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

An Aboriginal "Lily"



Whoso hath this world's goods, and seeth his brother have need,
and shutteth up his compassion from him, how dwelleth the love
of God in him?"—1 John 3: 17.

(P.B.V.)

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NOTES AND COMMENTS.

That is the Christmas Evangel. As has been well said by the Archbishop of Canterbury, the heart of God First. the Christmas message and the well spring of Christ-
mas hope is as St. John puts it, "Here in is love, not that we loved God, but that He loved us," or again "We love because He first loved us." The Gospel of Christ does not merely place before us Christ as our example, that might well cause despair. We should have to say with St. Paul, "Why who is sufficient for these things?" Certainly if we understand our own inadequacy we must confess that we need the Grace of God before ever we can be the followers of Christ. "But the Gospel is not just a call to love by love with an example of how to do it. It is first and foremost the proclamation that God Himself so loved the world that He gave His only begotten Son . . . So Christmas is not first and foremost concerned with what men should be and do; it is first and foremost a proclamation of what God is and has done, and can do." The Christmas message is a message of the wonders of His Grace — the Grace that is so full and free and adequate to make possible and practicable our response in life and purpose to His marvellous love.

In the coming of a New Year we turn over another page of history in our imagination. It may only be a bit of sentiment, but life without poetry, music, art or imagination is indeed a poor thing.

It is good sometimes to pause and look around; to compare and make notes of past achievements. God has

hung upon the walls of our lives pictures to instruct us and to cheer us, such as we find in the course of nature or in the yearly cycle of feast and fast, anniversary or commemoration.

The year just passed has been an historical one; both for us, the Empire and the world. We have seen the end of a mighty struggle between nations and we have thanked God for the victory. We shall never forget the danger and difficulties that confronted us and the splendid response of our people to the call for sacrifice and service. There are many vacant chairs in our homes; our military hospitals are full of suffering men and women, while others have returned home and are trying to re-adjust themselves to the work of the future.

As we review the past, we need the vision to see the judgment of God upon all unrighteousness; with the crash of empires and the stress of revolutions to see the one immovable, supreme will, guiding and directing all events for His purposes. "Whom the Lord loveth He chasteneth."

But what of this New Year 1946? We are all concerned about the future. Many people are afraid of it. They speak of the future with gloom and distrust. They see everything going wrong; education proving a curse and not a blessing, we know too much, they say, and that in increasing knowledge, we are increasing sorrow. The forces of disorder are still active and the spirit of re-action threatens our whole social structure. The rebellious are bringing down on themselves and upon the nation, trouble and confusion.

We must not let the future intimidate or enfeeble us. As we look forward there are many questions which call for careful thinking on all the difficulties which threaten us, questions of church, education, morals and the social situation. They should at least awaken us from the apathy and indolence of fatalism.

It is bad for the nation when good men stand on one side and leave vacant posts in our state to mere adventurers. It is no use saying 'Where are the good old days?', we are going through anarchy to atheism and through atheism to destruction. The people that sit on the edge of the hill and watch the battle are always mistaking victory for defeat.

We do not want to "dabble in questions" but "contend for causes." Not shed "tears of exploded Utopias," but "exercise our citizenship." We must

not despair for the future. Self-sufficiency may be extremely active. Men may think they can succeed in putting this world right without the help of God. But if history teaches us anything, it is surely that any scheme that leaves God out is doomed to failure. This is God's world and nothing in it—culture, finance, industry and family life—can flourish unless God is in it and working through it. Things are seldom as good as we hope or as bad as we fear. The only way to find a firm foothold is the outlook of faith.

We look back with earnestness and forward with confidence. The New Year may bring us many surprises of earthly joy, personal and domestic. It may bring unlooked for clearings away of dark prospects in church and state. Or it may bring clouds, storm and conflict and what looks like confusion. But "God is with us." We can do the thing that lies to our hand; there is a task to be finished; comfort we can give; a service to which Christ calls us. In doing this we "take a hand with God" in shaping the future.

From Melbourne and from Auckland, in New Zealand, come strong protests against the wide-spread decline of the observance of Sunday as a day of worship. "The present emphasis on Sunday amusements and recreation at the expense of the spiritual life is costing us dearly in diminution of religious influence on our national character." So said a Melbourne preacher recently. At the same time he told his congregation that more than half the municipalities in Victoria were so concerned with the present situation that they were definitely in opposition to commercialised sport on Sundays. The Bishop of Auckland in his recent Synod Charge said—

"I believe wholeheartedly that there is no greater evidence of the decadence of man than the increasingly prevailing habit of disregarding the proper observance of Sunday—the Lord's Day. This subject has reached an acute stage and is fraught with tremendous danger. And in New Zealand the habit has grown beyond all bounds in the last few years. Formerly, when hours of work were much longer than they are today, there was some justification for using Sunday for needed recreation and for change from the stress of toil; but today, when so many people do not work on Saturday and when holidays have been greatly increased, this justification for making Sunday a day of pleasure only has been removed. There is also a further danger: which is creeping into our mode of life. It is the growing custom of making Saturday night a time for all kinds of amusement, dancing and

the like, with the result that on Sunday many people, especially young people, are too physically tired, and mentally and spiritually unprepared, to observe their duty to God."

The Bishop went on to remind his hearers of the saying of Voltaire—the great French Agnostic, that in order to destroy the influence of the Christian religion it was necessary first to destroy the Christian Sunday.

The mind of the Church is made sufficiently clear in relation to the sanctity of the Lord's Day by its constant inclusion of the Fourth Commandment in the service of Holy Communion. The injunction to "keep it holy" and to "hallow" it, should provide food for reflection to a vast number of Christians who regard its sanctions very lightly. It is the will of God that matters most in this connection and not our own convenience and pleasures.

"Warning every man and teaching every man" was the twofold method of the Apostle in his preaching Christ to the Gentile peoples. Unfortunately the preaching of to-day very largely omits the part of warning as it very largely omits the duty of teaching in its presentation of Christ as the Saviour and Lord of Life.

No one can read the description of our Lord's preachments without realising how important a place He gave to words of warning as He went about preaching the Advent of the Kingdom. The wholesale and lamentable leaving God out of consideration or the accommodation of our religious duties to our own convenience and pleasure betokens an absence of real understanding of the Fact and Holiness of God. The Bishop of Willochra has recently written some wise words concerning this lack of thoughtful reverence for God. He said:—

"From the Holy Scriptures we learn that the fear of the Lord is the beginning of wisdom. We need to-day the fear of God and the fear of hell. The fear of God will lead us to reverence Him and to refrain from doing anything which we think might be displeasing in His sight.

The fear of hell is of a different nature, but like the fear of God it has been a great driving force in the reformation of character and progress of good in the world. The result of the general absence of holy fear is seen in the world to-day.

People sometimes say it is not the fashion to believe in the existence of hell in these days. That may be so, but if belief in the existence of hell vanishes so also will belief in heaven. The existence of one is bound up with the existence of the other. Our Blessed Lord spoke of the reality of hell and its endless torments. He did not say this in

order to frighten men into loving God and serving Him, for that was not His method. He did so because He knew it was an awful final possibility for any human soul, and in His love He warned us."

There is a striking and very relevant word in one of the Psalms which says:—"The wicked shall be turned into hell and all the people who forget God."

Emil Brunner, in a diagnosis of the decline of the Churches, wrote:—

"So long as we continue to reject the Scriptural ideas of divine holiness, of divine wrath, and of divine righteousness in punishment, the process of decay within the Christian Church will continue."

February 3rd this year brings before the Church in Australia the claims of our Aboriginal Missions. The date is well chosen in relation to Australia Day, January 26;

The Celebration Day of the founding of the Australian Colonies, for we should never forget our obligation, as Christians and citizens to the people who were the original owners of this great land and who have first claim upon us for a just and generous treatment. There is much in our past treatment of them that a Christian and humane public would like to blot out. We can do that best by strenuous endeavour and generosity of giving for a righteous treatment for all the future. We hope that the Sunday will be used for pulpit emphasis of our obligations and for prayer and intercessions on their and our behalf. "Wherefore lift up thy prayer for the remnant that are left."

We heartily wish our readers "A Happy New Year"! We regretted exceedingly that it was not possible to publish our usual New Christmas number—The Industrial troubles prevented our doing so. We are full of hope that now that saner thoughts are struggling for expression our industrial workers may acquire a serener atmosphere for living and the guarantee of arbitration methods that will make strikes practically impossible. They are suicidal methods for a thinking community.

We should like to express our appreciation of the devotion of our printers, of the firm of William Andrews print—a firm that has a connection with our evangelical papers of over fifty years. They managed to keep the A.C.R. flag at masthead until the

last lap of the industrial struggle and have placed us all under a lasting obligation. The genial courtesy and practical sympathy of the whole staff make the editorial work all the lighter and we value the opportunity of expressing our gratitude.

The following comments from the columns of "The South African Church Weekly," are reprinted in "The Church Standard" and "The Newcastle Churchman."

"The way things are tending it looks very much as though there will be a world rivalry between three possible alternatives for a new Social Order, corresponding roughly with the different types of religious tradition. Roman Catholics frequently speak of 'Catholic Civilisation,' and rather imply that not only is there no salvation outside the Roman Communion, but no civilisation either. But the facts as illustrated by 'Catholic countries' do not provide very attractive examples. The Free Churches generally seem to be on the side of the Social Security Movement—a movement which requires Capitalism as a basis. The Anglican Communion is largely on the side of Socialism and it is certainly to many of the old stalwarts like Scott Holland and Gore, to go farther back, that we owe the social doctrine which is now being put into force."

The Church of South Africa is so markedly one-sided in its viewpoint that the note causes us little surprise except that the "three possible alternatives" are not quite clear and logical. The Free Churches are rather hardly dealt by, by being described as the champions of Capitalism and the description of the Anglican Communion as largely the champion of Socialism is surely the result of wishful and sectional thinking.

The list of "old stalwarts like Scott Holland and Gore" rather ludicrously omits older stalwarts like Charles Kingsley, F. D. Maurice, B. F. Westcott and others—but, of course, they were not Anglo Catholics.

Our congratulations are extended to Mr. W. Shaw Mayer, who, on the 24th January, 1946, will have been a Lay Reader for 50 years. On 24th January, 1896, he was licensed by Archbishop Saumarez Smith as Local Lay Reader of St. Luke's, Burwood, and on 4th August, 1911, he was licensed by Archbishop Wright as Diocesan Lay Reader. Almost every Sunday Mr. Shaw Mayer journeys to various churches in the outer suburbs, conducting services and preaching. This fine record of service for God is worthy special congratulations and thanksgiving.

The Rev. D. B. Knox, B.D., who has served as a Chaplain in the Royal Navy, has been appointed a lecturer at Moore Theological College, Sydney.

WHY AN ABORIGINAL SUNDAY?

(By the Rev. H. C. Matthew, M.A., Secretary, Board of Missions, Presbyterian Church of Australia.)

Why should we have an Aboriginal Sunday? — Surely in order that the Christian people of Australia might be given an opportunity to bring within the orbit of their worship of God their duty to the Aborigines.

What is that duty? — When Dr. Stanley Jones visited Australia in 1939 he was moved to make some observations about Australia's treatment of the Aborigines. Speaking to the people of Australia, he said: "You have never tackled in any comprehensive, decisive, and statesmanlike way the problem of the aboriginal. It is the one blot on your national life. I thought before I came to your shores that the aboriginal was just dying off; I did not know that he was being killed off. But he is. He was 300,000 in numbers; now he is 60,000 and dwindling." Dr. Jones goes on to say that the Aborigines need, not charity but justice, but we seem to be willing to do anything except to be just. And why? Because we are ignorant and prejudiced, and as a people we are unwilling to face the facts. We seem to be willing to have a race, whose land we took, die on our very doorstep, while with an adequate helping hand we might have saved them from extinction and at the same time saved our own fair name from this blot.

1. First, then, it must needs be that the Christian people of Australia create a conscience within Australia about this dereliction of duty on the part of a people, usually kindly and big hearted. And they must also search out to reach the heart of this people so that they may take action.

2. In order to arouse heart and conscience on behalf of the Aborigines, we begin with a duty to ourselves. Do we think of them as an inferior people and speak of them just as "niggers" or as "scavengers"? Do we regard them as less good and less clever than ourselves? This thought must be removed from our minds. They are different from us; but that does not mean they are inferior to us. In their own sphere of life they are, in some ways, superior to the white settlers. Their powers of endurance are greater; their skill in the hunt is greater; their knowledge of nature is more intimate and more thorough.

3. Another duty we owe to them is that we think of them and treat them as human beings. If we shared their life, we should find that they are just "folks" like ourselves, friendly, lovable, full of fun, with their own ideas of life and work. The truth is that the white man could not live in those lonely parts of Australia without the help of the Aborigines. As cattlemen, as shepherds, as guides for finding water, they are indispensable. They are capable of being partners with the white man in the work of developing this country, and we must be willing to invite them to co-operate with us, and to recognise that there are some things he can do better than we.

4. As a human being, we must regard him as made in the image of God and made for God. This is vital in all our duty towards the Aborigines. Religion is at the very heart of their life. Their sacred places, the abodes of their ancestors, determine their homes. The tragedy of the coming of the

will have as their neighbours the right kind of white people who will, with patience and love, teach them the new way of life. These are the missionary men and women of the Christian Church, who teach them about sheep and cattle, show them how to make gardens, how to use tools and how to build houses. The way of life the Aborigines must be led into is Christ's way of life. And only Christ's friends can teach them Christ's way of life.

Thus our duty to the Aborigines is to bring these "not wanted" homeless people into the family of God, to which we all belong, and to give them the fellowship and the love of the family life.

QUIET MOMENTS.

SEEKING.

(A Sermon preached by the Rev. G. Watkins Grubb in Cullompton Parish Church on Christmas Day.)

"All men seek their own, and not the things which are Jesus Christ's."—Phil. 2:21.

"The Son of Man is come to seek and to save."—Luke 19: 10.

"Seek ye first the kingdom of God and His righteousness."—Matt. 6: 33.

In stark contrast Christmas sets before us a seeking Saviour, and a world frantically seeking still its own interests. True in St. Paul's day as at that first Christmas morning, when a seeking Saviour "came unto His own, and His own received Him not," there has perhaps never been a Christmas when this glaring contrast has not been an accurate picture of the world's sad state and need. In the words of Dr. Weymouth's translation, "Everybody concerns himself about his own interests, not about those of Jesus Christ," . . . and the reason — Dr. Moffatt's version brings it out forcibly in interpreting the words of the great Apostle — because "Everybody is selfish, instead of caring for Jesus Christ." Sin is selfishness, and the recurring message of the Christmas season with its emphasis on God's love in giving His best, comes to challenge our selfishness.

More than a message, Christmas sets before us God Himself, incarnate in the form of a Baby, born in a manger, because men were too selfish and too concerned with their own interests to provide Him with any more appropriate dwelling place.



Two Aboriginal Boys from Groote Eylandt.

"Away in a manger, no crib for His bed,

The little Lord Jesus lays down
His sweet head"

and to most people childhood in itself challenges selfishness.

Look out into the world into which the seeking Saviour came — a world not so unlike the world to-day despite nineteen hundred years of development and improvement. Caesar Augustus and the Romans were so concerned about their own interests and the imperial revenue that no exceptions were permitted, even to expectant mothers, from the decree ordering everybody to proceed to their own native city to be taxed (Luke 2: 1-3). The inn-keeper, like many a tradesman since at the Christmas season, was busily concerned about the roaring trade he was doing with the evacuees, who had returned from their own homes to Bethlehem. Supplying beds and breakfasts and drinks and dinners, he—and everybody else at Bethlehem—was seeking his own interests, not the things which are Jesus Christ's. "And there was no room for them in the inn." (Luke 2: 7.)

Nor were the religious people of the day any exception from the categorical "Everybody" or "All men" of St. Paul's statement. Take the High Priest, for example, representative of a long line of "churchmen" from Moses and Aaron, who was trying to maintain his precarious position as an almost "papal" ruler of his people's destinies between, on the one hand, an alien and occupying government of Romans, who might at any moment disestablish him, and, on the other hand, his zealous Jewish followers, who were fanatically anti-government, and anti-everything else. Religious people, both priests, and scribes, and Pharisees, were seeking their own interests, and, though none should have known better with their Old Testament prophecies before them, none of them were found among the Gentiles or the poor shepherds, who came to seek and worship the new born King of Israel in a manger.

Certainly King Herod was concerned only about his own interests at that time. King of Israel? King of the Jews? When he heard from the wise men from the east that they had followed a star from the distant Orient lands, across trackless desert and rushing river, to find and worship Him that was born King of the Jews, he was troubled (Matt. 2: 3), and all Jerusalem with him. King of the Jews?

That meant a rival to himself. He sought his own interests then, as do the dictators of the world to-day. Bloodshed and murder and massacre marked the first Christmas, as it marks Christmas to-day. The massacre of the innocents . . . to take no prisoners . . . to ignore the fundamental laws of charity and of all civilised people . . . to behave as Nazis and others have done . . . what is this else than "seeking your own interest," and not the things that are Jesus Christ's?

And if self-seeking can be most vividly seen in the heads of states, and in kings and leaders, then let the people who placed them there and obey them beware also. The sacred Scriptures record not the name of a single man or woman who helped the Holy Family then to escape from Herod's wrath. Foreshadowed in the Old Testament, fulfilled on Calvary's Cross, there was then no hint of "Substitution." No substitute was found for the Jewish children. No way of escape. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" (Matt. 2: 17, 18).

And weeping, and suffering, and death are the accompaniments now, as then, of the Christmas season. Truly "a sword pierces"! From His cradle to His grave suffering and sorrow and the shadow of the Cross marked the way of the seeking Saviour, who was come to seek and to save. And all the results of men's self-seeking, of men's selfishness, of "the sin of the world."

We long to-day for a solution of the Polish problem. We long for a solution of the Greek tragedy. We long for the ending of war, and for the solution of a thousand domestic problems; and behind all these longings are any of us exceptions to the words of St. Paul? Back of our longings is it self-interest, selfishness, our own greater happiness that prompts our longings? Shall expediency and "appeasement," or honour and righteousness, determine the solution found to the problem of the Poles? Shall inflexible unity and stern self-sacrifice continue to control all sections of the community until the victory is fully won, or shall strikes, and intrigues, and self-seeking, and a quick return to "party politics" be allowed to impede, and to delay, and to prolong the sufferings of a stricken world? Of which of us can it be truly said that in everything "we seek first

the Kingdom of God and His righteousness"? Which of us can claim to be exceptions from the words of St. Paul, "For all seek their own interests, and not the things which are Jesus Christ's"?

And in contrast, the seeking Saviour goes on seeking us. One who so loved a lost mankind, that He pleased not Himself, but left Heaven's glory to be born an outcast, and to suffer and die that He might seek and save all them that were lost. He made Himself of no reputation, and took upon Him the form of a servant . . . and humbled Himself (Phil. 2: 7, 8)—words of searching challenge, these, to all who seek their own interests and concerns—for only thereby in the way of lowliness and self-forgetfulness, could He achieve His divine mission, and seek out and save them that were lost.

"In life, no house, no home,
My Lord on earth might have,
In death, no friendly tomb
But what a stranger gave.

"He came from His blest throne
Salvation to bestow;
But men made strange, and none
The longed-for Christ would know.

"But oh, my Friend
My Friend indeed,
Who at my need
His life did spend."

In dark and desperate days Jesus came. The seeking Saviour comes again in dark and desperate and anxious days to-day. He says "Be a seeker, too"! Though everybody else is selfish, and seek their own interests, "Seek ye first the Kingdom of God and His righteousness," and seeking Jesus, born a Saviour as at this time, the promise is sure for all such, that fell from His own sweet lips—"Seek, and ye shall find."

"Seek Him first. His promise trying.
It is sure—all need supplying—
Heavenly things, on Him relying,
Seek ye first."

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WORLD AFFAIRS.

AMERICA AND GREAT BRITAIN.

There is a good deal of current literature now available on questions of International importance.

The question of Internationalism and the responsibilities of the Great Powers is of first rate importance. Russia, United States and Britain are to-day the only nations in the world which possess power. The little nations can contribute wisdom, civilisation, great ideas and noble experiments.

We shall possibly see many changes in the relations between them. The fact that the U.S.A. and Great Britain have common blood, language, and the same common religious and cultural traditions should draw them together still further in endeavouring to keep the peace of the world.

There are economic questions still to be solved. The question of rubber, civil aviation, political and moral problems. Great Britain has the Indian problem on her hands. There is a need of a strong and united China. All these problems should be made matters of prayer and sympathetic consideration by all peace loving people. If a new form of military unity was achieved between America and Britain, cannot a similar unity be achieved in civil affairs?

France.

France is slowly emerging out of her prostration caused by the war, and is endeavouring to form a stable government. There seems to be three different attitudes towards the German problem in the French press.

One consists of an attack on German unity itself. They want to see the work of Bismark destroyed. It was the nightmare and curse of Europe in pre-war days.

The second attitude is more widespread and perhaps concrete guarantees by occupation or annexation of the west bank of the Rhine and the control of what was the "arsenal" of the Reich.

The third repudiates all ideas of annexation and pins its hopes on reconciliation with a democratic Germany. We shall see which will be the policy of the French government in the future.

Civil Aviation.

Two important conferences have been held in Canada and Chicago on the question of Civil Aviation.

Everyone is agreed that the world shall be girdled by swift and direct air transport with the least possible administrative encumbrance to its passage of frontiers.

Everyone is opposed to unfair or wastefully duplicate competition. We all want the same things. Here lies the promise that the air will be made open and safe for democracy. To travel from Australia to England in two days is remarkable. Atomic energy in the future may make it even less.

International Peace.

The Archbishop of York (Dr. C. Garbett) delivered the "Burge Memorial Lecture" at the Mansion House, London, recently.

He diagnoses the basic disease of the world as the sins of hatred, anger, greed and jealousy. The following sentences from the Lecture are interesting: "There is no possibility of world peace unless there is some restraint on national sovereignty in its relation to other nations." And "To the Christian this claim of absolute sovereignty on the part of the State is sheer idolatry, more wicked and dangerous by far than the ancient worship of idols of wood and stone." The supreme task of the Christian Church is a restoration of a spiritual and moral standard which will be accepted by all nations. In this task all the Churches must co-operate, acting together under the guidance of the Holy Spirit for a clear defined and co-ordinated effort in a limited but essential field.—W.F.P.

Mrs. Florence E. Rainey, wife of the Rev. W. H. Rainey, Commonwealth Secretary of the British and Foreign Bible Society, who had long suffered from bronchial asthma, died from heart failure in the early morning of Wednesday, December 19. During the 36 years of their married life Mrs. Rainey served the Bible Society in various parts of the world. Five years ago after enduring the horrors of the London "blitz," she arrived with her husband in Australia. Owing to her precarious health her circle of Australian friends was small, but many in England, Western Europe and South America will receive the news of her passing with great regret.

The Rev. F. W. Coaldrake will be leaving St. Cuthberts, East Brunswick, Melbourne, at the end of this month. He has been accepted by the A.B.M. for service in Japan and will undergo a special course of intensive training in Sydney, commencing next month.

Miss Margaret Emra, eldest daughter of Rev. W. E. K. Burkitt, was married on Jan. 5 to Rev. Christopher Martineau, Chaplain to R.N.V.R. The ceremony took place in St. Paul's Church, Burwood (N.S.W.).

THE PROBLEM OF THE HALF-CASTE.

The perennial problem of the Half-caste has been accentuated during the years of the war and the necessary evacuation of the women and children from the north of Australia has definitely emphasised the true method of tackling the solution of the problem. One of our own Anglican clergy who has been in close control with the missions of the North and in whose sphere of influence an institution at Alice Springs has been, writes informatively of the whole question in a recent number of the "A.B.M. Review." As Mr. Smith has, we understand, undertaken a special work amongst the halfcastes who were brought down from Alice Springs to South Australia, his indicated methods are being tried out. Here is what Mr. McDiamid Smith writes:—

HALFCASTE TRAINING.

(P. McD. Smith.)

The halfcaste problem is one which is not only felt in Australia, but in almost every country where the white man has come in contact with the coloured peoples. But the halfcaste problem in Australia has its own peculiar difficulties concerning which it is our duty to face and try to solve. These difficulties would be minimised if these people were accepted at their real value. At present they are accepted at their face value, but it is not their real value, because it is a value which has been associated with years and generations of neglect, avoidance and exploitation. This has been due, largely, to the white man's prejudice — to his social standards and to his desire to employ cheap labour, and also, in some cases, to the white man's bad conscience for fear of being recognised by his offspring.

For these reasons halfcastes have never had much social uplift; there has been little attempt to improve their living conditions; they have been made to feel as people apart, living as hangers-on to our civilisation.

In any policy for their well-being, they should be given a fresh start — they need a New Deal. The colour prejudice will probably always be there, but it can be minimised when these people can be taught to raise their standards of living. They are in the same position now as the poor were in England a century ago, before the enforcement of compulsory education. It was argued that to educate the poor would do nothing less than train bands of clever criminals.

This theory has, in the course of time, been proved to be false, and no sensible persons entertains it to-day. There are people now who argue against the education of halfcastes—who want to keep them as an inferior class. It is generally those who are considering their own self-interests and who are afraid to compete with these people on their own level—who would fear losing valuable and cheap labour from a people who have never been able to assert their rights. These kind of critics are 100 years behind

the times, and are acting contrary to the democratic principles for which we have been fighting.

The attempt which was made by the Commonwealth Government in the Northern Territory before the war seemed to be an attempt to hide away this problem. This was an Island Scheme for the settlement of half-caste children. Various islands in the north of Australia were being used to be developed as half-caste communities. This segregation policy was an attempt to create self-supporting communities, but the people would suffer from inbreeding or else would inter-marry with the blacks. I think the idea was to make one coloured race. But this was no solution to the problem of the half-caste. They don't belong to the natives, who do not like them, but who tolerate them and are kinder to them than we have been. It can be argued that neither do they belong to us. Against this it can be said that it is more our problem than it is that of the full-blooded native. He himself, the remnant that is left, has to be under the white man's protection and laws, and therefore cannot contribute towards the solution of the half-caste problem.

It is difficult to see how they can be uplifted by contact with the native. It seems then, that a better method is to try all over again with the children of the half-castes and give them a new start. That start could be to accept them, along with other problem children, as normal Australian boys and girls. They are not problem children in the sense we use that term now, as most of them are neither sub-normal or abnormal, but simply normal children, some of whom may, indeed, be backward, but most of them can hold their own at school and games with the average Australian child. To do this effectively they should be treated normally, and training centres made where they can mix freely with other children, and where they can have the advantage of technical training so that their various gifts and talents can be developed. In this way they could be made more useful citizens of our Commonwealth than by being segregated and pushed out of sight.

The problem of their marriage is probably the greatest one to be faced. But if our Australian girls can marry half-breeds of other races—which has happened with the advent of soldiers from other nations in our midst—there seems to be little against them inter-marrying with these kind of people, and less danger of a colour drawback, since it has been established that the colour can be bred out of the Australian native. In regard to the girls, many of them now have married white men, and where the white man has been faithful the result has been satisfactory.

It is no good telling these people—as they have been told—that they must learn to be worthy citizens of our Commonwealth if we deny them the rights to which this citizenship entitles them. It is up to us to give them the opportunity to exercise this citizenship and to teach them what their duty is as citizens. How can they do this unless they are trained in a Christian way? It is a real Christian work of mercy which should be undertaken, not by one diocese only, but by the whole Church in Australia. The Church of England has done nothing for the native people in Central Australia, and very little of a direct missionary character for the half-castes. The way has been paved for some such half-caste training scheme by the contact the Church has had

at Alice Springs with the half-caste community.

Here is an opportunity which is awaiting the Church in Australia.

The incidence of the war has broken down the theory of segregation—surely an un-Christian attempt at solution of the problem. The many illustrations of the capability of the children to keep pace with the white children in many of the schools shows that, in spite of past mistakes in their treatment, the only way is absorption into our common life with an insistence on the Christian view that the Incarnation of the Son of God has emphasised the oneness of blood throughout human life and therefore the equality of all races in the mind and purpose of God. The Epiphany season should emphasise the truth of the principle for all who accept the Christian discipleship. Not only is there no room for the distinction of Jew and Gentile—there is no room for the distinction of black and white. It is high time for Christian people to shed their prejudices in this direction and give our coloured brethren a proper chance.

KAGAWA SPEAKS AGAIN.

"The Protestant Voice" (Indiana, U.S.A.), of October 26, 1945, contains an interview given by Toyohiko Kagawa, the Japanese Christian evangelist, and social worker, in which he says that he believes the people of America as well as of Japan must repent because "there can never be brotherhood without repentance on both sides."

Asked whether missionaries were wanted, Kagawa replied: "We want missionaries only if they will work side by side with Japanese Christians and not try to lead or direct us as members of a conquering nation."

Through suffering, privation and death, he explained, Japanese Christians were forced to go underground during the war. They have been prepared slowly, deepened spiritually and are now ready for the work of evangelism as never before. Stressing that the progress of Christianity in Japan must spring from the people themselves, he said they have the spiritual power and the leadership, and need missionaries who will work with them, not above them.

"We need Bibles," Kagawa added. "Bibles and religious works already translated into Japanese. All our printing and publishing facilities have been destroyed through the bombings. We

need presses and printing equipment, or money to buy them. These are the tangible needs which you can supply for us now."

As for the war itself, Kagawa asserted it was a "blessing" that Japan lost. "Now we are set free of weapons and the destructive forces which have led us," he said. "We can move in only one way—the direction toward peace."

To-day Kagawa holds an important advisory position in Japan's newly formed cabinet, a fact which is among the signs which point toward a democratic renaissance within the nation.

Kagawa lives in the little kindergarten which is part of his church in Kamikitazawa, a suburb of Tokyo. He lives there with his family, having given his house and property to those of the neighbourhood who had been bombed out.—I.C.P.I.S., Geneva.

PERSONAL.

We regret to report that Canon R. B. Robinson, the well-known and highly regarded General Secretary of the H.M.S. in Sydney, has been ordered a complete rest for two or three months. We hope and pray for a speedy and complete recovery.

The Rev. James Rowell has begun his work at Dingley (Vic.) and Canon Horner has been nominated by the Rev. J. L. Watt to serve with him at St. James' Old Cathedral.

Mr. Gilbert Lamble, youngest son of Archdeacon Lamble, has returned to Melbourne, having been prisoner of war for a long time. He hopes to enter Ridley College in March.

The King has been pleased to nominate the Rt. Rev. Clifford Salisbury Woodward, M.C., D.D., Lord Bishop of Bristol, for election by the Dean and Chapter of Gloucester as Bishop of Gloucester in the place of the Rt. Rev. Arthur Cayley Headlam, C.H., D.D.

After years as headmaster of Bostock House, Geelong, the Rev. E. D. Kent retired at the end of 1945 and will be assistant curate at St. John's, Toorak (Vic.).

The Rev. H. D. Campbell, who retired from the staff of Ivanhoe Grammar School at the end of last year, has been appointed to assist in the parish of Holy Trinity, Kew (Vic.).

Marion, the younger daughter of Rev. and Mrs. F. A. S. Boyden, of Enfield (N.S.W.), was recently married to Flt./Lieut. Alan Ross Cocks. The ceremony was performed by the bride's father.

Kenneth Ward, the only son of the late Rev. F. W. Harvey and Mrs. Harvey of Greenwich and Bexley North (N.S.W.) was married to Joan Lilian, daughter of Mr. and Mrs. L. D. Palazzi of Kogarah.

Rev. L. P. G. Smith, of Unley, S.A., has been appointed rector of Wentworth, N.S.W.

Miss Kathleen Brumley, M.A., Dip.Ed., has been appointed by the Melbourne Diocesan Authorities, headmistress of Lowther Hall Church of England Girls' Grammar School, Essendon, in succession to Miss N. Collison, who has decided to retire at the end of this year. Miss Brumley has given distinguished service as Headmistress of Christ Church Grammar School, South Yarra, during the last six years.

Rev. H. A. Wittenbach, of the C.M.S. in China, has been appointed a Canon of the Cathedral at Hong Kong.

Rev. H. F. Harding, C.F., of Christchurch (N.Z.) has been awarded the Distinguished Service Order by the King.

An exchange has been arranged between the Rev. W. A. Brown, and the Rev. G. K. Armstrong. Mr. Brown is now assistant priest in the Parish of Albury (N.S.W.) and Mr. Armstrong priest-in-charge of the Parish of Adaminaby.

Ellie, the adopted daughter of Rev. and Mrs. C. A. Lucas, of St. John's Rectory, Darlinghurst (N.S.W.) was married recently to Rev. Alfred Bird (R.N.V.R.), Chaplain, son of Mr. and Mrs. F. L. Bird, of Barrow-in-Furness (Eng.).

A very general sympathy will be felt for the Rev. W. H. Rainey, Commonwealth Secretary of the British and Foreign Bible Society upon the recent death of his beloved wife.

The death took place in London of the well-known Evangelical leader, Rev. Hon. W. Talbot Rice, at one time vicar of St. Paul's, Onslow Square, London. His daughter is the wife of the Bishop of Central Tanganyika, the Right Reverend G. A. Chambers.

The Rev. K. Saunders, C.F., of Wilberforce, N.S.W., has been appointed to the parish of Dee Why, N.S.W.

Dr. E. P. Azariah, son of the late Bishop, has the special distinction of being the first Indian to receive a bursary from the Rhodes Trust for medical study in London. He is spending the twelve months in Britain at Moorfields Eye Hospital, as his L.M.S. Hospital in India is in a district where most people suffer from eye trouble.

The death is announced of Mr. J. C. Chisholm, of Bendigo. He was for some 25 years a member of the Cathedral Vestry.

The appointment of Archdeacon H. McGowan, Vicar and Archdeacon of Aston, in the diocese of Birmingham, to the bishopric of Wakefield, has just given great satisfaction to evangelicals in England. The Archdeacon is an old "Ridleyian" and is described as a liberal evangelical.

Congratulations to Rev. R. B. Horsley, R.A.N., on his appointment to the parish of St. Philip's, Eastwood.

The death took place at Grafton Base Hospital on Friday, November 9, of the Rev. Charles Lewes Hamilton Cox at the age of 85 years.

News has been received of the death of the Rev. C. H. Patmore, C.F., on Ambon. The Rev. A. E. Bellamy has been appointed by the Bishop of Bendigo to fill the parochial vacancy.

The Bishop of Adelaide has made the following reference to the death of the late rector of Holy Trinity, Adelaide:—"Before you read this you will all have known that on November 24, after some months of ill-health and finally much grievous suffering, Reginald Moffat Fulford, Rector of Holy Trinity, passed to his rest. Many of you will have known him much better than I, but in the last two years I had come to know him increasingly, to appreciate the grace of God manifest in his ministry, and to value him as a friend. There will be a great many people from his own congregation, from the R.A.A.F., and among those to whom he ministered so faithfully as Prison Chaplain, who would testify eagerly if they could to what was done for them by God through his ministry, and I don't suppose any of us will ever know the extent of the generosity with which he helped many Christian causes from the means at his disposal. The Commanding Officer of the R.A.A.F., in Adelaide, told me more than once of the very great value he had come to place on Reginald Fulford's work as part-time chaplain. He said that in any case of difficulty he found he could always rely on his Chaplain for information and help as one who knew intimately the lives and circumstances and shared the troubles of each of his men. I had come to regard him as one of the very best broadcasters among our clergy, and I had looked forward to increasing co-operation with and from him in this and other ways."

The former Archbishop of Canterbury, Archbishop Lang, is reported to have died last month from heart failure, whilst hastening to catch a train. He was 81 years of age.

Mr. and Mrs. G. F. Doyle, of Essendon (Vic.), have received advice that their daughter, Ruth (Mrs. C. H. Theobald), after internment for 3½ years in Shanghai, China, has reached Fremantle on the way to Melbourne. She is accompanied by her three children, Patricia, Kathleen, and William Gerald. Mr. Theobald is remaining in Shanghai for the present.

The Rev. E. H. Davies, former rector of St. Paul's, Ballarat (Vic.), celebrated his 97th birthday recently. The Bishop of Ballarat sent greetings from his old church there.

The Rev. Maurice Green, of Elmore, Diocese of Bendigo, has been appointed assistant secretary of the Church Missionary Society in Victoria.

Rev. A. T. Hope, of Eaglehawk (Vic.), has resigned through ill-health, the Rev. G. E. Martin has been appointed to succeed him.

WHAT IS YOUR SCIENTIFIC I.Q.?

There is something wrong with your knowledge of:—

Botany.—If you have never discovered the True Vine (John 15:1).

Geology—if you are still ignorant of the Rock of Ages (Deut. 32:4).

Chemistry—if you are unacquainted with the great Catalyzer (II. Pet. 3:7).

Mathematics—if you have not considered the breadth and length, and depth and height of the love of Christ Jesus our Lord (Eph. 3:18, 19).

Biology—unless you can trace life back to its primal cause, "In the beginning God" (Gen. 1:1; John 1:1-4).

Physics—until you have an experimental knowledge of the operation of the Spirit of the Risen Christ (Eph. 3:7, 16, 20).

Sociology—if you seek any other cure for sin than that which God has provided through the Blood of Jesus Christ His Son (1 John 1:9; John 1:29).

Astronomy—unless you are prepared to witness the rising of the Bright and Morning Star (Rev. 22:16).



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TO AUSTRALIAN CHURCHMEN

The Resurrection and the Virgin Birth.

(A Broadcast by Canon T. C. Hammond, M.A.)

A certain type of theologian speaks about the great contrast between the early messages about the Virgin Birth and other statements concerning our Lord's life and death. I am not entering for the moment into the refinement which I believe to be a refinement, concerning the Resurrection, but they do admit, these people that I have in view, that the early disciples certainly preached a Resurrection. But then they add to that that the early disciples knew nothing about the Virgin Birth. That is to say, first of all, they fall into the fallacy of assuming that if you say nothing therefore you know nothing. That is a very common blunder that people make. If you assert that the early evangelists said nothing about the Virgin Birth, you would be stating I think what the documents, so far as we can obtain them, reveal. But then you have to put in another caution. They say nothing in public about the Virgin Birth. You see, what a man says in private amongst his own special followers is often very different, not of necessity contradictory, but certainly very different from what he says in public. When he is talking to people in public he is talking to people who do not perhaps agree with him. He is endeavouring to impress them with the truth of what he holds and what he believes, and naturally, if he is a wise man, he makes careful choice of his topics. Now I want you to bear that in mind. It is not true—that is to say we have no evidence to assert—that the early preachers said nothing at any time about the Virgin Birth, for the simple and obvious reason that we are only given very short synopses of what they said, but we can establish the fact that so far as the documents relating their public utterances are concerned, they said nothing of the Virgin Birth.

Paul at Athens.

In the Acts of the Apostles when St. Paul appeared before the intelligentsia in Athens, some of those who had been listening to him said "He seemeth to be a setter forth of strange gods" because he preached unto them Jesus and the Resurrection. They thought that there were two Gods, Jesus being one, and Anastasis, the Greek word for Resurrection, being

the other, and as they were in the habit of having gods in couples, a male and a female deity, they not unnaturally believed that was the message of Paul's preaching.

Obviously the weight of his message was that Jesus Christ rose from the dead, and that is proved, of course, if we wanted any further proof, by the synopsis of his speech which he made on Mars Hill. You remember how he said, "The times of this ignorance God overlooked; but now commandeth all men everywhere to repent; because he hath appointed a day in which He shall judge the world by Jesus Christ whom He hath ordained; whereof He hath given assurance unto all men in that he hath raised Him from the dead." "And when they heard of the resurrection of the dead some mocked."

Now that is the situation as it is presented to us in The Acts of the Apostles. You know, so many people read the Bible—and it is partly good and partly bad what I am now going to say—they read the Bible so much as God's word that they spin all kinds of nice ideas out of, some can be found there and some cannot—instead of saying, "Now let me look on this book for a moment as I would look on any other historical statement whatever, and let me get out of it what it conveyed to the people, to whom the words were first spoken, or to whom it was first written." If you take it that way, you see at once that the object before the mind of St. Paul was to impress upon the people of Athens and elsewhere—Corinth also, for he referred to it there—that Jesus Christ actually rose from the dead.

Why Begin There?

Now we have to ask ourselves the question, following the line of thought that we are considering to-day, "Why did not St. Paul begin with what we might call a biography of Jesus Christ?" "Why did he not start somewhat like this—Jesus Christ was born in the town of Bethlehem of the Virgin Mary on such and such a date"? Have you ever asked yourself the question why the Gospels were not written in that way? People to whom I am referring have been asked that question and have answered that the Gos-

pels are not biography. But of course it is much easier sometimes to say what a thing is not than what it is. Why are they not biography? Why are they not written in that way? If you pick up an ordinary book, for instance, you read that Franklin D. Roosevelt was born in New York in the year 1882, or whatever the date is. That is the way the story begins. That is the way you would expect the story of our Lord to begin. Why doesn't it begin that way? Well, now of course, you hear much in the region of speculation. I only suggest to you what seems to be the reasonable answer to that question. If you can find a better one, pass it on to me and I will give it out some other time. If you want to claim credit for it I would be only too glad to let you have it.

My idea is that this would immediately raise prejudice against the story.

The Early Teachers' Problem.

This man, born in Bethlehem of a Virgin! Did you ever meet anybody who was born of a Virgin? And the trouble that would confront the early preachers is that they would have no evidence for it. It is no use taking the unsupported testimony of the Virgin Mary, because it would be quite easy for the opponents to say, "Well, there is a simple answer to that whole story—she told a lie," and as you are aware, unfortunately, there are people in the world who tell lies. So that for a start, they would be making a claim to a unique experience for which there was no testimony. That is to say, no testimony that would directly carry conviction to an opponent and therefore you see, if you follow the line of thought that I am trying to carry you along, the early preachers knew that as well as their critics. They were not fools. They knew they had to face a hostile world. They knew that everything they said would be exposed to the most acute scrutiny. They knew that every objection that could possibly be urged would be urged against their statements. They knew that the Jews had a particular interest—the leaders of the Jews that is, in denying the whole story, because they had conspired together to put the Lord Jesus Christ to death. They knew that the Greeks would have two main objections. First, that this was the story of a Jew, and anybody who lives in Australia, not to speak of any other part of the world, knows how strong the prejudice is against foreigners interfering. The Greeks believed that

they were the last word in everything and if there was to be a Messiah, they would think that he must be a Greek, so that there would naturally be resentment against the claims of one who belonged to what was then a repressed minority.

The Greek Objection.

There was a second objection in it for the Greeks and that was that God operated in what was to them philosophically an encumbrance and an embarrassment. The Greek hated the body. He believed that we were immersed in flesh and that we never attained our full height of development until, in the words of one of our hymns, "we shuffled off this mortal coil," and so the early preachers knew that these objections would rest against any statement as to the miraculous birth of Jesus Christ and they did what any sensible person would do in the circumstances; they began at the other end. Here is something that can be investigated (for remember that they did not go round simply saying "Jesus Christ rose from the dead and we believe it, and if you don't believe it so much the worse for you. We believe it and it has brought joy and comfort and gladness to our hearts"). That was not their line of approach at all, strange as it might appear to some people at the present time. Their line of argument was this, "It is a fact. Of course you may dispute it, just as you may dispute that the sun shines in the heavens, and think you will get out of the difficulty by saying that you cannot see it, but whether you dispute it or not, it is a fact. Jesus Christ rose from the dead and they mustered all their evidence to establish that fact. I should imagine that if Paul were challenged he would say, 'Well, where did the story begin? It began at Jerusalem. Don't run away with the idea that we have travelled all this way to try and convince you without proof that Jesus Christ rose from the dead. We know how difficult that would be.' You know we often hear wonderful stories about people who live in America, for instance, but we are inclined to hold our judgment in suspense until we go there. And no doubt in America we would hear wonderful stories about people who live in Australia, and once again we would hold our judgment in suspense. But the disciples had men who were on the spot, and they mustered the testimonies of Peter, James, the twelve apostles and the 500 brethren. 'Now what are you to say to that?' he would ask, 'We challenge investi-

gation on this point.' Of course, it is very easy now that nearly 2,000 years have passed by to say, 'I don't believe it'—like the Irishman said when he looked at the giraffe. In this case we have it as a fact that in the second century Christ suffered under Pontius Pilate, procurator of Judaea. People would say, "Oh, well, everybody knows Pontius Pilate, we can look into this."

The Relation to the Virgin Birth.

Now I want you to bear that in mind, because that was the necessary preparation for the Virgin Birth, that is, for the story of the Virgin Birth. Because, of course, you see if the Apostles were right in their statement that Jesus Christ rose from the dead, then that put an entirely different complexion upon a story that, in the nature of the case, could have only had a very imperfect attestation. If the Virgin Birth stood alone it would rest simply on the credit of the Virgin Mary. She was the only one who could give unimpeachable testimony concerning that fact. Joseph's testimony would be in dispute, for if you take the theory, which I do not hold, that he was a very old man (it is very funny that our Roman Catholic friends make the Virgin Mary marry an old man, though they look with contempt on people who do that in ordinary life) people would say that he was fond of her and naturally he tried to shield her and would insist that there had been a miraculous intervention, so that Joseph's testimony would be suspect, and it would all rest upon the validity or otherwise of the declaration of one woman. But if Jesus Christ rose from the dead, then the whole situation was changed.

Supposing, for instance, that I told you that I was miraculously born. I imagine you would shake your head over it and I could hardly blame you, but supposing I say to you, "Now I will prove it to you. You take me out into York Street and hang me from the nearest lamp post until I am dead as the sentence of the judge says, without any equivocation or mental reservation—hang me and bury me, and in three days I will rise again." And supposing you took me at my word and I was hanged and I rose again, what would be the reaction in your mind. Well, you would say that anything might happen. If a man can rise from the dead on the third day, if he tells me he was miraculously born, well, the beginning is very like the end. There is a stupendous miracle at the end, and I am not sur-

prised that there is a stupendous miracle at the beginning! You see the position. And so the early Christians, when they established that it was a fact that Jesus Christ rose from the dead on the third day, would say "What about the beginning of this wonderful person?" "If He is indeed the Son of God, can we collect any information as to the circumstances that governed His advent into the world." And the information was forthcoming and the ground was prepared for its acceptance.

The whole thing therefore pieces together, just as we would expect it to piece together if we will only grant the simple assumption that the early preachers of the Gospel were men of ordinary common sense. They presented to an astonished world one great indisputable fact. They said, "If we are found wrong in this statement, we are prepared to forfeit the whole lot. 'If Christ be not raised, our faith is vain, we are yet in our sins, but now is Christ risen from the dead. . . .'" And I want you to ask yourselves the question—"Why did people believe it?" I know what some people say, that they were all superstitious, but they were not. "When they heard of the Resurrection some mocked," and in my private opinion there is more superstition to-day if anything than there was then. And I will tell you where you will find some of it: in Russia. It is steeped in superstition of the most amusing and sometimes also of the most degrading kind. Don't make any mistake about that. But they are not all superstitious even in Russia and they were not all superstitious even in Palestine or in Rome. It was, as a matter of fact a sceptical age, an age when men rejected the old theories of the gods. I have an impartial witness to that in the historian Gibbon, who tells us that "to the ordinary people every theory of the gods was equally true, to the philosopher every theory of the gods was equally false, and to the magistrate every theory of the gods was equally useful." A mixed society like our own; and into this there came the challenge and message of One Who died and rose again triumphant over death, and it conquered their imagination and won their allegiance and led them to fix their beliefs, and thus they supplied those more intimate details, which, apart from the Resurrection would remain neither provable nor unprovable, but in the light of that glorious achievement became the established certainty of the Christian believer.

IN MEMORIAM.

Reginald Moffatt Fulford passed to his rest in November last. As rector of Holy Trinity, Adelaide, Reg. Fulford did an outstanding work. He appreciated beautiful things, and much, if not all, of the splendid furniture, fittings and ornaments now part of Holy Trinity were added either by him personally, or as a result of his efforts.

His wireless services were deeply appreciated by a great number of listeners throughout Australia for the beauty and deep reverence of the service itself and for the simplicity of the sermons he gave. One needed to know Reg. Fulford to appreciate him. An eye complaint necessitated thick spectacles, an unruly thatch of hair would never "stay put," and he was a little man. So, quite definitely, Reg. was not a striking personality, but when you got to know him you realised that the Almighty gave him other and more worthwhile qualities. Reg. Fulford was a strong character, for he was always ready to stand fast for the things in which he believed, no matter what the cost may be.

He was generous with money, his time, his help. He was always ready to give a chap a chance as many in the ministry and out of it can testify. He was a loyal friend. As Rector of Holy Trinity, Chaplain to the Air Force, and Chaplain to the Adelaide Jail, he was one of the busiest men in Adelaide, and each job was done by him faithfully and well.

I am glad that Reg. Fulford was my friend for he taught me many things. The thing for which I shall remember him most will be the courage with which he faced death. He knew he was dying long before the end came. He wanted to live to do many things of which he had planned, but he was not afraid to pass onward.

Reg. was worth knowing, and I am sure there are a great many folk, young, and old, who, like myself, count it a joy to have been amongst the number of his friends.—T.E.J.

Special Psalms and Lessons.

January 20. 2nd Sunday after Epiphany.

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

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

January 27. 3rd Sunday after Epiphany.

M.: Hos. xi 1-xii 6; John ii or James ii. Psalms 42, 43.

E.: Hos. xiv or Joel ii 15; John vi 22-40 or Gal. i. Psalms 33, 34.

February 3. 4th Sunday after Epiphany.

M.: Amos iii; John iii 22 or James iii. Psalms 60, 63.

E.: Amos iv 4 or v 1-24; John vi 41 or 1 Cor. i 1-25. Psalm 74.

A NEW YEAR CHALLENGE.

"KNOW THYSELF" (Socrates).

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

Of all the accounts of the sufferings of our prisoners of war, few have moved us more than Leslie F. Hannan's book, "The Inglorious Gunner," which was reviewed recently in "The Sydney Morning Herald." Perhaps it is because we lived so long in Italy that we were impressed by the story of his experiences in hospital at Bari. They lay in bed, he said, unwashed and uncared for, whether they lived or died seemed a matter of complete indifference to everybody. He then continues:—

"No man who has passed through Bari Hospital can forget the cold-hearted imperious nun, Sorella (Sister) Teresa—the ward mistress.

"From the moment she arrives at 7 a.m. to the moment she departs to her cell 11 hours later, this woman delights in abusing, reprimanding, complaining, and literally shouting at prisoners. With a face like a bull-dog drowned in vinegar, rotund as a barrel, rattling with rosaries, clanking with crucifixes, attired in a robe of blue, white bib, and flaring headdress of starched linen, like a ship in full sail she sweeps down the ward."

Of course all the Sisters were not like this one. We have met plenty of good ones, but it seemed a terrible thing that one who wore round her neck the image of Him who 'loved us and gave Himself for us,' could be capable of such conduct. Now, lest we be tempted to boast that our particular faith is incapable of such conduct, let us remember that the type in question has Protestant counterparts. Did not Spurgeon speak of one of his ex-deacons as "A saint in the Church, a devil in the factory, a tyrant in the home."

Both these, of course, are extreme cases, but we have all met people who, although ardent Church workers, are nevertheless so mean, so petty, so shrivelled in soul, that we start back appalled. They have followed the Christ for long, yet their lives seem impervious to His influence. Wherever such people go they repel and frequently inculcate a life-long prejudice to Christianity. Our Lord has something to say on this matter. "It is impossible" He said to His disciples, "but

that occasions of stumbling should come; but woe unto him through whom they come. It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." Let us remember that there are unconscious stumbling blocks, who would be tremendously indignant if anyone suggested they were anything but helpful. Are we among the number? But do not let us turn aside from such sad cases with a feeling of self-righteousness. At least before doing so, let us ask ourselves a few frank questions. In an attempt to ascertain our spiritual position, let us ask ourselves first of all what ideas of Christianity would a man, who had no other religious contacts, form from observing our life. Should we attract or repel him? What would he think of Christ as revealed in Mr. Smith or Mrs. Jones, or whatever our name may be? Then we who are so quick to see the faults of others and judge them severely, could we but see ourselves with the same penetration with which we see others, what would be our judgment on ourselves? Should we feel flattered, too, if we could see ourselves as others see us?

Then if we have any spirit left after this interesting attempt at self-analysis, let us submit ourselves to an even more searching scrutiny. Let us try and see ourselves as God sees us. If such illumination were accorded us, it might take some courage to contemplate ourselves stripped of all hypocrisy, deceit, self-deception and self-righteousness, in the clear mirror of divine revelation. As many a garment that seems respectable in winter, shows itself to be but a poor stained thing under the light of a summer sun, so lives that proudly pass the judgment of their fellows, look poor indeed in the fierce light that comes from Calvary.

For instance, Job thought he was rather a fine fellow, as indeed he was in many respects. When his life was compared with those of his so called "comforters," he undoubtedly showed to advantage. His religion, however, had been a second-hand one. He had heard of God and worshipped Him afar off, but did not know Him personally. His many trials gave him the knowledge he had previously lacked, and, in a moment of illumination, he exclaimed, "I had heard of Thee; but now my eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." So he saw himself as God saw

him. The sight was not pleasant, but nevertheless in so doing he saw God in His Majesty and purity and understood many things that before had been beyond his comprehension. Perhaps he realised, too, that when dealing with God, man's humiliation is his only claim to greatness.

THE BISHOP OF WILLOCHRA AND CURRENT QUESTIONS.

The Bishop of Willochra in his diocesan quarterly letter has usually something of interest and edification to say and is fearless in saying it. In his December letter there is a well-timed demurrer regarding the mangling, by subtraction or addition, of the prayers at Church Services. Here are some useful extracts:—

THE RECITAL OF THE DECALOGUE.

The question is sometimes raised about the recitation of the Ten Commandments at the Holy Communion Service each Sunday. It is helpful to the congregation to hear each commandment read in full, and in these days of a lower standard of public opinion we need more than ever to hear them often.

Strict adherence to the services as set out in the Book of Common Prayer with the addition of prayers approved or ordered by lawful authority for special occasions is more edifying than the additions, omissions and alterations which some members of the clergy employ in conducting the services with the mistaken idea that they are making them more attractive and understandable but which have the effect of causing needless irritation to regular worshippers who have grown familiar with forms of prayer words and phrases hallowed by past association with their religious upbringing, and which require no explanatory variation to make their meaning clearer.

SEX INSTRUCTION.

There are some matters about which it is highly desirable to say no more than is absolutely necessary, otherwise the purpose sought may be defeated, and this question is one of them.

During the last year or two there has been some discussion as to the best means and to what extent instruction should be given about sex. Various methods have been advocated, but there is no consensus of opinion. To give sex instruction by means of radio broadcasts, as has been suggested in some quarters is unseemingly, and the modern craze for the indiscriminate diffusion of knowledge on sex matters is dangerous and likely to do more harm than good. There are those who are obsessed with the idea of pointing out the dangers awaiting transgressors of the moral law but have little regard for purity as an ideal for the human race. We shall not solve the problem merely by spreading about more information and giving warning about possible dangers, but by proclaiming purity as an ideal worthy of attainment by high endeavour and Divine grace.

POPULAR QUESTIONS.

Through the medium of newspapers and magazines people often ask the questions as "Why doesn't the Church give a lead in clearing away the slums, tackle the question of unemployment, and do something to uplift the masses?", or again "Why doesn't the Church do something about strikes, political corruption, dishonest business methods and unhappy homes?" "What is wrong with the Church, and has Christianity any message for the modern world?" Sometimes these questions are addressed to and answered by novelists, film stars or publicists who are considered more capable than most people of being able to give satisfactory answers to such questions.

Apparently no one thinks it worth while to ask, "What must I do to be saved?" "How can I obtain forgiveness of my sins and be right with God?" or "How can I make the most of this fleeting life of mine, do my duty to God and my neighbour, be a faithful member of the Church and help to extend Christ's Kingdom?"

The questions usually asked and answered indicate there is a widespread interest in matters more or less connected with religion but at the same time little knowledge and understanding of the Christian faith and no desire to let daily life be guided by its principles.

COADJUTOR BISHOP OF MELBOURNE.

The Archbishop of Melbourne has announced the appointment of the Rev. J. D. McKie, Vicar of Christ Church, South Yarra, to be Bishop Coadjutor of the Diocese of Melbourne. In making the announcement, Archbishop Booth wrote as follows:—

"The Press has already published the news that the Rev. J. D. McKie has been chosen to be the Coadjutor of this Diocese. He has had great experience of various kinds and was my understudy in the Middle East. I asked General Blamey to accept him as my successor as Senior Chaplain when I returned to undertake the administration of this Diocese. I saw his work in many places and I know that his great gifts will be at the disposal of the Church as a whole. It gave me great satisfaction when he accepted my offer and my brother Bishops in this Province gave their unanimous approval of my choice. I am thankful that next year I shall have someone upon whom I can lean, to share some of the duties which time has not allowed me to fulfil with satisfaction."

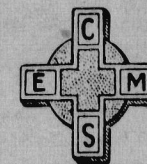
Mr. McKie's record in Crockford reads as follows:—

John David McKie, Trinity College, Melb. B.A. '31, New Coll. Oxford B.A. (1st Cl. Th.), '35, d. '32 Melb.; p. '14 Oxford; Asst. Chap. C.E.G.S., Melbourne '33; Chap. and Lect. Trinity Coll. Melb. '36-40; Exam. Chap. Archbishop of Melbourne 1938; Chap. A.I.F. '40-45.

COMFORT.

To comfort, in the highest sense, is a prerogative of God Himself. The Father of our blessed Lord is "The God of all comfort" O Lord Jesus Christ, with the Father, is implored by the apostle to comfort our hearts; and God the Holy Ghost bears the

ANNUAL N.S.W. CONFERENCE OF THE CHURCH OF ENGLAND MEN'S SOCIETY.



This year the Annual Conference of the C.E.M.S. was held in St. James' Parish Hall, King St., Sydney, where the delegates were the guests of the local branch which provided a generous tea, followed by a short service in St. James' Church.

Bishop Hilliard, in the absence from Sydney of the Archbishop, presided at the Conference when the Annual Report was read and adopted.

The Bishop spoke appreciatively of the work of C.E.M.S. and recalled with gratitude what his branch of 70 members had meant to him when he was the Rector of Ashfield. The Society, he said, should be out to induce men to take their share in the life of the Church, to establish a real fellowship among men within the Church, to bind men together to do the Church's work, and help the world to find its soul. Only divine power could solve the great international problems facing the world to-day.

The chairman of the N.S.W. Council, Rev. C. E. Hulley, made a strong appeal for the extension of the C.E.M.S. in the parishes. The work of getting men into the Church was peculiarly one for the society; men must be keener on the job and a plan of campaign arranged which should seek to enlist the help and sympathy of both bishops and clergy.

The appeal was supported by the Provincial secretary, Mr. A. Hope, and Mr. A. Gorell, the Chairman of the Haberfield branch. The latter outlined a plan of extension which the Conference referred to the Council for consideration.

Senior Chaplain, Rev. G. W. Kircher, introduced the question of the Church's welcome to returning men. His experience, which had brought him and other chaplains into close personal contact with the men of the forces, had taught him that men, on the whole, were essentially religious, but rather critical of the Church. Well attended week day services were frequently held and it was not uncommon to have from 3000 to 5000 men willingly present at a Church Parade. The men were impatient of anything that savoured of unreality, and had no time for anybody or anything that was not sincere. Their view appeared to be that religion, as generally practised, was not practical enough. He felt sure that if approached in the right way, the returning men would welcome the approach by the men of the Society on behalf of the Church.

A very useful conference closed with thanks to Bishop Hilliard for presiding, and St. James' branch was warmly thanked for the splendid hospitality extended to the members of the Society present.

title of The Comforter. Thus the source and fountain of Comfort is none other than the Triune God—Even the apostle, in exercising his delegated ministry of comfort, describes to it no less than a divine origin: "That we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."

—Fosbery.

General says Britain, Russia saved United States in 1942.

The stand of the British and Russian peoples, coupled with the enemy's stupidity at crucial moments, saved an unprepared United States from a war on its own soil, stated Gen. G. C. Marshall, U.S. Army Chief of Staff, October 9, in an introduction to his biennial report to the Secretary of War.

Reminding the people of the danger from which they emerged victorious, the General mentioned particularly "the black days of 1942" when the Germans and Japanese seemed invincible.

"In good conscience," he said, "this nation can take little credit for its part in staving off disaster in those critical days.

"It is certain that the refusal of the British and Russian peoples to accept

what appeared to be inevitable defeat was the greatest factor in the salvage of our civilisation.

"In those hours Germany and Japan came so close to complete domination of the world that we do not yet realise how thin the thread of Allied survival had been stretched.

"There can be no doubt that the greed and mistakes of the war-making nations as well as the heroic stand of the British and Soviet peoples saved the United States a war on her own soil.

"The crisis had come and passed at Stalingrad and El Alamein before this nation was able to gather sufficient resources to participate in the fight in a determining manner."—From a Canadian Exchange.

AS OTHERS SEE US.

An American author, Albert Beebe White, Professor of History at the University of Minnesota, has stated regarding British influence in the rise of democracy:—

"English constitutional history is not national history; it is world history. The justification of its study does not lie in national consciousness or preference, but in the fact that through England's governmental story and through this alone can be known the advent into the world of one great side of man's attained civilisation — political democracy."

In these days the magnitude of Britain's contribution to the making of the civilised world is apt to be forgotten. That she has been the cradle of democracy has been acknowledged by all honest historians and in the light of her social and educational plans for the post-war era she seems destined to maintain her leadership in this respect. But, it may be asked, what has been the guiding force behind this progressive trend in the British race? In other words, what has wielded the greatest influence in forging British democracy, which is the model for the world? An answer, that carries a great deal of conviction, was given by Dr. Michael Polanyi in an article entitled "England and the Continent" in a recent issue of Fortune Magazine, in which he claimed that religion had influenced tremendously the growth and development of British democracy. The writer is a scientist, famous both on the continent and in England for his work in the higher regions of abstract chemistry and physics. Formerly professor at the Kaiser Wilhelm Institute, for the past decade he has been a professor at the University of Manchester.

Discussing the contrast between political life on the continent and in Britain, Dr. Polanyi expresses his belief that the principal difference between British and continental politics lies in the fact that social pro-

gress in Britain was largely prompted by religious sentiment. The people of Britain were nourished in democracy by traditions of religious tolerance, and effected peaceful political changes, whereas the people of the continent, at war with the church and with traditional morality, often rose up in violence against oppression and fought out their politics in the streets and from barricades.

On the continent in the 17th century, tolerance was the outcome of growing indifference established was by "the kind of people who would abandon their homes for wilderness overseas rather than agree that the communion table in the village church be removed to the eastern window." Tolerance in Britain was a religious doctrine for the protection of all joint religious interests of all Protestant sects. It was the charter of religious truth, a constitution of self-government in the spirit by which, to this day, the British readjust their religious practices. In this tolerance may be found the main origins of modern British democracy.

In support of this contention, it is claimed that the defence of William Penn at his trial for preaching in the street in the year 1670 was one of the great steps in the long struggle for English liberty. Out of his unceasing insistence on the supremacy of conscience came much of the impetus leading to the Toleration Act of 1689, a year after William Prince of Orange landed in England.

Dr. Polanyi points out that the preaching of John Wesley had a profound effect on the social and political life of England in the 18th century. The religious revival which resulted quickened the mind and spirit, and aroused the social conscience of the people. The reforms of that period, such as the abolition of slavery, the various factory acts, prison reform, child welfare measures, the lunacy laws, all had their inspiration in religious motives. They were stubbornly opposed by those who represented the secular point of view. It is recorded "every sailor from Nelson downwards declared that the

abolition of slavery would bring about the ruin of the British navy." The factory acts were bitterly assailed by many on the ground that they would destroy trade. It was under the leadership of religious hecklers and reformers, like Lord Shaftesbury, that the social and political progress of that time was attained in Britain.

Concluding the reference in his article to British democracy and religion, Dr. Polanyi asserts that by the end of the 19th century the British people had established a national civilisation of their own, with a unity of views extending over all fields of life, self-supporting, and characteristically restricted in their outlook. Protestantism, which had shaped and inspired their democratic institutions, and had firmly established their standards of decency both in social and individual relations, had gradually become a part of their specific national code of behaviour. Protestantism gave them what Wordsworth had prayed for—"manners, virtue, freedom and power"—and the knowledge of such gifts made the men and women of Britain happy to be British. — From a Canadian Exchange.

CORRESPONDENCE.

CHURCH UNION IN SOUTH INDIA.

(The Editor, "Church Record.")

Dear Sir,

In connection with the above scheme, and with Reunion generally, a very interesting fact emerges. Our "Anglo-Catholic" brethren are amongst the foremost in writing and speaking of Reunion, yet most of the opposition to the first really practical attempt at Reunion comes from members of that section of the Church of England, such as the Rev. W. O'Brien, S.S.J.E., and the present Bishop of Colombo.

A section of the Church of England is attempting to intimidate the contracting parties to the scheme with veiled threats of ecclesiastical penalties; in effect they are trying to force their own views on certain matters, about which the Church of England has adopted no official view, upon the Christian people of another nationality. It is an attempt to prevent these people from exercising the religious freedom which we ourselves have received, at so great a cost, from our forbears.

Surely it is high time that the Church of God began to realise that denominationalism is entirely out of place, especially in the mission field. Missionary ideals should be —

1. To preach and to teach the fundamental doctrines of the Christian Faith;
2. To train and provide a native ministry.
3. To withdraw all foreign missionaries as soon as the infant church can stand alone.

Each national Church could then evolve forms of worship suited to the needs of its members, asking advice, if necessary, of the older Churches of other lands.

Divine displeasure must surely rest upon those who value denominationalism above the preaching of the pure Word of God, and withhold the hand of fellowship from others attempting the evangelisation of men, but using slightly different forms of ministry and of worship.

Yours faithfully,

BOYCE R. HORSLEY.

WHY?

(The Editor, "Church Record.")

Dear Sir,

The latter section of the letter of your correspondent R. S. R. Meyer entitled "Why?" in "C.R." of 22nd November must surely have given offence to many.

Mr. Meyer offers a deliberate insult to that great company of noble women who in all parts of our Communion are serving Christ and His Church through the various religious orders. He tells us in a manner which would seem to claim that he is an authority capable of having the final say in this matter, that "the Church of England wisely rid herself of these institutions 400 years ago. Their re-appearance in our Church at this stage is lamentable and a sign of spiritual decay." . . . It is a pity that Mr. Meyer has never heard of the 1930 Lambeth Conference. There the Anglican episcopate expressed its mind in these words: "The Conference recognises with thankfulness the growth of Religious Communities both of men and women, and the contribution they have made to a deeper spiritual life in the Church, and their notable services in the mission field." . . .

Furthermore, Mr. Meyer makes a very serious charge when he says that these institutions have given rise to great scandal in England. All these institutions come under the authority of one or other of the diocesan Bishops; surely we can trust these Bishops to take very firm action if anything of the nature suggested were to occur?

Again, Mr. Editor, at the risk of taking up space may I mention your article "The Christian Church in Japan" in "C.R." 6th Dec. It was surely a timely article, for many of us have been awaiting news of the Church in Japan. But I regret that the tone of the article made it appear that the "High Church" Anglicans who declined to join the new Government-sponsored Church were a small and cantankerous group. Out of fairness to the other point of view I would ask you to print these facts given in the American "Living Church" dated 14th Oct. last, and taken from an interview between Bishop Sagai, of South Tokyo, and Chaplain F. L. Titus of the U.S. Army.

There were over 250 churches of the Nippon Seikokwai, or Holy Catholic Church of Japan. Despite the pressure from the Government only 80 of these joined up with the new Church. Only three Bishops, the Presiding Bishop, Bishop Naide of Osaka; his assistant, Bishop Yanagihara; and Bishop Matsui, of Tokyo, joined up with new movement. Bishop Sagai notes that those churches which had been founded by the Society for the Propagation of the Gospel (an English, not American society) remained outside the new Church, whilst those founded by the Church Missionary Society went over to the new movement. From the article in the "Living Church" it would appear that the Nippon Seikokwai intends to function as in the days prior to the war.

In drawing your attention to these facts I have no intention of being controversial; I simply want, out of fairness, to stress this point of view which was omitted by your article. I am as anxious as any to see the cause of unity set forward, but will not many be inclined to agree that it is doubtful whether the means by which partial unity has been achieved in Japan can be said to be truly pleasing to the mind of our Lord.

Many will prefer the guidance of the Holy Spirit to Government direct action, even if the former way may take longer.

Yours faithfully,

GUY N. B. LENNARD.

4 Lindsay St., Burwood.

SPIRITUAL REVIVAL.

(The Editor, "Church Record.")

Dear Sir,

As many Christians are praying for a spiritual revival at this time, I earnestly believe that those prayers will be answered, as soon as we have sufficient men and women of conviction who will dare to carry out Christ's instructions without reserve.

"Go ye therefore and make disciples," stands as our commission for all time.

I appeal to all readers of the "Church Record" who feel that the most important mission of the Church is to win souls for Christ, to write to me, with a view of forming a group to pray, and to work for a great spiritual revival.

Yours faithfully,

ERIC G. NICHOLLS.

RUSSIAN TRIBUTE TO DR. TEMPLE.

(The Editor, "Church Record.")

Sir,

I thought that perhaps your readers may be interested in the following translation of the opening paragraph of an article which appeared in the journal of the Moscow Patriarchate for 1944:—

"The Church of England has suffered a grievous loss. On the 23rd of October of the present year, in the 63rd year of his age, the Most Reverend the Primate of All Eng-

land, William Temple, Archbishop of Canterbury, came to the end of his life.

"English papers inform us that the British people received the news of the death of this most reverend Archbishop with profound grief.

"William Temple had won the respect of all classes of society for his high devotion to duty; for the courage and frankness of his judgments on burning problems; for his high and active Christian altruism, together with his outspoken sympathy for the Labour Movement."

I am, etc.,

C. VENN PILCHER.

BISHOP Coadjutor of Sydney.
Diocesan Church House,
Sydney.

SCHOOL OF CHURCH MUSIC.

A Summer School of Church Music is to be held in the Chapter House of the Cathedral on the evenings of February 4, February 5 and February 6. The programme is as follows:—

February 4, 8 p.m. — "The History of Music in the Church of England." Dr. Edgar Bainton, Director of the Conservatorium of Music.

"Church Music as an Aid to Devotion." Bishop Pilcher.

AN URGENT NEED.

Deaconess Short, of the Children's Court Mission in Sydney is appealing for second-hand Bibles for her many charges. Any gifts to supply this need may be left at the A.C.R. Office, Diocesan Church House, Sydney.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

A WORTHY MEMORIAL.

Friends of the Ven. Archdeacon R. B. S. Hammond will be pleased to know that as a memorial to the Archdeacon who, through illness, is unable to continue his splendid work, the Directors of Hammond's Pioneer Homes aim to build 100 Memorial Homes for incapacitated ex-servicemen, and war widows with 3 young children, also a Communal Village of 100 double cottages for old age pensioner couples.

A Button Day and Box Collection will be held on all City and Suburban Stations and Ferry Jetties on January 18, 1946.

BONG BONG CENTENARY CELEBRATIONS

"A Hundred and Fifty Years of English Church Life in Australia"—pictured by Mr. P. W. Gledhill. (Contributed by S.A.H.).

The Christ Church, Bong Bong, Centenary Celebrations were further continued last night, at the Soldiers' Memorial Hall, Moss Vale, when Mr. P. W. Gledhill of the Royal Australian Historical Society, showed 150 impressive lantern views, illustrating the Birth, Growth and Activities of the English National Church; and the overflow of its happy influence from Australia to Tasmania, New Zealand, Norfolk Island and New Guinea.

Commencing with a picture of the Tank Stream in 1788, he told how Parson Richard Johnson, weary of urging Governor Phillip, "took off his coat," and built the first Church himself; paying with pork and flour and such things for the materials—and what manual help he could hire. From the "First Service" which was held on Sunday, 3/2/1788 (near the site of the present Circular Quay Fire Station), the Pioneer Church has gone slowly but steadily forward. Here were the Bible and Prayer Book brought out by the First Fleet, and still used at the Annual Commemoration of that First Service. Here were the successive Parish Churches where ministers were actually commissioned to Active Service "in this Church and all that part of Australia"—West, South, or North "of the same," as the case might be. Here was Samuel Marsden, who travelled to the utmost bounds in his day; and Bishop Broughton, whose signature they were honoured to possess in this Parish. For after consecrating Christ Church, Bong Bong, on 31/12/1845, he had baptised the infant child of Dr. Charles Throsby and signed his name accordingly: Wm. G. Australia, in the Register Book which Dr. Throsby had provided.

Here were the Churches and Cathedrals of the present day; not only at Hobart, Adelaide, Perth and all our Capital Cities; but at Goulburn, Bathurst, Armidale, Thursday Island and as far north as Dogura in British New Guinea—where many of our brave boys had refreshed their souls with Christian worship amid the horrors of recent war. Here in the sandy wastes beyond

Broken Hill, was Parson Luders—true successor of Richard Johnson; for he too had "taken off his coat," and had been caught by the camera with a good round galvanised tank which he had borrowed and mounted on his own motor truck; and which he was proceeding to fill by means of a homely kerosene tin from the nearest dam—not for his own use, but for a family of his parishioners whom he had discovered forty miles away all laid up with sickness and not one drop of water on their place! Was not he, too, "building up the Church," in a very true practical way? Still further west, on the far edge of the Never-Never, was shown Tibbooburra—in a sand storm; yet nothing daunted, but seeking and striving ere long to have a little Church of its own. For Tibbooburra, an S.O.S. went forth; and, we believe, will not have been in vain.

Finally, here was the unique picture of a mighty Australian Warship, only a few hours previously in mortal combat with fanatical Japanese. Victorious, H.M.A.S. Australia lies in the nearest accessible shelter, her urgent casualties have been "dressed," ordinary routine has in part returned; but all who are able, even with minor wounds and faces still smeared with oil, have gladly and eagerly gathered about the Chaplain under the Pennant with the small red cross—denoting that "The Ship is at Prayer." No whistles were sounded: all was hushed and still in that solemn moment of Thanksgiving to the God of Battles, for Victory over the King's enemies. And in "the good fight of Faith" there was need of Prayer with appropriate courageous action to

day; if we were to have cause for Thanksgiving to-morrow. Should we, each one, overhaul our conscience now; and be sure to take our fair share in supporting—not one Parish or one Church only; but the work of the whole Christian Church, as it still makes progress to-day—West, South, and North, throughout the Commonwealth of Australia and in "the regions beyond" as well.

A vote of thanks moved by the Rector (the Rev. H. G. S. Begbie, B.A.), and seconded by Mr. J. S. Scarvell (Warden of Bong Bong) was heartily acclaimed; and after Mr. Gledhill had responded the small but happy gathering concluded with the National Anthem.

Mr. Gledhill declined to receive any more than 25/6 expenses—which amount (supplemented by one or two other donations) he is presenting to the Tibbooburra New Church Fund.—S.A.H.

NEW WINDOW FOR ST. JOHN'S, MOSS VALE.

At the morning service on Sunday, 11th November, a new stained glass window was dedicated to the memory of the late Mr. and Mrs. Alfred Morrice. The window was given by their daughter, Miss Miriam Morrice, and was designed and installed by Mr. A. C. Handel, Sydney. It denotes our Lord healing the sick who were brought to Him (see Matt. 4, 24) and for colour and design has won the admiration of all. It is indeed a great addition to the beauty and dignity of St. John's.



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Wollongong

NEWS FROM THE PARISHES.

St. Luke's, Clovelly.—Council Proceedings: The Council met at the Rectory on the 12th November. Mr. Arnold presented the financial report. The Temple Day appeal brought £291/18/-, with more still coming in. This enables us immediately to reduce the debt to £1600 with the prospect of further reduction soon. Among the Temple Day offerings was a £10 book of War Saving Stamps. It was decided that it would be wisest and in accord with the wishes of the anonymous donor to cash these and apply the amount to the debt reduction.

St. Paul's, Rose Bay.—The Parish Council at a recent meeting, decided to open a fund for a memorial tablet to the late Mr. S. S. Gresswell, to perpetuate his memory and the yeoman service that he rendered in the parish for twenty-seven years as churchwarden.

St. Stephen's, Penrith.—The Rector, the Rev. R. S. Chapple, writing in his Parish Paper, says:—"It was my privilege to dedicate a new window in the Parish Church. The subject of the window is the visit of the Shepherd to the Infant Jesus, and has been beautifully painted by Mr. A. C. Handel, of Sydney. The window itself bears the inscription 'To the Glory of God and in memory of Annie Orth, William and Emma Orth, Erected by E. W. Orth and Family' while beneath the window there is a small brass plate with the inscription 'William Orth, whose memory is perpetuated by the above window was for 47 years Superintendent of the Sunday School, and for many years Superintendent of the Sunday School, and for many years Choirmaster of this Church; his wife Emma was a Churchworker and Chorister; and Annie Orth, wife of E. W. Orth, a faithful worker in this Church.' We as a Church are grateful to Mr. Orth and his family for this very fine gift to the Church. When I look at the window I am reminded of the old saying 'A thing of beauty is a joy for ever.' The window is at present on the northern wall of the Church at the western end. The Parish Coun-

cil has made a promise to Mr. Orth that when the Chancel is added to the Church, and the window at the Eastern end of the northern side is no longer obscured by the organ, the window will be moved to that position, in recognition of the many years of faithful service rendered to the Church as Organist. It may be well to remind parishioners that Mr. Orth has now been Organist of this Church for 56 years. I sometimes wonder if there is another Church in the Diocese which has an organist who can beat that record."

St. Stephen's, Kurrajong, Sydney.—A new Church: The foundation stone of the new church of St. John's, Comleroy (to replace the one destroyed by bushfire a year ago) was laid on Saturday, Dec. 15, by Mrs. E. F. Dunstan, daughter of a former rector, during whose incumbency the first church was built. In the stone was placed a container and scroll giving the history of the Church and the names of church officers and clergy. This was kindly arranged by Mr. P. W. Gledhill, who, with the Rural Dean and Rev. R. Ashcroft, attended the ceremony, the latter giving an address to the gathering of people.

INDUCTION OF REV. W. J. SIDDENS.

If the measure of a rector's encouragement upon undertaking a new work, is to be gauged by the presence (or absence!) of his clerical brethren, the Rev. W. J. Siddens must have been greatly strengthened and encouraged by the attendance of close on eighty clergy (including the Right Rev. C. Venn Pilcher, Bishop Coadjutor) at his Induction and Institution to the historic parish of St. Thomas, North Sydney, on the 27th November, 1945. The presence of so many clergy at an Induction Service is probably unique in the history of the Sydney Diocese, if not of the whole Australian Church; and it was an indication of the high regard in which the new Rector of St. Thomas' is held by his brethren. The Induction was taken by the Archdeacon of Cumberland, the Venerable Archdeacon H. S. Begbie, in the presence of a very large congregation which included a good representation of

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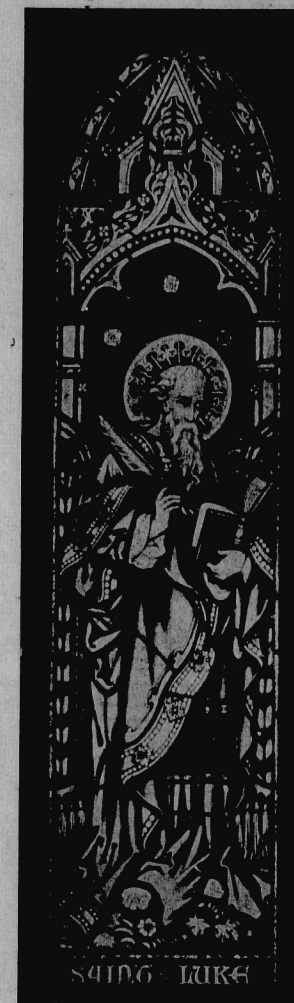
Nazi Germany denied Christianity. And the prison camps at Buchenwald, Maidanek, Dachau, are the result.

Japan is pagan. And the atrocities of Bilibid, Santo Tomas, Cabanatuan reflect its godlessness.

Let us be warned. Unless the spirit of Christianity is reawakened where now dormant—kindled where now unknown—these areas of world decay, like disease in the human tissue, may spread through civilisation.

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Mr. Siddens' former parishioners from the parish of Mortdale and Penshurst cum Oatley and Peakhurst, where he has exercised a faithful, effective ministry for over 16 years. The occasional sermon was preached by the former Rector and present Rural Dean of North Sydney, the Rev. Canon H. N. Baker. The spirit of the service was felt to be indeed one of prayer and intercession for the Rector and his people, that his ministry and theirs might be abundantly blessed in this fine old parish church of great traditions and greater service.

ST. MATTHEW'S MANLY SOLDIERS' HOSPITALITY COMMITTEE.

Report for the Year Ended 31st August, 1945.

We have pleasure in presenting the following brief report of the work of St. Matthew's Soldiers' Hospitality Committee during the past twelve months.

We have given 10,801 beds in our Hostel since the 1st September, 1944 — 1096 more than in the previous year.

We have given 9316 breakfasts, at cafes on The Corso, for the same period—3611 more breakfasts than for the previous year.

During the twelve months we were privileged to have 2493 British guests from the Royal Navy and 244 New Zealand soldiers who were on their way home—among whom were many Prisoners of War.

The total number of beds given since 1st January, 1940, to 31st August, 1945 — 46,971. The total number of breakfasts given over the same period—37,360.

No charge whatsoever is made to our guests.

Our receipts for the year were £2119/4/4. Our expenses were £1941/2/3. Our credit balance in the bank is £194/0/4. We carried forward a credit balance of £16/7/3 on 31st of August, 1944.

We receive from the New Zealand Government 5/- per day for the care of New Zealand servicemen.

The Kuring-gai Women War Workers Hospitality Committee has co-operated with us in every way. They have helped with equipment — new beds and bedding, pillowslips, towels, and have contributed £500/5/- in monetary gifts during the year.

Mr. E. F. Tomlin, together with the members of St. Matthew's Girls' Club have all done a great work during the past twelve months in supervising the Hostel.

One hundred and fifty-six guests had Christmas Tea in the Hostel on Christmas Day. There were members of the Royal Navy and British V.A.D. personnel as well as Australians at the tea.

Thanks be unto God who giveth us the Victory, through our Lord Jesus Christ.

Diocese of Newcastle.

A FAR-SIGHTED BISHOP.

"One of my principal engagements in November was an unexpected and very hurried visit to Brisbane to interview the Premier of Queensland and his Minister for Lands about our 'Brenda' leasehold property. And, as is usual when my mind is occupied with the thought of that great property, I have been thinking much about William Tyrrell, the great first Bishop of Newcastle, who bequeathed it to us. And I have been reading again his scheme for the endowment of the Diocese as it was set out in his Presidential Address, but was unable to deliver it in person because he was already mortally ill. The address was therefore read by Canon Coles Child, who had been commissioned to preside in the Bishop's stead. After setting out in minute detail a plan for making the diocese financially adequate to its task, the address ended with these words: 'This, my dear brethren of the Clergy and Laity is my scheme of endowment for this, my loved Diocese; not to enrich the clergy, but to make them efficient for the performance of their high duties, the perfecting of the Saints, the work of the Ministry, and the edifying of the Body of Christ, that you and yours, yourselves, your wives, your children and your children's children may grow in grace and have more and more your fruit unto holiness and in the end everlasting life.' It ought to be the constant prayer of all of us who serve the Diocese of Newcastle that the amazingly generous benefactions of its first Bishop may be used with increasing effectiveness to fulfil the high purposes for which he gave them.

"The immediate object of the visit to Brisbane on which the Registrar accompanied me, was to discuss with the Premier and the Minister for Lands certain points in connection with a very generous offer of Lease Extension which they made to us just before Mr. Cooper left for England at the end of last year. The offer has now been gratefully accepted. The Diocese has every reason to be grateful to the Queensland Government for the sympathetic consideration they have given to our request, and for the generosity with which they have met it."—From the Bishop's Letter.

Diocese of Bathurst.

SHADE AND LIGHT.

The whole parish was shocked at the sudden passing of Mr. Fred Offner, a church warden and the secretary of All Saints', Trangie, at the early age of 47, and deepest sympathy is extended to his wife and family. The late Mr. Offner had a great love for All Saints', and had served his church faithfully throughout his life; it was his suggestion that an endeavour should be made to finally remove the debt on All

Saints' this year as a thanksgiving for the Peace, and he was greatly disappointed when the task proved too much for Trangie in one year. He also took a leading part in the community life of Trangie, and he will be sadly missed in both the Church and the community. We commend him to God's keeping as he passes on into the fuller life of Paradise.

We were pleased to have Canon Leavers with us at Evensong on Sunday, November 11th, for the annual appeal for the reduction of the debt on St. Mary's, Narromine. We are also grateful to the Rector's Warden, Mr. J. Matthews, who again organised the Appeal; it is expected that the final amount will be in the vicinity of £250. The Rector is very grateful to all who again gave so liberally this year according to their means would allow. 1946 should see the debt cleared on All Saints', Trangie, and the present portion of St. Mary's.—From The Rector's Letter.

Diocese of Grafton.

All Soul's, Bangalow.—The 13th Consecration Festival was held on Friday, December 7. The special preacher at the 11 a.m. Holy Communion service was the Rev. E. R. Chittenden, M.A., Th.Schol., Rector of Kyogle. Visiting clergy who assisted at a very happy and well-attended service were the Revs. G. H. Williams, M.A. of Byron Bay, and R. S. R. Meyer, of Rappville. An outdoor luncheon, provided by the Ladies' Guild, was held after the service. The preacher at Evening Prayer was the Revd. R. S. R. Meyer, Th.L.

St. Paul's, Byron Bay.—The Golden Jubilee of St. Paul's was observed with Special Services on 4th December last when the Rev. Canon W. J. Conran was the visiting preacher. As a result of a special thank-offering, nearly £400 has been received and will go to the building fund for a new parish church.

St. James', Kyogle.—The visiting preacher at all services on Sunday, 9th December, was the Rev. Canon W. Burvill, B.A., Rector of Ballina. This is a parish which is experiencing a great revival of interest in the church's work.

Wyan-Rappville. — The first Temple Day held in the parish resulted in the sum of £61 being handed in. In 5 months £21 has come in for C.M.S., a record for the parish.

PERSONAL.

The Rev. H. Perkins, Rector of Bowraville, Diocese of Grafton, has accepted a Curacy at Ipswich, Diocese of Brisbane, under the Rector, the Rev. K. Cornish, and will take up his new duties before Christmas.

The Rev. R. S. Mortimer-Tanner, Priest in charge of Liston, Diocese of Grafton, has been granted leave of absence by the Administrator for one year from November 1, 1945.

Chaplain, the Rev. M. Atterbury-Thomas, will be returning to England in November with his family. The Administrator of the Diocese of Grafton has granted him two years' leave of absence from November 1, 1945.

Diocese of Riverina.

WILCANNIA.

The following is an extract from the parish paper called "The Boundary Rider," is-

sued bi-monthly in connection with the work of the parish of St. James, Wilcannia, in the Diocese of Riverina.

ACKNOWLEDGMENTS.

We have on hand, forwarded by Mr. P. W. Gledhill, of "Rockspray," Fairlight Crescent, Manly, a beautiful mounted and framed set of photographs of former Rectors of Wilcannia and Bishops who have had the oversight of it. The frame is 4ft. 9in. by 3ft. When the church is renovated the frame will be hung in the Baptistery."

ORDINATION.

At an ordination held by the Bishop on St. Thomas' Day, December 21, in the Cathedral at Hay, Mr. Alwyn Blaxwell was ordained Deacon and was afterwards licensed to the cure of St. Albans', Griffith.

VICTORIA.

Diocese of Melbourne.

THE BLESSING OF FISHING FLEETS.

Sir Winston Dugan and Lady Dugan were present at the main pier at Queenscliff last month when the Archbishop of Brisbane, performed the blessing of the seas and the fishing fleets of Australia.

Archbishop Halse said that the fishermen of Australia had assisted to a marked degree in sending supplies of food to Britain.

Fishermen deserved high praise for their gallant work, Sir Winston Dugan said. He hoped that the blessing would bring them peace, happiness and prosperity in the new year.

Thanking Queenscliff residents for their welcome, Sir Winston Dugan said that never had fishermen been called upon to so great an extent to provide their country with food during war years. Fishermen of Queenscliff were symbolical of fine fishermen along the coast of Australia who daily faced danger.

LEAGUE OF SOLDIERS' FRIENDS.

A good number of St. Luke's members of the L.S.F., who have been doing voluntary duty at the Cathedral Hut for Service Men and Women, accepted the invitation to a social evening for such workers of all branches of the League in the metropolitan area. It was certainly an experience to see the St. Kilda Town Hall packed with about 2000 ladies and a sprinkling of men. An excellent programme had been arranged, which was to the enjoyment of everybody. His Grace, the Archbishop, addressed us and expressed his thanks for the splendid help given during the war. Mr. Ray also warmly praised the helpers, and asked that the Hut teams would continue their good work as there was still need for this grand service to the members of the Forces. A buffet supper was provided and thoroughly enjoyed. —St. Luke's, S. Melbourne Parish Paper.

Diocese of Bendigo.

LEGISLATION AT SYNOD.

Two amending Acts were passed at the recent Synod, the first amending Sections 41, 47 and 65 of the Trustees' and Vestries' Act. The first amendment dealt with the number of representatives on Parochial Councils, each congregation now electing one representative for every 50 parishioners or part thereof, with a maximum of three. Another amendment gave the Vestry or Board of Guardians authority to control all church funds specifically raised for the use of the parish or district Churches by Ladies' Guilds, Sunday Schools or other subsidiary bodies, and a further addition to the same clause makes it necessary for Vestries and Boards of Guardians to make provision for certain furnishings and fittings in Rectories and Vicarages. The last amendment provides for the presentation of duly audited statements of subsidiary organisations in the parishes to the annual meeting.

The other act amended was the Patronage Act. Following the raising of the minimum stipend to £280, it was felt that the minimum stipend for qualification of a parish with Nominative rights should also be raised and this was done in this Act. For Nominative Rights a parish must pay £300, plus an adequate travelling allowance and provide a suitable residence equipped in accordance with the new clause in the T. & V. Act.

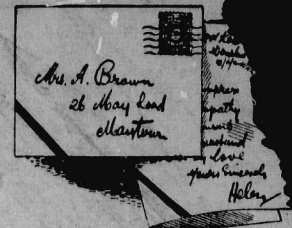
SOUTH AUSTRALIA.

Diocese of Willochra.

CEDUNA.

The Rev. H. Broadley writes:—

Last month the Bishop came for a brief visit to confirm three young men. It is a long journey for so few, although, in the Kingdom of God each soul is of infinite value. A few years ago it was usual to have 10 or 12 each year, but owing to poor seasons and war changes the population has shrunk considerably. At one centre we used to have 8 Church of England families, and they made a brave show when they came to the services as they usually did. To-day there are three of those families left and though one or two others have come in, they have not the same regular habits of worship. As in so many outback parishes, the distances between farm houses, schools, and service centres is so great that the cost of visiting and other Church work is rather high. Funds raised locally would not go very far. How-



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from the Diocese and the "Bush Society of Australia," a Church organisation with Headquarters enables the work to be done. As Flying Medical Service provided (called for short), the priest-in-comes in handy with his Bedford an, when a patient on a stretcher is in by air and has to be taken in to about 2-3 miles away. Occasionally have been brought in from their up to 50 miles away. As the Church England also staffs the 3 hospitals and nursing hostel connected with the Flying Doctor there is ample opportunity for the local people to hear and to see what Christianity is good for.

We appreciate the support in prayer, interest, and gifts of goods and money, which come from the many good folk who live in other parts and are not forgetful of their brethren in less fortunate circumstances.—From "The Willochran."

NEW ZEALAND.

AN UNWELCOME APPOINTMENT.

Apparently New Zealand has its troubles in connection with appointments to livings of men out of sympathy with the prevailing standards of churchmanship. The Press has given some publicity to the case of St. Aidan's, Claudelands, in the diocese of Wai-kato, presided over by Bishop Cherrington, formerly Archdeacon of Mauritius. The vestry of St. Aidan's, protesting against the choice of a vicar by the authorities without reference to the vestry, reminded the nomination board that St. Aidan's was established as a place of worship for those who wanted an Evangelical, as opposed to an Anglo-Catholic, ministry. As a sign of their unwillingness to be ignored in the selection they resolved not to pay the stipend, to deny the use of the parsonage, and to absent themselves from any induction ceremony. The appointed vicar is obviously placed in such an unenviable position that it is presumed he would decline to enter upon a ministry under such conditions. Here the rights of a congregation, through the Church Council, are defined, but similar appointments are not unknown.—From "The Record."

It tells of a great Romanist Conspiracy in England to capture the Throne!!

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SHORT LEAVE IN STH. AFRICA.

One of our Missionaries, returning overland to Kenya from Capetown, thus describes the experiences of her party:—

"We returned overland via the Belgian Congo as no places were available on the plane for months. It was an interesting trip. We slept in 16 different beds or bunks during the month of December. We had quite congenial companions on the whole. After leaving Cape Town we had 5 days in trains followed by a 3½ days' most enjoyable trip in the Lualaba River—a tributary of the Congo. Every day was full of interest and beauty. There were herds of elephants close to the river banks; hippos poking their eyes and ears out of the water; water-snakes lashing across the stream. One day as the river was shallow we stuck at a bend for several hours and finally got broadside on; but they levered and jacked us up much as you would a car! One of the most touching scenes we saw was the return of a company of African Belgian Congo soldiers. Their arrival was evidently expected, as there were palanquins awaiting them, all decorated. Blunderbusses were fired and expectant friends slithered down the banks, some even falling in the river, so eager were they to reach their friends. Towards the end of the disembarkment some of the women began to tear their hair and raise the "death-cry," which so stirred one's emotions that it was almost too much to watch and listen to without showing emotion oneself. We were 3 weeks on the journey, crossing Lake Albert, and also having 3 days round Lake Victoria. . . . We badly need recruits—educationalists, doctors and nurses, but chiefly teacher and leader trainers." (These are references in the letter to Mrs. Burns and Miss Foy (Sydney), Canon and Hrs. Hilliard and Rev. A. Stanway (Victoria).)

Diocese of Nelson.

MEMORIAL TO THE BRAVE.

SPIRE FOR THE CATHEDRAL.

The Cathedral Council, with the permission of the Diocesan Council, has decided to build the tower and spire of the Cathedral as a memorial to the men and women who gave their lives in the war.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: St. Stephen's, Willoughby, £2/6; The Women's Guild, Holy Trinity, Concord West, £1/1/-; Miss M. J. Jones, 13/-; Mrs. M. E. Taubman, £1/1/-; The Women's Guild, St. Stephen's, Willoughby, £2; Rev. R. A. Pollard, £1; Anon., 15/-; amounts under 5/-, 16/-.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

There are vacancies in the Choir School for 1945, for choir-Probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

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