Commando, was in a bad way. I spoke to them to try and pass away the time and tried to keep them cheerful, when this young man pulled my arm—'Corp,' he said, 'am I going to pass out?' Of course I ridiculed the idea and said that to think of doing that after I had taken the trouble to bring him all the way back so he could lay on a nice bed and have a pretty nurse to look after him—why I should take it as a personal insult.

"He just grinned at me and kept silent for a few moments. Then he spoke again, 'Corp,' he said, 'would you be afraid to die?' 'No, laddie, sorry to leave my loved ones but not afraid.' Then because I was a father and very proud of my small daughter, I opened my wallet and showed him her photo. He studied it for a moment and then said, 'Yes, Corp., I'd be sorry to leave a kid like that, but why not afraid?' 'Well, then, I took from my pocket that Testament you gave me and began to read. I wish I could show you that scene as it

will always be in my memory. Standing there in the swaying ambulance, one eye on a patient who was delirious and kept trying to pull the bandages from his head, I read of the Son of Man who died that we might live, of the all-compassionate Love that could take us all in, of the House of many mansions that was our Father's Home.

"They were all listening; even the delirious one seemed still, I'm not ashamed to admit that tears were in my own eyes as I read to those poor lads. Then we arrived at the hospital and the orderlies were waiting. As we gently lifted the lad, he spoke to me again. 'Yes, Corp., think I understand—there is nothing to be afraid of.' 'Let not your heart be troubled neither let it be afraid.'

"That is the story. I never saw the boy again. I was away back to my job, for there was plenty for me to do. Yet I thought how the good work you do travels on. A few kind words to a rookie, the passing on of a Testament and the light was lifted for another Tommy years after and thousands of miles away."

The following letter was sent us by a lady—"On the 9th October you sent 50 Testaments to my son, a prisoner of war in Italy. He is a Chaplain and says—'They are tremendously welcome and will be wonderfully used, for we are sadly hampered in our theological work through the shortage of Bibles. You can have little concep-

CHURCH OF ENGLAND HOMES

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"Havilah" Home for Children, Wahroonga (children 2-6 years).
C. of E. Girls' Homes, Carlingford (from 7 years).
C. of E. Boys' Homes, Carlingford (from 7 years).
C. of E. Boys' Hostel, Carlingford (for the Homes' boys when first commencing work).
Rosebank-Waratah Eventide Home for Elderly Ladies, Drummoyne.

Orphan, needy and neglected children are lovingly cared for, trained, and placed in suitable positions.

THE COMMITTEE appeals for support for the maintenance and extension of this important work among children.

NO CHILD should have to be refused a Home through lack of funds.

TWO WAYS OF HELPING THIS GREAT WORK:

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I promise to give to the Church of England Homes the sum of £ : : as a donation, or to contribute
- | | | | |
|-----------------|---|---|---|
| Annually ... | £ | : | : |
| Half-Yearly ... | £ | : | : |
| Quarterly ... | £ | : | : |
- Name
Address

- (b) **Remembering the Work in Your Will—**
Is there a better way of perpetuating your memory on earth than leaving the Church of England Homes sufficient money to establish a fund known by your name for maintaining a child in perpetuity?

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Administrative Office: Church of England Homes, 70 King Street, Sydney. B-4114.



Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE OPENING OF A NEW WAR MEMORIAL CHAPEL IN ST. PETER'S CHURCH, SYDNEY.

(Contributed)

tion of the amazing opportunities there are in a camp like this. The first thing men need after turning to God is a New Testament, and I've had to say not once or twice, but dozens of times, 'I'm sorry, but I haven't got one.' Now I can say, 'Here is one.' Our Theological Society grows, we have over 36 members. Eleven candidates are training for Holy Orders." Thus even in the boredom of a prison-camp the Word of God "has free course and is glorified."

PERSONAL.

(Continued from page 6.)

The Rev. O. C. Bennett, B.A., Th.L., has arrived back in Sydney from the Diocese of Tasmania.

The only son of Bishop Horace Crotty, sometime Bishop of Bathurst, has been reported missing while serving in Normandy.

The Archbishop of Toronto, Primate of All Canada, has been elected President of the newly-inaugurated Canadian Council of Churches.

Behind the brief announcement in the Calcutta press of the death of Dr. G. B. Archer of the C.M.S. at Purulia is a terrible tragedy. Dr. Archer was murdered while lying in bed, with a pistol stolen from an American Air Force camp. Dr. Archer went out to the C.M.S. in India in 1907, and worked for many years at the society's medical mission at Ranaghat. In 1942 he was put in charge of the C.M.S. Leper Home at Purulia, the biggest asylum of its kind in India.

Rt. Rev. L. W. B. Broughall, M.A., D.D., Bishop of Niagara, presiding as provisional chairman of the Canadian Council of Churches, caused a hearty laugh at Yorkminster Baptist Church, Toronto, Sept. 26. During the morning session he had been addressed as "My Lord" by many of those in attendance. "There seems to be hesitancy about how to address me," he remarked. "Some have adopted the procedure followed in our own ecclesiastical courts." Amid roars of laughter His Lordship told the gathering: "You may address me as Chairman, Mr. Chairman, or, if you feel like it, you may adopt the familiar address my wife uses, just plain 'Billy.'"

Mr. C. R. Long, M.A., of Frankston, Vic., a former Inspector of Schools, and well-known in Melbourne literary and historical circles, passed to his reward on December 14 at an advanced age. The late Mr. Long was the father of the Rev. R. C. M. Long, B.A., Th.L., of St. Michael's, Wollongong (Diocese of Sydney).

The Rev. M. T. Jones, of Christ Church, Brunswick (Vic.), is suffering from overstrain and has been ordered to take three months' rest.

The Rev. G. K. Tucker, Superior of the Brotherhood of S. Laurence, Melbourne, collapsed at a service on December 2, and will have to take complete rest for some time.

The death at 74 is reported of the Rev. G. H. Devlin, vicar of Rosedale. 1915 to 1941, and latterly living in retirement at Belmont, Geelong.

On Sunday, December 3rd, at 3 p.m. I attended the official opening of a new War Memorial Chapel and the dedication of gifts in St. Peter's Church, Sydney. At the time of the commencement of the Service it was necessary to look carefully to find any accommodation in the huge Church, with seating capacity approaching 1,000.

The Choir and Clergy having taken their places, the colours were presented and the Service began with the National Anthem.

From those with long associations with the old Church, I learned that not for many years had such a great assembly of people met in St. Peter's.

Mr. Peter Dawson sang during the Service—"The Little Prayer I Love," and "The Cry of the Fighting Forces."

Major-General Fewtrell during the unveiling ceremony of a Tablet given in memory of Pte. W. V. Place, spoke of those who had gone forth at their Country's Call—mentioning especially Sister Doris Joyce Wyllie, who was drowned in the "Centaur" disaster whilst on her way to New Guinea, and also Pte. Place who was a member of the Battalion which until recently, he himself had commanded.

At the conclusion of his message, the General recited the memorable words:—

"They shall not grow old, as we, who are left, grow old.

Age shall not weary them, nor the years condemn.

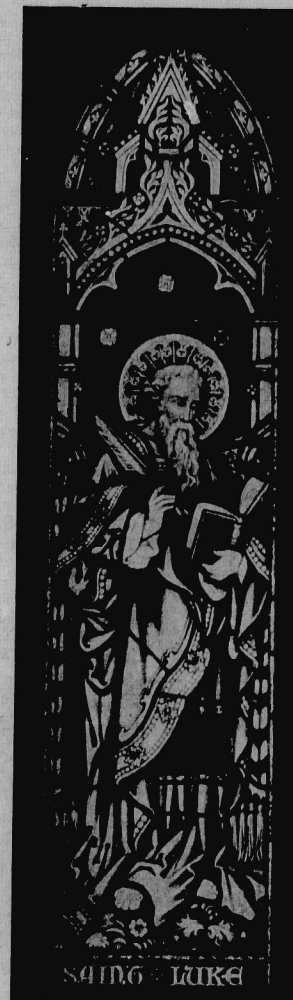
At the going down of the sun, and in the morning,

We will remember them."

The whole of the furnishings, etc., for the Chapel were gifts from parishioners and friends, mainly given as memorials—these were dedicated by the Rev. A. W. Morton (Chaplain R.A.A.F.). This ceremony was performed with impressive dignity.

The sermon was delivered by Canon T. C. Hammond. The Canon took as his text part of a verse from the 11th Chapter of the Epistle to the Hebrews. "By faith . . . waxed valiant in fight, turned to flight the armies of the aliens." He gave a brief resume of the historic association of the text and pointed out that the conditions in the present war were in many respects similar to those of the days of the Maccabees. The Maccabees because of their battles and victories added a great contribution to the World's history, but not all of them had fought with the same motives. Some had a great faith in God, others had fought because they feared that defeat would bring to them great disaster, again others had fought for the love of fighting. Whatever the reason, however, they did fight, and they won. Not all men were fighting to-day with the highest religious convictions, but there is to-day as there was in the time of the Maccabees a sound solid core of righteous God-fearing men, who are proving themselves men of faith—valiant in fight.

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At the close of the Service an inspection of the Chapel was made. It has been constructed in maple, simply designed in keeping with the Church and beautifully finished. The builder's work was carried out by Messrs. Girvan Bros., and the joinery by Mr. W. G. Lord, of Chippendale.

The new Chapel, together with furnishings, cost over £400, which was subscribed before the work was completed.

The Rector, the Rev. Gordon King, told me what an asset the Chapel will be for the conducting of small services, such as the Weekly Prayer Meeting or the mid-week Intercession, and also for the celebration of small Communion Services.

A very beautiful and splendid Memorial has been erected in a grand old Church of Sydney and the opening ceremony was a truly memorable one.

JOTTINGS FROM OUR PARISHES.

St. Stephen's, Mittagong.—At the recent 66th Anniversary celebrations nearly £120 was handed in towards the liquidation of the Church debt. The Rector is hopeful that the balance of £30 will be in hand before Christmas.

Abbotsford-Russell Lea.—This provisional district was formed from the parish of Five Dock only last year. At the recent session of Synod the petition of the minister and churchwardens begging to be raised to the status of a parochial district was granted. Congratulations!

St. Faith's, Narrabeen.—The Church committee have recommended that plans be drawn up to proceed for a new hall and kindergarten. Negotiations are nearly completed for the purchase of a site for a new church at North Narrabeen. The Rector is the Rev. A. T. Pattison, B.A.

St. James', Croydon.—The Rector, the Rev. C. A. Hook, writes in his "Parish Messenger":

"I know you will rejoice with me to know the splendid result of our Freewill Offering. To date, over £450 has come in. The wonderful response of so many of God's people has been very heartening indeed, and I am sure that those who joined in singing the Doxology last Sunday evening did so with hearts full of gratitude to our Heavenly Father.

"It was a great pleasure to have Rev. F. H. B. Dillon at St. James' on Sunday morning, November 26th, our Freewill Offering Sunday. Although I was unable to be present, I was glad to know that so many were in Church to give him a warm welcome back to Croydon.

ST. BABNABAS', MILL HILL.

There have been changes in the Sunday School staff. We welcome the Misses Doreen Watling and Shirley Saunders to the Kindergarten, and farewell Mr. Alwyn Powys and Misses Marjorie Birkett and Betty Stockbridge, thanking these latter for the help in the past.

CHRIST CHURCH, GLADESVILLE.

Canon D. J. Knox writes in his "Parish Paper":

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.

Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,
MISS G. GORDON EVERETT, M.A.

Divided Loyalties.—A cable published yesterday (28th) reads: "Three Union Jacks were burned during demonstrations at Rimonski (Quebec) by about 200 civilians headed by a few soldiers." Quebec is the province in Canada that is predominantly Roman Catholic. This province has strenuously resisted the application of Conscription for overseas fighting. The above cable is another confirmation of what we wrote in our last issue.

How can there possibly be national unity as long as the Pope's claims to Supreme Temporal and Spiritual Dominion is acknowledged by a large body of our fellow citizens? We appeal to every healthy minded man and woman to throw off this superstition.

ST. STEPHEN'S, PENRITH.

The 107th Anniversary of the laying of the foundation stone of this historic church was celebrated on Sunday, 19th November.

ST. PAUL'S, COBBITTY.

The Annual Sale arranged by the Cobbitty Women's Guild for the Church Missionary Society, was held in the Parish Hall, Cobbitty, on Saturday, November 25th, and was opened by Miss E. Varley, Missionary from China, at 3 p.m. The return totalled over £20. We thank all who in any way helped to make the function a success.

ST. LUKE'S, MASCOT.

The Rev. C. N. Steele reports that a Kindergarten Room has been erected at the branch church at St. Stephen's, Eastlakes. This extra accommodation has been found necessary to cope with the growth of the Sunday School. The room cost over £100, and has been paid for.

ST. MICHAEL'S, WOLLONGONG.

The Rev. R. C. M. Long writes:—
"We are grieved to lose Mr. and Mrs. Rumery from our midst. Mr. Rumery has been transferred to Sydney, and they shall be moving in the middle of the month. Both have been amongst the foremost workers and most consistent worshippers at St. Michael's for years, and we can ill afford to lose them. However, our loss will be gain to the parish to which they go, and we prayerfully wish them and their son, Alan, godspeed and all happiness for the future.

"Mrs. Rumery's accomplished playing at organ and piano, coupled with her willingness at all times to assist, has placed us very much in her debt. It will indeed be hard to find anyone so capable and willing in rendering such valuable service.

ST. PAUL'S, CHATSWOOD.

This year's free-will offering amounted to £850. The Rev. F. H. B. Dillon writes in his "Gazette":

"The Churchwardens and Parish Council join me in thanking all those who helped to make this farewell and thank-offering such a wonderful success.

"We take this as a further confirmation of your desire to build the new St. Paul's to the glory of God at the end of the war, and we praise God and thank you."

WENTWORTHVILLE PARISH.

The Silver Jubilee Services of St. Paul's, Wentworthville, were held on Sunday, 19. Rev. A. N. S. Barwick, a former Minister of the parish, preached at 10.30 a.m. to a full church including companies of the Boys' Brigade, Boy Scouts, and Junior Red Cross. Bishop Hilliard addressed a gathering of about sixty at the Men's Service at 4 p.m. In the evening the Archbishop of Sydney preached to a congregation which overflowed into the Church Hall, and dedicated the many Anniversary gifts which included chancel rails and arches, flags, brass alms dishes, communion linen, and 2 memorial chairs for the chancel.

ST. JOHN'S, GIRRAWEE.

The 20th Anniversary was held on Sunday, Nov. 26. There was a combined parade of Youth organisations, and Bishop Pilcher gave an address on the life of the late Archbishop of Canterbury.

P.A.S.

"After a most successful year of work on behalf of Protestantism, the Executive of the Protestant Action Society, invite its members and friends to a Christmas Social to be held in Anderson Hall, 399 George Street, Sydney (4th floor), Friday, 22nd December, at 8 p.m. The Executive can assure an enjoyable night.

"In January the Society will continue their Guest Speaker night. Please make a special note of the dates:—4th Friday in each month.

"We extend to all our members and friends the compliments of the season, and to those who have lost their loved ones in this fight to make the world a better place to live in, we extend our sincerest sympathy; to those who have loved ones in the Fighting Services, and as Prisoners of War, we trust that, God willing, they will soon have them returned safe and sound.

"God bless you all."—From the Secretary.

KATOOMBA CONVENTION.

The Katoomba Convention begins on Wednesday, December 27th, with some evening addresses chiefly for young people in the Convention Tent, near Echo Point. During the following week beginning Monday, January 1st, 1945, the Convention proper will be held. There will be both morning and evening addresses throughout the week. The Archbishop will preside at some of the meetings and Bishop Houghton, of West China, is expected to take part.

EXTRACTS FROM A LETTER RECEIVED FROM ONE OF OUR LADS ON H.M.A.S. SHROPSHIRE.

In my last two letters I told you a little of the landing at Leyte Is., but nothing of the subsequent days. Now we are permitted to say we took part in a surface action against a heavy Jap. force in which we played not an inconspicuous part.

The result was 2 Jap. battleships, 2 heavy cruisers, and numerous destroyers sunk.

The result of this action fought in Sulu Strait determined the fate of the landing beaches, and the troops ashore. This

Jap. force tried to come up from the South into Leyte Gulf and beat up our shipping, but we blocked their path. On the morning after the battle there was oil everywhere on the water in the area, and the big pall of smoke, marked the sinking ships. I watched a Jap. destroyer getting sunk—very impressive. It didn't last long. Well, that's over now, I'm glad to say. I don't think this ship has pumped the shells out faster in all her life. Well, I suppose she just had to . . . or else, maybe!! The ships we sank were the "pride of the Jap. navy."

We have had phenomenal good fortune—even Providential, I think.

You probably heard about the Australia. In case you might like to know, Keith Alcorn, who was staying with you recently, was O.K.

We are all O.K. on here. We have a good skipper—a God-fearing man. He spoke to us with these words on the evening before the landing and bombardment at a very uncertain time, when we didn't know what was before us:—"I have a story to pass on to you all. There was an old-time warrior, who, on going into battle used to pray: 'Lord, I'm going to be very busy in the near future, and I won't be able to think much of Thee, but please don't You forget me.' Then he continued, 'The Warrior strode into battle, lopping off heads right and left with his axe.'

Hope you can read this, I am sitting on a coil of rope writing on my knee. Haven't had a mail for 3 weeks at least.—St. Paul's Church News.

"COORAH" CONCERT.

A very well attended evening was held at the School of Arts, Wentworth Falls, on Friday, December 8th, in aid of "Coorah", the B.C.A. Hostel. The children of the Hostel had a large part in the programme and performed very attractively in folk dancing and carol singing. Their costumes and the whole setting of the stage evidenced the care and skill on the part of those responsible for their training and the decoration of the room. Mr. K. E. Barnett had kindly travelled from Sydney for the occasion and delighted and mystified the large audience and his magical, sleight-of-hand and other items of interest. The whole audience was convulsed with laughter by his closing "bottle" trick. The splendid sum of at least £25 was the net proceeds to be utilised in the provision of some necessary furniture for the Hostel.

BEROWRA GRAMMAR SCHOOL.

On Tuesday last the Annual Prize Distribution was held. Mr. M. McFadyen, an old friend of the school, was in the chair, and the rector, Rev. G. T. Earp, presented the prizes, after a truly remarkable and interesting programme had been executed by the pupils of the school under the direction of Mrs. Bailey-Sidwell, one of the proprietors of the school.

Many of our readers will be interested to learn that seven of the scholars come from our C.M.S. Northern Mission Stations, and all received an excellent report of progress for the year. Melva Hamilton won the silver medal for the head pupil of the Lower School, and Joyce Herbert was the chosen pianoforte performer for the occasion. The rector, in his address, congratulated the principals, Mr. and Mrs. W. E. Bailey-Sidwell, on the important work the school was doing. There were some thirty or forty children present with a good sprinkling of interested parents.

Diocese of Newcastle.

SUNDAY SPORT REFERENDUM.

Encouraged by United Church Action, the Protestant Churches of the Newcastle area organised to defeat the proposals to throw open city council properties for organised sport on the Lord's Day. The referendum was held in conjunction with the Municipal Elections on December 3rd, and it has been a cause of great thanksgiving that the proposals were defeated.

MISSIONARY QUOTA.

The total assessment for Foreign Missions for the year 1944 is £2500. By December 1st, £2686/5/7 has been received.

Diocese of Goulburn.

CATHEDRAL PARISH.

The Rev. H. P. Reynolds, who has been a member of the Cathedral staff for over four years, has been appointed Diocesan Commissioner. We congratulate him on his appointment to this position, and wish him, his wife and family, every happiness in their new life and work. Before his appointment to the Cathedral Mr. Reynolds was well known as an officer in the Salvation Army at Hornsby.

Mr. David Orange will be leaving us early next year to continue his studies for the B.A. degree at the University of Melbourne. We look forward to congratulating David at the end of next year when he expects to graduate. A parishioner of Dapto, Diocese of Sydney, he was released from the A.M.F. to study for Holy Orders.

Mr. D. B. Hobson, B.A., who has almost completed his B.D. course at the University of Sydney, will be admitted to the diaconate on St. Thomas' Day, after which he will join the Cathedral staff.

VICTORIA.

Diocese of Melbourne.

THE PUBLIC SERVICE ANGLICAN FELLOWSHIP (VICTORIA).

The election of the office-bearers of the Public Service Anglican Fellowship (Victoria) for 1944/45 resulted as follows:—Patron, The Archbishop; Spiritual Advisor, Rev. A. T. Pidd, M.A.; President, Mr. N. R. Walker; Associate President, Mr. H. Betteson; Vice-Presidents, Messrs. S. P. L. Charteris and F. L. Williams; Hon. Secretary, Miss D. Wilson; Hon. Treasurer, Mr. H. V. Sims; Committee, Mrs. J. B. Bowe, Misses E. E. Fletcher, M. McKinnon, E. M. Storey, Messrs. C. E. Adair, R. W. Armstrong, A. Callcott, H. A. Day, A. H. Ferguson, and W. Ottery.

REFUSED PERMIT TO TRAVEL.

According to the "Australian Christian World" of November 24, Professor Norman Macleish, of Ormond College, Melbourne, has been refused a railway permit to cross the border into New South Wales.

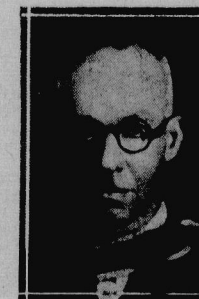
Professor Macleish was to have supplied the pulpit at Scots Church, Sydney, during November and December. The Clarion.

The Rev. A. G. Mee, of West Preston, has accepted nomination to the parish of Holy Trinity, Hampton, Vic.

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Summerhayes House, 6 Dalley Street, SYDNEY.

SYDNEY SYNOD.

The Third Ordinary Session of the Twenty-sixth Synod of the Diocese of Sydney was convened for Monday, November 20th, 1944. There were services of Holy Communion in the Cathedral, at 8 a.m. and 2.30 a.m. There was a large and representative gathering at the 2.30 p.m. service when Archdeacon S. H. Denman preached the sermon, in the course of which he stressed the necessity for the pre-eminence of the Crucified Christ in all the counsels and affairs of men. His words were extremely well-chosen for the occasion.

The Archbishop's charge was very well received and His Grace in well-considered words, laid emphasis upon a number of existing situations in church and community life which deserve the serious consideration of thoughtful people. His references to the problem of education, and particularly to the relegation of history to an increasingly unimportant place in the curriculum of schools, were most apposite.

On the first day, after routine business, petitions were received from the parochial districts of Brighton-le-Sands and Maroubra praying for their formation into parishes. These were agreed to without dissent. After considerable debate the provisional district of Harris Park and Rosehill was raised to the full status of a parish. The provisional district of Abbotsford-Russell Lea was raised to the status of a parochial district. Another provisional district, Punchbowl, was raised in status later in the Synod, after a keen debate.

The Rev. W. J. Siddens introduced an ordinance to amend the Presentation and Exchange Ordinance. The amendment provides that parishes shall have the right of nomination only when they provide for their minister a stipend of at least £350 p.a. and an adequate travelling allowance. The present minimum of £300 was fixed many years ago and often travelling expenses have to be paid from this. The Amending Ordinance was passed and becomes effective from 1st April, 1944.

There were important motions passed concerning C.M.S., A.B.M., the Home Mission Society, C. of E. Homes, Anglican Building Crusade, C.E.N.E.F., 6 o'clock closing and liquor reform, post-war security, religious education, training of Christian teachers, Public Service Fellowship, Community Centres and Moore College.

The Press evinced most interest in a motion moved on Thursday evening before a full house by the Rev. R. S. R. Meyer. The complete silence of the Sydney Press the next day (with the one exception of the "S.M. Herald") would seem to indicate that the Press defines freedom of expression in terms of its own financial or political interests. The motion, which was strongly supported by every section of the house and passed, read as follows:—

"This Synod of the Diocese of Sydney wishes to draw the attention of all Protestants in Australia to pages 762-763 of 'Hansard' of 14th September, 1944, relating to the terms of sale in an agreement for the purchase by the Adelaide Methodist Mission of Broadcasting Stations 5KA and 5AU, which was tabled in both Federal Houses.

"This Synod expresses grave concern at the concessions made therein to the Roman Catholic Archbishop of Adelaide.

"This Synod is of the opinion that a Royal Commission should be appointed forthwith to enquire into the terms and conditions relating to the purchase and licensing of all Broadcasting Stations in Australia or its Territories in which any Church or Religious Body has an interest and also to enquire fully into all applications which have been made on behalf of any Church or Religious Body for the licensing or purchase of any Broadcasting Station in Australia or its Territories.

"This Synod expresses its regret that the Press failed to make reference to these concessions in its reports of the discussion in Parliament on this matter.

"This motion to be forwarded forthwith to His Excellency the Governor-General and the Government of the Commonwealth of Australia and the leaders of all Churches in Australia, and also be sent to the editors of newspapers."

After four days the Session ended on Thursday evening. It was a very useful session and much important business was put through, in most instances without the tedious debates and long delays over points of law or procedure which sometimes leave the mind of a layman in these matters in a whirl.

The debates were of an unusually high order. Many of the "old hands" commented most favourably on the infusion of very young "new blood" and the contribution which was thus made. Bishop Hilliard handled his task as deputy for the Chairman of Committees in a genial and commonsense manner which contributed in no small measure to the smooth running and good feeling which marked all the proceedings.

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