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THE AUSTRALIAN Church Record

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The King's Call to Prayer

Sunday, September 7th, 1941

MUCH is being said and much written about post war problems, about Reconstruction and the "New Order" for which we all hope, but are these really the questions which should concern us at the present time? Is not the definite task for the Church at the moment of preaching repentance?

The purpose of a day of prayer is not merely to ask God for victory or for the protection of those who fight or for succour for those who, through the war, have had inflicted upon them a degree of suffering which no words can adequately describe. A day of prayer is a definite call to return to God in penitence and humility that we may realise our entire dependence upon Him and our utter unworthiness, through our many national and individual sins, to ask His help. It is an opportunity to realise our spiritual infirmities, most of them the result of our neglect of Him or of our indifference towards Him.

The value of a day of prayer does not lie only in the gathering together of great numbers of people, making, as the writer has said, a mass attack on God. It is the quality of our prayer, the reality of our penitence, the sincerity of our confession of sin, the motive of our intercession, which constitute the value of the day. May I suggest a very searching question? What is the reason, deep down in the heart of each one, for wishing to win this war and to conquer the enemy? Frequently, in the press, in the recorded utterances of this leader or that, we are told it is a struggle for freedom, for the defence of liberty. But such expressions in the minds of many people have only a selfish content. To many, the desire for freedom means only the opportunity to please one's own self; and liberty, to live our life in the way which pleases us, to exercise to the fullest extent our own pet whims and fancies. Is this a true or worthy motive to hold as a basis of the desire for victory? The only true motive is the desire that victory will lead to the extension of the Kingdom of God in the government and policy of nations and in the lives of individuals.

(The Bishop of Auckland)

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Notes and Comments.

All will agree with the Arch-
bishop of Melbourne's statement
that: "The meet-
ing of the Prime
Minister of Great
Britain and the
President of the United States of
America is a historical event of
the first importance. The declar-
ation of the policy of these two
countries, which was published on
August 14, is a remarkable con-
trast to the new order which Hit-
ler proposes for the world. The
eight points of this declaration,
will, however, need all the sup-
port of Christian people through-
out the world, if they are to be
made effective. Great Britain and
America stand for the freedom of
the individual and the protection
of all countries, large and small,
from aggression. The foundation
of true liberty is the belief that
men are the children of God,
Who is their Father in Heaven,
and that the relationship between
His children rests on love rather
than force. We may all thank God
for this statement of the ideals
which our leaders are striving to
fulfil."

The following
interesting note we
reprint from the
column by "En-
sebes," in the English Record.

THE EASTWARD POSITION.

Some years since I was at a small
semi-private conference at which a
youngish clergyman said bluntly that
he took the E.P. because it expressed
his doctrinal belief. Quite so; that is
intelligible; and to such a man the
theological issue must eventually domi-
nate the moral issue. But can there
possibly be any room to respect a man
who says the E.P. "means nothing" to
him; and yet he adopts it in the face
of the explicit directions of the Prayer
Book that negative and exclude it? I
made up my mind on this point origin-
ally on purely moral grounds; the
historical knowledge came later; and
the theological conviction came finally
to crown my realisation after long study
that honour, learning and the very
truth of God were bound up in this
vital matter. "Of a remembrance ye
make a sacrifice"—more precisely a
"re-presentation" of a sacrifice (which
involves theological conceptions that
disparage the dignity of the Godhead).
—"Ensebes" in "English Record."

Some of our readers may query
the contention that the E.P. is
not legal under our Prayer Book
rubrics. The passage of years
tends to obscure pertinent facts
concerning the notorious Lincoln
Judgment in which, with a great

that mastery of the seas which
means so very much for the de-
fence of the Empire and the de-
feat of Hitlerism.

Much controversy has been
awakened by "The Sword of the
Spirit" movement
in England. The
participation in a
spiritual campaign
of any kind by the Roman Catho-
lic Church is a new feature in
English public life. Not unnatur-
ally, many "fear the Greeks even
when bearing gifts." But if the
movement is prompted by a deep
sense of man's utter powerless-
ness, and leads to co-operation in
the earnest desire to find help in
God, we welcome it.

The Sword of the Spirit is The
Word of God. Let us pray that
this united effort may lead the
members of the Roman Church,
as well as Protestants, to a deeper
appreciation of this abiding treas-
ure—the free gift of God to man.

straining of language, Archbishop
Benson gave judgment that the
E.P. was "a legal position" for
the celebrant in the consecration
of the elements of bread and
wine. Unfortunately, a great many
Anglo-Catholically-minded Bish-
ops and officials seem to infer a
"the" where the Archbishop put
an "a," for the North position
was never queried in the Lincoln
judgment. But at the time of the
judgment, we fear that very many
expected the kind of judgment
that issued, inasmuch as Arch-
bishop Benson was equally guilty
with Bishop King, of Lincoln, in
taking that position. Many evan-
gelicals were of the conviction
that the judgment, so-called, was
pre-judged. This explains the
statement of "Ensebes," who was
full of interest in the trial as it
proceeded and refuses still to rec-
ognise as righteous the strained,
yet not strange, judgment that
emerged.

There can be no doubt of the
opinion overseas concerning the
greatness of our
Prime Minister, an
opinion shared by
that great Imperial
leader, Winston
Churchill.

We may well be proud that our
leader's presence and words in
England have helped in confirm-
ing the remarkable devotion and
enterprise of the people of Eng-
land. His various speeches have
been published in book form, and
include what is there described as
"the inspiring broadcast address
in which he praised the devotion
and enterprise of the women of
England."

In an article published in St.
Martin's Review, a "parochial"
magazine established by the late
"Dick" Sheppard, but one that
has gained a very large extra pa-
rochial circulation, Mr. Menzies
reviews, in an interesting and
challenging manner, "The English
Character." In this, among other
points, he deals with the English
virtue of understatement, and
lightly, but pointedly, criticises
the so-called "muddling through"
trait of English character. He says,

"You have been telling the world
so long that you 'muddle through' that
they are beginning to believe you. It

is all very well for an Englishman in some part of the world to say, as thousands are saying:

"Well, of course, you understand, old man, we never win a battle but we always win the war, and we always muddle through. I must confess we are not clever, but we get through; and although I know it may look as if things are messed up you must understand that in the long run Providence will be on our side."

Well, sir, you were accused a long time ago by an eminent authority of being a nation of shop-keepers, and I would have thought that he meant that he was accusing you of a commercial sense. Now the significance of commerce in this world is tremendous. We must not forget it. There are without doubt other things more significant, and our presence in these premises to-day is a timely reminder of that fact; but commerce is significant in a shop-keeping world, and if you are going to keep on telling the people in other countries of the world that you are muddlers, will they do their business with you?

So I do, sir, in the friendliest way in the world, adjure you to give up all this talk about muddling. The truth is, and I say it as a man who has come here under circumstances of great difficulty, and as one not unaccustomed to see the machinery of war preparation moving, that no one can go round Great Britain to-day, and pass as I have done round most of the units of the aircraft industry without being struck by the fact that there is no muddle; that on the contrary the keenest skill is being applied to the layout of factories and to the production of materials of war.

And if that is so, if the people of this country are, as they have shown, capable of doing things as I believe better than anybody else in the world, why should they pursue indefinitely this socially amusing, but otherwise disastrous, habit of complete self-deprecation?

Probably a very large majority of Anglicans will be deploring the very unwise decision of the Synod of Perth anent the use of moneys raised by lotteries for Church organisations. With very great respect for the Primate, we prefer the steadfast attitude of the Bishop of Nelson, as indicated by his recent Synod utterance to the attitude of compromise shown by the Perth Synod. As Bishop Stephen-son says:

"There cannot be many men and women of standing and principle who are not gravely concerned at the way in which gambling methods flaunted themselves in the effort to raise this sum. Methods of gambling that the Legislature in time of peace has either banned or restricted to certain places

and times were brought into our business thoroughfares to the offence of great numbers of our citizens and to the danger of the moral sense of the young in the community. These things should not be. A time of war is no time for loosening moral restraint. It is a time for conserving all the moral and spiritual forces of the community."

We are glad to think that the Bishop of Newcastle's criticism of the Perth resolution represents the general Church conviction in this regard. But we must remember that a heavy responsibility rests upon us to make our due contributions in this and other moral questions to the public conscience. As the Bishop of Nelson says again:

"They must set their face strenuously against sharing in gambling in any of its forms and bring into the body politic a witness that will make itself felt throughout the country."

From a N.Z. Church paper we extract the following:

ART UNION GRANT DECLINED.

Among the grants from art union profits to social service institutions, one of £200 was offered to the Wellington City Mission. The proffered gift was declined. The Board of Trustees of the Mission recently passed a resolution to the effect that it would not accept any grant from this source; and the honorary secretary of the Board expressed the hope that the resolution would be given publicity. He further mentioned the confident reliance of the Board on the willingness of the public to maintain successfully the work of the Mission in Wellington.

We understand that the Council of the Home of Peace for the Dying in Sydney pursues the same policy.

It would be amusing, if the position lacked danger, to read of the various attempts being made by "Red" Alliance, friends of Russia, and admirers of the Soviet system to bring about, generally, a complacent attitude to Communism. The Bishop of Wangaratta deals with one of these approaches in a letter to his diocese, in which he says:—

"I have received a circular from an 'Australia-Soviet Friendship League,' about which the only thing I know is that Mr. Chapple, Federal Secretary of the Railwaymen's Union, is the president. Need I point out that the fact that the Soviet Republic are our allies in the War does not affect one way or the other our opinions of their political organisation and practice, whatever

that opinion is? They agree that the Germans are to be resisted, and at the moment they are doing it with a zeal that we, and especially our extreme radicals, may imitate as well as admire. So are the Chinese in their war against the junior partner of the Axis firm. The circular asks people 'to transform the policy of this country into that policy of friendship for, and understanding of, the Soviet Union which is so vital to the future of our people.' However innocently expressed it is not difficult to see that this is an attempt to exploit the present situation in the interests of communism in Australia. All such exploitation by any section of opinion is crooked and revolting to an honourable man."

We commend Bishop Hart's words to the consideration of our readers. They reveal a clear-sighted understanding of the present situation regarding Russia that will be welcomed by Church-people generally.

In a recent Sydney newspaper, "scare" headlines are used to impress upon readers one of the many scandals attaching to the glaring disregard of what are termed "Liquor Laws." The comment is made that "Coroner and solicitor joined in a slashing attack on the liquor laws at the Parramatta Court during an enquiry into the death of Ronald Albert Davidson, 20." The solicitor is reported to have said:—

"Boys can be sold drink at any time of the night by alleging that they are bona fide travellers. More road tragedies can be attributed to this sort of thing than speed."

"With so much talk about the liquor laws going on, it seems deplorable and shocking that many young people are killed on our roads through getting drunk on the pretext that they are bona fide travellers."

"It is happening so much that we are becoming case-hardened."

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"Police activities would be better served by attending more to the liquor laws and less to parked cars."

The Coroner, Mr. Williams, made the astounding statement, according to the same report:

"It is a fact that many youths have been killed in the locality since I became Coroner."

"I cannot say what I would like to say, in view of the fact that Government is dealing with proposals for liquor reform."

"But four persons can be seen serving drinks in a hotel along the Western Rd., at 1.30 o'clock in the morning."

Evidence at the inquiry revealed that Davidson had had three drinks at a hotel at 10.30 p.m., shortly before the tragedy.

We are wondering what the Minister for Justice, if there be any, is going to do with this very grave charge against his administration. Is the Government strong enough to fight this evil?

We venture to thank the Coroner, Mr. Williams, in connection with the case for his outspoken words and especially for his very sympathetic appeal to a lad who was in the court. To him he said:

"I am talking to you as a young man who is entering the lane of life when I am leaving it," he said.

"Liquor has beaten many good men. Friends of mine with high positions in the professional, medical and legal field, all tip-top men, have fallen by the wayside through liquor."

"There is one little word in the English language which is the hardest to say—'No.' It is the brave man who can say it and the weak man who can't when he is asked to have a drink."

We hope that the company in the court profited by the Coroner's appeal.

QUIET MOMENTS.

NATIONAL PRAYER.

ITS REASONABLENESS.

By "Laricus."

On four separate occasions the Empire has been called, by our King, to national prayer, and on each occasion there has been a great response. Unfortunately, the congregations have not grown larger on successive days, and it would be well for us to examine our attitude, and that of others, to the reasonableness of such prayer.

The Implications of the Response.

What are the evident implications of the response made to such calls to national prayer? First, we re-discover on each such occasion that prayer is a natural human instinct; that deep down in the human heart is a consciousness of the existence of One greater than man, and that that One has the power to control human affairs. But, further, it implies a more or less deep conviction that God's infinite power is matched only by His infinite wisdom and love. In other words, when we devoutly and humbly meet thus for united prayer we, in varying degrees, regard God, not merely as the Ruler of Men and Nations, but also as the Universal Father of Mankind.

When we take time to think of our fitting attitude to God, we feel that we owe to Him reverence ('Hallowed be Thy Name'), loyalty ('Thy kingdom come'), and obedience ('Thy will be done'); and days of universal prayer are times when we should realise afresh God's claims on us in these three ways, in times of prosperity and adversity alike.

The Content of our Devotions.

In our devotions on days of prayer, as in our private devotion, we need to express sincere penitence for the sins, personal and national, which have brought about the frightful moral crisis in which we are involved. This expression of our own share in failure to live lives in accord with the will of God must surely be a requisite for securing peace on earth and goodwill among men. The prevailing thought with us should not be the desire for victory, even though we are convinced that our cause is just. We may and should pray for victory if our consuming desire is for the glory of God and the triumph of His truth. "Thy will be done, on earth as in Heaven"; that is what we ought most to desire.

We need to pray, too, for strength to bear with patience all that may come to us in the way of suffering while the war lasts; and for wisdom and help in the work of post-war reconstruction. In other words, we should sincerely desire God's glory and resolve to help in the answering of our prayers now and later.

Of course, all our prayers must be made in faith, faith in an all-powerful, all-wise and all-loving Father; for if His will is done on earth man will see a world wherein righteousness and brotherhood will reign.

A Fitting Sequel.

What will be, what should be, the sequel to days of National Prayer, on which the prayers of worshippers have been prompted and guided, not by a spirit of panic or a desire to return to old-time social and economic conditions, bad or indifferent, to which we have become accustomed? If the days are marked by the proper spirit they will be forerunners of a long series of days not specially appointed, for supplication, but days on which our Churches will be crowded by regular worshippers, many of whom have needed the experience of trial to bring them once again into right relationships with God. It will mark that which leaders, religious and lay alike, have emphasised as necessary—a RETURN TO GOD.

The conviction is being borne in upon growing numbers of God's people throughout the world that we are not ready for victory. We desire that victory; we believe that the fight our Empire is putting up is a fight for the cause of God. But the main pre-occupation of people generally seems to be a desire for national victory, which will secure us from material loss and from the terrible wastage of invaluable human life. But till there is a general and widespread Return to God in penitence and renewed faith, have we a right to expect victory? The words of exhortation in the Communion Service have direct application to our present conditions and needs. "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God and walking from henceforth in His holy way, draw near with faith."

May we thus approach Him Who alone can deliver us!

TO LET.—Mosman. Garden Flat, unfurnished, 4 rooms and offices, sunny verandahs. Near C. of E., and transport. X.M. 1296.

Personal.

Much sympathy will be felt for the Rev. and Mrs. E. F. N. Cash, of Christ Church, North Sydney, on the message they have received of their only son, John, of the R.A.A.F., who is reported missing. We hope that better news may soon be to hand.

A message has been received from Central Tanganyika, East Africa, of the appointment of the Rev. H. S. Kidner, as Archdeacon. Archdeacon Kidner has been in Africa as a C.M.S. Missionary since 1929. He was trained at Ridley College, Melbourne.

The Bishop of Central Tanganyika, the Right Rev. G. A. Chambers, will visit Australia this year and will spend several months in various States.

Dr. Paul and Mrs. White have returned to Sydney from Tanganyika. They were welcomed by the C.M.S. General Committee on Monday night. Dr. White will be one of the special speakers at the Annual Meeting of the C.M.S. on September 12, at the Town Hall.

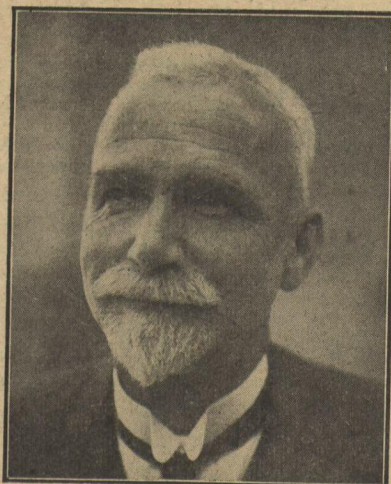
The Rev. R. G. B. Strong has been appointed to the Rectory of Holy Trinity Church, Wentworth Falls, New South Wales. Mr. Strong has been for years Rector of Belmore.

The Bishop of Geelong has been called up for active service, and left Melbourne on August 19, to take the place of the Bishop of Bendigo with the A.I.F. overseas.

Mr. William Henry Boiles Preston, senior technical assistant at the School of Anatomy at the Melbourne University for the past 45 years, died at his home at the University after a brief illness. For 40 years he has been a bell-ringer at St. Paul's Cathedral.

"The Rev. Bernard Walke, for 24 years vicar of St. Hilary, has found his proper home. He was received into the Church of Rome in December last, though the news has taken some time to leak out. His wife became a convert four years ago. St. Hilary has been little in the limelight of late, and I have heard nothing of the new regime, though it certainly promised better at the outset. Mr. Walke was trained at Chichester Theological College, which has provided quite a number of converts, and he spent close on 40 years of his ministerial life in Cornwall."

This extract from an English Church-paper refers to a tragic and notorious case of Anglo Catholic revolt and disobedience in the Diocese of Truro.



MR. A. T. MAGUIRE.

We regret to note the passing of Mr. A. T. Maguire, late of the Sydney Diocesan Registry, who died on August 22. Mr. Maguire was associated with the Diocesan Registry for 35 years, being Chief Clerk from 1920. He resigned through ill health at the end of 1939, and till the time of his death, was practically confined to his room. Mr. Maguire served in the Registry under three Archbishops and was well versed in the order of procedure in three Synods—Diocesan, Provincial and General. He had an intimate knowledge of the Clergy and in his way was an encyclopaedia of Church affairs.

Prior to joining the Registry staff, he served in the old Church of England Book Depot, Sydney, and for some time was closely associated with the late Archdeacon J. D. Langley at St. Philip's Church, Church Hill.

His ministry in the Church was faithfully sustained over a very long period. All who had business in Church House found him always willing to render any service that lay in his power.

The funeral took place on Friday, August 22, the Rev. J. W. Ferrier and Archdeacon Johnstone officiating.

The Church House Staff was represented by Mr. J. Ryan (representing Mr. A. V. Archinal, the Diocesan Secretary) and Miss Hunter.

A correspondent points out an error in our last issue for which we express the deepest regret. Our information was gained from an exchange. The true facts are that Miss D. Davies proceeded to Tanganyika last December, and that Mr. Max Hart was married to Miss Marjorie Newland, of Adelaide, on February 7, at Lira.

Mr. Percy Chatfield, of Ryde, New South Wales, died on Tuesday week at the age of 78. He was for many years Churchwarden and Trustee of St. Anne's, Ryde, and was never absent from his place in Church until laid aside with illness. For many years he was an Alderman and Mayor of the Ryde Council. The late Mr. Chatfield was a man whose influence was felt throughout the district, and who was held in the greatest respect.

Mr. W. Bert and Ashby, headmaster of the Gordon Institute of Technology, Geelong, has been appointed Organist and Choirmaster at Holy Trinity Church, East Melbourne.

Mr. William Hutchinson, who died at Gordon (N.S.W.), aged 85, was for 21 years chief engineer of N.S.W. Railways. Educated at Melbourne Grammar School, he entered upon the civil engineering course at Melbourne University, graduating with honours in 1877, subsequently obtaining the M.C.E. degree. After 3 years as assistant engineer of Victorian Railways, he joined the N.S.W. railways service, retiring in 1925. Since his retirement, he had been keenly interested in church affairs, being a member of the Sydney Diocesan Synod, and several important Synod Committees.

The engagement is announced of Miss Monica Levick, second daughter of the Rev. A. M. and Mrs. Levick, of St. Luke's Vicarage, North Fitzroy, to Mr. R. G. Rowlands, son of the Rev. W. and Mrs. Rowlands, of Caulfield, and nephew of the Canon T. J. Rowlands, Rector of Llandudno, Wales.

Miss K. H. Finn, secretary of the "Walter and Eliza Hall" Trust, Sydney, has announced her engagement to Canon G. G. O'Keefe, headmaster of All Souls' School, Charters Towers, Queensland. We tender our sincere congratulations.

News has come to hand by cable of the death at Bournemouth, of the Rev. H. S. Cocks, M.A., son of Mr. W. E. Cocks, the well-known Sydney Seamen's Missioner for many years, and lately rector of St. John's, Ashfield, in the Diocese of Sydney. The deceased clergyman was engaged in Y.M.C.A. War Work, and was present at the evacuation of Dunkirk. He was for some years engaged in Missionary work in India.

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EDITORSHIP OF THE "CHURCH TIMES."

It is now possible for me to state that after seventeen years' service, Mr. Sidney Dark has retired from the editorship of the "Church Times." Mr. Dark was a brilliant journalist with many years' experience on the "Daily Mail," and "Daily Express," before he was invited, in 1924, to become Editor of the "Church Times." His appointment caused a flutter in Fleet Street, but Mr. Dark knew what he was doing and he has certainly done it remarkably well.

I think I am right in saying that Mr. Dark has changed his attitude to various ecclesiastical questions and he has come to see the need for much more Christian unity. During the Prayer Book Revision controversy he was undoubtedly a moderating influence among extreme Anglo-Catholics.

I understand that the Rev. Dr. George Leonard Prestige, Rector of Upper Heyford, Oxfordshire, is Mr. Dark's successor. Dr. Prestige is the author of "The Virgin Birth of Our Lord," "Christian Vanity" and "Life of Charles Gore." He was editor of "Anglo-Catholic Congress Books" and "Anglican Library of Faith and Thought."

Dr. Prestige was Bampton Lecturer in 1940. Ordained in 1913 by the Bishop of Oxford, he was Lecturer, Fellow, and Dean of Divinity of New College, Oxford, from 1913 to 1920, when he accepted the Rectory of Upper Heyford.

Thus a theologian succeeds a journalist in the editorial chair of our contemporary.—C.E. Newspaper.

PRAYER FOR AIRMEN.

The Rev. W. S. O'Neill, an India chaplain, has written a prayer for those who travel by air. Here are the first two verses:—

God of the Earth, the Sea, and Air,
To Thee on High we lift our prayer;
For those who through the boundless blue,

Their duty and their way pursue.

O hear us, as now we pray
For those who serve us in this way.
In times of darkness, fog or strain,
Be with our men in ship and plane;
And when the storm blows wide and high,

Grant Thy protecting presence nigh,
For all our Airmen, Lord, we pray,
O keep them safe by night and day.



SISTER FAITH WARD.

Sister Faith Ward left for Groote Eylandt this week to take up work in connection with the C.M.S. Miss Ward has a triple certificate in nursing and had a short period of Bible training at Deaconess House, Sydney. Many interested friends of C.M.S. will follow prayerfully Miss Ward's activities amongst the aborigines.

There will be great satisfaction at Groote that a trained nurse has been able to come amongst them and that the earnest appeal made for this medical assistance has been answered.

A farewell Communion Service was held at St. Andrew's Cathedral on August 27th. Those present included Miss Ward, Mr. and Mrs. J. Harris (returning to Oenpelli) and Mr. J. Tyler (accompanying Mr. and Mrs. Harris). The Oenpelli party left last week on an overland journey by truck.



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ALEXANDRIA

Correspondence.

SYNOD OF PERTH AND LOTTERIES.

Dear Sirs,—

I was ashamed and disgusted when news came over the air that the Primate (Archbishop le Fanu) and a majority of his clergy in Western Australia had considered a State Lottery the least of gambling evils and would like a similar lottery run for the Church. "Blind leaders of the blind!" Here is a good American saying: "God does not want His work done with the Devil's tools."

The late Bishop Kirkby told me how men would go and buy a ticket at the State Lottery Office nearby and then come over to St. Philip's rectory and beg for food and clothes! They sometimes received a piece of his mind as well.

I wish there were some way of deposing bishops and ministers who are a disgrace to their calling and have so little faith in God. A minister of a large Church in Toowoomba once had difficulty in raising money that was badly needed. So he engaged a competent collector, who went round once a week collecting whatever people thought they could afford, and he was as cheerful and courteous to those who contributed 3d. a week as to those who gave 5/-. The Church was soon on a sound financial basis and, moreover, people attended better and took more interest in their Church.

Yours faithfully,

BERTHA, E. PHELPS.

Mungindi, 23/8/41.

THE PRIME MINISTER'S FAME GROWS.

From Melbourne we learn it. One of our theological students who had been teaching from the early chapters of the Bible in his Sunday School class decided to examine his scholars at the end of the lesson. He put the question: "Who was raised by God to deliver His people from bondage?" No answer being forthcoming he wrote the letter "M" on the blackboard, and again appealed to his class. One small hand went up and the answer was: "Please sir, Mr. Menzies"!!

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THE REAL PRESENCE

THE CHURCH OF ENGLAND TEACHING.

We need to be on our guard in these days against popular phrases which are bandied about and are regarded as teaching great truths. Very often we are simply deceived. We know the phrase and attach a meaning to it which we assume it must convey. A Dr. A. J. Carlson, writing in a magazine that circulates widely in the U.S.A., argues that "This is not the age of science." He gives some startling examples of human prejudice. We need to remember this and watch our speech closely.

What is Meant by "The Real Presence"?

The expression comes from the Latin theologians of the Middle Ages. It was not used widely in the early days of the church. We need to step cautiously here. There is a great deal said about feeding on the Lord Jesus Christ; about mystical eating; about Christ being ever with His people. All these passages are frequently tabled under the heading, "The Real Presence." We are not quarrelling with this mode of procedure. Terms change with changing times. All we maintain at the moment is that the actual conjunction of words "Real Presence" derives particularly from the Middle Ages and not from the Fathers. The word "presence" is found, as in the famous saying of Augustine: "Dart forth thy faith and thou hast laid hold: Thy fathers laid fleshly hold on Him: do thou laid hold in thy heart, for Christ, being absent, is also present . . . for His body He hath taken with Him into heaven. His Majesty He hath not taken away from the world." (On Gospel of St. John. Tract L. c. 4). We find also the expression "bodily presence," and by contrast "spiritual presence." It would be rash to assert that the phrase "Real Presence" could not be found, so wide is the range of reference. It is quite true to say that it is not the usual mode of speech.

But it is otherwise in the eleventh and twelfth centuries. The term came into prominence when

a new philosophy arose that asserted that universals were real, and that a body in order to be must express itself as a body. Then came the refinement that there was one exception to this unalterable connection between "substance" and "accidents." This one exception was found in the Holy Eucharist. There the substance of a body existed in separation from its natural accidents. It became important to declare that this substance was not a figment of the imagination and hence the emphasis on the words "Real Presence." Unless we keep these facts clearly in our minds we will flounder hopelessly in our effort to understand the polemics of the sixteenth century which are of great importance today. The popular meaning of the term was the actual existence of the Body and Blood of our Lord Jesus Christ under alien "forms"—the forms of bread and wine.

Opponents of "The Real Presence."

Understanding the words in the sense that they hold in the common language of the eleventh, twelfth, thirteenth and sixteenth century we can at least understand that the theory evoked strong opposition. It would be too great a task to endeavour, within the compass of a single article, to make clear all the philosophical implications that created divisions in those far off days. It is only possible to show how the various competitors developed their eucharistic doctrine.

The influence of Augustine was never wholly displaced. He taught with great clearness that the Lord was bodily absent and that the bread and wine brought Him near in grace to the faithful receiver. But gradually, a more subtle connection between the Lord and the bread and wine was sought. The first efforts were rather startling in their almost naked materialness. Berengar lifted up his voice in protest. He was overborne by Humber and Lanfranc. But he has the merit of bringing into

bold relief the actual necessities of his opponents. They compelled him to sign a recantation framed by Cardinal Lambert, which reads as follows: "I, Berengar . . . agree . . . that the bread and wine which are placed upon the altar, after consecration are not only the true body and blood of our Lord Jesus Christ and perceptibly not only in the sacrament, but in reality, are touched and broken by the hands of the priest and ground by the teeth of the faithful."

It is no wonder that Gratian later warned his readers that the unwary might fall into a greater heresy by accepting the words of Berengar than that which the words condemned.

This amazing declaration was extracted from Berengar in 1054. It fell to the lot of Innocent III, at the Lutheran Council in 1215, to provide a way of escape from the consequences of this rash decision. Peter Lombard had drawn attention to the difficulties inherent in Berengar's recantation, and laid emphasis on the distinction between "substance" and "accidents." The long process was completed by Aquinas, and again challenged by Wycliffe. The point to which attention needs to be directed is that in all this controversy the words "Real Presence" were gathering to themselves a very definite meaning. Guitmund, in 1079, and Lombard almost a century later, had held opinions which were developed by Aquinas, and once more challenged by John Wycliffe and his Lollard followers. It is wasting time to ignore this historical development, and assume right off a particular sense of our own for a term which has a long history.

The Reformer's Attitude.

Into this storm of controversy the Reformation broke. It must be borne in mind that the men who were responsible for our Prayer Book and Article were trained in the theology of their time. They understood the meaning which would be attached to the words "Real Presence." They not only understood the meaning, but they had themselves adopted it and preached it. The re-action of such men is of the greatest possible value in de-

termining the historic situation. In modern times men who have been trained in different conditions presume to tell us exactly the mistake that the Reformers made. Thus Dr. B. J. Kidd assures us that Nominalism was the dominant theory in England, and as a result Cranmer and Jewel were unable to appreciate the subtle distinctions of Aquinas. The statement is quite unhistorical. Wycliffe, the shrewd critic of Aquinas, in the fourteenth century, was a convinced Realist, and Gabriel Biel, a century later, a most pronounced Nominalist, was an equally stout defender of Transubstantiation. Blunders of this kind are allowed to pass unchallenged, and vitiate our modern text-books. At all events Cranmer can speak of "that error of the Real Presence" which, by the way, he is careful to distinguish from Transubstantiation.

This is generally admitted now. Archbishop Wand speaks of "the disintegration of his theology," and makes him leader of the Protestants at the opening of Mary's reign. (History of the Modern Church, p. 60). We may assume that the "disintegration" is represented by the Prayer Book of 1552. But Cranmer does not stand alone. Archbishop Wand selects Lancelot Andrewes as an example of "specific Anglicanism." (Ibid p. 257.) But Bishop Andrewes quotes the very words of Augustine about darting forth faith and then thou hast laid hold. He says, "If faith be to touch, that will touch Him no less in heaven than here: One that is in heaven may be touched so. No ascending can hinder that touch" (Serm. Ox. Ed. Vol. III, pp 43 et seq.). It seems strange that Bishop Andrewes should direct the minds of men to heaven, and speak of touching Christ there by faith, if he held the view that the real Body and Blood of the Redeemer was present on the Lord's Table. The student will notice the correspondence between Andrewes' view and that of Calvin on this point. (See Instit. IV. xxxi.) It would weary our readers if we supplied lengthy catenae of similar sayings. But the truth is that there is a consistent witness on this point from the sixteenth to the twentieth century. There is a sense in

which the Real Presence is repudiated by the great company of Anglican divines.

The Change of Language.

But it is necessary to observe that there is also a noticeable change of thought regarding the term itself. It is the characteristic of prolonged discussion that it nearly always leads to a closer definition of terms and a consequent change of position. The established sense of the words "Real Presence" underwent a subtle change. The difference is already becoming apparent in Jewel, who writes: "In this work we must open all the inner and spiritual senses of our soul; so shall we not only see His body, but hear Him, and feel Him, and taste Him, and eat Him. This is the mouth and the feeding of faith. By the hand of faith we reach unto Him, and by the mouth of faith we receive His body." ("A Treatise on the Sacraments," Parker Soc. Works, Vol. II, p. 1,119.)

The Romanists vigorously denied that there was any such reception of our Lord apart from the belief in the change of substance in the Sacraments. The Lutherans equally denied any such participation unless it was held that the body of Christ was communicated in, with, or under the bread and wine, to all receivers whether faithful or unfaithful.

By common consent the argument against the Church of England was framed so as to assert that there was a communication of the Body of our Lord to the mouth of the receiver, or else the feeding on His Body was a figment of the imagination. The word "Real" was now related, not to a corporal presence, but to a presence that was not a mere chimera. This change was inevitable. Just as "Real" was introduced to differentiate the new teaching of a bodily substance resident under the veils of bread and wine from the older form of teaching which spoke of reaching forth the hand of faith, so the word "Real" was revived again to signalise the faith that held to a real participation in the Body and Blood of Christ, against the slander of opponents who faced the disciples of the Reformed Creed

with the fallacious alternative of a bodily presence in the elements of bread and wine, or else a complete absence of the life-giving power of that Body and Blood.

It is not to be wondered at that, when such an assault was skilfully conducted by the high genius of Bellarmine, following hard on the tracks of Harding, Jewel's opponent, that the divines of a later date should maintain their doctrine, and pay regard to the new connotation attached to the term "Real Presence." They sought to give a closer definition by employing the word "Corporal" where previously they would have said "real and essential." Presence to faith is real, but it is not presence in bread and wine.

THE CONSTITUTION

REJECTED BY DIOCESE OF PERTH.

(From the Local Press.)

Rejection by Synod of the Diocese of Perth of the proposed Constitution for the Church of England in Australia means that it will be dropped.

"The consent of the number of dioceses necessary for it to become effective could not now be obtained," explained Diocesan Secretary J. Fisher.

He said that the draft now rejected was the one proposed in 1926, with many amendments resulting from years of work on the matter by General and Diocesan Synods.

"The original idea was that General Synod should have plenary powers to legislate for the Church in Australia," he said.

"It was to have had authority to revise the Prayer Book and settle questions involving faith, ritual, ceremonial and discipline."

SAFEGUARDS

"So many safeguards, most of which came from the Sydney Diocese, were proposed that the Constitution itself was generally regarded as unworkable."

"For this reason, and also because of its rigidity and the unlikelihood of its being accepted by the required number of dioceses, the Archbishop in Council recommended its rejection by the Diocese of Perth."

"At the same time it was proposed to Synod that General Synod should be granted plenary powers to legislate on all matters, subject to limitations which were that it should not have power to enforce:—"

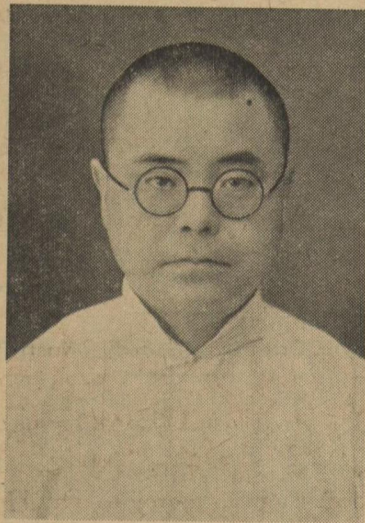
"The use of a revised Prayer Book or certain vestments."

"Legislation giving rights over diocesan assets or property.

"The manner in which a diocese should elect its Bishop or its representatives to General Synod.

"Any taxation except for the expenses of General Synod.

"The Archbishop in Council stated that it felt that such a Constitution would enable a living Church to meet the needs of every age, and Synod unanimously rejected the proposed Constitution.



BISHOP SONG VISITS AUSTRALIA

The first visit of a Chinese Bishop to Australia is a momentous occasion, and we are glad to have met the Right Rev. C. T. Song, B.A., Bishop of Western Szechwan, who is such a worthy representative of his Church. His excellent English, his sense of humour, and his winsome Christian character will, no doubt, endear him to all he meets, as he conducts his very hurried few weeks' tour in New South Wales.

Nearly fifty years ago a deputation from England visited Australia, consisting of Dr. Eugene Stock and Rev. Robert Stewart, the latter being martyred in the Boxer Rising some years later. The son of Mr. Stewart—afterwards Rev. James Stewart—subsequently attended Sydney University, at the same time being the guest of Mr. C. R. Walsh. It was under his guidance that Bishop Song first became a Christian, and thus began a Christian life that was to have a very important share in the Church life of Western China. For some time Bishop Song was Assistant to Archbishop Mowll, when he was the Diocesan of Western Szechwan. It has been a great joy to the Archbishop and Mrs. Mowll to renew fellowship with their Chinese colleague.

Just as he was about to leave China, Bishop Song had word that his pro-Cathedral had been destroyed, and his own house badly damaged. It must have been a wrench to have taken the plane that brought him many thousands

of miles from his family and congregation at that time, but he has come to Australia, and we rejoice to have his fellowship with us in these days when Australia is becoming more closely linked with our fellow democracy of China.

Problems in Western China created by the Japanese invasion of so much of the rest of the country, have resulted in the influx of many thousands of homeless refugees, and the fact that rice formerly costing 20 dollars, is now 1,100 dollars, brings a great part of the population to starvation. Many of the pastors have been reduced to one meal a day, in the valiant effort to help their suffering people. It is hoped Bishop Song may take back with him a small gift from Australia, as a token of sympathy with his people at this time of distress. Any gifts for this purpose—and for helping to build the new cathedral—will be gratefully received at the C.M.S. Rooms, 109a Bathurst St., Sydney.

BISHOP SONG'S ENGAGEMENTS

The following is a list of the Bishop's engagements from to-day, and we trust all will make an opportunity to hear him as frequently as possible before he leaves by flying boat on 15th September:—

Thursday, September 4th: 3 p.m., Reception, St. Hilda's, Katoomba.

Sunday, September 7th: 11 a.m., St. Stephen's, Willoughby; 7.15 p.m., St. Barnabas', George Street West.

Monday, September 8th: 8 p.m., Reception, St. James', Croydon.

Tuesday, September 9th: 3 p.m., Reception, St. Michael's, Wollongong.

Wednesday, September 10th: 8 p.m., Reception, St. Clement's, Mosman.

Thursday, September 11th: 3 p.m., Reception, St. Matthew's, Manly; 8 p.m., Public Lecture on Chinese Life (3), Union Hall, University.

Friday, September 12th: 7.45 p.m., Church Missionary Society's Annual Meeting, Sydney Town Hall.

Saturday, September 13th: 3.30 p.m., G.F.S. Annual Service, Cathedral.

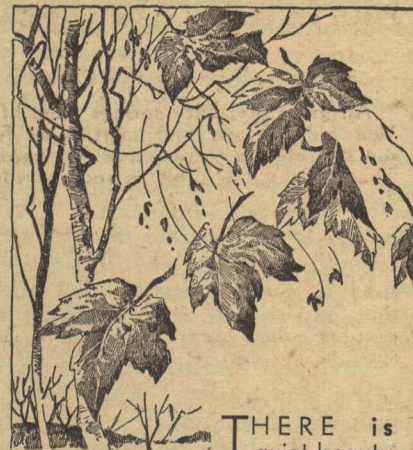
Sunday, September 14th: 11 a.m., St. Clement's, Marrickville.

CHURCH OF ENGLAND IN SOUTH AFRICA

(From a Correspondent.)

It is with great thankfulness to God we are able to report further progress in the Church of England in South Africa. The Church is continuing its fight—Anglo-Catholicism, Modernism, and Indifference being its chief foes.

In East Claremont, a suburb of Capetown, there has been erected a church, church hall and class-rooms. The church hall was completed first and Sunday School started on Sunday, April 20th, seventy children being enrolled on the opening day. On Wednesday, June 4th, the Church, St. Stephen's, was dedicated to the Glory of God by the Vicar-General, the Rev. Alan Ewbank, assisted by the Rev. R. F. Nash, Rector of Holy Trinity Church, Capetown. There was a very



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large congregation, necessitating chairs being brought in from the adjoining hall. A spirit of thankful enthusiasm pervaded the congregation, which was a very representative one, not only of Churchmen but also Nonconformists.

The Vicar-General took as his text, "Strength and beauty are in His sanctuary" (Ps. 96: 6). He first drew attention to the fact that in the Septuagint, this Psalm is said to have been written while the second Temple was being built, from which it was evident that whenever written it was used in dedication of the Temple. Both in the Hebrew and in the Greek the word used for "Sanctuary" signified "a place set apart"; while if we refer to the use of the word in the New Testament, where it is found only in the Epistle to the Hebrews, it is clear that it did not refer to the Holy of Holies (Heb. 9: 2; 13: 11), while since the veil of the Temple was rent by God from the top to the bottom when the Lord rendered up his soul to God, thus doing away with the division in the House of God in the Christian dispensation, the whole building was the Sanctuary. There were three things needed saying about "strength." First, for strength there must be unity; second, strength must be obtained by proper nourishment—this was as true in the spiritual realm as in the natural; third, strength if not used ceases to exist. Then, referring to the ninth verse of the Psalm, he said: "Something more than strength (just brute force) was required; it was 'beauty'."

The Church of England in South Africa still lacks its undoubted right of a Bishop, but there are forces at work, and its faith is firm in the belief that ere long its just claim will be met.

PROPHETS—OLD AND NEW.

By the REV. W. F. PYKE, B.D.

All great literature springs from life. Men will always find expression for some profound experience in words. That is why the Bible is such a wonderful collection of great literature.

In days of great world events the prophet was always more popular than the priest. While the priest emphasised sacrifice as the medium by which the soul was made right with God, the prophet called for a life of moral and spiritual perfection.

In modern English the prophet is one who foretells the future. In the Bible it rather means one who speaks for God. Although the Jewish prophets did sometimes predict the future, this was only a small part of their work. They were men to whom was given such insight into God's mind and character that they were able not only to proclaim His will, but to see how He would act. In the Old Testament they were preachers of righteousness, religious reformers and political leaders.

They spoke to men of their own day. They laid down moral and spiritual principles which are true for all time. Truth came to the prophets, sometimes in visions or dreams, but more often through reason and moral insight. They saw things clearly and were convinced that God was speaking to their conscience. In the Prophetic Books of the Old Testament we see the gradual development of ideas about God and the promise of a Messiah Who would be an ideal King, reigning in righteousness. This hope of a glorious future was fulfilled in the coming of our Blessed Lord and Saviour.

When Christ came His own spiritual life was nourished on the Old Testament. It voiced hopes and ideals that He came to fulfil. All the teaching of the priests, prophets and wise men found their culmination in Him.

St. Paul says, the Christian Church is the New Israel of God, and has inherited the spiritual treasure of the old Israel. The old revelation is consummated in the new. The theme in the Old Testament is, in effect, the coming of the Messiah; in the New Testament the Messiah has come. God has spoken in His Son.

MODERN ISRAEL.

But what of the promises made to the Jewish race, have they been fulfilled?

In view of the international situation, many people are asking: Are they a race? Are they a nation? Are they a religion? There are 16 million of them in the world. Russia has three million, Poland had the same number; America four and a half millions; the British Isles 300,000. The Jews have been European for twenty centuries. They are divided nationally. There are French Jews, German Jews, Russian Jews. They are divided religiously. Liberal Judaism has departed from orthodox Judaism. It rejects the hope of a personal Messiah

and the traditional Jewish attitude towards the Bible. But in spite of this the Jews are a unity.

Are they a race? Jews in Abyssinia are black, in China yellow, in India brown. The Jews in Arabia and Egypt are like the Arabs. Yet there is a unity.

Are they a nation? The answer is "No." (British Israelites please note.) They were once in Bible times. Since A.D. 70 they have ceased to be a nation—indeed since 538 B.C. Dispersion has been their permanent condition. The British Jew is as British as any other Briton. The German Jew has been loyal to Germany and loved his country. He has been driven out of the land he loves.

What of the future of the Jew? The significance of the Jew lies in his religion. His separation and distinctiveness are his characteristics. In all matters except his religion he identifies himself with the nation among whom he lives.

In the Messianic hope of the supreme rule of righteousness and justice in the future, the Jew has his confidence. In the Messianic vision of the last days when "The mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills, and all the nations shall flow into it," he finds his true vindication.

PROPHECY FULFILLED.

The war is writing a new commentary on the Bible. Much of it was written amid great tribulation. The solemn vision of the Apocalypse shows us the armies that are in heaven riding after their Captain; He is clothed with a vesture dipped in blood, and in righteousness doth He judge and make war. Whatever these symbols stand for, they surely mean something to us to-day. These days through which we are passing are days of revelation and resurrection, for the heart of man is still young and the Spirit of God is still active in the Church and in the world.

The New Testament speaks of a great and terrible day of the Lord; a day of fiery trial for all men on earth, a day of testing and decision, a day when foulness, falsehood and cruelty shall be judged and doomed; a day when humility and pureness and truth shall come to their own at last.

Are we proud and thankful that God has counted us worthy as Christians and as a nation to endure this ordeal, to share its dangers and its sacrifices, to prove that there are things more precious than money, things dearer than even life itself?

HOWLERS.

The Pope called Henry the Eighth "Fido, the Offensive." The Pope never did like Henry's wives, but then it wasn't his business to, being a Pope.

Henry the Seventh was cold and preserved. It is a good job he did not know what a contrast the next one would be.

HYMN.

"Remember, Lord."

Thou Who dost love to hear the voice of prayer,
To Thee we come.
Keep Thou Australia's sons within Thy care,
Afar from home;
Keep Thou their souls, in steadfastness and right—
Remember, Lord, Australia's sons to-night.

Be Thou their Refuge in the darkest hour,
Be Thou their Stay;
Stretch forth Thy hand, show Thine Almighty Power
In Thine own way;
Thou didst in Galilee reveal Thy might—
Oh! comfort, Lord, Australia's sons to-night.

And if, at last, O Lord, for us they die

In mortal strife;
Bear them in mercy to Thy Home on high,
From death to life—
Dispel the gloom with pure celestial light—
Remember, Lord, Australia's sons to-night. Amen.

THE MESSAGE OF PENTECOST.

"Pentecost is the revelation of the supra-national character of the Christian Church! Not of its international character! The spirit of Christ does not create a world citizenship which despises home; Christendom does not form an international which attempts to wipe out national characteristics. In Christendom national differences are recognised to be willed by God, but these differences cannot become conflicts within the Christian community. For as Christians we know something higher than nationality, namely, the Gospel. The Gospel is supra-national, i.e., it creates community between representatives of different nations and races.

"The temptation to deny this effect of the Spirit of Pentecost is especially great to-day. But it would be untrue and ungrateful to say that this temptation has won. It is one of the few bright points at the present hour to see that there is still a bridge between the nations, even between nations which are at enmity with each other."

(Dr. F. Blanke, of Zurich.)

Churchman's Reminder.

SEPT.

7th.—13th Sunday after Trinity. What is true service? This is a searching question, and we are taught that such only comes from God Himself. That is the test. That must be our desire, that our work be God-directed, or we fail to attain the heavenly promises however hard we work.

14th.—14th Sunday after Trinity. Yet another Love Sunday. What stress those rough days placed upon love as a Christian virtue. And how it seems lacking in these more cultivated days.

17th.—Wednesday, Friday and Saturday. Ember Days. Intercession for clergy about to be ordained. Also let us pray for more clergy. How many pray regularly for their clergy. How much greater results would ensue if more did so.

INTERCESSION.

And hasten, Lord, that perfect day,
When pain and death shall cease,
And Thy just rule shall fill the earth
With health, and light, and peace;
When ever blue the sky shall gleam,
And ever green the sod,
And ever green the sod,
And man's rude work deface no more
The paradise of God.

O Lord God Almighty, Who from Thy throne dost behold all the dwellers upon earth; look down with pity upon those on whom have fallen the miseries of war. Have compassion on the wounded and dying; comfort the broken-hearted; assuage the madness of the nations; make war to cease; give peace in our time. O Lord, we ask it in the name of Him Who is the Prince of Peace, even Thy Son Jesus Christ our Lord. Amen.

CHRISTIAN GIVING.

"If Christians recognised in any measure the height and depth of God's love which made them partakers of the redemption of the Cross, there would be no need to make rules about giving. If they adequately realised that much of the material prosperity and social opportunities that have come to them as Christians in this world have come from the hands of the Father of our Lord Jesus Christ, then they would be the first to recognise that of them the more would be expected. A poor giving is positive evidence that this recognition is feeble—or, in other words, that the spiritual life is at a low level."

"Generous giving increases the power to give. It enlarges the giver's heart and soul. It increases his love and devotion. . . . Spiritual enlargement of life and increased capacity to give are the rewards of giving."

(Bp. of Dornakal.)

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

WAR TIME HOSTEL.

A large assembly was present at the opening of the hostel in connection with St. Andrew's Cathedral Hut, on Monday, August 25th. Lord Wakehurst officially opened the building and expressed his pleasure at this further development in the Church's work for the soldiers.

A UNIQUE CONFIRMATION.

Bishop Song, of Western China, confirmed a number of adults from various Sydney parishes in St. Andrew's Cathedral on Saturday night last. This, we understand, is the first time that a Bishop of another nationality has confirmed in Australia.

The service was very impressive, and the Bishop's addresses, based on St. John 21: 15, "Lovest thou Me?" contained a stirring appeal for personal devotion to our Lord Jesus Christ. The Archbishop of Sydney took part in the service.

C.M.S. ANNUAL MEETING.

The Annual Meeting of the C.M.S. this year promises to be one of great interest. It is to be held in the Town Hall, Sydney, and the Speakers advertised are the Right Rev. Bishop Song, of Western Szechwan, and Dr. Paul White, of Central Tanganyika. They are both men with a challenging message and trust that the hall will be crowded with C.M.S. and other Missionary enthusiasts.

NURSES' ANNUAL SERVICE.

Some 900 nurses were in attendance at the Cathedral on Sunday week, in the evening for the Annual Service for Nurses, under the auspices of the Christian Nurses' Association. The Rev. J. G. Ridley, M.C., was the special preacher and his sermon was both arresting and challenging. Taking as his text words spoken to Rebekah of old, "Wilt thou go with this man?" He applied to them as the challenge to follow Christ. In a simple and interesting way he built up his appeal on the further question "What manner of Man is this?" and portrayed the attractiveness of the Christ, in His goodness, His wisdom, His skilfulness and His love. Summing up in the compelling love of Christ, as revealed in the Crucifixion, the preacher ended on a note of challenge for each individual hearer: "Wilt thou go with this Man?"

As it was the evening for Holy Communion in the Cathedral, the precentor cordially invited all who were in full communion in their own Churches, to join in the Service that was following. The Service was broadcast, and consequently the appeal of the sermon was published far and wide.

RYDE CELEBRATIONS.

Last Sunday week St. Anne's, Ryde, celebrated its 115th Anniversary, with overflowing congregations. Rev. H. M. Arrowsmith addressed the Men's Communion Breakfast and preached at the 11 a.m. service. Last Sunday, 134th Anniversary of the First Christian Service in Ryde was celebrated, and a pilgrimage made to the grave of the first minister, Rev. W. Henry, in the afternoon. There was a very large gathering. Canon R. B. Robinson preached at the afternoon and evening services.

CHOIR FESTIVALS.

Combined Choirs in the Rural Deanery of Petersham have arranged to present Cantatas and Festival Music in four Churches during the month of September, and collections will be taken for the funds of the Home Mission Society. The first was given on Tuesday of this week at St. Anne's, Strathfield, when Sir John Stainer's fine Cantata "Daughter of Jairus" was sung. This will be repeated at St. Andrew's, Summer Hill, on Tuesday, September 23rd. The other presentations will be given at All Saint's, Petersham, on September 9th; and St. Paul's, Burwood, on September 30th. Mr. Vincent Lees is the Choir Conductor.

JOTTINGS FROM OUR PARISHES.

St. Peter's, Cook's River.—In connection with the Diocesan Campaign of Christian Witness special meetings have been held in the parish during August on the Monday and Wednesday evenings of each week. Young Christian laymen and missionaries who have recently returned from China and Japan have given addresses at these helpful gatherings. Appropriate sermons on the subject of Christian witnessing have been preached in St. Peter's Church, and at St. Mark's, Tempe.

St. Peter's, Neutral Bay.—Recently, the parish sustained the loss of one of its outstanding laymen, in the Home Call of the late W. R. Sayers. He was among the foundation members of St. Peter's, and as Churchwarden, Hon. Treasurer, Parochial Nominator and Choir Member, he played a leading part in all the progressive work of the parish. He was a devout Christian gentleman of strong character and kindly personality, enthusiastically anxious to build up the spiritual life of the community.

St. Paul's, Rose Bay.—On the National Day of Prayer, Sunday, September 7, Miss Monica Farrell of "The Builders," will commence a week's Evangelistic Mission in the parish. On that day, she will address the children at their special service in the afternoon, and will also speak at the young people's tea and at the evening service. Week night meetings at 8 p.m. will be held in the Church on every night except Friday. A visit will be made to the public school on the Friday morning. The Mission will conclude on Sunday, September 14, when Miss Farrell will speak at all services.

A TRADITIONAL EFFORT.

An Appeal for Moore College

The idea of making an Embertide Offering towards the training of men for the ministry has behind it an age-long tradition, and was at one time referred to as the Embertide Pence. For four successive years Moore College, Sydney, has tried to revive this worthy practice, and has very carefully made but a single annual appeal, and that has been made at Embertide.

As a result of the response to this Appeal over the past four years the College has been completely renovated and repaired, men have been helped with their College fees and a bank overdraft of £5,560 has been reduced to £2,188. During the past year a full bursary has been given by a generous donor.

With the full support of all the parishes in the diocese surely a very large slice can be taken off this dwindling overdraft. Some 35 men are

at present either doing a full theological course or a preliminary course at the College in preparation for the Ministry of God's Word and Sacraments. Such life and vitality certainly demands our prayers and gifts.

The Embertide Appeal will be made in the Churches throughout the Diocese on September 14.

YOUNG EVANGELICAL CHURCH-MEN'S LEAGUE.

An alteration has been made in the date of the September meeting to be held at St. Philip's Church Hall, York St., Sydney. Instead of being on the 12th, it will now take place on Friday, September 5, at 8 p.m. The meeting will take the form of "An Answers to Questions" Night. Canon T. C. Hammond, M.A., will answer questions on doctrinal and Scripture subjects; previously submitted. Young people particularly, are invited to come to this interesting meeting.

Diocese of Bathurst.

MILLTHORPE.

A party of C.E.B.S. boys from Millthorpe were guests of St. Paul's branch at Chatswood from Monday to Thursday, 25th to 28th August. Rev. Harry Thorpe had charge of the party. Returning to the country were a number of C.E.B.S. boys from St. Oswald's, Haberfield, who spent several days in the Millthorpe Parish.

The Parish of Millthorpe has completed its Missionary quota for the year, besides making an extra donation for the New Guinea Mission Jubilee. Several centres in the parish have paid their parish quota money six months in advance, and are carrying out improvements in their district Churches.

Improvements are being made at St. John's Church, Lucknow. New carpeting is to be placed in the Church this week. The Lyndhurst Shire

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Council has also commenced extensive cleaning up and levelling work right along the full road front of the Anglican Church property at Millthorpe.

Diocese of Goulburn.

The Rev. K. L. McKeown, Th.L., at present acting as locum tenens at Bombala, has, with the approval of the Patronage Board, been appointed to Kameruka as from the 1st October next. Canon McKeown resigned last year from the Cathedral Parish to take up Military Chaplain duty.

VICTORIA.

Diocese of Melbourne.

UNIQUE EXCHANGE OF PULPITS

An exchange of pulpits, claimed to be unique in Church history in Victoria. All Protestant Churches of the district co-operated in a Campaign of Christian Witness. The exchange of pulpits in all Protestant Churches is a preliminary to an Evangelistic Campaign, which will extend over a week.

Rev. C. H. Raymond, of St. Thomas's Church of England, preached in the Gladstone Street Methodist Church, Moonee Ponds, at 7 p.m.; and Rev. Harold F. Allen, of Gladstone Street Methodist Church, preached at St. Thomas's Church. At St. John's Presbyterian Church, the preacher in the evening was Rev. Murray Scales, of St. George's Church of England, Travancore. These were typical examples of the arrangements.

In an effort to combat the spread of pagan principles in the community the Victorian Committee of the World Faith and Order Movement is launching a campaign to bring before people the need for Christianisation of all activities of life, including home, school, commerce, nation and Church. The campaign, which will commence on a week's intensive evangelising at Essendon on September 7, will later be taken to other suburbs and to provincial centres.

"Lasting Victory will be found at Calvary" is the slogan of the campaign, and conferences, discussions and addresses will be attended by Professor G. C. Barber, Bishop Cranswick, Rev. Wilson Macaulay, Canon Charles Murray, Mrs. H. Downs, Rev. Dr. J. Williams, Miss Gertrude Owen, Mr. N. H. MacNeil, Rev. J. D. Northey, Mr. A. L. Gibson, Professor H. Woodruff and Rev. Penry Evans.

NEW GUINEA MISSION JUBILEE.

As a conclusion to the Melbourne celebrations in connection with the jubilee of the founding of the New Guinea Mission on August 10, 1891, a service of thanksgiving was held in St. Paul's Cathedral, on Monday evening last. Canon Hughes was the preacher and referred to the departure of Mr. and Mrs. Tomlinson, from St. Mark's, Fitzroy, where he was curate, and to his personal friendship with Bishop Stone-Wigg, the first Bishop. The progress made during the 50 years of the mission was outstanding; it was difficult to

realise that during that time a people who had been addicted to the practice of cannibalism should have been won from their evil ways, that thousands had become Christian, and from amongst them there had been ordained several native priests who were ministering with success to their own people.

WESTERN AUSTRALIA.

Diocese of Perth

SYNOD AND GAMBLING.

This year's Synod has made itself notorious for acceptance of a report strikingly at variance with the convictions of probably the majority of Christian people.

A system of money raising which has always been regarded, even by prominent statesmen and other public men as well as by the Church, our national vice, has been white-washed by a report accepted by Synod, which closes with this lamentably unwise finding:

"We find, therefore, no moral fault against the laws of God and man in the theory and practice of the Charities' Commission."

By the acceptance of such a report, the Perth Synod will have stultified itself in the minds of the great majority of right-thinking men. Has a general omission of the reading of the 10 Commandments caused men to forget the sanctions of the 10th Commandment? Is it possible to correlate the spirit of gambling with the Spirit of the Cross?

We are glad that there was a faithful remnant who agreed with Canon John Bell's protest that "Churchmen have no right to exploit the national weakness to their advantage." The passing of Archdeacon Storr's motion by such a Synod would almost argue a certain lack of sincerity. It reads as follows.

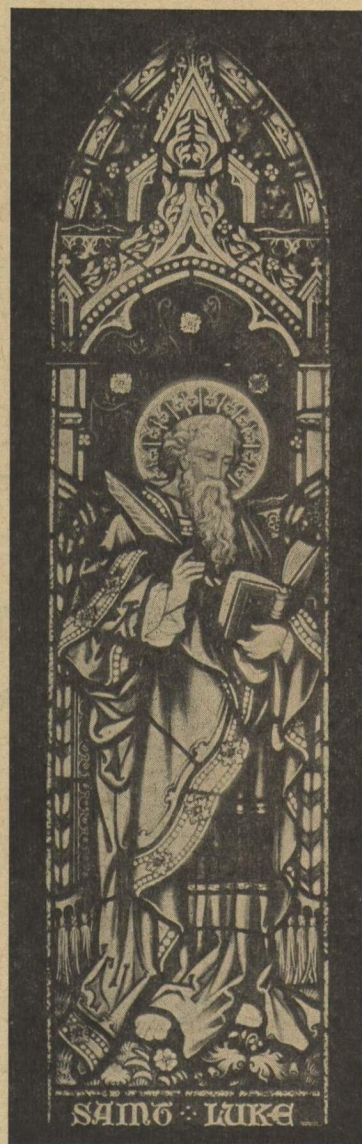
"That synod urges all churchmen to lay on their own conscience and the conscience of their fellow-citizens the evils which have hitherto dogged us in the ordering of our social, political, and economic life and of our international relationships; and that synod urges all churchmen to study and proclaim those principles of Christ which must be embodied in post-war reconstruction if our nation's life is to become healthy, strong and truly great."

QUEENSLAND.

CANON GARLAND MEMORIAL.

A fund has been opened in Brisbane to provide a memorial to the late Canon Garland. It is proposed that an annual Canon Garland prize for Bible Knowledge for Church children under Religious Instruction in State and Sunday Schools be instituted, that a chair be provided for the use of the President of the Diocesan Council and Chairman of Committees in Synod and that an enlarged photograph of the Canon be placed in the Diocesan Board Room.

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SPEAKERS:

THE RIGHT REV. C. T. SONG, Bishop of Western Szechwan
(who will be farewelled)

DR. PAUL WHITE, of Tanganyika, East Africa.
(who has just returned to Australia.)

Chairman: THE ARCHBISHOP OF SYDNEY.

Please come yourself, and bring your friends.



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SOUTH AUSTRALIA.**Diocese of Adelaide.****YOUTH WORKERS' CONVENTION.**

The Seventh Convention of Australian Religious Youth Workers is to be held this year in Adelaide from the 1st to 7th October. This biennial fixture is conducted under the auspices of the National Council of Religious Education and is thoroughly representative of all Protestant denominations and interdenominational youth organisations.

The South Australians are preparing to make the fullest use of the large delegation expected from all of the other States. Every phase of youth leadership and training is being provided for in the programme, and a Teachings Aids Exhibition is to be included. Previous Conventions of this series, held in the various capitals, have been outstanding in their inspirational value, and in gathering together the cream of the Commonwealth's Youth Leadership for exchange of methods and experiences—up to 800 delegates being registered at some of the gatherings.

The Adelaide people are providing hospitality for the interstate visitors, who may register through their respective Youth Departments, from whom particulars of concession fares and the programme are available.

NEW ZEALAND.**Diocese of Auckland.****THE CATHEDRAL.**

The Bishop has received from the Reverend Canon Stanton, for incorporation in the new Cathedral a stone of great interest. The stone which measures 18in. x 15in. and is 1½in. thick, is known as "Mizzi Heloo" stone and is similar to the stone used in the building of the Temple in Jerusalem. This stone was hewn in an ancient quarry at Bethlehem the same quarry from which was taken the stone for the oldest Christian Church in the world, the Church of the Holy Nativity, Bethlehem, and for the present Cathedral Church of St. George in Jerusalem. It is a portion of a larger stone procured by Archdeacon Stacy Waddy, and was taken from Bethlehem to Jerusalem on the back of a camel. Before being sent to New Zealand, the stone was blessed in the Cathedral Church in Jerusalem.

H.M. PRISON, MT. EDEN.

Sunday morning, the 13th July, was a red letter day in the Auckland prison. The Bishop paid his first episcopal visit to the institution, and he administered the rite of confirmation, three prisoners being presented.

CORPORAL PUNISHMENT.

From a Report Adopted by N.S.W. Teachers' Federation Council on 26th July, 1941.

The Federation protests strongly against recent publicity in the Press regarding corporal punishment. The articles and utterances in question reflect on the humanity of teachers and their regard for their pupils. Until prior reforms are instituted, the present proposal is not practical and can do nothing but harm. It regrets that the matter was not fully discussed with the Teachers' Federation prior to any announcement of intended change of regulations.

This Federation, individually and collectively, has a deep sense of obligations as to the welfare of individual pupils of varying capacities and mentalities, and wishes this resolution to be presented to the Minister personally, and also asks his earnest support in the improvement and removal of such conditions as render it impossible for children to develop as active, thinking human beings. Specifically, we make mention of:—

Overcrowded Class Rooms.
Inadequate Playgrounds.

The difficulty of overloaded, and often unsuitable, courses is aggravated by lack of text books, the total inadequacy of equipment, unsuitable desks, rooms and buildings. Only when the Minister has remedied these can the school provide a proper way of life for the child.

The removal of corporal punishment will not remove the conditions which give rise to its use, nor the acts which demand its use.

We consider that the Minister might well leave the question of corporal punishment to his teachers and officers, and set himself the important task of removing the anomalous conditions which make it impossible for the teachers to do what he desires for the children.

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