

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

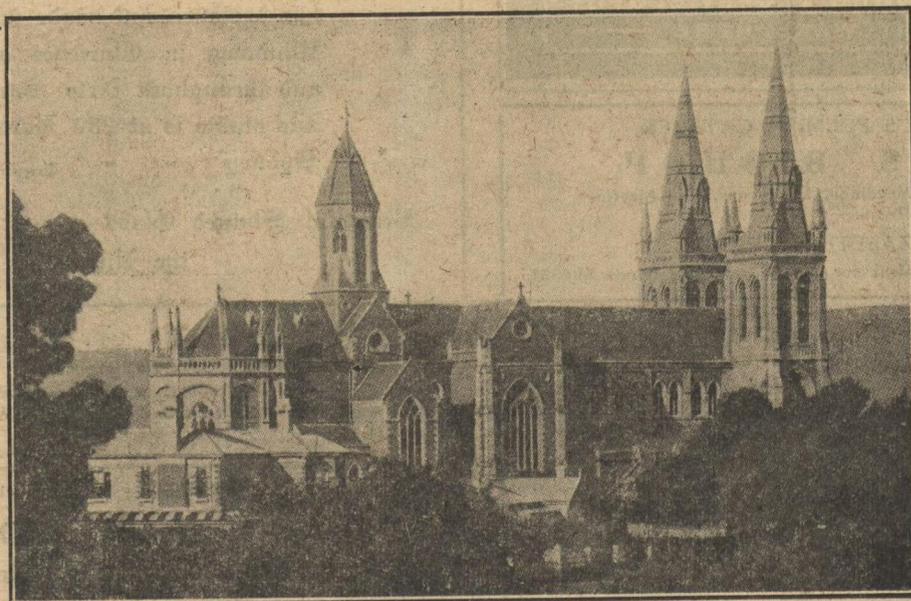
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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SEPTEMBER 18, 1941.

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ADELAIDE CATHEDRAL.

The New Bishop of Adelaide.

The Administrator of the Diocese writes:—

"I have now received a letter from Bishop Robin, dated July 9th, confirming his cable of acceptance of the offer of the Bishopric, and agreeing to execute the necessary documents and make the declarations at the proper time. He writes, inter alia, 'I hear from others as well as yourself of the happy spirit in the Diocese, and I shall do all I can to maintain and foster it. I have always dissociated myself from any party spirit or activities in the Church, have refused always to belong to any party or party society, and have made deeply-valued friendships with men of all types of Churchmanship. . . . Everything I know or have heard makes me glad that, if I am to be a Bishop, it is the Diocese of Adelaide that I am to serve. . . . Thank you for your kind good wishes to us all. You are all, of course, continually in my prayers, and both Mrs. Robin and I look forward to great happiness in Adelaide.'

"As a letter would not now arrive in time, I sent a cable: 'Thanks letter. Contents noted. Diocese pleased and contentedly expectant. Salaam. Jose.' We shall continue our prayers that he and his may reach us safe and sound, and that his episcopate may be blessed of God."

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Notes and Comments.

Each "King's Call to Prayer" has been followed by very heartening news. The Day of Prayer and After. This time it is the great Russian success in the Smolensk region where at least

8 enemy divisions have been destroyed, and the line pushed back many miles. Then Berlin has had a raid so devastating as to cause rumours of riot in that city to find their way to London. It has been a great eye-opener to the German people to find that despite the braggart's bombastic boast that no bombs would fall on Germany's capital, the people should have been called upon to suffer shock after shock as Russian and British aircraft rained destruction upon their beloved Berlin. They have had other shocks as well, but the most recent seems to have been bewildering in the train of ruin left behind it.

We do not regard it as a piece of mere revenge for all the harm that London and other British cities have suffered, but rather a needful reminder to the people who support, wholeheartedly or otherwise, the barbarity of Hitleristic ambition. If they refuse to see for themselves, they must be made to see the madness and badness of a regime for which

they overtly stand. We believe that "mass-gullibility" is responsible for their attitude, and that the vast majority of them share Hitler's dreams of world domination. It is necessary then to shock their gullibility in such a way as to release them from a moral thralldom that perverts their true manhood.

We are quite sure that those who responded to the King's Call, even those who met amidst the ruins of their beloved cities and Churches, would regard these devastating raids as the surgeon's lancet necessary for the sufferer's sake to cut out a cancerous growth. We may still pray consistently that such may be the case, and praise God for all tokens of success by land, and sea, and in the air.

Most of our readers will agree with the Bishop of Newcastle's frank utterance a n e n t the recent discreditable happenings at Canberra, and the patriotic gesture of our late Prime Minister.

"Surely no one who loves Australia and is ambitious for her future can feel otherwise than humiliated by the sectional bickerings which have lately been disfiguring her political life. Partisan motives, interstate jealousies, and even personal animosities, seem all in some measure to have played a part in producing this disfigurement. It would be lamentable at any time. At such a time as this it can only be described as calamitous. I trust that all who believe this to be so will make their belief known by every means in their power. We must make all our politicians realise—as some, thank God, already realise—that in an hour when all we hold most dear stands in deadliest jeopardy, political disunity and partisan manoeuvres are beyond our powers of toleration. . . .

"For the way in which he has comported himself through all this sorry business, the ex-Prime Minister, Mr. R. G. Menzies, must surely have earned the gratitude and admiration of at least the great majority of his fellow-Australians. His offer to serve in a National Government, either as its leader, or a subordinate under some other leader, and—when that offer was rejected—the statement in which he announced his resignation and the reason for it, lifted Australian politics up on to the level on which they should but do not always, move. One who claims, as I claim, to stand aloof from party politics, can offer that tribute with-

out any fear of being branded as a partisan. For the tribute is offered, not because Mr. Menzies' utterance had any party flavour, but precisely because it had none."

The practically enforced resignation of Mr. Menzies has an unpleasant flavour. His great reputation in England and his consistent, honourable life in our midst, give a very sinister colour to the aggregation of influences that have caused him, for the sake of his country, to retire from his leadership, and still determine to remain in Parliament in order to help the Empire in its war effort.

In this connection, the Rev. J. T. Phair, of Cobbitty, N.S.W., wrote this trenchant criticism:

The attempted political crucifixion of Mr. R. G. Menzies has engaged our attention of late. We have been provided with the exhibition of a despicable spirit and a vicious attempt on the part of certain politicians to secure the control of the Federal Parliament. One cannot but think that here is a certain "hidden hand" at work behind the scenes like the white ants which carry on their destructive work in the dark. It is possible that if Mr. Menzies had belonged to a certain other creed, or class, he would have secured the recognition of his outstanding abilities which he deserves from his fellow-Australians. It is strange that there are always those who are ready to use a foreign stiletto at an hour when loyalty and unity should be the supreme aim of all. It is to be hoped that there will be an end to all this bickering and self-seeking opportunism during the continuance of the war. Let us pray that our leaders and statesmen may be united for the big tasks that await them until victory is attained.

Again the Bishop of Newcastle has placed the Christian public under an obligation by his fearless opposition to the gambling evil, though it is countenanced in high places. Dr. Batty, writing in the "Diocesan Churchman," says:

"The question of State Lotteries has lately been in the news again. As one who has taken some part in the controversy concerning them, I have found it extremely hard to get people to realise the point at issue. The question is not whether gambling is a sin, nor whether the habit ought to be prohibited by law, but solely whether it is in the best interests of Australia that Governments should provide additional and powerful incentives to the habit. That is the secular point at issue. The point

which concerns us specially as Christians is whether a system which allows the apportionment of large sums of money to be determined by the drawing of a marble out of a barrel is consistent with Christ's teaching about the stewardship of wealth.

"Some who have written to me on the subject have alleged that in some parishes gambling, in the form of raffles, is used to raise money for parish purposes. If this be so, I can only say once more that any Church officer who employs such means stands condemned on three counts. First, because he is breaking a definite rule of the Diocese which he is pledged to obey; second, because he is encouraging a habit which is socially dangerous, and which he ought to seek to curb, rather than stimulate; third, because he is making it more difficult for the Church to make effective protest against the further multiplication of public gambling facilities."

We understand that one leading Ecclesiastic, when his Synod had passed a condemnatory motion similar to that referred to by Dr. Batty, immediately requested the State Minister responsible, to refuse any application that any of his clergy might make for permission to use gambling devices for charitable purposes. In this way, he was able to cleanse his special Church work from this evil.

This canker in our Church organisation is not easily removed.

The temptation to use what seem easy ways of raising money, too often obscures the real aim of the Church's life and work. Many a saint's heart has been sickened by the introduction of these wrong methods for so-called spiritual purposes. We congratulate the new rector of a Sydney parish upon the lead he has given in this matter and its successful issue. Here are his words of rejoicing:—

"The Wardens and Parish Council have unanimously agreed that raffles, cards and dances shall no longer be a means of Church finance in this parish. In their action they carry out the wish of Synod:

1931.—"That this Synod, recognising that the self-sacrificing spirit of the Cross is the Divine ideal of giving to God's work, strongly recommends to all Church people the method of direct giving for Church objects, condemns all games of chance for any purposes, and also strongly deprecates the organisation of dances and card parties for the support of God's work."

1932.—"This Synod records its strong condemnation of any use of gambling devices to raise funds for Church or public purposes. . . ."

1933.—"This Synod repeats and now desires to strongly emphasise its opposition to gambling, whether it be by raffles, betting and other forms as being wrong in principle and immoral. . . ."

We thank Almighty God for this definite step upwards."

We, too, thank God for his courageous obedience to the heavenly vision. After all, a minister's real success in ministry is not to be measured by the amount of money he raises, nor even by the buildings he causes to be erected, but by the souls won for and built up in Christ.

Many are asking what is the real purpose of the Movement called "The Sword of the Spirit" which has been organised by the Roman Catholic Church, and is being so energetically carried on throughout the country. It has been applauded as evidence of a new spirit among the heads of the Roman Church. Members of the Church of England and of the Free Churches have been invited to join the Movement, and some have done so, probably in appreciation of what they regard as evidence of a more liberal spirit on the part of the Romanists. It has been suggested that among the aims of the movement is "The bolstering up of the Roman Church in countries which are not dominated by Roman Catholic Theologians and Politicians."

As to any indication of a change of attitude towards other Churches it is well to bear in mind that at a meeting of the Movement, in Northampton, the R.C. Bishop flatly refused to allow the use of the Lord's Prayer or the singing of any Christian hymns. It is suggested that his presence was not so much due to enthusiasm for freedom from Nazi slavery as to a desire to quote extracts from recent papal pronouncements, and to urge submission to the leadership of "The Infallible Vicar of Christ on earth." (From Church Gazette (Eng.), July-August, 1941.)

CHRISTIANITY AND THE NAZI PLAN.

"Right is what benefits the German people and wrong is what would be hurtful to them."

This, in a nutshell, is the basis of every act of the Nazi state. Whether the Nazi is seizing rolling stock in Holland, or "occupying" forts in Bulgaria, or denying fellow Germans the right to educate their children as they wish, his maxim is always the same.

How to put the code across to a nation bred on Christian principles was one of the early problems of Hitler's dictatorship. How was he to induce individual Germans to submit without criticism to an ideology so alien to their heritage? How was he to silence their conscience? His first attempt—it proved a failure—was to destroy the keeper of that conscience, the German Church.

Here is the explanation of his open onslaught on both the Protestant and Roman Catholic Churches in the years from 1935 to 1938.

It began with the appointment, in July, 1935, of the notorious Nazi, Dr. Karrl, as "Reich Minister for Church affairs." It was marked in its more violent stages by the arrest of Pastor Niemöller in July, 1937. It reached a new high level in March, 1938, when following the Anschluss it caused the imprisonment "for their own safety" of some of the leading bishops in Catholic Austria.

But these tactics did not pay. Hitler was defeated by two forces, the resolute opposition of the Church, and the scruples of the German people.

Nazi Strategy.

Just as the Nazi armies are instructed to give way before resistance is too spirited and to seek a weaker point at which to pierce the front and take the adversary's positions from the rear, so Hitler dropped his frontal attack on the Church for more insidious methods. His present technique is unscrupulous but subtle.

He leaves the surface life of the Churches relatively undisturbed. He intends that middle-aged and elderly Germans—who will soon be dead anyway—shall find themselves free to consult their priest or pastor and to go to Church. They shall, therefore, fail to notice what he is doing elsewhere and meanwhile, behind their backs, he attacks the roots of religion and morality.

He directs his campaign against the younger generation and aims to wean it from Christian ethics.

"When a national socialist dons his brown shirt he ceases to be Catholic or Protestant, and becomes a soldier of Hitler," states Alfred Rosenberg, one of the leading Nazi philosophers and the current press and wireless echo him.

"The children's spare time is entirely taken up with duties, rallies, marches and drills. Parents can only have them at home on the second and fourth Sundays in the month." This

QUIET MOMENTS

THE WONDERFUL BOOK

(From the Presidential Address at the British & Foreign Bible Society's Annual Meeting in May last in London.)

Towards the end of the eighteenth century, the lights of liberty went out in nearly every land in Europe, but in this land the torch was kept alight. The days were dark, but the torch was kept alight here. One of the major reasons—and it is still one of the major reasons in these dark days of the twentieth century—why it was kept alight in this land is that this is a devout people, and was then a Bible-reading people; and, if we are not as widely-Bible-reading a people as we would desire, we have still a great Bible-reading population. Then the dark days passed. One by one the nations which had been overrun by the oppressor took up their little candles and relit them at the flame of the torch in this land. I have no doubt at all that the same thing will occur again.

This Society has met in many strange circumstances at its Annual Meeting, but never under greater stress and strain than now; and the Report, so admirably summarised by Dr. Temple, is a wonderful tribute to the strength of Christian conviction and of love for the Book of God which burns in the souls of those who at the headquarters of the Bible Society, throughout the auxiliaries and all round the world, intend that God's Word shall never be put down. It is a striking tribute to the sacrifices that free men and women are willing to make for one of the great causes in the world.

This land, of course, owes more than it can ever pay to God's Book, and when I hear or read the sneers of very intelligent but very unwise men like Mr. H. G. Wells, their sneers at Christian leaders, Christian habits, and Christian ways, my answer to them is this, that they will never get their ideal world by cutting away the only roots that will grow the fruit of the ideal world. "Intelligentzia" is a horrible word, and those who rightly bear it, are

edict effectively takes the child from his normal home influence. Meanwhile, Nazi education fills in the gaps.

"We believe in Hitler. And what of old creeds? the Scriptures are dead. We need no fairy tales to-day. Believing, we entrust our destiny to our Fuehrer," proclaims the German radio in youth sessions.

It is the confirmed practice of Nazi propaganda to lull with smooth words those countries which do not come within the scope of Hitler's immediate purpose. Thus, when addressing Spain, Portugal, Latin America, or the United States, the Nazis discard their anti-Christian garb and don more suitable vestments.

For instance, in a broadcast to Spain: "Anyone can see for himself that Germany in no way hampers the development of religion."

To North America: "There is no other country in the world that could afford to devote such big sums to the Church as has Germany. The State cares for its Clergy and Church organisations out of public funds."

Behind this smoke screen of fair words, a mute struggle continues between Nazis bent on establishing their Fuehrer-creed, and the people clinging to older traditions. This struggle is admitted in Nazi writings, particularly in a recently published book "Germany's Place in World Religion," by Professor Frick, of Marburg University.

Nor is the battle going as the Nazis would wish. A contributor to the Swiss weekly "Die Weltwoche" on February 11, 1941, writing on events in Germany, comments on the growing vitality of religion: "The sale of Bibles has increased from 830,000 in 1930, to 1,525,000 in 1940. Attendance at Catholic and Protestant Churches has greatly improved, especially among the soldiers on leave, business people and workmen."

Current German literature, even of Nazi writers, like Ernst Junger, shows a deep longing among Germans for the quiet moderation of old ways.

(Dept. of Information.)

"PRAYER."

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak; we rise, how full of power!

—Richard Chenevix Trench, preacher, professor and poet, b. 1807, d. 1886. Archbishop of Dublin, 1864-84.

most horrible people. Intelligence is not wisdom; wisdom is that exercise of the understanding into which the heart enters; and it is that understanding which is rooted in moral and spiritual causes, much more than intelligence. I do not know that we have not suffered from a superabundance of intelligence in recent years.

The Bible the Classic.

Augustine Birrell used to say that when he was recommended to read a new book he always read an old one. That was said in his usual epigrammatic and humorous way; it did not mean that he never read a new book, but it did mean that he never meant to lose his grip on what can be called the classics. Now, of all classics the Bible is the classic, and in these days of novels, newspapers, Penguins and all kinds of other literature, it is our duty and our responsibility to see that no man or woman round the world is left, as far as our influence will go, without the opportunity to read the Book. My very good friend, John Patten, calls it, in his admirable report this year, "Everyman's Book." So it is, but it is that for one reason only, because it is God's book and it is not of man, and yet it is man's book.

We of the Anglo-Saxon world, when we meet like this, are bound to look back to ancient days and think of the early beginnings of our Anglo-Saxon towns and of the distribution of the Word of God not by the printed leaflet but by the minstrel, by the man going from village to village and small town to small town. They were small towns then, though some of them now are great cities, and some have had great damage from air bombardment. Going right back into history, of all the constant streams of influence that have made this land the great land that it is, the devout land

that it is, and the liberty-loving land that it is, there is no stream of influence greater than the perennial preaching and spreading of the Bible, the Word of God. It is the perennial world best-seller, and that tale of 747 languages, with six more new ones this year, is a wonderful story, especially when we view the constriction placed upon the efforts of all who want to spread the Book in the lands now ruthlessly ruled by Hitler, the modern tyrant. We have only to compare the attitude of the spreading of the Bible in all the lands rallying against Hitler with his attitude to spreading the Book of God to understand where the issues lie in this great struggle.

It Is Inspired.

It is not man's word; it is God's. The Bible, like the Christ who is its central glory, stands high above the reach of all successful rivalry. There is no book like it; it towers above every other book. It is more than one book; it is many, and the fact is that it is unique in its glory. It is not only news; it is good news. It is not only good news; it is good news because it is Divine news; it is inspired. Inspiration, of course, is a subtle and difficult thing which cannot be defined in human language, even in the loveliest human language. It is like music. It is hard to define; but in my layman's way, if I may just shoot a bow at a venture, I would say that inspiration is the power of perceiving the noblest values and the genius of being able to pass that perception on. The Bible is inspired because it has within it God's values and always God's values, the noblest values, and it carries with it itself, even without human interpretation, the genius of being able to propagate God's Word wherever it goes. Wherever it goes it finds its echoes in the human heart. It is true that the ancient penmen wrote as they were moved by the Holy Ghost. When you say that there is no book like the Bible, no day like Sunday, no organisation like the Christian Church, then, if you say there is no book like the Bible, read it, live with it, feed on it, and then, when you have done that, pass it on and keep on passing it on. Let us read it rev-

erently. I have told you what Mr. Birrell said about old books. I was thinking on Sunday about this speech, and I turned up an old book and I made a little summary of ten apologies made by that devout Christian, whose name will be known here now, Professor Henry Rogers. He made a great apology for the Bible, and this is how he did it. I shall not add a word of my own, except that I have put it in a modern setting.

Ten Apologies.

(1) The Bible is permeated by a sublime monotheism, but the tendency of human nature has been in the direction of polytheism. The Bible is the book of one law.

(2) In the Bible there exists a vital relationship between religion and morality. The tendency of human nature has been to divorce them.

(3) In the Bible, and more especially in the New Testament, marked prominence is given to the passive virtues, which human nature frequently despises.

(4) The Bible is honest with a sterling honesty in dealing with human sin, in striking contrast to the tendency of human nature to minimise its own wickedness.

(5) The Bible passes by almost with contemptuous silence the pomps and pageantries which are so attractive to unredeemed humanity.

(6) The Bible reveals and insists on great and far-reaching principles, and is wonderfully free from the minute casuistry so beloved of human word-spinners.

(7) The Bible is every man's book. Its cosmopolitanism is in direct contradiction to the narrow exclusiveness to which human nature is ever prone.

(8) The Bible advocates moral suasion upon free men, not the enforced belief of creeds, which has ever been beloved by human bigots.

(9) The Bible gives marked prominence to tolerance and charity, which are detested by all dictators and tyrants, and are not part of the ordinary make-up of man.

(10) The Bible is reticent about the future life; unlike the human mythologists, it describes the way leading to heaven, not heaven itself.

Lastly, the Bible stirs men's strongest and noblest thoughts and feelings and desires, because it tells good news of God to man and reveals Jesus Christ our Lord.

I make no apology for summarising that great apology. It is a great apology. It shows us how our fathers thought about this Book, with what ample thought they thought about it. Men who thought in that way about God's Book were bound to think great thoughts about God himself, and could never think little thoughts about God's children or about mortal man.

And so I wish the Society well this year. May God's blessing be upon it. "Paradise Lost" was not the only book that John Milton wrote, but it was his greatest book. "Pilgrim's Progress" was not the only book that John Bunyan wrote, but it was his greatest book. God has inspired many books, but the Bible is his greatest. It demands to be read, studied and spread round the world.

I then picked up another old book, and I came across this little poem:

"Last eve I passed beside a blacksmith's door

And heard the anvil ring a vesper chime.

Then, looking in, I saw upon the floor,

Old hammers worn with beating years of time.

'How many anvils have you had,' said I,

'To wear and batter all these hammers so?'

'Just one,' said he, with twinkling eye;

'The anvil wears the hammers down, you know.'

'And so,' I thought, 'the anvil of God's Word

For ages sceptic blows have beat upon;

Yet though the news of falling blows was heard

The anvil is unhurt, the hammers gone.'"

It is still true that this old anvil will wear out all the hammers, north, south, east and west, for God is in the book and it cannot be destroyed. All flesh is grass, and the glory of man is as a flower of the field. The grass withereth, the flower fadeth, but the Word of the Lord endureth for ever.

Personal.

His Grace the Archbishop of Sydney has, according to English Church papers, accepted the invitation of the Children's Special Service Mission to be President until the end of 1942. It will be remembered that the late Bishop Taylor Smith was President for a number of years. The appointment is now an annual one.

Bishop Song left Sydney by flying boat on Monday, on his return to West China. Three returned missionaries from his Diocese sang a hymn in Chinese, and then all present joined in singing "God Be With You Till We Meet Again," as the Bishop was being conveyed by launch to the flying boat. Archbishop and Mrs. Mowll were present for the farewelling.

The death has occurred of Mr. J. Hole, of Leura. Mr. Hole, for a considerable period, was in the H.M.S. office, in Sydney, and was a teacher under the S.R.I.P.S. Committee for many years. His steadfast devotion to the Church's work, and his bright personality won him many friends.

Rev. W. K. Deasey, Rector of Cabramatta, has been appointed Rector of Belmore, both in the Diocese of Sydney.

We understand that a change of parishes have been made between the Rev. L. S. Dudley, rector of Katoomba, N.S.W., and the Rev. J. R. Le Huray, rector of St. Peter's, Cook's River.

The Rev. A. J. B. King, rector of St. Mark's Church, Malabar, N.S.W., and St. George, Matraville, died in the Prince Henry Hospital on Thursday. He was chaplain also of the Long Bay Gaol and the Prince Henry Hospital.

Mr. King was ordained in 1909, and after being curate at Kogarah, Wollongong and Holy Trinity, Erskineville, he was rector of Kurrajong, Clovelly, Holy Trinity, Sydney, and Kogarah. He was an Army Chaplain from 1917 to 1919.

Mr. King's kindness of character won for him many friends. One daughter, Phyllis, is in training for the life and work of a deaconess.



MR. J. MCKERN.

The death of Mr. James McKern, of Mosman, N.S.W., took place last Friday. Mr. McKern had a long record of service for Christ and the Church. For many years he acted as Hon. Treasurer of the C.M.S. in New South Wales. From his early days, he devoted his Sundays to Sunday School work and was also a chorister for many years. In civil life he occupied an important place in the Audit Branch of the N.S.W. Railways. In all departments of his work, Mr. McKern was noted for his devotion to duty and skilful attention to the task in hand. His life was marked by a simple faith in God and faithful witness in regular worship and Christian work. From his early days in Church life at St. Stephen's, Newtown, to his latest days at St. Clement's, Mosman, there has been patent a splendid example of a Christian life. Many who enjoyed his friendship realised in him one of those rare, unchanging friends, always appreciative, and always sympathetic. To his sorrowing widow and family, we desire to express our sincerest sympathy.

Rev. J. Rose, Th.L., has been appointed to succeed Canon Blanche at Braidwood, N.S.W.

We regret to record the death of Geoffrey William Hunter, aged 23, for some years a chorister of St. Paul's, Sydney. He left with the A.I.F. in 1940 and was killed in action at Tobruk on August 3, 1941.

Canon D. E. K. Blanche, Th.Schol., has been appointed to the Parish of Yass, N.S.W.

Dr. Norman Griffiths, superintendent of the C.M.S. Old Cairo Hospital, Egypt, is on furlough in Melbourne. Dr. Griffiths is in charge of all the Society's medical work in Egypt, and the Old Cairo hospital is said to be the largest mission hospital in the world.

A cablegram to the Church Missionary Society from Bishop Thompson, of Iran, states that all the Australian C.M.S. Missionaries in that country are well.

Canon Needham has been obliged to cancel his arrangements to take a mission in the Clifton (Qld.) parish owing to his illness and doctor's orders.

On Sunday morning, August 31, Archbishop Le Fanu installed Rev. C. W. Ker, M.A., as a canon of St. George's Cathedral.

Canon McKeown has withdrawn his acceptance of the Parish of Kameruka to which he was recently appointed. He will continue, for the present, to act as locum tenens at Bombala.

The engagement is announced of Brenda Alice Margaret, elder daughter of the Rev. R. F. and Mrs. Tacon, the Vicarage, Dee Why, N.S.W., to the Rev. Frederick Arthur Walton, Trinity College, University of Melbourne, only son of Mrs. A. J. Walton and the late H. Walton, Esq., of Haberfield, N.S.W.

"We congratulate Canon Crigan on his election by Synod to the vacancy caused by Canon Nelson's death. The applause which greeted the announcement shows that the choice was very heartily approved.

"The Rev. Vernon H. Williams has accepted the parish of Corryong, a parish more extensive, but hardly more strenuous and exacting than his recent one at Numurkah cum Cobram." From the Wangaratta "Living Church."

Rev. T. Edwards, for the past 4½ years on the Newcastle Cathedral Clergy Staff has been appointed to the Rectory of Stroud, in that Diocese.



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ALEXANDRIA

To Australian Churchmen.

The Witness of the Church of England

The Town Hall, Sydney, has been booked for September 29. The occasion is a great meeting of united witness on behalf of the Church of England. And yet that is not the right expression to employ. The Church of England has, at least, the nominal adherence of forty-three per cent. of the people of Sydney. She is in the responsible position of being the largest single religious denomination. Hence it is imperative that she should make her voice heard. And still there is more than that. The things to which the Church of England bears witness are of much greater importance than any mere denominational feature. They are the very life-blood of the community. By them, souls must live. The neglect of them means that souls perish. We have come to think too readily of religion as an unessential adjunct to the life of man. Some people have it, or in the American phrase "get it." Others have not got it and do not want it, and they are no worse off. The world would, perhaps, be the poorer if this interesting phase of human experience suddenly disappeared. But it is no more necessary to existence than a Roman nose or a high instep. And the Church of England numbers among her adherents those who think after that fashion. Just as some people try to get rid of "the categorical imperative" in morals so they seek to banish the spiritual imperative "Repent or perish." The great need of the hour is to banish this strange self-complacency, and we trust the witness meeting will have some effect towards attaining this end. May we ask all our Sydney readers to mark the date, and see to it that they are found in the Town Hall on that night. Has the Church of England a voice? Let it be heard! Has the Church of England a message? Let it be delivered!

The Need of Witness.

For more than a generation there has been a world drift from the things of the soul. It is not the only time the world has experienced something of this kind. In May, 1736, Bishop Butler wrote: "It is come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject of inquiry, but that it is, now at length, discovered to be fictitious." Fifteen years earlier, Berkeley wrote: "a cold indifference for the national religion, and indeed for all matters of faith and Divine worship, is thought good sense. It is even become fashionable to deny religion, and that little talent of ridicule is applied to such wrong purposes that a good Christian can hardly keep himself in countenance." Perhaps we have not gone quite as far back as that, but we are unquestionably drifting towards it. The air is full of questionings and revolts. Men are flinging aside old customs and claiming that there is no longer need for them. Wills used to read "I commit my soul to Almighty God, my body to the ground, and my worldly goods in the following manner." The mourners were often most interested in the worldly goods, so a modest generation spares them all reference to the soul. The body is cremated. And are we the better for it? Let the present condition of the world be the answer. We started with such high hopes with our League of Nations and what was left of Woodrow Wilson's fifteen points. We had our war to end war, and the world, we were told, had learned its lesson. Pacifism was a popular creed. But two nations armed feverishly. The Germans were to prefer "guns to butter." The Russians were to frame a constitution which declared: "Universal military obligation is a law. Military service in the

Workers' and Peasants' Red Army is an honourable obligation of citizens of the U.S.S.R. . . . The doing of injury to the military power of the State . . . (is) punished according to the full severity of the law, as the most severe crime." The two nations that armed feverishly are now in deadly grips and pacifism has faded from the picture. We are at war and all our resources are scarcely adequate to the gigantic struggle forced upon us. Our ameliorative measures have failed. We want a prophet if ever the world wanted one.

A Deeper Evil.

There is danger, however, that our eyes may be focussed on the war and that we may miss the real seriousness of the situation. This seems a startling statement. Could anything be worse than the wholesale butchery of a world maddened with hate and suspicion? Could any evil exceed the ruthless bombing of open towns, the slaughter of helpless women and children, the wrecked homes and the crowded burrows where a huddled population shelters from the hellish storm? These are thoughts that inevitably arise. Yes. There is something worse. This is the root cause of all disintegration. There is a festering sore at the very centre of humanity. It runs out in malodorous streams of fetid matter, causing war, strikes, jealousies, divorce, fraud, cruelty, vice, poverty, and all the hell-brood of man's afflictions and disasters. It causes division where there should be unity, fear and suspicion where there should be love and trust. It takes many forms as it infects our life. It eats like a canker into our social order. It dissolves like an acid all ties of respect and affection. It has many forms, it has one character, forgetfulness of God. If the spiritual life is wrong all is wrong. And there is a deep spiritual disease that has left us powerless and aimless, striking blindly in the wrong direction and hugging fancies in mistake for facts. There is a gland which gives poise to the whole frame. Destroy it and the power of co-ordination is lost. And we have lost our poise. We are staggering in supreme incompetence, and wrecking as we stagger. There is need of witness.

The Nature of Witness.

What are we to say to a stricken race? This is the urgent question of the hour. Is there any prayer more poignant at present than the prayer for eventide. "Lighten our darkness we beseech Thee, O Lord"? A pleasure steamer, with three hundred passengers aboard, was making for its ordinary landing place. A thick dense fog settled over the waters. The boat crawled forward slowly and the captain lifted his megaphone occasionally, crying across the waters, "Show a light." But no light pierced the thick pall of darkness. Ship's officers paced the deck looking anxious—tensed for every sound. The harbour master got an idea. He heard the call "Show a light." He heard the slow beat of the engines; the sudden stop; the repeated call "Show a light." After a time, a single ray pierced the darkness. It came from a motor launch. Slowly the light was overhauled. Yet another gleam—another launch. And so the pleasure steamer was piloted to safety. She crept cautiously nearer and nearer the jetty. She was safely berthed. Has the Church of England enough light and enough launches to pilot the befogged passengers on the ship of the world? Can she "show a light"? There is One Who said: "I am the Light of the World, he that followeth Me shall not walk in darkness, but shall have the light of life." The Church must not fail her Lord. This is greater than denominationalism. Herein alone lies the hope of safety.

A Definite Witness.

There are three things that are essential to true witness at all times. It must be definite. To return to our story. The light would have been useless if it had no direction. It shone from the little launch in a straight line. That way lay the path to safety. What mattered it that the dark pall hung all round. The way was clear. And we need to remember that clouds and darkness may remain all round if only the clear shining light marks a path to peace and glory. We are so apt to demand that the fog shall lift instead of seeking the ray that pierces it. The world is in darkness, and is likely to remain so. But our busi-

ness is to show a light. And it must stream from God. The recognition of the all-sovereign claim of God on heart and life must be the beginning and end of our witness. Unless men have direct dealings with God, they will only continue to beat aimlessly over a trackless waste, in a fog, until they meet with irremediable disaster. And the light of God's sovereignty streams to us from Jesus Christ. The Church must exalt Him and must insist that only through Him can God be discovered by the individual and by the mass of men. We cannot manufacture a new Gospel. Here, too, is a little parable of light. Electric light is very brilliant. But oil lamps with reflectors are used in light-houses. The clear white light does not penetrate the fog. It is the yellow glow with what light-keepers call "body" in it that helps. And we have been too electrified. Brilliant flashes without "body" have seemed to be illuminating, and the fog has beaten them. Ian MacClaren says a Scotchman always sings: "God of our fathers, be the God of their succeeding race" with a sob in his throat. And it is the God of our fathers and the Gospel of our fathers that are going to save us. For the Gospel of our fathers is the Gospel of God. Jesus, the Saviour, Who draws all men unto Him, must be lifted up afresh. The positive message of man's sin and Christ's redemption is the only thing that will carve a path of light through the darkness. We must be definite.

A Comprehensive Witness.

And our message must be comprehensive. The tangled skein of the world's needs must be patiently unravelled. We pass from our simile of the befogged ship. It is too simple for our present necessities. The things of life have become very complex. Our ordered civilisation has so many ramifications that we know not how to secure that measure of unity that our inner nature demands. The threads are interwoven. The pattern is involved. We are tempted to think that our fathers as they had a simpler life could be content with a simpler Gospel. We are born to other things. It is a natural conception. Yet it is

faulty. We must keep before the minds of men, the immense sweep of the Gospel story. The Son of God tabernacled with men. There is nothing in the whole world that is not included in the message because God is the Supreme Source of all living things. The idea that salvation is a purely individual concern is absurd. God is not individual. He is the Supreme Ground of all things. And yet God lived and wrought in the Person of Jesus of Nazareth. The Undivided Deity dwelt in the carpenter's shop at Nazareth. It is this fact that gives comprehension to the Church's message. However difficult the thought may be, there is no vital inconsistency between the individual outlook and the universal appeal. As both are harmonised in the Person of the Son of God perfectly, so they are realised as yet imperfectly in the person of each redeemed soul. The living Spirit of God touches now one and now another, and each loving touch brings nearer the glorious fulfilment. "That the world, through Him, might be saved." And as God's salvation ushers in a new heaven and a new earth, so it affects every avenue of a man's activity. Business, pleasure, social intercourse, politics, family life, all come under the sovereign sway of our gracious Lord. Unless our witness is to a comprehensive Christian life, it is unworthy of Him Who sums up all things and gladly becomes subject to the Father Who hath put all things under His feet.

A Confident Witness.

And our witness must be confident. We are not offering untried panaceas. We are not experimenting. We are bringing within reach of men the one great remedy that cannot fail. People are asking what is the Church doing? We are repeatedly told the world is looking for leadership to the Church. Perhaps one of the reasons why sometimes it fails to find it is that we are not quite certain of our message. There is something sublimely noble in Paul's reply to Agrippa's hint of his inability to convince him. "I would to God whether with little or with much, not thou only but also all that hear me this day might become such as I am, except these

bonds." Let the world despise our message and regard us as men capable of but little powers of persuasion. That is, as it may be, but we refuse to be robbed of our unalterable conviction that in our message, and in it alone, there is the transforming power that can save the world. We need to recover our confidence. Much that has occurred, threatens to shake it. War thunders its warning of grim disaster. Scholarship pipes a tremulous note of over-caution. Pleasure clogs the appetite for the rarer dainties of God's banquet. Ambition dangles worthless baubles as prizes of rich merit. Doubt whispers its vile insinuations. But to return to our early simile:

"Sometimes a light surprises
The Christian while he sings,
It is the Lord Who rises
With healing in His wings.
When comforts are declining
He gives the soul again
A season of clear shining,
To cheer it after rain."

And so to the task. Christ is the Light of the World. Let us light our lamps at His great Torch. And so let Sydney Churchmen go to their Town Hall to let their light shine before men.

THE ABIDING PRESENCE.

The following was written by the Rev. M. A. Radford, Tobruk:—

The world is at war, and, in spite of it, the Master is Lord of all. That was the thought, so strange and yet so real, that flooded my mind as I journeyed nearer the front line to share with men the joy of a sweet Communion hour.

There was no peal of bells to help the worshippers wend their way; only the roar of guns, but even that did not prevent our lads from hearing "the voice of a gentle stillness."

Once again the Master's voice was heard as in the days gone by: "Come ye yourselves apart into a desert place and rest awhile." No other words could have been more fitting.

This scene was a desert in reality—the heart of Libya. The monotony was broken by a small hill, out of which was hewn a cave. Into this haven of safety men were brought who were broken and torn in body, where they received care and attention, and the "oil and wine" of service and understanding brought relief in the hour of their suffering. It was a place of security in the midst of stern reality—doubts faded into confidence, and hope replaced passing fears.

It was not an elaborate hospital, but its very walls rang with the un-

challenged message: "They brought unto Him all sick people . . . and He healed them." Strangely, the cave was transformed by the reverence of the soldier lads into something much more beautiful than the most dignified cathedral; the meeting place between God and man.

It is the House of Prayer, wherein Thy servants meet;
And Thou, O Lord, art there Thy chosen flock to greet.

This House of Prayer created a lasting impression. Unconsciously a very beautiful altar supplied our need. The folding operating table stood in its usual position, whereon many broken bodies had rested with the hope of restored life; but now it was something so different. Through our spiritual eyes we were to see the Body Broken to give life. The simple wooden cross stood as a silent reminder of the Spirit of Sacrifice. Its only illumination was the lights on the altar, which helped us to realise the sincerity of the Light of the World to guide our faltering feet into the way of peace.

In such an atmosphere the brotherhood of man was realised more fully as the Fatherhood of God broke the silence with the ever assuring words, "Our Father."

Cares and anxieties were forgotten as we prayed "that we may evermore dwell in Him, and He in us." The moment of consecration meant to each and all:—

Here, O my Lord, I see Thee face to face,
Here would I touch and handle things unseen;
Here grasp with firmer hand the eternal grace,
And all my weariness upon Thee lean.

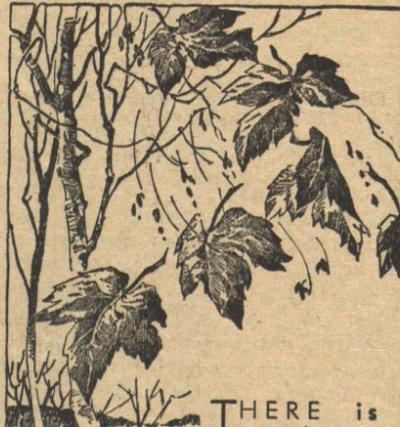
Never have I seen a more beautiful picture of men—only men—approaching to make their Communion. There was no glittering altar rail—only a folded blanket to soften the earthen floor. Men in open-necked shirts—coats covered with the dust of the region of war—outstretched hands bearing the marks of hardship and service—all with their own manly prayer:—

Rough paths my feet have trod since first their course began;
Feed me, Thou Bread of God; help me, Thou Son of Man.

Once again the words of our Master bound us together. Our approach to God as Father reminded us of our glorious privilege "to continue Christ's faithful soldiers and servants unto the end."

Our closing prayer brought us in touch with those "who, absent from each other, are still present with Thee," and from our hallowed place of prayer we made our request: "Defend, O Loving Father, those friends and dear ones of ours from whom we are separated."

With the knowledge "that where two or three are gathered together in My Name, there am I in the midst," we returned to the daily task carrying with us the realisation and assurance of the Abiding Presence.



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"CHILDREN."

"Behold I and the children which God has given Me." It is the heart of Christ delighting in having a people here on earth who are like Him, not only in service, but like Him as He was down here in practical every-day life—walking as He walked, righteous as He is righteous, pure as He is pure, loving as He loved. That is the idea of children—true likeness.

We note that the work of Bishop John C. Ryle—the prince of tract writers—has been recalled in an article in the English Record, by Mr. Albert Mitchell. He gives an interesting account of the famous Bishop's life, and in it points out that John C. Ryle is "an outstanding example of the power of a life that was absolutely uncompromising without being narrow; strong and consistent without being ungentle; controversial when needs must be, without either bitterness or obstinacy."

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JAPAN MISSIONS

(This Critique of the preceding statements is from the pen of an Educationalist of standing in Japan.)

The two statements published in this issue apropos of the Missionary Evacuation, raise questions of world-wide interest to the Church of to-day. The first statement from a Japanese Government Official is decidedly unfair. This is because while on the one hand the Government which the writer represents, though doubtless unofficially, has by its Religions Bill made it almost impossible for foreign missionaries to continue their work in Japan, the official would blame them for leaving his country! Further, it is doubtful whether anyone knows better than such a Government functionary that it was the keen wish of his Government, and particularly of the Japanese nationalists, to

cause the foreign missionaries to retire from Japan. Why then would he blame them for respecting the wishes of his Government? Further, he would seem to overlook the fact that the true desire of the foreign missionaries in Japan was to leave the country as soon as the native church was able to stand on her own feet. Thus, the New Order has only expedited the foreign missionaries' leaving. Yet again, the Japanese have always deeply (and rightly, we believe) resented foreign missionaries, either in their own country or in China, taking any part whatever in politics. If, therefore, their leaving Japan as some grave political crisis looms, and in which it would be difficult for them to avoid taking some active part by an expression of views, or some passive part by internment in case of war surely it were better to leave and thereby avoid such a situation. But the real issue is that by leaving the missionaries have respected the wish of the

Japanese nationalists, and also the perfectly natural desire of many Christians who feel that they can now carry on in a land which has so successfully short-circuited in so many other directions the lands which sent them the Faith in the first place. Thus, there are many personal regrets among the Japanese Christians because of their missionary friends leaving. But the Army and the Government see in their leaving nothing but a cause for congratulation.

The comment from the "Japan Christian Quarterly" is, on the other hand, as frank a statement of the true situation as could be expected to-day. But, of course, more may be read between the lines than is published. The statement does, however, plainly show that the conflict is one between Japanese Nationalism and the Perfect Christian Ideal. It is further seen that the Japan Church had either to conform to

Remember the Women in the Outback!

Women On The Land

Care for Big Properties in Menfolk's Absence

Women are stepping into the breach and managing country properties while husbands and sons are away at the war.

Mrs. _____, of _____, who has a husband and two sons in the A.I.F., and a third son about to enlist, has taken over the management of their 14,000 acres property in mountainous New England country.

Social Column, "The Sun," September 8, 1941.

Some of these women are fortunate in that they are left in possession of a good property, with a modern home and every convenience. But there are many others whose homes are very humble affairs without any real conveniences. They never get into the social columns of our newspapers, yet they have the harder task. Their men are in the fighting forces and they are left to carry on.

Therefore, while you are busy in one of the many organisations which minister to the comfort of the troops, remember the spiritual and material comfort of the wife and children of the soldier from outback.

Help the B.C.A. to minister to

We need £12,000 each year to maintain our Missions, Mail Bag Sunday School, Hostels for Children, Hospitals, Medical Aeroplane, for the folk in the outback.

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the New Political Order or suffer persecution in some form or other, as in the 17th Century. Had it come to this, there can be no doubt that many thousands of the Japanese Christians would have willingly suffered even martyrdom for the Faith, as they so nobly did in the 17th Century. They have preferred to compromise for the present. This has resulted in their being forced to stand on their own feet earlier than they otherwise would have been called upon to do. It is therefore a challenge to the Japanese Church, which, I am convinced, the Japanese Christians will accept in the true spirit. This is characteristic of the Japanese at all times. Their very determination to set up a New Political Order is proof of their will to stand alone in the Far East. And it cannot be gainsaid that many missionaries have not appreciated the Japanese rights to do this, always, of course, provided they respect the rights of other nations in the Far East. Further, considering the attitude of the various Christian nations of the West towards Japan during the past 20 years, it is surprising that Christian missions have been so successful there, and that they have been permitted to continue their work. For example, what must American Christians think when they realise that politically their country refused racial equality to the Japanese, both through the Treaty of Versailles and their Immigration Act? And whatever may be one's sentimental leanings towards China, it cannot be overlooked that Britain and America have for four years been actively helping China against Japan, while all the time Christian missionaries from both those lands have been working in Japan for the spread of the Gospel. It all goes to show of course the deplorable conflict which so often arises between Christ and International Politics in the mission field, and which does so much irreparable harm to the Master's work there, and in turn to the Home Base. This danger has never been so fully brought home as in the relations between China and Japan during the past decade. It has caused innumerable Christians in the Far East and throughout the world to turn their thoughts more seriously on the one hand to the increasing desirability for reunion and for a new League of Nations on the other.

But whatever one may think of the action of the Japanese Government in bringing pressure to bear on foreign missionaries to wind up their work in Japan, and for the sake of political expediency to make way for the native Church, most feel that ultimately good will come of it, and that the Japanese Christians will prove the salt of the future Japanese Empire.

All who know Japan are familiar with countless examples of the value of Christian contacts there, and of the loyalty and beauty of Japanese Christians who are often so Christ-like as to put Western Christians to shame. Here are but two which show something of the work which Christian missions have meant to Japan, and of the beauty of character the faith in Our Blessed Lord has produced. Here

is a girl writing at the time when Christian missionaries were leaving:—

"Now that so many missionaries are leaving, I feel it a duty to write a few lines expressing my thanks to them for what they have been. . . . They came to this distant land with messages of love and peace. Missionaries are people of love and peace. They have founded schools and hospitals, as well as religious houses. Lepers, blind and poor, all alike owe them much. Above all many have found a new life through them. . . . What I should like to say is that they and their work will never be forgotten here; that the seed they have sown will 'bring forth a hundred-fold,' and that a little Japanese girl, who simply could not keep silent at this time, about their hardship, would like to say 'Thank you' to them again and again, if she can say nothing else."

The following are the opening words of a book on the Holy Land, written by a Japanese Christian who is a naval officer and a staunch friend of Australia:—

"Having been brought up by a pious mother, who made me familiar with the story of Jesus Christ from my infancy, I cherished the ardent wish to follow in the footsteps of the Son of God when He walked this earth. Bethlehem, where He was so wonderfully born; Nazareth, where He spent His boyhood; by the Galilean Lake, where He preached the Gospel of His love, and lastly Jerusalem, where He was crucified. . . . How often I saw all these in my dreams!"

After reading such evidence, who dare say that Christian Missions to Japan have failed?

A.F.T.

Correspondence.

THE SIX O'CLOCK PETITION.

(The Editor, "The Australian Church Record.")

3rd September, 1941.

Sir,

May I be permitted to advise the Clergy, temperance organisation, and workers, generally, that the period for the signing of the petition to the Premier to maintain six o'clock closing of liquor bars, has been extended to the 30th of this month (Sept.). Many workers have regretted that they had such short time to secure signatures, when members of the public were responding so readily to their approach. The breathing space afforded to the Alliance permits of renewed effort.

Copies of petitions will be forwarded with pleasure to those who apply to the N.S.W. Temperance Alliance, 34 Martin Place, Sydney. Those who as yet have not returned the petitions in their possession are invited to continue securing signatures until the end of this month.

Yours etc.,

FRANCIS WILSON,
Petition Secretary.

Tasmanian Notes.

(By Hobarton.)

Synod.

The 1941 Synod lasted only two days, but several important subjects were discussed and some new legislation enacted.

In his Synod Charge, the Bishop made some very forceful comments upon the lack of unity in national leadership, and in the life of the Christian Church. Referring to the former, he said, "We have reached a most critical stage, when now or never we should be a united people, is there not ground for serious searching of heart for the selfish, factious spirit shamelessly manifesting itself in the conduct of our political and industrial affairs?" In referring to Unity in the Church, he said, "The scattered forces of a divided Church are not likely to be of much avail in withstanding the common and unparalleled peril threatening Christendom."

Subsequently, the Ven. Archdeacon D. B. Blackwood moved in Synod "That this Synod appreciates the splendid lead given by the Bishop in the cause of re-union and heartily commends his appeal to seek every avenue of united witness and service so that the Church may take its rightful place as the instrument of God for bringing in the instrument of Christ." In moving the resolution, he reiterated the view previously expressed by the Bishop, that there are no short-cuts, and that infinite patience and sympathy were essential. In his charge, the Bishop referred to the Lambeth Appeal of 1920, and the Precentor, Rev. M. J. May, expressed the view that if it took another 50 years, we ought to pursue the matter, so that we had a retrospective and prospective stretch of 70 years, as the basis of reflection. It is true that in Hobart we have shared intercessions and open air witness, but when one thinks of what the Lambeth Conference described as the "ultimate goal," namely, Intercommunion, to say nothing of exchange of pulpits, one cannot help hoping that a few short-cuts may yet be found.

Another important subject discussed was "The Christian Preparation for the New Social Order," introduced by Canon W. R. Barrett, who moved "That this Synod urges its people to give serious consideration to the vital contribution which the Church can make towards establishing a new world order, and recommends the clergy and laity to form study groups for the purpose." As a practical outcome of the discussion which preceded its unanimous adoption the Bishop has convened a meeting of Church of England people to discuss some basic principles, which will be submitted by Professor Walker, who has consented to lead the discussion.

Clergy Provident Fund.

In order to meet the increased premiums required by the Board of the Sydney Fund, of which most of the Tasmanian clergy are members, Canon

Barrett brought in a motion, which sought the assent of Synod to a proposed increase in Synod dues payable by the parishes, to include a contribution to the Clergy Provident Fund. Naturally, Synodsmen who are Church Treasurers, were much perturbed and were very loth to accept any further financial liability, but eventually, the resolution was passed without dissent, although one had the feeling that these anxious Churchwardens and Treasurers, let it through in silence, hoping for the best.

A Bill for an Act to amend the Clerks' Provident Fund Act was also successfully carried through. Authority is now given to the Board to administer the proceeds of a policy for the benefit of dependents, where a deceased Clerk has failed to leave direction, and further to amend Section 19 by deleting the words "without interest" and substituting the words "with compound interest thereon." The benefit of this to pensioners will be obvious, and needless to say it received unanimous approval.

Definition of a "Sacrament."

A little booklet entitled "The Church Catechism in Service Form," has been issued by the Diocesan Board of Education, it takes the form of questions and answers, and will be very useful in helping Sunday Schools to memorise the Catechism as a whole, but when it goes beyond the authorised Catechism and presents a series of questions and answers on "Confirmation," it lends itself to serious criticism when it definitely states that "Confirmation is a Sacrament." In view of the fact that a moment or two earlier the child is taught to affirm that there are "two only," it is obvious that it must create a query in the child-mind, which would be difficult to move without some adequate explanation as to how, at this stage, it has come to be recognised as something "ordained by Christ Himself." It is true that Christ practised the "laying on of hands," and that the Apostles followed His example, but can it be definitely stated that He ordained it as an ordinance of the Church. If so, let us revise the answer to the first question and say "Three only." We know that Dr. Rumble in his Radio Replies, put it over that "Confirmation is a Sacrament instituted by Jesus Christ as a complement to Baptism," but he did not give chapter and verse.

THE NEW ORDER.

The New Order will not arise under the swastika which is the symbol of past tyrannies and the moral enslavement of the human spirit. It can only arise under the sign of the Cross in the spirit of service and self-sacrifice which has carried man from his brutal, bestial past to the height of his spiritual vision. Not in mastery but in service, not in dictatorship but in freedom, lies the secret of man's destiny. —General Smuts.

Churchman's Reminder.

"There's a new tribunal now—higher than God's—the educated man."—Browning.

"Thou shalt have none other gods but Me."

SEPTEMBER

19th and 20th.—Friday and Saturday. Ember Days. There is great need of prayer for more clergy, and for more grace on the present ones, in these difficult days.

21st.—15th Sunday after Trinity. It is comforting, and now so needful, to reflect on God's mercy, which, despite "the frailty of man," is "perpetual."

23rd.—Tuesday. Dominion Day. New Zealand. Let us all rejoice in the example that politics in our sister Dominion do not prevent her war efforts.

28th.—16th Sunday after Trinity. "Cleanse and defend," express the twin need of individual and Church. There is as much need to-day to ask for the Cleansed Churches for its defence in these dangerous days.

29th.—Monday. St. Michael and All Angel's Day. Science tells of innumerable agents in every sphere of being. How beautiful the conception of the writers and the artists who created for us our early impressions of Angels. Whatever they may look like, it is what they do that affects us most of all.

OCTOBER

2nd.—Thursday. Bill of Rights, 1689. By such measures following the great Magna Charta has England enshrined her freedom beyond the reach of misguided parliaments and reactionary kings.

A NOTABLE GATHERING.

C.M.S. ANNUAL MEETING.

The venture of faith on the part of the C.M.S. Committee in taking the Sydney Town Hall for their Annual Meeting was abundantly justified, the great hall being filled to capacity with some 3,000 friends and supporters of the Society's work.

The Archbishop presided and was supported by a strong platform including Bishops Pilcher and Hilliard; Archdeacons Charlton, Begbie, Johnston, Wade and R. B. S. Hammond, and a large number of Clergy, Missionaries and lay members of Committee.

The Archbishop announced that for the first time in twelve years, the N.S.W. Branch was free of debt, and His Grace urged continued support in order to extend the Society's work. In referring to Bishop Song, of West China, who was being farewelled, the Archbishop made a feeling reference to the loss of the Bishop's cathedral and house since his arrival in Australia,

through Japanese bombings. The Rev. H. M. Arrowsmith, Acting General Secretary, and Mr. A. Dakin, Hon. Treas., made presentations to the Bishop on behalf of Sydney friends. The presentations included a cheque for £150 for relief of distress in his diocese and a personal gift of a wristlet watch. The chief speakers of the evening were Bishop Song and Dr. Paul White, who has just returned from Tanganyika.

Bishop Song thanked the people of Australia for their support of his work and the kind gifts he had just received.

Dr. White gave a vivid description of his medical work in East Africa, and commended Dr. Hannah, his successor, to the prayer and practical sympathy of the meeting.

An Act of Thanksgiving, led by Archdeacon Begbie, culminated in the fervent singing of the "Te Deum."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

C.E. SERVICE BUREAU.

A very interesting and useful branch of work has just been authorised by the Archbishop in the following circular:

On many occasions I have been asked about finding suitable employment for the younger members of the Church. I therefore, welcome the formation of the Church of England Services Bureau.

In the enclosed leaflet are set out the Examinations to be passed before admission to various kinds of work. We are indebted to the Home Mission Society for a grant which has made the printing and distribution of this leaflet possible.

If further copies are desired for distribution amongst boys and girls who may be interested, these can be obtained from the Rev. N. Fox, St. Michael's Rectory, 196 Albion Street, Sydney (Tel. FA 2865). Both Mr. Fox and Canon Robinson, at the Church House (Tel. MA 5632), will be glad to answer any questions.

It is proposed to send, month by month, to those who would like to have it, information as to Examinations which are to be held. We have decided on this plan as it has often been the case that many find out about an Examination only after it has been held. Those desiring this information to be sent regularly are asked to send their name and address to the Rev. N. Fox.

The leaflet referred to is entitled "Choosing a Career," and is replete with information concerning Government and other positions that become available from time to time.

THE LADIES' HOME MISSION UNION.

The Ladies Home Mission Union held its Annual Party for the Mothers of the Deaconesses' Mothers' Meetings in the Archdeaconry of Redfern, on Friday, 12th September. Mrs. George Earp arranged musical items for the mothers in the Choir School of St. Andrew's Cathedral, and prizes were given for handwork and cooking competitions, and the best Parish Exhibit. Following afternoon tea, each guest was given a bunch of flowers to take home. Friends of the Ladies' Home Mission Union provided this happy afternoon.

B.C.A. RALLY.

The devotion and Christian zeal of B.C.A.'s workers which make the Society's service effective, was well illustrated at the Annual Rally, held in the Chapter House, on September 2. Matron Dowling who is in charge of the South Australian medical services, stirred the hearts of those who crowded into the building, with her account of the work and her forthright declaration of the Christian motive behind all B.C.A. work.

The splendidly attended tea, and "full house" at the Rally attested to the still growing interest in the B.C.A. and all its services.

The Organising Missioner pleaded for the Society's work at the Cathedral on September 7, at a broadcasted service, and made a stirring appeal by a simple and eloquent description of the work this Society is doing. Those who listened in, will not soon forget the thrilling incidents and the tremendous need and importance of B.C.A. Hospital work.

The Bush Church Aid Society has reached its twenty-third year of service and is, to-day, an organisation of considerable importance and wide scope.

The Society's missions comprise those at Wilcannia, Menindie, Rappville and Delegate, in N.S.W.; Croajingalong, the N.W. Mallee, Heytesbury and Otway in Victoria; Kirton Point, Cummins, Minnipa, Ceduna, Streaky Bay and Penong, in South Australia, and Denmark, in West Australia.

The Society's Mail Bag Sunday School ministers to 6,000 children and 70 volunteer workers carry on this valuable service.

The three hostels at Mungundi, Wilcannia and Wentworth Falls, provide Christian homes for many of our out-back children, while attending state school.

The medical work of the B.C.A. is extensive and well developed. Hospitals at Ceduna, Penong, Koonibba, Cook and Tarcoola, are welded together into one organisation by means of the Society's medical aeroplane which has in the four years of its ministry enabled the doctor to attend to 4,000 patients.

Thirteen nurses, two doctors, an air pilot, besides plane and hospitals, comprise the organisation.

A nursing home at Cann River in East Gippsland has also given splendid service for 20 years.

C.P.S.A.F.

The First Annual Meeting of the Commonwealth Public Service Anglican Fellowship was held on September 5, in the Chapter House. The Archbishop presided and spoke of the new Service Bureau, and also of C.E.N.E.F. The Report, presented by Mr. H. G. Smith, the Hon. Secretary, pointed out that membership had grown from 42 to 317, and was still growing.

On Sunday, 16th March, 1941, at 8.30 a.m., the first Corporate Communion was held in St. Andrew's Cathedral, when the nave was filled, with the exception of a small number of pews at the west end. It was most inspiring to see such a splendid response to this initial call for witness as a Corporate body. Members then repaired to the basement of the Chapter House where a most lavish breakfast was prepared. The tables were set in a most tasteful fashion, after the manner of a banquet, and the menu was most appetising. His Grace the Archbishop, who had to leave early, gave a short, but none the less warm and encouraging address. The Coadjutor, Bishop W. G. Hilliard, spoke eulogistically of the movement. Addresses were also given by the President, Mr. Cooper, who spoke of the objects of the Fellowship and the work that had been performed to make the organisation a success; the Vice President, Mr. Cady, spoke chiefly of the untiring efforts of Mr. Smith. Mr. Smith then expressed his appreciation of the warmth and kindness extended to him, and then gave a brief outline, based on the Fellowship's objects, of what the organisation really stood for, and why it was formed.

ST. PAUL'S, SYDNEY. 86th ANNIVERSARY.

Our hearts are full of gratitude to God for all His goodness to us. We do indeed thank and praise Him for the unprecedented success of our 86th Anniversary.

Sunday's services were very well attended. Archdeacon Begbie, at the Morning Service, gave a most helpful address, as indeed did Canon T. C. Hammond, at night. We were glad to welcome to our Evening Service, the Right Hon The Premier, who read the 2nd Lesson. Many old friends gathered with us to worship and we thank God for our 86th Anniversary.

The Tea Meeting and gathering afterwards were a record. Over 200 meals were served and a large number attended the Organ Recital in the Church, ably conducted by Mr. Land.

The whole evening was marked by a spirit of loyalty and warmth. It was indeed a great pleasure to have Bishop Hilliard as Chairman, his stirring address will be long remembered.

The Tableaux, depicting scenes from early school life in the Parish, the laying of the foundation stone in 1848, and lastly, the present day organisations, were a marked success and created a great deal of interest.

(Church News.)

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N.S.W. MISSION TO THE JEWS.

The Committee of the N.S.W. Mission to the Jews met at the Gospel Union Hall, Sydney, on Tuesday, 9th September.

There were present Archdeacon H. S. Begbie, in the chair, Revs. T. J. Harper, H. G. Hercus, I. M. Hutton, Evangelist G. E. Burns, Messrs. N. Gerrans, F. J. Wilmot, A. B. Wilson, and G. E. Ardill, Hon. Secretary.

The Secretary reported the Home Call of Mr. M. V. Solomon, who had been a member of the Committee for several years and reported that in the name of the Committee he had written a letter of sympathy and condolence to the widow and daughter. The action was endorsed.

The Secretary further reported that Public Meetings had been held on the 5th July, which were well attended, the Archbishop of Sydney being in the Chair, and addresses were delivered by Archdeacon H. S. Begbie, Rev. M. I. Young, and Evangelist G. E. Burns. Since then meetings were held on the 9th August and 6th September, both afternoon and evening.

On the 6th September, a meeting was held in the afternoon and evening at the same Hall. During the afternoon an address was delivered by the Rev. Phil Hayes on "The Present Condition and Future Prospect of the Jews." The message was a most effective one and especially directed to those who were present who still belonged to the Jewish faith.

The report of the Missionary was presented at the meeting of the Committee, by Miss Stargatt, who gave quite a number of incidents in connection with visitation work which indicated that opposition was breaking down in many cases and a welcome was given in the homes of the people.

The Tuesday evening meetings in the Messianic Reading Room have been well-maintained and the Saturday afternoon class for young people is growing in numbers and interest.

The distribution of Testaments and suitable literature is being continued, both personally and by post.

A very large number of openings have been given to the Missionary during the last three months, and the prayer circles have been maintained with regularity.

The meeting was closed with prayer by the Rev. Hutton, who rendered thanks to the Almighty God for the blessing vouchsafed, for the encouragement given, in connection with the work.

The following statistics briefly set forth the attendances of the Missionary during the past year and up to the present. Meetings addressed in various Gospel Halls, Missionary Circles, 70; Prayer Circles conducted on behalf of the Mission, 158; Attendances at the Bible Class held in the Messianic Reading Room, 437; Attendance on Saturday afternoon class for young people, 56; Visitation of Homes of Jewish People, 116; Patients visited in Hospital, 22; Outing at Christmas Season, attendance, 65; House Parties on the

Mountains at week-ends, 5; Days of Prayer in the Gospel Union Hall, 2; Literature distributed personally to families, 100; Literature posted to 1046 persons; New Testaments sent out by post, 1450; New Testaments personally accepted, 40; Gospels in Yiddish, 12; Gospels in German, 7; Hebrew Christian Fellowship—fortnightly meetings in the homes of recently converted Jews, 16.

CITY OF PARRAMATTA AND DISTRICT.

United Witness of Christian Youth.

The Annual "United Witness of Christian Youth," embracing various Sunday Schools and other youth movements in the District, will be held at Parramatta, on Sunday, September 21.

Members of the following denominations will participate: Anglican, Baptist, Church of Christ, Congregational, Gospel Union, Methodist, Presbyterian and Salvation Army.

The Procession will commence at 2.30 p.m., from St. John's Church, Parramatta, and proceed through the streets to the National Park, where a combined service will be held at 3.0 p.m. Salvation Army bands and Combined Church Choirs will provide the music and lead in the singing. Two anthems will be rendered by the choirs. The service will be amplified.

Over 1,000 children are expected to take part in the demonstration, besides a large number of Clergy, Sunday School Officers and teachers.

The public is invited to come and join in this service of witness, intercession and worship. "They that wait upon the Lord shall renew their strength."

JOTTINGS FROM OUR PARISHES.

Holy Trinity, Concord West.—The Dedication Service of the Dame Eadith Walker Memorial Fence and Gates will take place on Saturday, 20th September, at 2.45 p.m., to be conducted by His Grace the Archbishop of Sydney. The sum of £250 is required to dedicate the fence free of debt.

St. Alban's, Ultimo.—On Sunday, September 21st, Mr. G. Rees will conduct a lantern picture service, taking as his subject "The Pilgrim's Progress."

St. Philip's, Eastwood.—A record number of eighty-six persons were present at the Young People's Fellowship Tea in August, when the Rev. H. M. Arrowsmith gave the talk, and preached later, at the evening service. On Sunday, 21st September, the speaker at the Tea will be the Rev. J. R. L. Johnstone, LL.B., who is in charge of St. Paul's, Carlingford.

Christ Church, Lavender Bay.—An American Tea for the purpose of raising funds for the Church will be held in the grounds of "Waverton," Waverton Ave., Waverton, the home of Mr. Richard Old, on Saturday, September 27, at 2.30 p.m. The beautiful grounds will be looking their best in the fulness of the spring, and their are many attractive outlooks over the harbour.

St. Peter's, East Burwood.—The Archbishop of Sydney will visit the parish on Sunday next at 3.30 p.m., when he will speak on the part young people can take in the Diocesan Campaign of Christian Witness. He will also re-open the Kindergarten Hall, which has been lined by voluntary labour, and switch on the new lighting system in the Church.

An Evangelical Campaign was conducted in the parish from 3rd to 7th September, by members of the Young Evangelical Churchmen's League. Addresses were given by the Revs. H. R. Smith, C. A. Baker, J. A. Dahl, M. L. Loane, and B. R. Horsley, and by Miss N. Tress. The evangelical heritage of the Church of England, and the necessity of preserving and practising this essential aspect of the Church's teaching and activity formed the basis of the addresses given.

St. Stephen's, Penrith.—On Wednesday, September 4, at 8 p.m., a full lantern service was held at the Church at Cambridge Park.

A Market Day is to be held at Holy Trinity, Jamisontown, on Saturday, October 4, at 3 p.m.

St. Andrew's, Summer Hill.—The Sunday School Anniversary is to be held on Sunday September 28, all day. The children will occupy the choir stalls. The preachers will be the Rev. J. F. B. Olds, at 11 a.m.; Mr. J. Richards at 3 p.m., and the Rev. Ian Shevill, at 7.15 p.m.

St. Paul's, Sydney.—Losses to the parish of men on service overseas have been those of the late George McRae and Geoffrey William Hunter, who was killed in action at Tobruk. Formerly, he was a member of the church choir.

Diocese of Newcastle.

PILGRIMAGE TO ST. PAUL'S CHURCH, WEST MAITLAND.

A Pilgrimage Service, organised by the Diocesan Missions Committee, was held at St. Paul's, West Maitland, to mark the Jubilee of the New Guinea Mission. This service has a special significance for the Diocese of Newcastle inasmuch as the founder of the Mission to New Guinea—the Rev. Albert MacLaren—was Rector of St. Paul's when he was selected to found the Mission.

There was a crowded congregation, composed of Churchpeople from the Newcastle and Maitland Districts. A special train conveyed the former to the Parish of West Maitland.

The service, which was drawn up by the Lord Bishop of Newcastle, was in four parts and these were taken by Rev. J. C. W. Stretch, the Ven. Archdeacon Woodd, Canon Single and the Lord Bishop.

CONVENTIONS.

Two very successful Conventions for Church members were held during the month of August: one at Christ Church Cathedral, Newcastle, conducted by the Lord Bishop of Riverina; and the

other by the Lord Bishop of Armidale, at St. Peter's Church, Hamilton. The Conventions were organised by the Newcastle Rural Deanery.

ANNUAL RETREAT.

The Annual Retreat for Clergy was held at St. John's College, Morpeth, from August 18th to 21st. About twenty-six clergy attended. The conductor was the Right Reverend Bishop Hart, of Wangaratta.

The Rev. A. R. Holmes, acting on medical advice to lighten his work, has resigned as Secretary of the Newcastle Committee of Education.

The Rev. H. C. Barnes was elected as Secretary and the Rev. Canon A. N. Williamson has accepted the post of Organiser of the work.

VICTORIA.

Diocese of Bendigo.

ECHUCA.

The 78th Festival of the Parish of Christ Church, Echuca, will stand out as a red letter day. The Bishop of Riverina, Dr. R. C. Halse, was the special visitor for the occasion. The day commenced with a celebration of Holy Communion at 8 a.m., when the Vicar General, Archdeacon N. D. Herring, celebrated, assisted by the Bishop and the Rector, Canon Nichols. This was followed by a men's Communion Breakfast, at which over 100 partook. Canon Nichols, and the Mayor of Echuca, Cr. L. J. Lia, extended a cordial welcome to Bishop Halse on his first visit to Echuca, who responded with a fine talk to the men. At the 11 a.m. service, the Bishop, assisted by the Archdeacon, Dean of Bendigo, the Very Reverend W. S. Dau, and Canon Nichols, raised the former curate of Christ Church, Echuca, Rev. R. G. White, to the priesthood, before a packed church, who witnessed one of the most impressive ceremonies ever held in Echuca; revealing as it did, the stately simplicity and dignity of the Anglican Liturgy. The Dean, who preached the occasional sermon, explained the meaning of the priesthood, the duties of those ordained thereto, and their relation to their congregations. The festival concluded with a confirmation service at which the Rector presented 30 candidates. The Bishop delivered a fine address on the journey of life, basing his remarks on the first confirmation service as written in the Act of Apostles. Prior to the confirmation service, the Bishop and the Archdeacon partook of tea with the Confirmees in the Parish Hall, where they were also treated to another fatherly talk by the Bishop.

The Rev. Ernest Mort, who died in England on the 1st April, left £1,000 to the Australian Board of Missions.

MISSIONARY EVACUATION FROM JAPAN

There is considerable difference of opinion in Japan as to whether the withdrawal of the missionaries is justified or not. A Japanese Government official has criticised the missionary societies in the following words:—

"The missionary is the man whose noble duty is to propagate the Gospel of Jehovah in Heaven to mankind. In other words, he is the propaganda agent of the love of Jehovah, the only and absolute God of the universe. He, therefore, is not allowed to discriminate against the people for whom he preaches the love of Jehovah. Why do not these American missionaries stay here until the last moment? They must know that not a single Japanese Buddhist missionary has returned home from America yet.

"Whether they get money from America or not hereafter, does not amount to much if the words 'It is not I that live, but Christ that lives in me,' are still alive in their hearts. Perhaps, their belief in God is not strong enough. That they hold weak belief in Jehovah and His justice, and love, means that they are not living the life of the sons of God. In other words, they have merely been living the life of ordinary men, that is, the life of American men. That is the reason why they hurry back home when they begin to note the approach of the crisis between Japan and America."

A less one-sided and more revealing statement is made in an editorial in *The Japan Christian Quarterly* (April, 1941) which says:—

"A word is in order concerning the attitude and spirit of Japanese churches and our Japanese Christian co-workers. There can be no doubt that the political atmosphere of the day has infiltrated and indoctrinated all of the Japanese Churches. This has even developed to the extent that pastors and lay leaders of some denominations have gone on record as wanting and needing no longer the services of foreign missionaries in regular pastoral or administrative posts. Some of the more nationalistic of our brethren have even said, when issues have arisen in which we, as foreigners, have not seen eye to eye with Japan, that 'the time has come for the missionaries to either proclaim themselves one hundred per cent for Japan's way of thinking, or go home.' Especially has their irritation increased as it has appeared that many of us, and of our mission societies, have let political issues transcend the spiritual and moral elements of our Gospel. Some have recently said that because of these things it might be better for the Christian Church, its institutions, and its adherents in Japan, if, in case of and even in anticipation of armed conflict, the missionaries were to leave, at least temporarily.

"However, we have yet to find a Japanese Christian or a missionary who sincerely feels that the loving service

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of an American or European Christian worker is not welcome in Japan. And as the bitter tragedy of all these departures, together with the increasing pressure of American and British disapproval of what Japan is doing in Asia and in her pact with Germany and Italy, has become obvious, it has become more and more clear also that the Japanese Christians want the missionaries to stay, at least some of them, as a token of Christian unity and brotherhood. Political and economic pressures, they say, may be inevitable in such a world, but Christian fellowship across national and racial boundaries must not be severed by it."

WANTED.—Anglican Church Organisation seeks Capable COOK, for Luncheon Room, five days a week. Personal testimonials essential. Application, by letter, Secretary, Women's Executive C.M. Society, 109a Bathurst Street, Sydney.