

mitted into the Order of Junior Anglicans and received their badges and certificates of membership. The Junior Anglicans preceded the Young People's Fellowship in the procession. The candidates were presented by the leader of the youth organisations, Mr. E. E. R. Walker, who conducted the service, and the Vicar, the Rev. J. S. H. Cawte, preached appropriately to the occasion.

VICTORIA.

Diocese of Melbourne.

DIOCESAN SYNOD.

The Synod met on October 19 and following days. The Archbishop gave an interesting and weighty charge. A large amount of business was done. A resolution interesting to the Church generally was that of Dean Langley, in reference to the Constitution for the Church of England in Australia.

Church Constitution.

Dean Langley moved that this Synod hereby expresses its grave concern at the failure of the requisite number of dioceses to adopt a new Constitution for the Church of England in Australia. It records its conviction that this lack of unity in the organisation of our corporate life is hampering our efficiency and hindering the Church in achieving unity and co-operation with other Christian Churches. It appeals to the House of Bishops and the Constitution Committee of General Synod to consider afresh the urgency of achieving one general Constitution for the Church, and to challenge the diocese to lay aside every hindrance to the realisation of this great objective. That His Grace the Archbishop be respectfully requested to forward this resolution to the Primate and Bishop of Newcastle.

In so doing he had reversed his previous attitude on the "Nexus" question, and in the cause of time he had come to see the value of autonomy which should be expressed in one great instrument of government for the whole Church in Australia. At present it is unable to express our common mind on any national issue, although dioceses (e.g., Sydney, Melbourne, Newcastle), which had accepted the Constitution, include the majority of Anglicans, and the minority should be again approached with a view to removing this barrier to general unity. The provincial system in this State illustrates the difficulty of united corporate action even though our "constitution" is the same, much more is it when all Australia is considered.

A unifying constitution alone can enable the Church to witness effectively, and to tackle the great problem of Christian re-union, he hoped, therefore, that this resolution would be passed and ere long be seriously con-

sidered in General Synod, where new needs, new services, new forms of activity, could then be met and established.

Canon Murray had foresight to support it. His reasons for, re- was outweighed by the needs of the National Church in close co-operation with the worship.

Mr. E. C. I. had expressed appreciation of the work done in moving unity in the Church for many years past. Melbourne diocese had accepted every constitution, even though they had varied some.

Rev. C. W. Rogers had two reasons for supporting the Constitution: (1) His admiration for the work of those who had spent many years and worth; (2) His belief in the great cause of unity—principle, but because it is the Lord of all.

The example of the Presbyterian Church should be taken as a lesson that despite our differences, unity can be brought about. We are all dear, are non-

B.C.A.

The members' Auxiliary Aid Society held their annual meeting at the Cathedral on Tuesday. The sermon was given by Rev. P. W. Rogers. The Committee was headed by Rev. A. Law, D.D., who read the lesson, and the Rev. J. S. H. Cawte. After the service joyed in the C. amount of the was announced. thanked all the the splendid eff

ST. JOE

Clergy wives Tuesday, October of about 75. Because of inc Law arranged t ous marquee, in refreshments. was taken up the the Church aided by the of the interesting of historic val Australian fau little cloister of most attractive. president, Mrs. coner presided. was secretary of Law was assist Mrs. Bazeley. The guest visitor was Mrs. Booth, wife of our Archbishop, and also present was Mrs. Ashton, wife of Bishop Ashton.

Indiscretion

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

6, No. 23—New Series.

NOVEMBER 19, 1942.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]



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**"THE AUSTRALIAN CHURCH
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Editorial Matter to be sent to The
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Street, Sydney.

Advertisements and Business Com-

How is it progressing? If we are to judge by the Press not much is being done. The opening meeting in the Town Hall, Sydney, indicated a strong body of leadership which Christ has given to His Church. Bishop Haigh, the new Bishop of Winchester, has stirred up for himself a hornet's nest, and

A.C.R. PUBLISHING FUND

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Winston Dugan said that at this time all were members of one big team, and each had to play the leading article with the subject at issue. It will be seen that the Anglo-Roman insistence on Fasting

The Rev. C.S.A. Howard: M.A. C.F. (G.I.) intends to reside in

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scopic changes in North Africa, and the campaigns nearer home, have given new hope to occupied countries and to the people of the Allied nations. Many thankful hearts have been joining in been in Australia, Sir Winston Dugan said, he had met all types of people, and he was greatly impressed with the kindness and kind-heartedness of all. "There is just a danger, however," he brochure, "Define Your Terms," for clarity of thought concerning the Lord's Supper. In that booklet (p. 17) the good bishop says, "One thing is absolutely certain: It is no part of the doctrine of

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disastrous at this juncture, when the strongest calls are being made for a maximum of men and munitions. But we must be careful of an over pessimism as well as its contrary. We want to know the truth all the time; and we venture to affirm that whether that truth be good or ill, the spirit of the people of our own and the Allied nations will be only intensified for the consummation of our purposes in this destructive war. Only let our leaders and our peoples take to heart the divine warning, "Not by might, nor by power, but by My Spirit, said the Lord of Hosts."

gathering, it would almost appear that that great lead has been quietly refused by a large part, if not the larger part, of the local leaders. If our fears have any justification, we have the unhappy feeling that again, as is so usual, Christ is being wounded in the house of His friends. When an evangelical minister can say that he does not believe in the campaign, we wonder what he does believe in. In this confused and troubled world, surely the men and women who professedly stand for God should sink their own predilections and manifest a unity of loyalty and love in fol-

who is an admitted authority on Prayer Book history and interpretation.

**"WHICH THINGS ARE AN
ALLEGORY."**

A Chaplain writes:—

"I had a yarn with the Brigadier who was in England recently. He spoke of the wonderful courage of the ordinary folk in the Battle for Britain. That reminds me of something I read while at Ingleburn. When a hospital in an English town ran out of sand for

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NOTES & COMMENTS.

The War events during the past week have raised many hopes of Victory. The Russian successes in holding and even driving back the German armies, the kaleidoscopic changes in North Africa, and the campaigns nearer home, have given new hope to occupied countries and to the people of the Allied nations. Many thankful hearts have been joining in praises to our Father. The victory bells rung in so many places last Sunday were full of optimistic hope based most truly upon the Lord of Hosts Who is ever the refuge and strength of His people.

A fear is noted in the cautious words of some political leaders, because complacency would be disastrous at this juncture, when the strongest calls are being made for a maximum of men and munitions. But we must be careful of an over pessimism as well as its contrary. We want to know the truth all the time; and we venture to affirm that whether that truth be good or ill, the spirit of the people of our own and the Allied nations will be only intensified for the consummation of our purposes in this destructive war. Only let our leaders and our peoples take to heart the divine warning, "Not by might, nor by power, but by My Spirit, said the Lord of Hosts."

How is it progressing? If we are to judge by the Press not much is being done.

The opening meet-
"Back-to-God" ing in the Town
Campaign. Hall, Sydney, indi-
cated a strong body

of Christian people ready for the task, but there are indications that loyal co-operation is not being manifested in local leadership. Some words of the Governor of Victoria at an Armistice service strike us as very pertinent.

Speaking at the afternoon people's service at St. Paul's Cathedral on Sunday week, Sir Winston Dugan said that at this time all were members of one big team, and each had to play the game of life as it should be played. All had to consider how they were playing, and, in playing, what was their attitude to each other. The answer to that was in Matthew 19, v 19: "Thou shalt love thy neighbour as thyself." Some people were rather inclined to ignore that commandment.

During the nine years he had been in Australia, Sir Winston Dugan said, he had met all types of people, and he was greatly impressed with the kindness and kind-heartedness of all. "There is just a danger, however," he added, "that weeds may grow and smother this loving flower of kindness in your hearts."

It is the reference to "team work" which marks our weakness. Although Church leaders in Sydney unanimously have issued a call and implemented that call in that great central gathering, it would almost appear that that great lead has been quietly refused by a large part, if not the larger part, of the local leaders. If our fears have any justification, we have the unhappy feeling that again, as is so usual, Christ is being wounded in the house of His friends. When an evangelical minister can say that he does not believe in the campaign, we wonder what he does believe in. In this confused and troubled world, surely the men and women who professedly stand for God should sink their own predilections and manifest a unity of loyalty and love in fol-

lowing that leadership which Christ has given to His Church.

Bishop Haigh, the new Bishop of Winchester, has stirred up for himself a hornet's nest, and it is a very vicious kind of hornet, by reason of his very sane, Anglican and

Scriptural appeal for the administration of Holy Communion in the evening hours for the troops and war workers in the special emergency of the War. We reprint from the English "Record" a leading article which deals trenchantly with the subject at issue. It will be seen that the Anglo-Roman insistence on Fasting Communion is the real issue, and that other reasons assigned are not really relevant. The superstitions surrounding that delightfully vague phrase, "The Real Presence," are responsible for much vague thinking and unfortunate disunity in relation to what is rightly termed "The Sacrament of Unity." We commend to our readers Bishop Dowden's little brochure, "Define Your Terms," for clarity of thought concerning the Lord's Supper. In that booklet (p. 17) the good bishop says, "One thing is absolutely certain: It is no part of the doctrine of our Church that there is an adorable presence of our Lord's Body and Blood in or under the forms of bread and wine. Such language is undiscoverable in the doctrinal standards of our Church, and wholly unknown to the Church of the early Fathers." In Bishop Dowden we have one who is an admitted authority on Prayer Book history and interpretation.

"WHICH THINGS ARE AN
ALLEGORY."

A Chaplain writes:—

"I had a yarn with the Brigadier who was in England recently. He spoke of the wonderful courage of the ordinary folk in the Battle for Britain. That reminds me of something I read while at Ingleburn. When a hospital in an English town ran out of sand for

its sandbags, sacks were filled from the public gardens. When spring came, green shoots appeared through cracks of the sacking, and soon the whole grim barricade blossomed with yellow daffodils. This is true, but it is also an allegory. Do you remember that little thing I had in the parish paper about eighteen months ago:

"'Old London's time-encrusted walls,
Are but the work of human hands.
What man has fashioned for us falls,
What God has breathed into us stands.'"

REUNION CONFERENCE AT CANBERRA.

In view of the many enquiries which have reached me on the subject, I think I had better try to make clear what did, and what did not, happen at a recent conference at Canberra. By some of the reports which appeared in the Press, the impression seems to have been given that all the unhappy divisions of non-Roman Christendom had been miraculously healed, and that the various denominations had agreed to complete and immediate intercommunion, and to a policy of future joint ordination. I need hardly tell you that any such impression was based upon a misunderstanding. These are the actual facts:—

Five years ago at a missionary conference in Sydney the problem of intercommunion between the various denominations working in Papua was discussed. It was felt that it would be of great service to the Christian cause if some method could be devised whereby the ministrations of each Mission could be made acceptable to the members of every other, so that any Papuan Christian in the non-Roman areas of the island, could enjoy the privilege of receiving Holy Communion at the hands of whatever denomination was at work in the area to which he had come to live. As the result of the discussion an unofficial and informal Study Group was formed, comprising representatives of the three non-Roman Missions working in Papua—Anglican, Methodist and Congregationalist. The group's object was to see whether the present obstacles to intercommunion could be overcome without any violation of principles which might be dear to any of the denominations concerned. The Group believed itself to have found a promising line of approach to the problem. They also came to feel that this line of approach could be made to apply to the problem of intercommunion in general, and not merely in one particular mission field.

Accordingly, they invited representatives of each Protestant denomination to join in the discussions, and this invitation was accepted by the Presbyterians. The Group, thus enlarged, continued its studies, and eventually produced the scheme which has aroused considerable interest in many quarters. Highly-placed Anglican dignitaries and scholars have given to it some most encouraging commendation: so also have prominent scholars of other denominations. In America our proposals have been adopted en bloc as the basis of the negotiations now proceeding for union between Anglicans and Presbyterians. It is only right to add that there are some—perhaps many—in our own and in other communions who view the proposals with misgivings, and regard them as likely to create rather than to heal divisions. The matter is still entirely in the air, and of course no effect can be given to the scheme except by officially approved action on the part of all the denominations concerned. Many are hoping and praying that, if it be in accordance with God's will, such officially approved action may somewhere and somehow be made possible in the not very distant future.

That is how the matter stands. The conference at Canberra was the first opportunity members of the Group had had of explaining and commending their scheme to an organised conference in another part of Australia. We met for three days, holding conferences of clergy and ministers in the mornings, and addressing public meetings at night. In the end the Canberra conference adopted resolutions giving general approval to the proposals, and pledging its members to make them more widely known with a view to their official acceptance by the denominations concerned. Meanwhile the original Group will continue its work. It is hoped to publish in the fairly near future a book setting out the history and nature of the proposals in full. More widespread and intelligent discussion of them will then be possible. I need hardly say that the Group would be most grateful for your prayers.—From the Bishop of Newcastle's Letter.

CHURCHWOMEN'S RALLY.

A Churchwomen's Rally will be held at which gifts may be made for "The Church Record" appeal. Particulars later.

TASMANIA.

THE MISSIONS TO SEAMEN.

The 27th annual meeting of the Mission was held in the Seamen's Institute on Monday evening, October 19, at 8 o'clock, when the annual report and financial statement of the Mission and Ladies' Harbour Lights Guild was presented, followed by a social evening.

EVENING COMMUNION.

"Our Appeal is to the Ancients, to the very furthest antiquity," was the assertion of the learned and saintly Bishop Andrewes concerning the Reformed Anglican Church. Such an appeal can be most fittingly and fearlessly made concerning the Dominical and early Catholic practice of Evening Communion, which for the last few weeks has again been vigorously attacked in certain ecclesiastical quarters. The challenge can easily be met on the grounds of scriptural practice and early primitive and Catholic usage. To say that "there is no reason why people should not reverently attend an Evening Celebration," is a very mild negative understatement, since there are strong and valid reasons why all people may, and very many should, attend them. It is customary in certain "Anglo-Catholic" circles to disregard the practice of our Lord and to dismiss it as "a unique occasion" which can form no precedent. But the fact that St. Paul and the Apostolic Church followed this divine example of Evening Communion cannot be lightly swept aside. It is scarcely open to question that the gradual discontinuance of the Evening Eucharist during the second century was due to the State prohibition of Evening Meetings, as politically dangerous, and not to any ecclesiastical rule against the custom. As long as Christianity continued to be a "religio illicita," to avoid unnecessary persecution the Christians soon found it wiser and also easier to assemble for their Eucharist early in the day, but in the beginning of the third century Tertullian refers to Morning Celebrations as in the nature of exceptions to the previous rule of Evening Communion. His disciple Cyprian explained the reason for varying the custom of Christ—"because the people could not so well all come together in the evening as in the morning" (Bingham, Vol. 4, p. 408 (1834)). As late as the fifth century, Evening Communion was usual in the Egyptian Churches, and the second Trullan Council of 692, which forbade them, was not accepted in the West. St. Augustine in his Letter to Januarius declares that both Morning and Evening Celebrations are in accord with the Christian Faith, although he leaves the question, as our Church does in Article VI, to the authority of Scripture. Much more similar early patristic evidence could be adduced. It is not therefore surprising that the Church of England, which has no wish to disregard a secondary appeal to "Ancient Authors," should have laid down no rubrical direction in the Prayer Book for any particular time for the celebration of Holy Communion. Except that it should be celebrated after morning prayer (as the Gospels for Palm Sunday and Good Friday indicate), Canon 21 declares that it shall be ministered "at such times as every parishioner may communicate at the least thrice a year."

It is small wonder that with the revolutionary changes of our modern life in the last century, due largely to discoveries and inventions and altered industrial conditions, Bishop Thorold, of Winchester, should have declared that without Evening Communion (for which he had always had a strong personal prejudice) "the Church would practically excommunicate the great body of the wives and mothers of the poorer working classes" (Second Charge, 1885, p. 66). And certainly this assertion is no less valid to-day. Therefore on the ground of expediency and necessity alone, all churchpeople should be ready to endorse the dictum of the late Archbishop Thomson when he said that "where there are two ways of performing a religious service, that is not the worst which follows the example of the Lord." The late Dean Hook acted on this principle when he found it necessary, for the benefit of his flock, to introduce Evening Communion at Leeds in the last century.

But the Tractarians and their modern followers have countered the scriptural and Catholic custom of Evening Communion by their insistence on the medieval rule for Fasting Communion—a rule, which in its present rigid form, was never made obligatory till the time of Thomas Aquinas in 1270. St. Paul's injunction to his Corinthian converts to eat at home before attending the Eucharistic service shows how unscriptural such a binding regulation as this is, and the Upper House of Convocation (followed by that of York in 1899) was certainly right to declare that "the Church of England in accordance with the principle of liberty laid down in Article XXXIV ceased to require the Communion to be received fasting." The origin of this superstitious and unscriptural practice was probably largely due to the adoption very early by churchmen of Gnostic ideas of the merits of asceticism. But even so, there is no mention of fasting Communion in the Didache, or in the first two centuries, and it did not become a recognised usage until the end of the fourth century. The uncharitable dogmatic insistence on the practice of many Tractarians in the last century provoked Bishop Samuel Wilberforce to denounce it as "detestable materialism," and a "disgusting notion." (Burgon, "Lives of Twelve Good Men," p. 271.) Such a condemnation is none too severe when we recall the fact, which Mr. Percy Dearmer realistically stated, that "it is not the belly which receives the sacrament" ("The Truth About Fasting," p. 10), since in the Eucharist Christ is only "our spiritual food and sustenance," and "we feed on Him in our hearts by faith with thanksgiving." If, therefore, the chief argument against Evening Communion is this insistence on Fasting Communion, that, as Bishop Jackson, of London, declared, "is worthless."

No one to-day would wish to interfere with so universal and helpful an "innovation" as Morning Celebrations,

which are perhaps the most prominent feature of our modern Church life. But there remains still a natural desire of many of our Lord's most earnest disciples to follow His own institution and example and gather round His Holy Table at an Evening Celebration, and it would be a grievous sin and injury and even "flat heresy" to try to prevent countless of such devout souls who are reverently and "religiously and devoutly disposed" from receiving the "most comfortable sacrament of the Body and Blood of Christ" in the quiet evening hour which they find most helpful spiritually or only possible to them.

It is not really relevant to intrude into this subject the further disturbing question of Reservation since the Sacrament was certainly not so "ministered according to Christ's ordinance," nor is such a practice "agreeable with the institution of Christ" (Articles 19 and 27).—From "The Record."

THE SCIENCE OF PRAYER.

(Contributed.)

In times past men communicated one with the other by the voice or by sight, using manual or smoke signals.

In time, the telegraph, the telephone, the cable were invented; and wonderful as these inventions were they all required a visible material medium (the wire or the cable). Sever these and communication ceased.

Yet we pass a stage further and we come to the wireless. Here we have communication without visible means. This certainly was an objection to all willing to learn the many implications of the validity of prayer (invisible, instantaneous so far as our finite conception allows—light waves travel at 182,000 miles per second—and over practically limitless distances).

But science did not stop here, for we now have the power of sight expanded by television. Further, there is a machine in operation which records whether the spoken word is in agreement with the thoughts. Does this suggest the idea that thought may one day be found to be tangible?

No wonder scientists are diffident about being dogmatic on apparently unexplainable happenings, as they realise that the seemingly impossible of to-day is often the actuality of to-morrow.

How does prayer operate?

It is axiomatic, that if causes are the same the results will be the same.

Newton's first law of Nature states: "All things remain in a state of rest or uniform motion in a straight line unless acted upon by some force external to itself."

A book on a table remains in a static condition unless some external force is exerted upon it. A ball

thrown in the air would continue its upward path at an uniform rate but for the fact that an external force—gravity—operates, retards the speed, brings it to a standstill and attracts it to the earth at an accelerating rate.

By the introduction of another cause the condition of the book and the speed of the ball is affected and another condition prevails.

"Prayer changes things." This was a motto hanging in the study of the rector of a large suburban parish of which the writer was a parishioner many years ago. It was so provocative that the writer was constrained to try and think out a logical reason for such a challenging statement. It was as follows: Prayer introduces a new cause and therefore recasts conditions.

Why, therefore, is prayer not answered?

When dialling a number for the telephone or tuning-in to a wireless station particular care is taken to dial the correct number or to tune into the right wave-length, knowing full well that carelessness will result in failure to achieve one's objective.

Much prayer is careless. We fail to get an answer because we are not in tune.

Firstly, there is too much subjective and not enough objective prayer. While the former has its uses, it has not the challenging force of objective prayer, which takes God at His word. It lacks the element of faith or has a faith which resembles the schoolboy's howler which defined faith "as believing something we know is not true." But passing from the scriptural definition of faith as given in Hebrews, that given recently by a scientist is well worth pondering: "Faith is a certainty about something we cannot yet prove, and this certainty springs from an intuitive faculty which transcends reason."

Secondly, truth and positive not negative righteousness must be found in the person praying. Truth—the prayer must come from unfeigned lips. Positive right doing—the righteous cry and the Lord heareth them. Negative righteousness or wrong-doing must not obtain. Standards set by the Commandments, the Sermon on the Mount, duty towards God and our neighbour as found in the Catechism, and the invitation in the Service of Holy Communion provide much food for thought.

Perhaps one of the least recognised values of prayer is the need of a consistent, honest self-examination by the prayerer.

Thirdly, Jesus said: "Whatsoever ye shall ask in My Name that will I do." The Epistle of James says: "Ye ask and receive not, because ye ask amiss."

There are many prayers made which cannot have the endorsement of Christ. They are like unsigned letters and may well be termed anonymous prayers, and with all reverence it may

be said that heaven's wastepaper basket must be full of such.

To pray, therefore, is no light matter, demanding much of the person praying.

What is meant is well expressed by an item from a diary kept during the last war and recently published. It is most appropriate to the present day.

"It has been my experience that before a prayer for a great favour can be offered with any hope of success, one has to put up some security, some valuable collateral to attest one's sincerity and willingness to toss into it everything one can assemble.

"I expect people would have to bring forward a mighty fine record of internal and privately possessed peace before they could hope to do much with their petitions for a world at war."

PERSONAL.

The death has been recorded of John William Anderson, of the Church at Childers, Queensland, at the age of 80 years. By his passing the church and district has lost one of its stalwarts, for at different times he has been churchwarden, parochial councillor, Sunday School superintendent, and parish secretary, and above all, a loyal and faithful worshipper.

Miss Sidney L. Warren, B.A., Dip. Ed., has been appointed to the position of head mistress of Girton Church of England Girls' Grammar School, Bendigo, Victoria, in succession to Miss O. Gordon, M.A., Dip. Ed. Miss Warren has been principal of the C.E.G.G.S. at Mt. Gambier, Victoria, acting head mistress of C.E.G.G.S., Bowral, New South Wales, and principal of C.E.G.G.S., Cremorne, N.S.W., and has, for the last nine years, been senior mistress at Toorak College Frankstown, Victoria.

Canon K. S. C. Single, who has been rector of East Maitland, N.S.W., for the past fourteen years, is to succeed Rev. H. C. Barnes of St. Peter's, Hamilton, N.S.W.

We desire to express our sympathy with the Rev. G. F. B. Manning on the death of his wife after a long and trying illness. Mr. Manning was for many years rector of All Saints', Parramatta, N.S.W.

Lieut.-General B. L. Montgomery, Commander of the Eighth Army in the Middle East, is a son of a former Bishop of Tasmania. His father (the Rt. Rev. Henry Hutchinson Montgomery) was Bishop of Tasmania from 1889 to 1902. Bernard Montgomery was not born in Tasmania, but spent his school-days there, at Hobart. He subsequently returned to England with his father, and in 1906 joined the Royal Warwick's Regiment in India, where his grandfather was lieutenant-governor. Recently Mrs. Montgomery had the pleasure of meeting Mrs. Roosevelt in England.

Canon H. Dewhurst has accepted the parish of St. Mary's, Caulfield, Melbourne, in succession to "Canon" H. T. Langley, now Dean of Melbourne.

Miss I. Claydon, daughter of the late Canon Claydon and Mrs. Claydon, of Wahroonga, has been appointed to the matronship of the Home of Peace, Marrickville, N.S.W., in place of matron Sowter, who has resigned.

PROPER PSALMS AND LESSONS.

November 22, 25th Sunday after Trinity.

M.: Eccles. xi and xii; John xix 13 or Heb. xi 1-16; Psalms 145, 146.

E.: Hag ii 1-9 or Mal. iii and iv; John xx or Heb. xi 17-xii 2 or Luke xv 16; Psalms 147, 148, 149, 150.

November 29, 1st Sunday in Advent (St. Andrew's Eve).

M.: Isa. i 1-20; John iii 1-21 or I Thess. iv 13-v 11; Psalms 1, 7.

E.: Isa. ii or i 18; Matt. xxiv 1-28 or Rev. xiv 13-xv 4; Psalms 45, 46.

December 6, 2nd Sunday in Advent.

M.: Isa v; John v 19-40 or 2 Pet. iii 1-14; Psalms 9, 11.

E.: Isa x 33-xi 9 or xi 10-xii; Matt. xxiv 29 or Revel. xx 1-xxi 8; Psalms 50, 67.

THE PREMIER OF QUEENSLAND.

Entertained by Sydney Churchmen.

Mr. J. A. Cooper, the new Premier of Queensland, was entertained to lunch on Saturday last by the Archbishop of Sydney and a number of Churchmen. Mr. Cooper, for ten years, from 1890 to 1900, was on the clerical staff of the Sydney Diocesan Registry, and his after-dinner speech on Saturday was a treat thoroughly enjoyed by those who had the privilege of hearing him.

He paid a fine tribute to Archbishop Saumarez Smith and Mr. Robert Atkins, the Registrar under whom he served. He said the training he had received in the Sydney Registry fitted him for his later responsible position as Treasurer of the Queensland Government and now as Premier.

A number of interesting incidents were related concerning the Registry and Synod. Two Synod stories are worth relating.

A debate in Synod had been in progress for some time on the question as to whether clergy should be designated incumbents or rectors. The Rev. S. S. Tovey, in the course of his remarks, said that his mind already had been made up and his vote as good as registered, for that morning his wife had placed some note-paper in his study on which she had printed "The Rectory." (Was this a case of a Di-Rector being installed?—Ed.)

On another occasion a hot debate had taken place on the question as to whether the Archbishop had the inherent right, or the Synod, to arrange for special services and prayers in Church? One clergyman, a little hesitant in his speech, electrified Synod by pointing to the Archbishop and saying: "Is it right that a dog like

you"—hesitation by the speaker and embarrassment on the part of the Archbishop who half rose from his chair—"Is it right," he repeated, "that a dog like you," and again hesitated. He finally proceeded, "Is it right that a dog like you, sir, should be wagged by a tail like us."

Mr. Cooper, in his speech, paid tribute to a number of stalwarts of the past in the diocese of Sydney, and feelingly remarked that he was deeply touched by the kindness of the Archbishop in inviting him to lunch and by the presence of so many churchmen from the diocese which always had a large place in his heart.

Words of welcome were spoken by the Archbishop, Archdeacon Martin and Rev. A. Killworth, who remembered Mr. Cooper at the Registry, and by Sir Kelso King.

The arrangements for the lunch were made by Mr. H. V. Archinal, diocesan secretary, concerning whom the Archbishop said he hoped he had no political aspirations after hearing Mr. Cooper.

A very happy gathering was concluded by His Grace pronouncing the Benediction.

It should be added that Mr. Cooper is a churchwarden of his parish church in Brisbane, and represents St. John's Cathedral in Synod.

PRAYER BOOK REVISION.

(Rev. B. R. Horsley, B.A.)

Dr. Temple, the Archbishop of Canterbury, in his presidential address to the Upper House of Convocation, has recently made some extremely interesting remarks which have a bearing upon Prayer Book revision.

"... We need supplementary

forms of service for those who are not ready to participate in our accustomed forms of morning and evening prayer... We also need to make traditional forms as valuable as possible to our people. There should be every five years a course of sermons explaining the Prayer Book Services."—S.M.H., 15/10/42.

This pronouncement, upon analysis, reveals some interesting facts.

The Need for Prayer Book Revision.

The Archbishop acknowledges that there is an urgent need for the revision of our Prayer Book when he admits that the present forms of service do not meet the need of many people who are, nominally at least, members of the Church of England. Of course, there is no doubt that his Grace is well aware that many people merely use this objection as an excuse to justify their failure to join in public worship. But there is evidently some truth in the statement that some folk find the Prayer Book inadequate or difficult, for Dr. Temple thinks that it needs explanation at least every five years.

It is plain, then, that there is a need for a revision, for Church of England people have a right to enjoy the use of a Prayer which in the first place is simple and clear in its meaning, and secondly, fills the needs of the vast majority of those who really desire to worship God publicly in our grand old Church.

The Kind of Revision Needed.

Of course, we do not want the kind of "revision" which was offered to us in the Deposited Book of 1928. This was a reversion rather than a revision; it was an attempt to make the Church of England speak with two voices on the doctrine of the Lord's Supper. It is the Prayer Book that needs revision, not the authorised standards of doctrine of the Church of England. The return to a more mediaeval form of worship is not desired by the majority of people, but many people would like to see the removal of words which have changed their meaning during the three centuries which have passed since the last revision.

An Example of Successful Revision.

It is by no means impossible to revise the Prayer Book without endless controversy. Revision has been carried through successfully in Canada and in the Church of Ireland. In neither case was any alteration made in the Prayer Book which would have altered the standard of doctrine; hence the peacefulness with which this important task was accomplished in each case. There is no valid reason why something similar should not be done in Australia. The Canadian Church has enriched its Prayer Book with many new prayers for special occasions (to mention only one feature of their revision); why cannot the Australian Church do the same?

What Should be Altered?

To ask this question is to tread upon dangerous ground. But it must be faced. Here are a few suggestions—

1. Morning and Evening Prayer to remain much as they are, with verbal alterations.
2. Extra prayers and thanksgivings for special occasions.
3. The Holy Communion to remain unchanged in the main, with the possible omission of the now unused exhortation, or their inclusion, in shortened form, in the exhortation or invitation.
4. Some forms of service to be deleted altogether, as, for example, the Visitation Office and the Communion Service.
5. Provision of a new form of service for the burial of a child.
6. Alterations in the Office for the Public Baptism of Infants, so that it shall not seem to contradict the teaching of the Articles (some such form of service as that used in the Free Church of England might be used as a guide).

Of course, these are only suggestions, representing the viewpoint of one person. But the fact remains that, beautiful and dignified though our Prayer Book be, there is no reason why it should not be improved without sacrificing anything of its beauty and its dignity, yet adding to its simplicity and to its usefulness. It is not a task which could be completed in a year, but in the opinion of the writer, it is a task worth attempting.

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ALEXANDRIA

To Australian Churchmen

ADVENT.

"Lo! He comes with clouds descending,
Once for favoured sinners slain,"
wrote Charles Wesley. His hymn appears in every collection worthy of a place in the Church of England. This is an anomaly which must, sooner or later, be faced. We are praying one thing, singing the same thing and refusing to give intellectual credit to what we pray or sing.

Modern Rationalisation of the Second Advent.

Psychologists tell us that rationalisation is one method that the individual adopts to overcome disturbing complexes. It may take the form of "projection" when we attribute to others the faults we would otherwise discover in ourselves. We gain our self-respect at the cost of a mild deception. Sometimes we think there may be an element of "projection" in branding opinions as "obscurantist," "old-fashioned," "traditional." It may be a form of escapism from the disturbing consciousness that the Bible and the Church authorities which the modernists still profess to reverence, bear witness to the Second Advent. Sometimes rationalisation takes the form of re-interpretation. We disguise our uneasiness by putting another dress upon it. This is a very common form of self-delusion. How often we hear protests, "I believe as firmly as you do, but I look at things from a different angle." This form of re-interpretation is rife at the present time. Those who adopt it most wholeheartedly are ready to smile tolerantly at a literalism which issues in their judgment in absurdities. Cowper ridicules this tendency to split hairs so as to avoid the appearance of condoning what we ought to condemn.

"Renounce the world the preacher cries.
We do! a multitude replies.
But one as innocent regards
A snug and friendly game of cards.

Others no matter what you say
Can see no evil in a play.
Reviled and loved, renounced and followed,
Thus bit by bit the world is swallowed."

We are all good at rationalisation, and we cannot afford lightly to condemn others. Yet like all other false assurances, rationalisation takes its revenge in time. We seek for unity and the false unity must disappear either by a definite rejection of the whole conflicting concept or by surrender to it and a consequent alteration of our modes of thought and life.

The denial of the Second Advent has led directly to the denial of the First Advent, when the logical process has worked itself out.

The Problem of Advent.

When we seek to explain the development of thought which has led from a denial of the Second Advent to the denial of the First Advent, we find it runs its course somewhat as follows:—"It is returning to a materialistic conception of the work of God," argues the movement, "to assert that at a given time and in a given place the Lord of Glory shall be manifested. He has entered into a Resurrection state free from the trammels of earth. We cannot bind Him again by any condition of space and time." But what we may call the ultra-modernist presses the thought further home. "At no time," says the ultra-modernist, "is there room for a temporal and spatial conception of the work of God. We cannot bind the Eternal Spirit in the trappings of the mundane. Jesus of Nazareth may have been the highest exposition of the Eternal Spirit ever seen on earth, but the Spirit is transcendent. There is a connection indeed; but there cannot be an identity between any earthly manifestation and the changeless God of all eternity. It is a mistake to speak of God tak-

ing up the manhood though it is true that in a limited sense He was manifest in the flesh." There is no rational answer to this objection once the premises are admitted. That is the burden which presses on men to-day. We have lost touch with the historic Christ. There is no use refusing to face the issue. Either God can realise Himself in conditions of time and space or the whole Christian system, not merely the doctrine of the Second Advent, goes to pieces.

The Evidence of the Second Advent.

We can approach the question on what may be called the factual plane. The First Advent is well attested. This means that God has "manifested Himself in history." Not only is there the immanent Spirit operating in all human experience, but there is the development of a new factor. God Himself in the Incarnate Son enters the stream of human consciousness. This is an act we could not have known apart from revelation. Hence we are dependent on revelation for its further expansion.

But revelation is abundantly clear on certain features in God's redemptive purposes. Our Lord Jesus Christ has never surrendered the manhood which He assumed at the Incarnation. He is still God and man. And He utilises His manhood for purposes of grace. "He can be touched with the feelings of our infirmities." Intercession is exercised by the human Christ in heaven. This is a point which is frequently overlooked. Men talk of "the state of humiliation" as if it meant the human condition of our Lord. The continued union of the Godhead and manhood has to be more emphasised if we are to understand the fulness of the great salvation wrought for us by our Lord Jesus Christ.

This intimate union suggests a great consummation. God will "sum up all things" in Jesus Christ our Lord. There will be an appearing of the great God and our Saviour. And this too will be a human appearing. "Every eye

shall see Him." The great resources of the Eternal God will once more be exemplified in grace and judgment in the revelation of the Man Christ Jesus, who shall now appear apart from sin unto salvation. These are but a few of the great messages concerning the Second Coming of our Lord Jesus Christ. They are sufficient to show that it occupies an integral position in the revelation of God to man.

The Conclusion.

If our readers have followed this brief review of an important truth in theology, they cannot fail to be impressed with the momentous character of the doctrine of the Second Advent. The whole of salvation, as well as the whole of eschatology, is closely bound up with sound views on this great happening. It is possible to reduce it to rather profitless discussion as to the exact circumstances attendant on the final manifestation of the Son of God. Times and seasons are rigidly fixed and Christians sharply divided on the interpretation of unfulfilled prophecy. Not that all such speculation is, of necessity, unprofitable. It only becomes so when it is allowed to obscure the much greater truth that has been here outlined. Jesus Christ the Lord of Glory is the final end of man. He was sent by the Father to create the world and He came as man to redeem the world of God's creation. The fact that He can enter into intimate union with the sons of men and retain forever the nature He once adopted places the whole of human activity on an entirely new plane. Those who belong to Christ are members of His body. The final purpose of creation is displayed in them and in them only. The Greeks looked for an immortality in which the weaknesses of earth are sublimated. We find a Man seated at God's right hand clothed in a renewed but nevertheless a human body. We therefore look for a resurrection of the dead as well as the life of the world to come. And there is a cosmic significance in the manifestation of our Lord Jesus Christ. He came that "the world through Him might be saved."

It is reasonable, in the light of this revelation, to look for a wind-up of the world's story in which its purpose may be made plain. This can only be achieved when man is given his right place. He takes that place and can only take it in union with His Saviour. The world rolls on towards an inevitable conclusion and that conclusion must be manifested. The Babe in the manger was the true Son of God although unrecognised. It is not fitting that the clouds should always cover His glory. There will be a display of His completed victory when the kingdoms of this world shall become the kingdoms of our Lord. It is not a fancy but an inevitable sequence of God's revealed will that our Lord Jesus Christ should come to take His power and reign. It is our privilege to be ready.

AT THE HEART OF THE EMPIRE.

Response to the King's Call to Prayer was perhaps more striking on Thursday of last week than on any of the previous National Days of Prayer appointed during this war. The fact that a week-day had been set apart for this purpose brought home to the people that the spiritual issues involved are not something apart from everyday life and work, but are vitally integral thereto. That the day marked the third anniversary of the war also imparted added solemnity. Throughout the land people turned aside from their multifarious duties in offices, workshops, and fields, at 11 o'clock in the morning—the time at which the fateful news of the declaration of war was given three years ago—to listen to the broadcast service, or to participate in a simple act of worship and intercession. People gathered in such large numbers at this hour in many churches open for private prayer, that spontaneous services were arranged—we hear of one Baptist church where the chapel-keeper, anxious that the people should not be disappointed, himself led them to the Throne of Grace.

In London, central churches were open all day long, and were filled with a constant succession of people entering for longer or shorter periods of prayer and meditation. Supreme among these, of course, was Westminster Abbey, where the Prime Minister and several members of the Cabinet were among the overflowing congregation for the 1 o'clock service, at which the Archbishop of Canterbury preached. When we visited the Abbey later in the day the seating accommodation was practically filled with worshippers privately engaged in prayer.

HUGE CROWDS AT ST. PAUL'S

St. Paul's Cathedral had a series of services, including two at lunch-time, at each of which the vast precincts were crowded. Long queues were stretched half-way round the building when we arrived for the first of these. During the service a densely packed crowd stood beneath the dome, when all the seats were full, and participated reverently, with bowed heads, in the prayers. A group of turbaned Indian soldiers stood near the door. Loud-speakers on the front steps carried the service to the overflow crowds assembled there. In the afternoon the Lord Mayor of London and the Sheriffs attended Evensong in the Cathedral.

From St. Paul's we proceeded to Westminster Chapel, where Dr. G. Campbell Morgan conducted a service at 1 o'clock, for which the body of the church was well filled. Dr. Morgan did not preach; he said he could do no better than let Psalm 37, which he read, speak for itself; it was a testimony to the triumph of faith over adverse circumstances. Among the men in uniform were one or two Americans.

Other well-known churches which drew large congregations were St. Martin-in-the-Fields, the Chapel Royal of the Savoy, St. Sepulchre's, Holborn, and Bloomsbury Central Church; while in the ruins of many of the burned-out churches people stood for brief services. On the fringe of the City, the President of the Methodist Conference conducted a service in Wesley's Chapel and Congregationalists held their official service in the Memorial Hall, Farringdon Street.

In Greater London and the country as a whole, the evening was a more convenient time for united gatherings, and places of worship of all kinds held seasons of prayer and rededication. In many localities United Services were held, some of an official nature, with Mayors and Councillors attending. Notable among these was that at Tooting Parish Church, where a moving address was given by Lieut.-Gen. Sir William Dobbie; the congregation, which filled the church well before the appointed time, included a contingent of the Home Guard.

The day culminated with a broadcast service at 9.20 p.m., in which the Moderator of the Church of Scotland and the Moderator of the Federal Free Church Council participated, and a forthright challenging address was given by the Archbishop of Canterbury. Dr. Temple spoke faithfully of the spiritual aspect of the war, and of our country's spiritual condition and need. He then called the people to repentance and to faith.—From The Life of Faith.

A.C.R. PUBLISHING FUND.

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THE BIBLEMAN'S CORNER.

(Rev. A. W. Stuart, B.A.)

THE BIBLE FOR TO-DAY.

The Bible is still read by thousands of men and women who eagerly scan its pages. At the Bible House in Sydney the sales have been rationed because the supply is limited. Where retail houses put forward their requests, only a percentage can be handed to them. This indicates shortage in supplies, but it also stresses the continued demand in the community for the Word of God.

THE NEEDY WORLD.

The people of Europe are finding new value in the Bible to-day. From the occupied countries of Norway, Denmark, France and Holland, come reports of eager reading of the Bible, and a new discovery of the mission of the Christian Church. Hardships have driven men and women to a new appreciation of the Book of Books, and the necessity of embodying in life the message of Scripture.

THE SOLDIER, THE SAILOR, THE AIRMAN.

The British and Foreign Bible Society, with its State Bible House at 95 Bathurst Street, is maintaining a steady distribution of New Testaments to the men and women of the Fighting Services of New South Wales. Small pocket volumes are available free to members of the Services, blue for the Air Force and the Navy, and khaki for the military. The distribution has also been extended to the Women's Units of the Services. Up to the present moment 80,000 New Testaments have been given away free, and the distribution will continue while the war lasts. Each Testament costs the Society roughly sixpence each and many gifts reach the Bible House for this purpose.

IS IT WORTH WHILE?

One Chaplain wrote, "In my work as chaplain to the Forces, I have seen many thousands leave for overseas, probably 14,000 having gone from my own brigade. Most of those men were contacted by other chaplains and by myself, and one of the deepest joys of my life has been to see the ready acceptance by the soldiers of the delightful little "Service" edition of the New Testament.

I wish I could convey to you the poignancy and tenseness of the moments I have spent with hundreds of men about to embark for overseas. Such sacred seasons are often too hallowed to be discussed, but the little khaki New Testament has provided a means of contact and comfort for overwrought men at such times. And what is more, the lads have thus carried with them in permanent form the precious truths of the Word of God which

will remain with them when the Padre's words are either forgotten or are a dim distant memory."

AT THE BATTLE FRONT.

A Y.M.C.A. officer sent this note to the Bible House, "The men come seeking me out to ask for a New Testament, which they put away in their shirt pocket. Many lost their copies during the recent battle. They are delighted to have them replaced. If you could see the muddy, bearded men, come up, and in deep voices ask for God's Word, you would laugh in the face of those who say that Christianity is for women and children only."

A Digger received a Testament and he wrote: "I park my body down in a nice sunny spot to read, and I have just finished twenty-four chapters of St. Matthew's Gospel."

Help will be appreciated for this needy work.

THE C. OF E. IN SOUTH AFRICA.

The Church of England in South Africa works under the severest handicap, and at the same time with the greatest advantage of any diocese in the Anglican Communion.

The handicap lies in the fact that for years it has had to work without the leadership, and ministrations of a Bishop in South Africa.

The asset lies in the fact that it is 100 per cent. Protestant and Evangelical.

The handicap shows itself chiefly in the difficulty of providing a sufficient number of suitable ministers to push forward and sometimes even to maintain, the work of 150 parishes and mission stations. But the asset provides the call to work of the most pressing and satisfactory nature.

In order to attempt to understand the present position it is necessary to look at the events that lead up to it.

The C. of E. began its work in the Cape of Good Hope as far back as 1749—this work was largely due to the efforts of naval and military chaplains en route to and from India. The first resident minister came in 1806 to the Garrison in Capetown. The first Bishop, Bishop Gray, arrived in 1848.

Even prior to the arrival of Bishop Grey the trouble that has been such a curse to the Church in South Africa began to show itself. In 1840 the chaplain at St. George's, Capetown, began a series of sermons supporting the infamous Tractarians. The Evangelicals, unable to tolerate the teaching, built Trinity Church, which was opened in July 1846, in which the Rev. T. A. Blair, an Evangelical Chaplain, was appointed the first rector. Soon after the Rev. R. E. Lamb became minister in charge of St. George's. He was a staunch evangelical; and so when Bishop Gray arrived he found

that the three chief churches in Capetown were ministered to by Evangelicals.

Bishop Gray arrived in Capetown in 1848, and at once showed himself, not only a whole-hearted supporter of the Tractarians Movement, but also a whole-hearted opponent of Evangelicalism. Archbishop Tait, when Bishop of London, said that if Bishop Gray's power was equal to his will, he would drive from his province all those whose veins were "Evangelical." He used all his power and influence in the appointment of Bishops to the new Dioceses that were opened up as the country developed. Referring to the Archbishop of Canterbury and York, he wrote, "We cannot and dare not trust these Bishops to select a Bishop for this land." When Bishop Colenso, Bishop of Natal, refused to "come into line," Bishop Gray appointed Bishop Macrorie as Bishop of Maritzburg in the same Diocese.

In 1869 Bishop Gray had the stage set with his friends and followers in the majority of the Dioceses of South Africa. He drafted the canons and resolutions which were adopted the following year as the canons and constitutions of the Church of the Province of South Africa. To quote his own words when he summed up the principles of the new organisation: "Here we are, the Bishops of the Church of the Province of South Africa, we are a voluntary association; there are our terms—who likes to join us? The Provincial Synod must lay down, as it has already done in the past, the laws and regulations of our particular Religious Association. What can the rest do—(meaning those congregations who refused to 'break away from the Mother Church')—but accept them or quit the association."

"We Bishops are the only essential parts of this voluntary association, and all steps towards organisation must formally proceed from us. We lay down principles and agree to invite clergy and laity. These form the mixed Synod and clergy and laity assent to what the Bishops have done."

"I do not think that in the position in which we have placed the laity, we need anticipate evil from their presence."

Thus it was that in 1870 the Church of the Province of South Africa seceded from the Church of England. The Chief Justice, Sir Henry de Villiers, maintained in a most careful judgment that the Church of the Province of South Africa had separated itself "root and branch" from the C. of E.

The writer of this article regrets that he should have had to give so much space to this schism, but it is really necessary in order to show why the C. of E. in South Africa insists on maintaining its stand, in the face of tremendous difficulties and discouragements.

The schism left a few churches in Capetown, a few in Natal still standing true, not so much to the name of

"Church of England" as to the vital principles of true religion for which the Church of England stands. These churches have had to face persecution and treachery right down to the present time—but the C. of E. still stands firm, and has multiplied.

The biggest advance has been in the environs of Johannesburg, where the parent church is Christ Church, Hillbrow, a child of Holy Trinity in Capetown. The first minister of this church was the devoted and able Canon Digby Berry, formerly of Victoria, and he laid a wonderful foundation of men and women devoted to the Gospel and to the Word of God. He was followed by the Rev. George Grubb, whose missions towards the end of last century had such a deep effect on the Christian life of Australia. He in turn was followed by the present rector, the Rev. Norman Bennett, who, as senior chaplain, came in touch with South Africa during the Boer War. Some indication of the life of this church may be seen in the fact that the missionary offering for the C.M.S. Tanganyika, this year, was £300. Besides Christ Church, there have grown up churches at Bramley, Kenilworth and Boksburg North, in the environs of Johannesburg. In Pretoria, St. Paul's is one of the most beautiful churches in the whole land. It was founded by a band of godly laymen, and ministered to by the Rev. Alan Ewbank, M.A., one-time secretary of the Church Mission to South Africa. The present rector is the Rev. R. Tyser, a young South African, ordained in England and now back in service in his own land.

The field among the white population of South Africa is great and ever-widening; but by far the greatest challenge to the C. of E. comes from the vast native field, both in Natal and the Transvaal and Basutoland. It is hoped that the opportunity may be given to tell of this work in another article.—S.C.B.

WILLIAM WILBERFORCE.

A PRACTICAL REFORMER.

In days when the Church and the world alike are crying aloud for reform it is refreshing to look back, not only to those who shed their life's blood for the truth of the Gospel and thereby laid the foundation of a Reformed Church, but also to those who, in a very real sense, were the after-fruits of the Reformation.

To the historian, William Wilberforce will always be remembered as the champion of freedom, but to the Christian his name speaks of that and much more. In the most real sense Wilberforce was a "practical" Christian. Much of the talk in these days concerning "Practical Christianity" is no doubt practical but of doubtful Christianity. The great opponent of slavery was one who had first known

the "glorious liberty of the children of God" and who, with the Lord Jesus Christ as his own Saviour and Friend, had set his face against what perhaps was the vilest social evil that the world has ever known.

William Wilberforce, who was born in 1759, was the son of a wealthy Hull merchant. He was from a child extremely delicate but of a most affectionate disposition and very versatile. He spent his early years naturally enough, surrounded by everything he could need or desire, but when the boy was 10 years old his father died and he went to the home of an uncle. The uncle was an earnest Christian and his wife very intimate with the early Methodists, so that young Wilberforce came under very definite Christian influence in the home. The possibility of William becoming "religious," however, so angered his mother that she took him away from the uncle and aunt and did everything possible to turn him from serious spiritual thought. In fact, he said of the circle of friends into which he was introduced, "No pious parent ever laboured more to impress a beloved child with sentiments of piety, than they did to give me a taste for the world and its diversions." His grandfather, who was possessed of a considerable fortune, said, "If Billy turns Methodist he shall not have a sixpence of mine."

It so happened, however, that before long the grandfather died leaving a large sum of money to William under the sole guardianship of his mother. Coming at a time when he was being introduced to the conditions and company of university life, "as licentious a set of men as can well be conceived" the fortune may easily have been his downfall, but the influence of his aunt's training was never lost and he soon left that circle into which he was first introduced at the University.

Comparatively early, Wilberforce entered Parliament and soon became a personal friend of William Pitt, who greatly admired him. The friendship with Pitt was greatly to his advantage in later years, especially when Pitt became Prime Minister.

From a very early age Wilberforce showed his clear and strong antagonism to "The odious traffic in human flesh," and, in spite of all the tremendous difficulties, set his face firmly to the task of fighting this abominable trade to the death. It is almost impossible in these days really to appreciate the forces ranged against him in this task. Even professing Christians claimed that the Bible supported slavery and of course the moneyed elements were determined in their opposition. It was claimed that the slaves were transported from African barbarism into scenes of his greatest happiness. It was claimed that even the trips over the sea were times of great pleasure to the poor creatures and that the arrival at the colonies brought the happy reunion of many black friends.

Wilberforce saw through all this. God had given him a task and all the power of hell could not keep him from it. John Wesley had written, "Unless the Divine power has raised you up... I see not how you can go through your glorious enterprise, in opposing that execrable villainy which is the scandal of religion, of England, and of human nature. . . . Go on in the name of God and in the power of His might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it."

God was with Wilberforce, and had indeed raised him up for that very purpose. It took him nearly twenty years of long and bitter fighting before the Bill was introduced which abolished the slave trade, and it was not until only a few days before his death that he learned that after fifty years' struggle England was to pay twenty million pounds as compensation and free all the slaves in the Empire.

What was the root of Wilberforce's power? The root was the Lord Jesus Christ. After a varied experience he felt his way and became one of the despised "Christians." Concerning his earlier days he wrote, "Often while in the full enjoyment of all that this world could bestow, my conscience told me that, in the true sense of the word, I was not a Christian." But the day surely came when he became a new creature in Christ Jesus. "Watch and pray," he wrote, "... the true Christian will desire to have constant communion with his Saviour."

Throughout the remainder of Wilberforce's life his witness to the heavenly life in Christ Jesus was constant. Though he could mix with the very best society in England, Wilberforce chose the most helpful company. At one time he wrote, "I have been at an assembly at —. Alas! how little like a company of Christians!—a sort of hollow cheerfulness on every countenance. I grew out of spirits." But, on the other hand, we read later, "I trust that I feel in some degree as I ought this day. I trust that I feel true humiliation of soul from a sense of my own extreme unworthiness; a humble hope in the favour of God in Christ; some emotion from the contemplation of Him who . . . was hanging on the cross; some desire to devote myself to Him Who has so dearly bought me; some degree of that universal love and goodwill which the sight of Christ crucified is calculated to inspire."

Not many days before he left this present evil world he said, "With regard myself, I have nothing whatever to urge, but the poor publican's plea, 'God be merciful to me a sinner.'"

Such was the man whom God raised up to be the champion of the slaves. The abolition of slavery was an event of such magnitude that many lose sight of the Christian witness of the man to whom the slaves owed their freedom.—H. R. Smith.

PAROCHIAL MISSIONS TO-DAY.

A "B.C.A." VENTURE

For some time past the B.C.A. missionaries on the west coast of South Australia have felt that some special effort should be made to win souls to our Lord Jesus Christ. At a conference held earlier in the year it was decided to hold an Evangelistic Mission at Streaky Bay. The results were so good that the methods adopted may be of interest.

Some months before the mission began the rector began a period of careful and intense preparation. A sermon outlining the purpose and plan of the mission, the methods to be adopted and the duties of the regular church-goers with regard to it, was preached at a service specially arranged to launch the preparatory work. On one Sunday of each month until the mission began a special service was held and the parishioners were invited to ask other people to come in order to get into practice for the mission itself, a special sermon was preached, and special hymns sung. There was usually a solo or quartet as well. These services were very successful, there being a large attendance at each one. Attendance at the ordinary services also steadily increased during the period of preparation. At every service during this period prayer was offered for the effort to be made later on. All this time many tracts were distributed and as many people as could be reached were personally invited to come. Friends outside the parish were asked to pray earnestly and regularly for both missionaries and people.

Then four weeks before the mission was to commence, the rector sent out a letter to all the parishioners; the next week one was sent out to the parents by the children's missionaries; then one by the ladies' missionary, and finally one by the men's missionary. Use was also made of the local press by inserting news items and advertisements.

The mission began on Sunday night, October 18, and concluded on November 1.

There are about 170 Anglican adults in Streaky Bay and on neighbouring farms. On the first Sunday night 80 attended, and on the next two Sunday nights approximately 100. The average attendance on week nights was 42. Quite a number of those who came were people who did not usually attend church.

The meetings themselves were very simple. They were opened with a hymn. Then followed simple prayers, which were sometimes read and at other times *ex tempore*. Bible reading was followed by a short address to Christians, dealing with certain aspects of the Christian faith, such as Justification, Adoption, Temptation, Faith, and so on. After the singing of another hymn an evangelistic address was given. The meeting closed

with prayer and a hymn. No appeal was made for people to publicly indicate that they accepted Christ as their Saviour until the last few meetings and then thirty-one men and women took decision cards during the singing of the last hymn. These people included professional and business men as well as farmers, and nurses and housewives.

Children's meetings were held after school each day, and these were very well attended, and a number of the children publicly professed faith in Christ.

A feature of the meetings for the adults were the number of questions that were asked, which showed that the people were really thinking. These questions were handed in on a slip of paper and answered by one of the missionaries.

After the last service, during which a powerful appeal had been made, over 50 people stayed for further discussion and prayer, as an indication that they had accepted Christ either during or at some time before the mission.

Each of the converts, as well as some others, are now members of the Scripture Union, others wish to join the Mothers' Union, and again are Sunday School teachers; some are to be prepared for confirmation and others have joined a week-night Bible Class.

The missionaries were impressed by the fact that souls are still won by the "foolishness of preaching" the simple gospel. All "stunts" and emotionalism were deliberately and carefully avoided.

The missionaries were: Men's Missioner, Rev. T. R. Fleming, of Cummins; Children's and Young People's Missioner, Rev. L. Morris, of Minnipa; Ladies' Missioner, Mrs. L. Morris, and Rev. H. Broadley, of Cedun, and the Rev. D. Livingstone, of Streaky Bay. The Rev. R. Hallahan, of Kirton Point, was to have taken part but was prevented from doing so by unavoidable difficulties.

The results of the mission seem to indicate that there is still a place for simple, parochial missions in ordinary parish life to-day, and it is to be hoped that more use will be made of this method of preaching the Gospel than has been the practice in the last few years.

"One who never turned his back, but marched breast forward,

Never doubted clouds would break,
Never feared, though right were wrested, wrong would triumph,
Held we fall to rise, are baffled to fight better,

Sleep to wake!

"No, at noonday, in the bustle of man's work-time

Greet the unseen with a cheer!
Bid him forward, breast and back as either should be.

"Strive and thrive!" cry. "Speed,—fight on, fare ever

There as here." —Browning.

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MEMORIAL TO ARCHDEACON CHARLTON

Recognising the long and effective services rendered by Archdeacon Charlton in the Church life of the Diocese, the Council of the Home Mission Society, of which the Archdeacon was the general secretary for eighteen years, proposes to create a memorial fund to perpetuate his memory, by giving support to some special diocesan work in which he was particularly interested. We are sure that many friends of the Archdeacon will be glad to hear of this movement.

Subscriptions may be sent c/o The Home Mission Society, Diocesan Church House, George St., Sydney, Canon R. B. Robinson, General Secretary; Mr. F. P. J. Gray, Honorary Treasurer.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SYNOD.

The Synod of the diocese is to meet on Monday next at 2.30 p.m. Bishop Pilcher will preach the occasional sermon and there will be a celebration of Holy Communion at 8 a.m. and at the Synod Service.

THE BUILDERS.

The annual meeting will be held in the Chapter House, Sydney, on Saturday next, November 21, at 7 p.m. Speakers, Miss Farrell and Canon T. C. Hammond. All are cordially invited.

TEA MEETING FOR H.M.S. AND L.H.M.U.

In the Ashfield Town Hall on Thursday, November 5, was an enthusiastic gathering representing the rural deanery of Petersham, which launched a new venture, that of holding a festival tea and after meeting for the Home Mission Society and the Ladies' Home Mission Union.

The recent gift of rain resulted in a wealth of flowers, which, with the colourful salads, made the tables look gay, and there was an atmosphere of happy fellowship as many friends met together.

So great was the crowd that as soon as they had finished people were asked to make room for others to sit down.

The guests were greeted by the rural dean, Ven. Archdeacon J. Bidwell, and Mrs. Bidwell, and the guests of honour were His Grace the Archbishop and Mrs. Mowll.

The chapter clerk, Rev. G. P. Birk, with Mrs. Birk's assistance, organised the proceedings, and the hard work done by them and the ladies who catered for the tea at the various parish tables, are indeed to be congratulated.

After the tea, Canon R. B. Robinson, general secretary of the H.M.S., gave a lantern lecture showing pictures of the work of the H.M.S. and the L.H.M.U., to a very appreciative audience.

Then followed addresses by His Grace the Archbishop of Rt. Rev. Bishop Hilliard, and a delightful programme, consisting of musical items and two short plays by members of the St. Paul's, Burwood, Dramatic Club.

Some of us can look back to the beginning of the year at a small gathering of L.H.M.U. friends at their quiet day for prayer and discussions, and can remember Mrs. Birk suggesting that such a festival could be held—then it was just an idea—and now we do praise God that He has seen fit to answer our prayers and to allow the small seed of the "idea" to bring forth much fruit to His glory.

HOME FOR BOYS.

On Saturday afternoon last a Home for Boys was dedicated by the Archbishop of Sydney in connection with the Children's Court and under the direction of the Home Mission Society. The property is known as Tress-Manning and is situated in the Glebe. It was formerly the Home for Girls now carried on at Carlingford.

The want of a Boys' Home where needy boys could be cared for under direct Christian influence has long been felt, and some months ago the venture was made and the work was commenced.

At the service of dedication the Archbishop praised the Rev. G. Smee and those associated with him on the splendid progress made in so short a time.

Lady Riddle received the gifts brought by many friends and commended the home to the support of all Church people.

Mrs. Hulme-Moir, hon. secretary of the Ladies' Auxiliary, reported on the excellent achievements of the ladies, and the enthusiasm with which they were carrying out their part in supplying the home with necessary equipment.

The general secretary of the Home Mission Society moved a vote of thanks to the Archbishop and Lady Riddle for their presence and interest. Archdeacon Hammond, who was also present, announced that Hammond's Social Service Committee had made a grant of £30, and would give further support to the home.

CHURCH OF ENGLAND SCOUTS AND GUIDES.

The annual service in St. Andrew's Cathedral, George Street, will take place on Sunday, December 6, at 3 p.m. His Grace the Archbishop of Sydney will be the preacher.

His Excellency the Governor of New South Wales and Lady Wakehurst have signified their intention of being present, and His Excellency will take the salute in the march past at the George Street entrance to the Cathedral at 2.45 p.m.

Scouts and Guides in "open" as well as in "church" groups are invited to attend and bring their flags—national as well as flags of "church" groups should be brought.

Scouts will assemble outside State Headquarters in Carrington Street at 2.15 p.m. and will march to the Cathedral headed by their flags and drums and bugles. Mr. Basil Taylor, of the City of Sydney District, will be in charge and all Scouters are asked to report to him on their arrival in Carrington Street.

Guides will assemble in St. Andrew's Place (at the rear of the Cathedral) at 2.15 p.m. Miss Attwater, Commissioner for Training, will be in charge and Guides are asked to report to her on their arrival in St. Andrew's Place. —W. J. Owens, Hon. Secretary, Diocesan Scout and Guide Council.

AUSTRALIAN RED CROSS SOCIETY.

The annual meeting will be held in the Sydney Town Hall on Friday, 27th November, 1942. The speakers will include Her Excellency the Lady Gowrie (President of the Society), Mr. Nelson T. Johnson (Minister for The United States of America), the Hon. Norman Makin, M.H.R. (Minister for the Navy), the Hon. R. A. King, M.L.C. (Secretary, Trades and Labour Council of N.S.W.), Mr. Dudley C. Turner (Chairman of the Society).

A fine musical programme includes Miss Pauline Garrick, Mr. Peter Dawson, the A.B.C. Harmonists, and other well-known artists. The L. of C. Area N.S.W. Military Band will render selections between 7 and 8 p.m.

ST. JAMES', CROYDON, DIAMOND JUBILEE.

St. James' Church of England, Croydon, has celebrated its diamond jubilee. On Sunday, September 10, 1882, the Rev. Samuel Fox, who had been appointed rector of the parish in July of that year, conducted the first service in a tent upon the present site of the church. About 70 people attended.

The building of a more permanent and convenient place of worship was begun almost immediately, and the Dean of Sydney, Very Rev. W. M. Cowper, M.A., laid the foundation stone of the present church on December 16, 1882, and also dedicated the church on March 17 following. This building, intended to be a school-church, eventually to be replaced by

a larger structure, had a seating capacity of about 200; it cost £1020. In the year 1891 the building was enlarged by the addition of a chancel and transepts at a cost of £1200.

From time to time many additions in the form of memorials have been made to the interior, giving it a very beautiful appearance. Also in the year 1891 a large two-storied rectory was built on a site adjoining the church. The Rev. Samuel Fox continued as rector of the parish until 1900, when he resigned. During his ministry he laid the foundation of an evangelical tradition, that has been consistently maintained ever since.

The next rector, Rev. Joseph Best, a man of robust personality, added faithfully to the work of his predecessor, and besides ministering to the spiritual needs of his flock, gave a strong lead to the interest in foreign missions. The present handsome carved oak pulpit erected by the parishioners as a memorial to his devoted work, is an eloquent token of appreciation. Mr. Best resigned in 1918.

He was succeeded by Rev. Charles Hughesdon, 1918-1924, a former missionary in India. This ministry was noted for its expansion of interest in foreign missions, and also for the development of the parish in the district now known as Ashbury. Mr. Rex Hughesdon, a son of this rector, has been St. James' own missionary in Hyderabad, India, since the year 1927.

Rev. now Archdeacon, A. L. Wade, M.A., B.D., a man of scholarly attainments, was the next rector from 1924 to 1936. Under his leadership the parish acquired the large cottage and grounds in Liverpool Road adjoining the church site. It is now known as "St. James' House" and has proved a very useful adjunct of the church.

In 1927 Ashbury became a separate parish.

Rev. F. H. B. Dillon was appointed in the year 1936 and remained until 1941. By his vigorous efforts, as well as by his inspiration to other people, the church finances increased considerably, and not only were existing debts on the church property reduced, but the parish acquired an additional piece of land in Edwin Street, adjoining the previous property, making a total area of nearly two acres.

The present rector is the Rev. G. A. Hook, a former missionary in China; he came to the parish last year.

A special free-will offering, culminating at the jubilee period, had now entirely cleared all debt on the church property.

While the church has been inspired to give support to foreign missionary work, and last year contributed the largest amount of any parish in the diocese of Sydney, the seal of Divine approval may be seen in its own prosperity.

To-day, with many of its gallant sons and daughters serving the King and

Empire, it continues faithful in well-doing—a Church militant, but also an ambassador of the Prince of Peace and a symbol of the Church triumphant.

THE CATHEDRAL.

"The Cathedral life is not in competition with that of the parishes, but I hope all may increasingly feel it is the Mother Church of the diocese where the interests and welfare of all are remembered. All Church people will be welcomed at the social gathering provided by the Cathedral Communicants' Guild on Saturday evening, November 28. On Sunday, November 29, special music will be provided by the choir, and on St. Andrew's Day we shall be praying especially for the world-wide task of the Church.

"The Cathedral Chapter has invited Mr. Norman Carter to prepare designs for the filling in of the Clerestory windows. Some may feel that these will provide opportunity for erecting an appropriate memorial. The screen at the back of the choir stalls also requires to be completed and a peal of bells will, I hope, one day be installed. Gifts of war bonds or war savings certificates will be gladly accepted for these purposes so that the war effort may be aided now and these memorial gifts may be ready to celebrate the peace." — From the Archbishop's Letter.

PARRAMATTA RURAL DEANERY.

Post-War Reconstruction.

Conference at St. John's, Parramatta.

A large and representative number of clergy, students from Moore College, leaders and members of various Church organisations and youth movements of the Sydney Metropolitan and Parramatta Districts, met in conference on Saturday, October 31, at St. John's, Parramatta.

The objective was to discuss and assist in solving the problems confronting the Christian Church, and its attitude in relation to the international moral and social order of the world to-day.

The Rt. Rev. Bishop W. G. Hilliard presided throughout the afternoon and evening sessions.

Subjects under organised group discussions were based on set questions and addresses by the Revs. E. J. Davidson and W. G. Coughlan who organised the conference in conjunction with the Rural Deanery Sunday School Teachers' Association.

In his address on "To-day's Challenge to Christianity," the Rev. E. J. Davidson emphasised the twofold law of the love to God and love to one's neighbour as the Christian conception of the Kingdom of God.

The Rev. W. G. Coughlan addressed the conference on "Our Immediate Christian Tasks"—of the Church's need of that spirit of action in challenging ideas and attitudes conflicting



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with Christian principles of love, unity and justice.

Group discussions resulted in many helpful suggestions, which were presented for conference's further study and application.

At the close a resolution was passed pledging the conference's support to the proposal to set up a department within the Church which will specialise in the study of the Gospel in relation to the social order.

The conference closed with a short service in the church. Bishop Hilliard officiated and led in prayers, commending the deliberations of the conference to Almighty God.

MISSIONARY MARTYRS.

"In 1871 the Church in Australia and in England was profoundly shocked by the news of the martyrdom of Bishop Patteson in the Islands and the St. Andrew's-tide Day of Prayer for Missions was inaugurated by the Church of England. During this past month we have been distressed by news of the possibility that further martyrdoms have taken place in New Guinea. The Rev. James Benson, Miss Hayman and Miss Mavis Parkinson have been reported as killed, and the Rev. V. F. B. Redlich, Mr. John Duffill, Miss Lilla Lashmar and Miss Margery Brencley are reported as prisoners. Native reports indicate that one male and two female missionaries were killed near the Kumusi River, on September 1. They had been working at Gona where the Japanese made their landing and had evi-

dently retired further inland. I have already expressed our sympathy to their nearest relatives. The Rev. L. Stibbard, who has been working in Guadalcanal, passed through the Japanese lines and after a series of adventures has reached Australia. His presence is a reminder of the precarious position of other members of the Melanesian Mission Staff.

"The Church Missionary Society has also received news during this month that Dr. Leslie Griffiths, of Melbourne, was murdered with his son by Iranian brigands. His wife, who was Miss Lee Neil, of Melbourne, is in Iran with her young daughter. Dr. Griffiths will be greatly missed, for after splendid service at the Old Cairo Hospital he had recently been in charge of the Isfahan Hospital. Mr. R. C. Harris, the British Vice-Consul, who at one time was also a C.M.S. missionary in Iran, was murdered at the same time. I hope that this news will stir up a large number of Church people to observe St. Andrew's-tide Day of Prayer which will be held in the Cathedral as usual on November 30."—From the Archbishop's Letter.

WOLLONGONG.

Boys' and Girls' Sundays.

The Youth Committee of the Rural Deanery is requesting each parish to set aside two Sundays this month for the purpose of drawing attention to the Church's work amongst the boys and girls, and to recruit additional members for our Sunday Schools and youth organisations. In compliance with this, the following arrangements have been made for St. Michael's, further details to be announced later:—

Nov. 22—Girls' Sunday.
Nov. 29—Boys' Sunday.

Those who have the welfare of the rising generation at heart (and their problems will be mighty and many) are asked to keep these dates in mind, and encourage the young people within their sphere of influence to attend the various services.

Planned Youth Work.

A distinct forward move in planning youth work has been accomplished this year in the Wollongong Rural Deanery. This rural deanery includes all the parishes in the growing industrial areas of the South Coast and stretches from Helensburgh to Milton. Under the presidency of the Rev. R. C. M. Long, rural dean, there has been formed the "Wollongong Ruri-decanal Youth Committee."

This youth committee consists of the clergy and two representatives of every youth group in each parish. Thus, every body concerned with every type of youth work may have representation. The committee aims to promote mutual co-operation and ordered planning of youth work on the South Coast. Such a committee has already obviated the necessity of societies such as the C.E.F., C.E.B.S., and G.F.S., having their own separate district committees or federations and it has brought within the orbit of its activities Sunday Schools and kindergartens.

While co-ordinating youth work and preventing overlapping, the committee in no way interferes with the distinctiveness of each organisation. The committee hopes to be self-supporting and so will make no levy on affiliated groups. The Youth Committee will not seek to set up a new organisation, but will assist, where invited, to set up branches of existing societies.

The ground-work having been completed, the committee now has the task of organising the combined services, conferences, missionary efforts and sporting and cultural events which previously were undertaken by individual societies. A most successful hobbies and handicrafts exhibition was held on October 31, at St. Michael's, Wollongong. Many hundreds of entries from many parishes were received. An eisteddfod is at present being organised.

Due to increased interest in youth work this year, six new branches of the Church of England Boys' Society, and three of the Girls' Friendly Society, have already been opened. Many parishes are reporting a ready response from young people to engage in the Lord's work. Some Sunday Schools report one hundred per cent. increase in attendance. It is most encouraging to see that while cherished standards are everywhere falling in the world around us, the clear challenge of our Lord and Saviour does not go unheeded. But the challenge must be put. It is not sufficient to-day to present the Gospel message to young people on Sundays alone. The Church must have the zeal and the enterprise and the imagination to grip the young people and bring them under vital Christian influence day by day. The picture show and the dance hall have held their sway too long. Christ and His Church have finer and more lasting things in store for them that love and serve Him. Daily soul-winning must be supplemented by daily soul-keeping. Planned youth work will help to keep precious lives unspotted from the world.—Rev. R. S. R. Meyer.

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VICTORIA.

Diocese of Melbourne.

THE MOORHOUSE LECTURES.

The Bishop of Goulburn is delivering the Moorhouse Lectures this year. He commenced the series on Tuesday and will close the course on Wednesday next. The subject of the lectures is "The Regeneration of Civilisation." In his November letter to his diocese Bishop Burgmann refers to the lecture-ship and gives some indication of the trend of his thinking on the subject.

WARBURTON.

Bishop Ashton took two confirmation services in St. Mary's. The vicar, Rev. C. J. Nask, B.A., presented the candidates. At the afternoon service pupils of St. Catherine's School were confirmed. The Vicar of Toorak assisted in the service. In the evening local candidates were presented.

QUEENSLAND.

Diocese of Brisbane. OFFICIAL.

The following licenses have been issued by the Archbishop:—

The Rev. Kenneth Vincent Moore, Th.L., locum tenens of Holy Trinity, Woolloongabba.

The Rev. Boris Hutton Downward, locum tenens of St. Mary's, Wondai.

The Rev. Ernest Read Chittenden, M.A., rector of Brisbane Valley Parish.

The Rev. Bertie Peregrine Walker, M.A., Mission Chaplain.

The Archbishop has accepted the resignation of the Rev. Cyril Leslie Biggins as rector of St. Saviour's, Laidley.

WESTERN AUSTRALIA.

Diocese of Perth

THE BIBLE SOCIETY.

The 58th annual meeting of the Perth Auxiliary of the British and Foreign Bible Society was held in Trinity Congregational Church on Thursday evening, October 22. There was a very large and enthusiastic audience. The Primate of Australia (Mr. Le Fanu) presided. Archdeacon C. E. Storrs also addressed the gathering, and the secretary, Mr. C. E. Taylor, made a brief report of the work of the society during the past year.

Mr. Taylor revealed that since the beginning of the war the society had distributed over 17,000 New Testaments to troops in W.A., and had raised £213 for that purpose in this State. Last year had been the Perth Auxiliary's best for many years. The volumes of the Bible distributed through the Perth Bible House numbered 17,262, and it was supplied in 23 languages.

The principal speaker was Dr. J. W. Pell, F.R.C.S., L.R.C.P., who, until he left China last year, had been a medical missionary in that country for 50 years. The doctor emphasised the opportunities afforded through the missionary medical services for converting the Chinese to Christianity, and said that he gave a copy of the Gospels to every patient he treated. General Chiang Kai-shek and his wife, and indeed the whole of China, he said, did not pray for the destruction of the Japanese, but that they should have a change of heart. They seemed to be too mild, but it was the mildness demanded by Christ.

NEW ZEALAND.

Diocese of Auckland. A GRIM REPORT.

The Bishop's Address to Synod was remarkable for the lengthy list of deaths among leading church-people in the diocese. His opening reference was naturally to the "passing" of Bishop Sprott, for so many years Bishop of Wellington, who commenced his N.Z. ministry in Auckland. His lordship then made sympathetic reference to the death of Archdeacon Steele, of Waimate; Hubert H. Bedford, formerly vicar of New Lynn, after a painful six months' illness; the Rev. Hugh Falkner Cole, who had given long service to the diocese; Hoau Matenga Paerata, a priest of the Maori Mission; Joseph Norris Peart, M.A., headmaster of King's College, who died from wounds received in the War; Beatrice Summerhayes, formerly headmistress of the Queen Victoria School; Lloyd Greville Hesketh, LL.B., Registrar of the Bishop's Court, who was killed in action at Singapore. These "passings" constitute a serious loss to the diocesan work, but thanksgiving for their faithfulness in work will be the dominant note.

Diocese of Nelson.

FROM THE BISHOP'S LETTER.

November 1st, All Saints' Day, this year falls on a Sunday. I shall be the celebrant at the 8 a.m. Communion in the cathedral on that day, and shall preach in the evening. It is the second anniversary of my consecration. To me these two years among you have been enriched with many tokens of friendship and co-operation in the work God has entrusted to us as together we seek to proclaim His salvation to our generation. Ordinarily I should have asked as many as conveniently could to attend the Communion Service with me, but as it is Sunday you will be in your own churches. I shall be grateful if in every church throughout the diocese clergy and laity will ask for me God's enabling grace as I commence the third year of my episcopate. I value your prayers at all times, but especially is it appropriate that you should support me in this way as

I pass another milestone on the road of my life among you. If we are faithful in making it possible for God to use us for His Glory we shall build up our life of prayer both for our own sake and for the sake of others. The world needs Him and He need us.

A GOOD STORY.

At the dinner given to the Premier of Queensland by Sydney churchmen, Mr. J. A. Cooper, the Premier, told a good story about Mr. Robert Atkins, the Registrar. It was Mr. Cooper's job as a Registry clerk to take moneys to the Bank. On a certain afternoon he was away "at the Bank" for an hour and a half. On his return he was questioned by Mr. Atkins on his long absence from the office. "You know, sir," he replied, "that the Bank is in the vicinity of the 'Herald' office?" "Oh!" said Mr. Atkins, "is Trumper out yet?" A test match was on and the scores were being posted for the city public.

How the late Registrar, Mr. C. R. Walsh, would have enjoyed this joke! Someone has facetiously remarked that so keen a cricket enthusiast was Mr. Walsh that he might even have entertained a proposal for the whole Registry staff to take the afternoon off to watch the score!! It is said that Mr. Walsh had one of the largest cricket libraries in Australia.

MISSIONARY INTERCESSIONS

St. Andrew's-tide Day of Prayer for Missions will be held in St. Andrew's Cathedral, Sydney, on St. Andrew's Day, Monday, November 30. There will be Holy Communion at 10 a.m. Intercessions for Missions from 11 a.m. till 3 p.m., and in the evening at 7.45 the Archbishop will lead a United Service of Intercession in which Representatives of all Missionary Societies and Organisations associated with the National Missionary Council, as well as the China Inland Mission, will take part.

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