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Notes and Comments.

The return of Whit-Sunday emphasises the Great Fact and Person of the Holy Spirit—the gift of the Ascended Lord to His disciples. That Gift is one of the characteristic facts of Christianity. Every other religion has to confess, in spite of all the moral maxims they may teach, a lack of power to enable their adherents to live anywhere near their standards. But the Holy Spirit enables with a new life the man who accepts the invitation of the pleading Saviour and opens his heart to His incoming.

It was power the waiting disciples needed for their work of witness in the face of a hostile world; it was power a Simon Peter needed to overcome his weakness of morale; it was power that a St. John required to transform the man of quick temper into the Apostle of Love; it was power that a St. Paul required to make possible his transformation and boldness of witness in the face of a very bitter opposition and persecution. And that Power was given in very evident reality, convincing even their opponents who found, as in the case of Stephen, that "they were not able to withstand the power and spirit by which he spake." What a remarkable witness even their foes

had to give, when they exclaimed concerning a handful of unlearned men and women, "Ye have filled Jerusalem with this doctrine," and again, "these that have turned the world upside down are come hither also"!

Not because of what they were, but because of the Spirit Who abode in them were these exploits accomplished.

It were well for the Church of God to-day to remember, that though the personnel of the disciples change, as one generation succeeds another, yet the Personnel of the Godhead is ever the same. The same Ascended Lord bestows the Gift. The same Holy Spirit in all His gracious power and love is for the Church to-day throughout its membership, if only the disciple of to-day is found in the same faith in his Lord and in the same willingness to do His will as the Holy Spirit gives him the power. The Church of to-day, the individual Christian of to-day, is never straitened in God—it is only our own lack of faith and consecration that keep us and the Church too weak to fulfil the God-given task.

Let our prayer be in all humility and faith—

"Come, Holy Spirit, from above
 With Thy celestial fire;
 Come, and with flames of zeal
 and love
 Our hearts and tongues inspire!
 Be this our day of Pentecost,
 The coming of the Holy
 Ghost."

Prophetic voices are giving utterance to the challenge that this World War, with all its frightfulness, is God's call to the Churches. The Church to put her own house in order, to enter upon a serious and severe self-examination in order to respond to God's claim upon her to realise her high calling in Christ Jesus, and recognise her responsibility for "the Re-christianisation of the Western world." As one of the leaders of the Dutch Reformed Church very truly says: "From a fundamentally Christian standpoint one cannot think of anything more disastrous than that a Church should

emerge from this present period without having been changed."

From many sides we hear the Call to "Prayer for Revival." We are bidden to recognise how greatly we have been failing to present to the world that clear and unified witness to Christ, the Saviour-God, which was His parting commission to those first disciples. As the aforementioned Dutch divine puts it, "One cannot imagine what other means, even more drastic than the present ones, God would have to use in order to awaken the Churches and their members out of the slumber of self-sufficiency and introversion." Our self-complacency, in view of a goddess world, is painfully evident. The glorious Gospel, in which we rejoice, and which too many take too easily, is being withheld throughout the Christian ages from men and women the world over for whom Christ died on the Cross, and who are in dire need of its transforming and hope-giving power. What a commentary upon our profession to be "the Army of the Living God" is the present object-lesson, of millions of lives being dedicated to their Country's call and billions in money flowing freely for those engines of war that bring suffering and death to millions of men and women, and, in sad contrast, of the Missionary work of the Church, our advance against the real foes of life that degrade and destroy, handicapped most severely by paucity of men and money, and disunion, in spite of the millions who affect to love our Lord Jesus Christ in sincerity and truth.

No wonder at the Malvern Conference there was a strong section, and that of the younger men, who urged concentration on building up the fighting power of the Church and organising those who are definite and committed Christians. It is ever the "mixed multitude," as in Exodus days, whose compromise and lukewarmness impede the Church in the execution of her great task.

Revive Thy Church, O God!
 Speak with the Voice that wakes the dead,
 And make Thy people hear.

Canada, in common with other dependencies of Great Britain, has for a great many years been dependent to a large degree on the Church of England for its missionary work in the scattered districts. The great sacrifice that England has been called to face in this great world struggle has evoked from the Canadian Church the determination, in future, to take upon itself that responsibility in toto. That decision has inspired the following act of devotion in Rupert's Land:—

"We, the Rupert's Land Diocesan Board of the Women's Auxiliary in annual meeting assembled, desire to place on record our profound sense of gratitude to the Mother Church in England for the magnificent contribution it has made towards the establishment and building-up of the Church in this land for the past two hundred years. We rejoice that at long last the Canadian Church has solemnly assumed this responsibility as its own, and we hereby pledge the full support of this Diocesan Board to the Synod of the Diocese of Rupert's Land in the effort it is making to fulfil its share of this commitment. And we also pledge ourselves individually as loyal Churchwomen to help by every means within our power the effort to be put forth in our own parishes, to the end that the missionary apportionment of every parish in this diocese may be met in full."
February 13th, 1941.

Perhaps the time has arrived for the Church in some parts of Australia to follow this fine example.

An Appalling "Monstrosity." We cull the following from the columns of the Parramatta "Cumberland Argus," of the 9th inst.:

"DESECRATION."

Sunday Carnival for Blind Institution.

"MONSTROSITY."

"A monstrosity of Sunday desecration," is how Mr. R. Pearson, in a letter to the editor, describes last Sunday's carnival at Lidcombe Oval in aid of the Sydney Industrial Blind Institution.

Mr. Pearson is secretary of the Parramatta Rural Deanery Sunday School Teachers' Association. He writes:—

May I plead a little space in the "Argus," to express our righteous indignation at the attitude some councils and organisers have towards the use of the Christian Sabbath.

Last week-end, I, as well as hundreds of other pedestrians, had thrust upon us "dodgers" advertising a

Monster Benefit Carnival at Lidcombe Oval, on Sunday afternoon, May 4. A grand programme of sporting events, carnival attractions, trick cycling, and boys' billy cart derby, was offered to the public at a price of a 6d. programme. Supported by the Mayor and aldermen of Lidcombe, this "dodger" called upon children and adults to roll up and enjoy this varied programme of a monstrosity of Sunday desecration.

Although under a cloak of a benefit carnival arranged by the Sydney Industrial Blind Institution, I am confident that no ultimate good can result from whatever proceeds are handed over to that Institute.

Those who permit and present such opposition to God's Law cannot but in their spiritual blindness lead others into the same ditch.

A large number of respecting citizens keenly feel this desecration of the Lord's Day, especially those who are endeavouring to lead the youth of the country into the ways of God through spiritual and moral training in the Sunday Schools, and who find it increasingly difficult while so many Sunday counter attractions are enticingly and blatantly offered by responsible members of the State and community.

This world's crisis is undoubtedly mainly due to a spiritual declension of the nations, and by continuing in a spirit contrary to God's Law of Commandments, is only prolonging the agony of the conflict through disloyalty and dishonour to God and His Holy Day.

Mr. R. T. Pearson is to be congratulated for his brave protest. We hope that he has many local supporters in order to bring pressure to bear upon those responsible for allowing such an affront to the conscience and moral standards of our people. We can only express our surprise that, at the head of the offensive hand-bill, the public are informed that this Monster Carnival was arranged by "Sydney Industrial Blind Institute and supported by the Mayor and Aldermen of Lidcombe."

The following challenging letter appeared in a recent issue of the "Canadian Churchman":

DRASTIC ACTION NEEDED.

Sir.—You have given us a good deal about Malvern. I appreciate that, and I was glad to hear that in Lent we were to have some sermons on the social order. But I am somewhat disappointed. I looked for fire, and behold, ashes! The messages we have seen to date are, it seems to me, too mild for these days of strife and blood and tears. With almost all that has been said, we all of us can

agree. I wonder if that is a good sign! I am left with the impression that the preachers desire and work for a gradual change for the better. I fear it is too late to hope for such a transition. Terrible days demand drastic action.

I long for the voice of prophecy. What of GOD and the Social Order? Can we not have more zeal, more power, more life in the Canadian Church? I hear of things happening in Britain and in the United States. I am not as certain as I should like to be as to which side Canada is on in this war! The voice of prophecy is indeed a quiet one in Canada. But perhaps I am somewhat deaf. I should like to see more of the kind of material we get in the C.S.S. Bulletin.

N. D. Pilcher.

The Rectory, Maple Grove,
Megantic County, Quebec,
March 17th, 1941.

We are reminded of the vicar of an English country parish who, in replying to a questionnaire concerning the advisability of a "Quiet Day" for Churchpeople, said that his parish and district required "not a Quiet Day, but an earthquake."

Evidently the Canadian Church is suffering in the same way as the Australian Church. The apathy of Churchpeople as a whole, beggars description. Evidently, "God is not in all their thoughts." And yet we are in terrible days—days which call upon a people to seek unto their God—days which demand prophetic utterances, full of a divine confidence, calling upon a people to leave off their sins and return in all sincerity and humility to the Lord.

But there is something more in Mr. Pilcher's letter that challenges our attention. He

A Sinister Suggestion. says, "I hear of things happening in Britain and in the

United States. I am not as certain as I should like to be as to which side Canada is on in this war!" The Canadian Churchman prints the letter without any observation.

Can it be true, as another Canadian religious paper unweariedly complains, that there is an influence operating in Canada that is causing a slackness in that country's war effort? In its most recent issue to our hand, that paper challenges some figures just given by the Prime Minister of

Canada in which he sought to show that his country was doing its part right well. It is said that figures are capable of use in opposite directions, and certainly the figures as arranged by 'he Editor of the Sentinel, do not give any ground to Mr. Mackenzie King's exaltation of his country's war effort. We need to be alive to possible hindrances in our own war effort.

We confess to a surprise of disappointment on reading the following letter in the columns of our contemporary, "The Church Standard." We reproduce it as printed in the columns of that paper:

CATHOLIC FUNERALS.

(To the Editor of "The Church Standard.")

Sir,—

The complete Catholic funeral rite, which includes the bringing of the body to the Church, the chanting of the Office for the Dead, the Requiem Mass, and the Absolutions, followed by the Burial Service, is not frequently celebrated for lay people in this country. Nevertheless it is sometimes observed in the obsequies for priests and religious, and, in recent years, the Catholic custom of bringing the body to the church for the Requiem Mass and Absolutions, with the funeral from the Church, is growing widespread and should continue to do so.

In most places it is possible for the body of the deceased to be brought to the Church. Arrangements for this can be made with the parish priest. It is to be understood, however, that there are certain times and feasts of the year when this may not be possible, for instance during the last three days of Holy Week, or during the Forty Hours' Adoration, or at the time of a parish mission or retreat.

It is an excellent custom that a Requiem Mass be arranged, if possible, for the day of the funeral, and that all the friends and relatives of the dead person, having made their peace with God, should receive Holy Communion at the Mass, praying for the peace of his or her soul.

It is customary for all present to stand during the Absolutions, which are given before the coffin is removed from the church, and to answer the prayers. Then, too, it is an old Catholic custom that both men and women accompany the funeral to the cemetery and again join in the prayers at the graveside.

Finally, Catholics should bear in mind that the sending of flowers as an expression of sympathy or respect for the dead is a pagan one. They would do much good, and be

more practical in their sympathy if they arranged for Masses to be said for the repose of the departed soul, and sent a note or card to this effect to the relatives.

I am, etc.,

JOHN LAUD-WHITHAM.
Broken Hill, N.S.W.

No editorial note, so far as we can see, makes any allusion to this infamous suggestion. Such "white-anting" of the teaching and practices of the Church of England are not likely to promote the cause of that unity which is so dear to the heart of the editorial of our contemporary. Anything more provocative of disunion cannot well be imagined. Surely "The Church Standard" does not regard such teaching as having a rightful place in a church whose doctrinal standards pronounce the teaching and practice "blasphemous fables."

QUIET MOMENTS.

GIVING AND RECEIVING.

By "Senex"

Amongst other things, the Bible is a storehouse of great and precious promises made to man by Him from Whom all good things do come, the Giver of every good and perfect gift. It records not merely promises made, but also promises kept.

Thus in times when we are conscious of our own need on the one hand, and on the other of God's willingness and power to help His children, we, to whom its pages are blessedly familiar, naturally and confidently turn to God in the attitude of petitioners for the boon we seek, leaving it to His infinite wisdom to decide whether or not the granting of our petition will be for our good and His glory.

The Scriptural injunction as to this matter is quite explicit. We are to be anxious about nothing, but in everything with prayer and thanksgiving to make our requests known to God, having, of course, done for ourselves all that we can in the way of self-help, for faith without works is dead. It is clearly God's purpose that we should show initiative and manly determination, for He wants us not to be helpless babes, but persons of full moral and mental stature.

But to stagger along unaided under overwhelming burdens, to refrain from enlisting in our service the resources of infinite love, power and wisdom, is surely utter folly and a slighting of proffered grace.

We are blessed in being recipients of innumerable good gifts of God. But unless our love for God is such as to be described fairly as "cupboard love," we recognise that we can give to God much that He values. As Father, He has a claim on us for our reverence; as King, on our loyalty; as Lord and Master, on our cheerful obedience. The first three petitions of the Lord's Prayer indicate this clearly.

To reverence, loyalty, and obedience, we should add gratitude and fervour in work done for Him and for His children. "What shall I render unto the Lord for all His goodness to me?"—so runs a familiar verse of Scripture. We must not let our ever-present sense of need hinder us from a constant recognition of His unfailing goodness to us. Our first thought each morning should be one of gratitude for preservation during the hours of night, and our first vow one of renewed devotion to His service. This is brought out in Bishop Ken's Morning Hymn:—

"Glory to Thee Who safe hast kept,
And hast preserved me while I slept.

Lord, I my vows to Thee renew;
Scatter my sins as morning dew;
Guide my first springs of thought
and will,

And with Thyself my spirit fill.
Direct, control, suggest to-day,
All I design, or do, or say;
That all my powers, with all their
might,

To Thy sole glory may unite."

This early devotion first of all to the things of the Kingdom of God, will be a fitting prelude to petitions for some of the "all other things," which He has promised to give to those who seek first the Kingdom of God and His righteousness.

"Prayers and supplications" must be linked with "thanksgiving" if the peace of God which passeth understanding is to keep our hearts and minds through Christ Jesus.

And fervour in service is a fitting gift to offer. Even if we are so circumstanced that we cannot do much, we can at any rate show a real desire to serve; and as Milton felt in his blindness, we may realise that

"They also serve who only stand and wait."

The Heavenly Father, like the earthly parent, measures the gifts of His children by the measure of the love that prompts their offering.

Personal.

Owing to ill health, Bishop Edward J. Bidwell has resigned his position as assistant bishop in the Diocese of Canterbury, and the vicarage of Sellinage. The Archbishop of Canterbury has conferred on Bishop Bidwell the title of Canon Emeritus of Canterbury Cathedral.

The Misses Doubleday, Lane and Wright, C.M.S. missionaries from Japan, recently arrived in Sydney.

Miss V. Mannett, C.M.S. missionary of China, arrived in Sydney on May 1, to begin a three-months' deputation tour.

Mr. and Mrs. J. G. Harris, C.M.S. missionaries have re-offered for work in the Northern Territory, and hope to leave in due course for their former sphere of labour.

Canon Statham, rector of Albury, N.S.W., who has been in hospital in Sydney, is making a good recovery.

The Rev. L. F. Whitfield has been inducted as vicar of Manangatang (Vic.).

Miss Helen Alder, a new C.M.S. recruit for the Roper River Mission, is now in Sydney taking a course in Anthropology and Tropical Medicine, prior to her departure.

The Rev. H. S. Cocks, formerly rector of St. John's, Ashfield, N.S.W., who, since shortly after the outbreak of war has been serving as a Y.M.C.A. officer with H.M. Forces in France and England, has been appointed assistant priest of St. Michael's and All Angels', Bournemouth, England.

Mr. Ernest William Parkes, former Clerk of the House of Representatives,

died in the Canberra Hospital on the 22nd April. He was aged 69 and had been ill for some years.

In 1887 Mr. Parkes began his long Public Service career by joining the Victorian State service. He transferred to the Federal Parliamentary Staff at Federation, and, in 1927, soon after the opening of Federal Parliament at Canberra, he became Clerk of the House of Representatives. He retired in 1937. The honour of C.M.G. was conferred upon him in 1935.

He was a devout churchman and a lay-reader. His chief interest was the Church of England Men's Society.

Sympathy will go out to Archdeacon and Mrs. Kimberley, of Nelson, N.Z. Mr. Harold Kimberley was on the Rangitane last November and was captured by the Raider. He has been held a prisoner ever since. News has come that Pilot-Officer Gilbert Kimberley is reported missing in air operations. The prayers of their friends will be with them in their great anxiety.

Canon E. S. Hughes celebrated his 81st birthday on Monday, 12th May, and was the recipient of many messages and visits of congratulation.

The Rev. W. M. Roberts, Vicar of Hastings, has been appointed to Fern-tree Gully, in succession to the Rev. C. P. Brown. He will be inducted by the Bishop of Geelong, on May 29, in St. Bartholomew's Church, Fern-tree Gully.

Sir Edward Fancourt Mitchell, Chancellor of the Diocese of Melbourne since 1910, died at his home at South Yarra after a short illness on May 7. He was aged 86 years.

Sir E. Mitchell, who was the son of the late Sir William Mitchell, President of the Victorian Legislative Council from 1870 to 1884, was educated at Melbourne Church of England Grammar School and Cambridge University, where he took the degrees of B.A. and LL.B. in 1880, and of M.A. in 1883. In 1881, at the age of 26, he was called to the bar at the Inner Temple. Returning to Australia the same year, he was admitted to the Victorian bar, with which he was destined to be associated for 60 years.

Archbishop Head wrote of him:—"He was for many years leader of the Victorian Bar, and a prominent citizen, who earned the respect of all. He was a man of great legal learning, which he was always willing to put at the disposal of the Diocese whenever his advice might be needed. He was an earnest Christian man who tried through his life to do God's will and found in prayer his link with his Father in Heaven. We are thankful to have had

his example for so many years, and we extend our deep sympathy with the members of his family."

The Bishop of Wangaratta writes of the 70th Anniversary of the Bright parish: "There has been a long chain of Rectors since 1871, and nearly all have been my personal friends, though the earlier ones came into my life years after their sojourn in Bright. While I respect them all, I pick the Rev. E. G. Veal, 1880-1886, as the daddy of them. Old year-books show that he increased his stations from 5 to 11, obtained a student as an assistant, and collected a band of honorary readers in one year to the number of 5. A year after he left, Myrtleford was cut off as a separate parish, strong enough to stand alone. And to-day he is still going strong, though he could not face the journey to Bright."

The Rev. D. M. Wallace, of the Parish of St. John's, Heathcote, has been nominated to the Vicar General of Bendigo for appointment as Rector of Milloo, in succession to the Rev. M. F. Green, who is going to the Parish of Elmore. Mr. Wallace was ordained in this Diocese and served as Curate at St. Paul's, Bendigo, and at Bridgewater before going to Heathcote.

Mrs. Mary E. Merton, widow of the Rev. C. J. Merton, who was sometime vicar of certain districts in North Auckland, died recently at the advanced age of 90 years. Her association with the Church of the Province in early days is of interest. She reached New Zealand when only a year old, and her parents first settled in Canterbury. There in 1872, she was married, and her parish interests began. In 1896 Mr. Merton became vicar of Kaitaia, and later, of Helensville, where he died in 1916.

The deceased lady was a faithful helper to her husband in his parish work, and led a very busy life in consequence, driving the lay readers to their Sunday outposts, and playing the harmonium during service when required. She took a very active interest in the several women's guilds, and is still remembered with affection by old parishioners.

Rev. B. S. Kugelman, formerly on the staff of St. Saviour's Cathedral, Goulburn, has been appointed curate of St. Luke's, Junee, N.S.W. (Rector: Rev. H. Staples.)

Retaining his naval rank as chaplain to the Royal Naval Volunteer Reserve, the Rev. H. K. Vickery, wellknown as port chaplain for the Missions to Seamen at Auckland, for the past 13 years, has been appointed senior chaplain on the New Zealand hospital ship Maunganui. With the exception of his term

"NEED TO STEEL OUR HEARTS."

(From the Archbishop of Brisbane's Monthly Letter.)

The development of the international conflict still remains the most pressing anxiety upon our minds. As usual, war has shown itself to be full of surprises. A month ago we were being warned of a possible attack upon England; but within the last four weeks we have seen the loss of the greater part of our conquests in Libya, the collapse of Jugoslavia and the fall of Greece. At the same time our leaders have warned us that there has been no sign of the removal of the threat to England.

The development has not been all to our disadvantage. We have to remember that in spite of our withdrawal in North Africa, we had already destroyed an enormous Italian army with practically no loss to ourselves, and that even our subsequent retreat has cost us very few casualties. In Greece we have set up new records of heroism which have drawn a mede of admiration even from our enemies, and here again, in spite of the withdrawal we appear to have inflicted very severe losses on the enemy.

We are now going through that difficult period, the approach of which has been foreshadowed over and over again by political and military leaders throughout the Empire. Now more than ever we need to steel our hearts and strengthen our resolution.

This is the time when we ought to envisage with the utmost clarity the objects for which we are fighting. What are they? We are struggling against great odds in order to prevent Liberty, Truth and Justice from being banished from the earth. This is no exaggerated statement. Its accuracy can be seen at once from the writings of the Dictators, and from the sufferings endured by every one of the countries in which the Nazi regime has already exercised its appalling influence.

There are no doubt subsidiary aims, such as the preservation of democracy and the maintenance of the British Empire—of which we have no reason to be ashamed. But the fact remains that our primary purpose is to preserve the ideals for which we have stood for so

many generations and which we desire to hand on to our children. We know that there can be no liberty under a Dictatorship, no justice under a Gestapo, and no truth while lying is deliberately used as a major weapon of propaganda.

The return of Anzac Day has reminded us that these are the ideals for which we fought in the last war. The issues are even clearer in the present instance because the enemy has been mor candid about his own ambitions and his methods of endeavouring to achieve them.

As we recognise with renewed clarity these essential aims of war we shall brace ourselves to the task more earnestly and nerve ourselves to meet whatever difficulties may lie ahead. What we need at the moment is patience, courage and a great faith. That is the spirit that alone can carry us through.

For Christian people it must seem especially significant that we are passing through these trials during the brightest period of the Church's year. The Festivals of Easter, Ascension and Whitsuntide, with their message of victory and power, come very aptly to meet our need in the present hour. They establish and confirm our confidence in the ultimate triumph of good over evil. From our Church services during this season we draw very special inspiration. By it we shall be prepared to acquit ourselves worthily in whatever effort we may be called upon to make towards final victory.

DIOCESAN SYNODS.

The Synod of the Diocese of Adelaide met on May 27 to elect a Bishop in succession to Bishop Thomas.

The Synod of the Diocese of Newcastle was opened on Monday. The preacher at the opening service was the Rev. C. W. Nicholls, M.A.

The Synod of the Diocese of Armidale commenced on May 7. The Bishop gave a very fine address—portion of which we published in our last issue under the title "The Church's Challenge." A regrettable mistake led to the omission of Dr. Moyes' name in connection with that article.



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Churchman's Reminder.

"Better it is to get wisdom than gold"
—Proverbs.

"He shall teach you all things." Our
Lord of the Holy Spirit's work.

MAY

31st.—Union Day, South Africa.

JUNE

1st.—WHITSUNDAY. The Festival of
the Gift of the Holy Spirit. The
great, need of the modern
church in general.

2nd.—Whitmonday.

3rd.—Tuesday in Whitsun Week.

4th.—Wednesday and sixth and sev-
enth Ember Days. Days of
prayer for the Clergy, as well
as for newly ordained or those
about to be ordained.

8th.—TRINITY SUNDAY. The festi-
val of the Catholic Faith. What
is more Catholic than the
Apostles Creed? Why then do
we accept the use of the word
catholic as if it meant Roman
Catholic?

10th.—Tuesday. Italy declared war,
1940.

11th.—Wednesday. St. Barnabas' Day.
The 1549 Collect makes refer-
ence to the gifts of the Holy
Spirit granted to this companion
of St. Paul, an appropriate re-
minder of the recent Festival
of the Holy Spirit. Let us all
pray for singular gifts in our
degree and need.

To Australian Churchmen.

A DAY OF HUMILIATION AND PRAYER.

Empire Day has been chosen
by the Archbishop of Sydney as
an occasion on which the people
are invited to humble themselves
before God, and make humble
supplication to Him for deliver-
ance. By the time this article is
in the hands of our readers, that
day will have been observed. Yet
it does not seem out of place to
consider the grounds on which
such an attitude may be deemed
necessary.

A Great Historic Precedent.

We are brought by the circum-
stances of our time to a situation
not unlike that which confronted
England when the Great Armada
was about to set sail for the
English shore. At that time a
Form of Prayer, originally issued
in 1563, was re-issued as "neces-
sary for the present time and
state." We quote from the Pre-

face:—"We are taught by many
and sundry examples of Holy
Scriptures, that upon occasion of
particular punishments, afflictions
and perils, which God of His most
just judgment hath sometimes sent
among His people, to shew His
wrath against sin, and to call His
people to repentance, and to the
redress of their lives, the godly
have been provoked and stirred
up to more fervency and diligence
in prayer, fasting and alms-deeds,
to a more deep consideration of
their consciences, to ponder their
unthankfulness and forgetfulness
of God's merciful benefits to-
wards them, with craving of par-
don for the time past, and to ask
His assistance for the time to
come, to live more godly, and so
to be defended from all further
perils and dangers. . . . Now,
therefore, calling to mind, that
God hath been provoked by us
many and sundry ways, and doth
after a sort threaten us with wars
and invasion: it behoveth us to
pray earnestly and heartily to
God, to turn away His deserved
wrath from us, and as well to
defend us from the fierceness and
fury of our enemies (which com-
bine and conspire together against
us), as also from all other plagues
and punishments, which our un-
thankfulness and contempt of His
Word hath justly deserved."

Again, we find that in the hour
of victory our fathers who made
England great do not fail to ack-
nowledge unworthiness. Here is
a "Collect of Thanksgiving":—"We
cannot but confess, O Lord
God, that the late terrible inva-
sion of most cruel enemies was
sent from Thee to the punishment
of our sins, of our pride, our cov-
etousness, our excess in meats
and drinks, our security, our in-
gratitude, and our unthankfulness
towards Thee, for so long peace,
and other of Thy infinite blessings
continually poured upon us, and
to the punishment of other of our
innumerable and most grievous
offences continually committed
against Thy divine majesty. And
indeed our guilty consciences
looked for (even at that time)
the execution of Thy terrible jus-
tice upon us, so by us deserved. . . .
It hath pleased Thee, O Heav-
enly Father, in Thy justice to re-
member Thy mercies towards us,
turning our enemies from us and

that dreadful execution which
they intended towards us into a
fatherly and most merciful ad-
monition of us, to the amendment
of our lives; and to execute just-
ice upon our cruel enemies, turn-
ing the destruction which they in-
tended against us upon their own
heads."

A False Impression.

As we move about amongst
the people we gather that there
is a wholly false conception of
the struggle in which we are en-
gaged. We leave out of consider-
ation for a moment the pacifists
who cry: "A plague on both your
houses." They are not in view.
But amongst those who are reso-
lutely determined to prosecute the
war, and are loyally giving of
their time and substance to se-
cure victory, there is a mischiev-
ous conception abroad. The sug-
gestion that we need repentance
is regarded as a concession to our
enemies. People of this type de-
mand that everything shall be
either black or white. Is not Hit-
ler an avowed enemy of religion,
who has put saints of God into
concentration camps? Is not our
cause just? If these questions are
answered in the affirmative, then
God must be bound to help us.
This notion has taken such hold
on the populace that a call to re-
pentance appears to them like
"falling away to the Chaldeans."

We need to combat this idea
as it creates two evils. It buoys
up ungodly men in our midst,
who fancy that because they re-
sist a major tyranny, their own
wrong-doings count as nothing. It
also fills the anxious with dire
forebodings. God tarries in His
deliverance, and that invites the
dread fear that He is either un-
able or unwilling to help His own.
We need in circumstances such as
these to return to the robust con-
victions of our Elizabethan an-
cestors. Sir Francis Drake writes
to John Foxe: "Master Foxe,
whereas we have had of late such
happy success against the Span-
iards, I do assure myself you have
faithfully remembered us in your
good prayers, and therefore, I
have not forgotten briefly to
make you a partaker thereof."

The Philosophy of Victory.

And so we turn to inquire what
was the outlook of these doughty

defenders of England's freedom,
and how may we profit by it. The
warriors and ministers in Eliza-
beth's days had nurtured their
souls in the Word of God. They
learned from their study of Scrip-
ture what apparently many to-day
have forgotten, that God punishes
His people for their sins. They
were not so foolish, or so mistak-
enly proud to imagine that dis-
aster and distress came upon
them solely because of the mal-
ignancy of their enemies. They
saw quite clearly that they had
been guilty of grievous failure,
and that as a consequence, war
and pestilence were alike rods of
God's anger.

The easy complacency of to-
day required a shock to shake it
from its sufficiency. We are get-
ting shock after shock, and still
the false impression to which we
have adverted continues. We
refuse, some of us, to acknowl-
edge our own sin, and failure.
That God may ultimately vindicate
His cause and yet permit
evil men to work His judgments
seems to be a conception beyond
the capacity of certain modern
apostles. They will have it that
a right cause must triumph all
along the line. This is the error
which checks true repentance.

Our fathers had no doubt as
to the unrighteousness of their
opponents. They used language
which sounds strange in our ears
to-day. They prayed: "Let the
blasts of the trumpets blown by
our Gideon still strike terror in
the hearts of the anti-Christian
Midianites, with their combined
powers, and let be heard the
sounding of Thy host in the air
to the amazing of the Spanish
Assyrians." They did not hesitate
to accuse their enemies of an
attempt to suppress Thy Holy
Word and Blessed Gospel of Thy
dear Son, our Saviour Jesus
Christ, which they (being drown-
ed in idolatries and superstitions)
do hate most deadly, and us like-
wise, only for the profession of
the same, and not for any offence
against Thy Divine Majesty or
injuries done to themselves."

In a word, our fathers recog-
nised that their cause was most
just, but that they themselves
were unworthy. For their sins
they humbled themselves under
the mighty hand of God. For the
preservation of their holy religion

and the freedom of the England
they loved they girded sword
upon thigh and fought manfully.

The Call To Repentance.

To-day the enemies are some-
what different, but the cause is
the same in both of its features.
We are contending for the vital
principles of the Gospel, as well
as for the freedom of our land.
And we need in this conscious-
ness to present an unbroken front
to the enemy. Any man who, in
this desperate hour of need,
knowingly hinders the full effec-
tiveness of the nation is a traitor
to all that men hold or ought to
hold sacred. The striker who is
considering his personal advan-
tage is really claiming payment
in the blood of his fellow. The
grumbler who introduces a spirit
of fear and uncertainty is aiding
the hosts of Satan against the
people of God. Language like this
sounds strange, and its very
strangeness is a measure of the
distance that separates us from
the men who against desperate
odds built the bulwarks of Eng-
land. The Middleton Murrays
and the Hewlett Johnsons have
played upon the generous sus-
ceptibilities of an easily swayed
multitude, and almost persuaded
us that Stalin's crafty manoeuvr-
ing was the last word in Christian
statesmanship. A last-hour re-
pentance is good for the indi-
vidual soul, but bad for the
stability of a people. We have
been readily persuaded that Rus-
sia was really Christian though
she did not know it, and that we
and all the rest of the world were
pagan when we thought we were
Christian. No one who has
watched the callous opportunism
of the Soviet since the war began
can entertain any such opinion.
Perhaps Dean Hewlett Johnson,
who has been wisely silent, may
yet attempt some defence of his
former pronouncements, but he
will find it difficult to convince
ordinary men. The very incom-
petence which led us to put our
trust in such princes is an occa-
sion for repentance. We have
largely forgotten our sacred
trust as witnesses to the truth of
God.

And the disease goes deeper
than any mistaken confidence in
an earthly power. It has eaten
into the sacred region of faith.

For years even our pulpits have
uttered a note of scepticism. Men
who declared in the ears of their
people at what they mistakenly
call "Our Lord's own service,"
that our Lord Jesus Christ "mani-
festly appeared to all his Apostles
and in their sight ascended up
into heaven," have denied the
literal Resurrection and the literal
Ascension. They have not ceased
to express doubt as to the histo-
ricity of the Old Testament,
and have attributed to our Lord
"the popular opinions of first
century Judaism." We need to
repent of these things, and to
purge ourselves of the evil which
they indicate. It is because of the
prevalent unbelief in the Gospel
message that we have listened to
the voice of the charmer from
Russia, and substituted a foolish
economic system for the true
kingdom of God. We need to re-
pent.

Nor have we been more suc-
cessful in upholding the moral
precepts of God in relation to hu-
man conduct. We have taken all
too lightly our national shortcom-
ings. Some time ago we had dry
canteens. The papers were full
of pathetic stories of our young
soldiers who fell victims to the
evil of excessive drinking. Piti-
able stories of riotous lads terror-
ising women by their boisterous
behaviour in trains were duly
itemised in our daily press. Now
we have wet canteens. The boys
are still riotous at times, but the
voice of protest is silent. There
is an inherent dishonesty for which
we ought to repent. We have
failed in self-sacrifice. In order to
obtain comforts for our troops the
audiences must be tickled and
coaxed with concerts, dances,
cocktail parties, and sometimes
more unsavoury competitions for
popular favour. We need to re-
pent. Our land needs the saving
power of the Gospel. May God's
judgments harbinger this great
mercy.

God keep my mind and body clean,
And save my soul from growing mean;
God help me wage, outside and in,
A daily war with self and sin;
God give me strength to face and fight
All evil things that fear the light;
God bless those near and dear to me
And keep us always near to Thee;
God help us all to put to rout
Those enemies—distrust and doubt;
And send us, when by sin enticed,
The courage and power of Jesus Christ.
F.T.S.

THE PRAYING GENERAL.

Robert Lynd, in "John o' London's," has been taking H. G. Wells to task for speaking sneeringly of Lord Gort as "the praying general." Lynd's argument seems to be that Lord Gort may or may not be a capable general, but he is obviously a very brave soldier, for he won the V.C. Many things can be wangled in this world, but nobody can wangle a V.C. "And," says Lynd, "I, for one, hold that a V.C. has a right to be a Christian without being subject to derision. After all, many great soldiers have been religious." And he proceeds to instance as notable "praying generals," Cromwell, Sir Henry Havelock and General Gordon.

Cromwell, as a matter of fact, demonstrated that prayer, practically applied in the organisation of a fighting force, had a tremendous value. It gave his "new model" army a morale and a striking and staying power that made it well-nigh invincible.

A few more praying generals in our A.I.F. would vastly strengthen it, and a few more praying politicians would be worth their weight in gold to a community that is painfully conscious of second-rate leadership. We can all think of military and parliamentary figures of whom we say regretfully, "Well, he may or may not be a capable administrator, but no one who knows him would call him a man of character."

There is a clamant need in Australian public life for praying politicians—men of avowed Christian faith and of proved Christian character. And because I believe that to be the case, I personally am proud that one of our leading Presbyterian ministers should have been courageous enough to give up the peaceful security of a comfortable parish for the precarious and thankless field of political service to his country.

(Editorial in "The Presbyterian.")

St. Paul's, Cobbitty.—Confirmation will be held in the parish church on Thursday, June 12th, at 7.30 p.m. Bishop Hilliard will conduct the service.

PROTESTANTISM AND DEMOCRACY.

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

On the front of the "Record," the Church of England is described as Apostolic, Catholic, Reformed and Protestant. Why Protestant? Was the Protestantism of 400 years ago justified and is it justified to-day?

The people of this generation on whom the future of this country depends I fear have a very hazy idea what it means and many, if challenged, could give a very indefinite answer to the question. Many are Protestants, they know not why, except for some vague idea that it means they are against the Roman Catholic Church's teaching and authority.

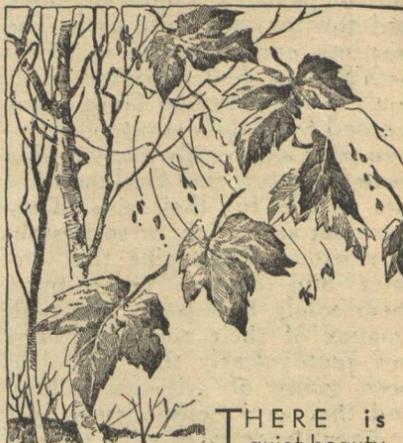
There are others who say, "Does it matter what people believe so long as they are sincere in their life?" I sometimes wonder whether history can teach them anything. In British history we see a conflict of Truth against Error, between Civil Freedom and Coercion, between Intellectual Honesty and Blind Authority. The Reformation meant Liberty, civic, social and intellectual, in the modern sense.

But what of Protestantism to-day? Is it fervent, joyous, more practical, more powerful than the Roman Catholic Church? A Protestantism which is irreligious, self-indulgent and which rejects authority altogether is of no value to the Church, and is of no service to men or nations.

The only Protestantism that is worth having is a Christianity purer, sweeter and stronger than has been recognised in the authoritative Church of Rome. It wants men and women like those of the sixteenth century who had such a burning love for Christ, that they would sooner go to the stake than renounce His Name; would bear all indignities and reproaches rather than give up the practice of reading the Holy Scriptures with united prayer in the fellowship of faith and liberty of thought.

The Stones of Venice.

What Ruskin wrote in the fifth appendix to the first volume is as true to-day as it was when it



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CHAPELS IN ALL SUBURBS

was written: "So entirely is Protestantism woven with the whole frame of our Constitution and Laws that I take my stand on this against all agitators in existence, that the Roman religion is totally incompatible with the British Constitution."

The appendix closes with an appeal to history and to fact: "Can any Statesman that shall take even a cursory glance at the face of Europe hesitate a moment on the choice of the Protestant religion? If he unfortunately knew nothing of its being the true one in regard to our eternal interest, he is at least bound to see whether it be not the best for the worldly prosperity of a people. He will be expected to weigh the comparative merits of a religion, as of law or government, and blind indeed must he be if he does not discern that in neglecting to cherish the Protestant faith or in too easily yielding to any encroachments on it, he is foregoing the use of the State an engine more powerful than all the laws which the uninspired legislators of earth have ever promulgated in promoting the happiness, the peace, the prosperity, and the order, the industry and the wealth of a people, informing every quality valuable

or desirable in the subject of a citizen, in sustaining the public mind at that point of education and information that forms the best security for the State and the best preservative for the freedom of the people, whether political or religious."

That utterance is absolutely true to-day, and we cannot ignore its challenge. The great principles of civil freedom when combined with a real faith in our Lord Jesus Christ, and a certainty that His religion is for every man's good and for our salvation make a prosperous community.

We are fighting for Democracy. Freedom to think and to discover a way to make life good. We must stand fast in the liberty wherewith Christ has made us free and be determined not to be entangled in any yoke of bondage.

A VENTURE OF YOUTH.

By Ian Shevill.

(Issued by the Propaganda Officer with the authority of the Executive, the Church of England Boys' Society, Diocese of Sydney.)

Feeling in the doldrums of late over incessant reports from all sides of dwindling Sunday Schools and failing staffs, I determined to see something of a new venture in Religious Education being made amongst the boys of the Church.

This venture is hardly new, but is rather unknown to many people and is sponsored by the Church of England Boys' Society and known as "The Order of Christ the King."

What I Saw.

Arriving at the local hall, I was met by an important-looking youth who explained that he was the "Master of Pages"—a Page is a very small Ceb.—all very complicated; however, we went into see what it was all about. There they were, 30 odd youngsters lined up with their blue ties and shirts, gay forage caps tilted on their heads and badges on their pockets. Lined up in four rows, at the head of each a standard bearing the name and emblem of a saint, they looked very noble. A drum rolled, the opening prayers were said then onward into games, these were wild and streaked with fiendish glee, frenzied happy gambolings. Suddenly a whistle sounded, the Cebes broke off into instruction groups. At the centre of each group sat an instructor who patiently began to expound the catechism; strangely tense were the faces, unusually eager were the answers.

The reason for this soon became apparent; on the stage behind a table sat a leader decked in gold braid. "Smithers," he called, Smithers leaped from his instruction group and went to the table, here the cross-examination began. "What is the Page vow, the motto, give the salute, what are the first three catechism answers? Tell me the story of your saint, say the creed." All was carefully heard. Then Smithers with suppressed excitement blurted out "Do I get it?" The braided one said he did, so a badge was affixed to his arm. I was told he was now a second class page, off he went to his instruction group to learn how to become a first class page.

The Round Table.

After a few questions, I discovered that this was but the sub-junior branch of the organisation. On another evening, the 12-14s, called Esquires, met. While on Fridays, the Knights foregathered with their presiding knight around a table where the elders legislated for the whole society.

When Friday came, I went back to the hall to find the men of 15 or so in august assembly.

This over, the games began, then instruction in A.R.P., then off to the instruction groups.

Again the boys came up to the table and were catechised, one set forth the reasons he believed in God, another outlined the proofs of the resurrection, and still came the badges for the successful ones. I enquired of the governor—for so they called the braided one—whether scripture alone bestowed a badge upon the arm. "Ah, no," he said, "now William over there knows every artery in the human body, Perse can get a three course meal over an open fire, while Oscar there has written a ten page history of the church, this he lent me, somehow it is lost now, however, as you may see the aim of this Society is to turn out a generation of intelligent Christians—Anglican Christians—the men of the future who purpose to build a society which will make their elder brothers feel proud they fought to save it.

Their Big Venture.

It is apparent that this is one of the most efficient sources of religious education that we have.

The teaching is taking effect as is seen by their present aim. These lads, in their branches all over the State, want to build a permanent camp, with sleeping huts, recreation hall and open air chapel to which Cebes from suburbs, hamlets, or slums may come.

In Melbourne, the Cebes have built a great camp on 10 acres of ground, a permanent asset built and owned by the boys themselves.

It is a financial success because it is hired to other organisations for camps, retreats, discussions and conferences.

The Sydney boys wish to do the same, they know how valuable such a camp would be, not only for them-

selves, but for all those other organisations which seek to develop the spiritual life of youth through the media of camps.

Other religious bodies have such rendezvous for their youth in N.S.W., thus C.E.B.S. wishes to pioneer the way for Anglican youth. The boys, 1,000 of them are keen on the job, paper is to be collected and sold, strange boy-prayers are going aloft every day about this camp. They have little money as yet, no land, but tons of enthusiasm and energy, for they will do the actual building. They can't do this work alone, they want your help, will you send them something? Perhaps the land, if not, a donation.

These boys see the mess the last generation have made of their world, so they have no qualms about asking that you will help them build for the future.

Will you send them something, no matter how small, care of this paper. It is a great investment, in a foundation stone for the Anglicanism, the Christianity and the peace of the future.

A GREAT CONTRAST.

(Toronto Telegram)

Five years ago, Italian battalions, blessed as they departed from Rome on their high missionary enterprise, carried death and destruction into Ethiopia. They warred with the modern implements of slaughter against a population poorly armed and in many cases carrying nothing more than spears and ancient fire-arms. They overcame the Ethiopian tribesmen, exiled their ruler, seized their property and put many of them to ignominious death. Bruno Mussolini has written of the thrill he found in sweeping down from the air over the defenceless people and raking them with machine-gun fire.

Memories of the days when the Italians were on top might easily haunt the Ethiopians who are to-day chasing them from stronghold after stronghold. But Emperor Haile Selassie has sent out to his people a warning against excesses. He has said:

"I charge you solemnly to receive kindly and protect those Italians who may surrender to you without arms and not to retaliate with the cruelty which they inflicted upon our people, but to show yourselves to be honourable, humane soldiers."

What a contrast in these dignified words to the balcony blasts of Mussolini. What a rebuke from "darkest Africa" to the nation which has considered itself the cradle of Christianity!

If the Italian nation is capable of feeling shame, it must be shamed to-day in the realisation of the depths to which it has been driven by its Fascist masters. The sense of shame must be heightened by the Christian attitude of the leader of a cruelly wronged people.

THE LATE MRS. NATHANIEL JONES.

JONES.—May 19, 1941, at her residence, 23 Daisy Street, Chatswood, Grace, widow of the late Nathaniel Jones, for many years principal of Moore Theological College, and Canon of St. Andrew's Cathedral, aged 84 years. Privately interred.



So runs the simple announcement of the "passing" to higher service of a gracious and gloriously Christian personality, and it is thirty years to-day, May 21, since the home call of her beloved partner, whose work she shared in to the fullest of her ability. In the Diocese of Bendigo, and later as wife of the Principal of Moore Theological College, the late Mrs. Jones was "a mother in Israel" to every parishioner and the young students during their impressionable days of early manhood. In spite of a severe handicap of deafness, Mrs. Jones entered most sympathetically into the life of Moore College and won the affection of the great majority of the students who passed through the College during her husband's life there. Her sane and sound Christian faith, her devout study and knowledge of the Word of God, her simple and prayerful Christian life, coupled with a sunny disposition, were a great asset to those who came within the sphere of her influence.

In the great trial of her life, when, after a trying illness, her husband was called from her side, her faith in Christ was seen to be a triumphant reality, as with a simple reliance upon Him she set herself to the task of bringing up the two children who were left to her care. Her life service was

crowned on the one hand by the setting apart of her only son, Stephen, to the sacred ministry to which his father had devoted his life, and, on the other, by the devotion and care of her beloved daughter during the remaining years of her long life and widowhood.

Worthily does she now share with the partner of her life the Master's "Well done good and faithful servant. Enter thou into the joy of thy Lord."

To her daughter and son we tender our heart-felt sympathy.

THE LOVE OF GOD.

By the Bishop of Goulburn
(in his Monthly Letter)

When we look into the teaching of the New Testament about the Love of God, we are surprised to find that it is shed abroad on the just and the unjust and upon the evil and the good. We find also that no goodness on our part can earn or deserve the love of God and that God loves because it is His nature to love, not because of anything we may do to win His love. The shepherd in the parable goes after the lost sheep without asking any questions about how it came to wander. The father receives the prodigal son and asks for no promises of amendment. Forgiveness also must be as unlimited as the love, until seventy times seven.

Now on the face of it this would seem to be a direct encouragement to slackness in morals. If God loves us while we are yet sinners and if His love is forgiveness what need is there for effort on our part.

The answer to this question is not easy but when we have found it we have gone a long way towards understanding the Christian religion in its inmost nature. We find that God's love is such that when we accept it, and the forgiveness it carries with it, we also experience a transformation in our innermost being. These things go together. The Christian religion does not worry about morals because in itself is a way of life that expresses the love of God. The person who lets the love of God into his soul finds himself loving his fellows with the love where-with God loves him. We do not find the Christ teaching rules of conduct to his disciples. They are to love God and their neighbours, and the love of the neighbour is to be of the same ungrudging, uncalculating, indiscriminating quality that they experience in the love of God for themselves. In themselves they could find no reason why God should love them. Through the Christ they became convinced that God did love them, and this love of God released in them a great energy of love towards their fellows. We get the picture of God's

love out-poured in ceaseless creative energy finding acceptance in the souls of Christ's friends and through their seeking to find lodgement in the souls of all who would receive. This out-poured love of God is called grace by St. Paul, and the acceptance of it he calls faith. In the real Christian it becomes the energy and the quality of life. It restores the soul of man to connection with the true source of his being. It sets him free to live life without fear and without anxiety. The Christ demonstrates that even a cross in the end only ministers to the fullness and victory of such a life.

This Christian life is a fellowship by its very nature. It is the comradeship of men in the love of God, a comradeship in which it is more blessed to give than to receive, a comradeship also through which all the families of the earth are to be blessed.

The social, political, and economic implications of this faith are as startling as the religious and moral. If generosity is the real secret of human life it means that when we become wise and Christian we shall find ourselves giving millions of pounds worth of goods to our poorer brethren in the world. Our present sub-Christian minds probably ask, but how shall we be able to afford it? Well, we can afford to give many millions of bombs for use on our enemies, may it not be far better for all of us, when we get another chance, to give millions of bushels of wheat to our half-starved fellow humans in the East. If Christianity is true, such conduct, if persisted in from the right motive, would in the long run enrich us all, and incidentally, lay the foundations of security, prosperity and peace.

VICTORIAN C.M.S.

MISSIONARY ACTIVITIES.

Money is urgently needed for missionary work in India, China and Africa, and for aboriginal missions on the Roper River and Groote Island. The Church Missionary Society has launched an appeal in conjunction with the annual meeting of the society in Central Hall, Little Collins St., on June 4. Archbishop Head will preside, and speakers will be Archbishop Mowll (Sydney), Bishop Donald Baker, and Rev. A. Stanway (Kenya). The Society hopes to raise £4,000 to meet increased expenditure and to reduce the mounting overdraft.

The Women's Missionary Council will meet in Chapter House at St. Paul's, on June 11. Mrs. F. W. Head, will preside, and the speakers will be Dr. Flora Innes, of India, and Miss Lee Appleby, of Africa.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. . . . The LORD hath laid on Him the iniquity of us all. (Isaiah 53: 3, 6.)

THEY THAT ARE WITH US. THE WAR FOR TRUTH.

(From a Correspondent.)

The Book of Ecclesiasticus contains nothing more relevant to the present than the words which will be read in many churches to-morrow: "Strive for the truth unto death, and the Lord shall fight for thee." The casual questioner can never enter the inner sanctuary of truth. To Pilate's careless "What is truth?" no answer is given. The answer will be given only to the patient and determined seeker who perseveres in his struggle to penetrate the mystery by which truth seems so frequently to be surrounded. Truth is a pearl of great price, for which, if a man would possess it, he must be ready, if need be, to die.

The claims of religion can be all too easily dismissed if there is no careful investigation, and none of that integrity of purpose and receptivity of mind which the man of science brings to his researches. The "proofs" of religion, indeed, are not discoverable in the laboratory; yet, as we pay deference to scientific specialisms, so due weight should be given to the testimony of those who have taken religion seriously and have found for themselves that its claims are valid. Proof comes only through experience, and this is gained by following with humility and persistence the path marked out by those who have earned the right to teach, whether they be saints or men of science.

Those who search honestly, and struggle for the supremacy of the truth about God and about human life receive an access of illumination and spiritual capacity which is at once the reward of their effort and the power to turn it to account. "The Lord shall fight for thee." Even if they do not reach the end of their quest, the joy of the seeker, which is always independent of his achievement, will be theirs.

Truth is now at stake in our world—truth in men's dealings with each other, truth in the soul of man. Where there is no truth there can be no freedom. When our Lord said "The truth shall make you free." He was stating a principle capable of the widest application.

Though the cause of evil prosper,
Yet 'tis truth alone is strong.

The superior strength of truth is not always obvious. At times it is unpalatable, unable to say smooth things, while lying propaganda suffers no such hindrance. When Elisha was surrounded by enemies he prayed, "Lord open his eyes, that he may see," and then his disciple perceived the truth—which to the prophet had been obvious—"They that be with us are more than they that be with them." They who, in their struggle for the supremacy of truth, can believe with Ecclesiasticus that "the Lord shall fight for thee," even though they cannot see "the horses and chariots of fire round about," have yet discovered an un-failing source of confidence. In the

darkest hour they will be enabled to face the future with a certain hope knowing that ultimate victory is assured.

(The English "Times.")

THE WORD OF AN ENGLISHMAN.

The Brazilians have two phrases for integrity, current indeed, wherever their language is spoken. These are, respectively, "Word of an Englishman" and "English time," the latter for a business engagement that must be kept to the minute or for a bond or note to be paid on an exact day. This is unequivocal and striking commendation of British dealing, and it is safe to say it will be corroborated wherever the Englishmen trade and engage in business. "Made in England," "Scotch Woollens," "Irish Linens"; steel products stamped, "Sheffield," "Birmingham," "Leeds," "Glasgow," are trade marks the world over of honest, painstaking workmanship and first quality material.

It would do the Englishman injustice to say his word is merely as good as his bond—it is much better than any bond could be. If he has an engagement down in black and white he may dispute as to its exact meaning, but when he has given his word he never thinks, much less tries, to wriggle out of his obligation. A verbal understanding is sacred to an Englishman; he would never dream of lying down on his pledge. This loyalty to plighted troth has made and maintained "the happy homes of England." Other nations know this.

World's Confidence a Bulwark.

Britain's exalted standing in the confidence of the world is her mighty bulwark in a day when, without that confidence her future would be problematic. Nor is this achievement the development of a time of crisis. For centuries the world has known that whether at home or abroad, the Briton plays fair and keeps his word. This distinguished rank, this high approbation is worth vastly more than gold (even American gold) to Britain to-day. "A good name is rather to be chosen than great riches." It is no ephemeral phenomenon. It is a monumental reality, the fixed and substantial nature of a great nation, the established law of a mighty commonwealth.

It is that ineffable thing one cannot define and that no power on earth can conquer. It is symbolised in the stately Abbey in Westminster, the most fitting earthly home of the Eternal, where voices, long hushed in silence, still echo through its resounding arches; the shrine hallowed by centuries of sacrifice, patriotism and prayer, where Tennyson sleeps side by side with Browning, and Shakespeare and Burns are cloistered nearby, where the sainted faces of the Wesleys look on and immortal Royalty is guarded by statesmen, soldiers and scientists, all bearing testimony in death as in life to truth's inviolability—the truth that makes men free.

What most impressed John Bright in Queen Victoria, the queenliest Queen and the womanliest woman who ever wore a crown, was her perfect truthfulness, her "simplicity and godly sincerity." These elemental virtues were more essential than the ornamental, and with sterling qualities the gracious Queen dignified her Court, pervaded and purified society and ennobled her far-flung Empire. Living with sincerity towards God and man, she spoke the truth and acted truthfully.

Sacrificial Fidelity to Truth.

A sacrificial fidelity which keeps its word partakes of the divine. It becomes the enthroned monarch better than his crown; it is an attribute of God Himself. The nation that keeps its word will never be blinded by its own faults and treat them as virtues. The truest patriot will turn his sharpest criticism, not primarily upon the sins of other countries, but upon those that might cripple his own. In spite of a righteous cause, this great Commonwealth of Nations might lose its soul if it failed to fight with clean hands. A genuine patriotism is not marked by blind, indiscriminate praise of one's country, but by the determination that she must be true to a high purpose and by a readiness to serve her in life or in death.

When Victor Emmanuel II, hereditary ruler of the little island kingdom of Sardinia, entered Rome at the head of his army in 1870 to become King of United Italy, in his inaugural address he said: "I do not pretend to be wise, but I always keep my word." Italy, from the Alps to the Toe of the Boot, trusted him and was never deceived. A free people named him "Re Galantuomo," the Honest King. And unspectacular though he was, not even Garibaldi, leading the thousands to Marsala and presenting a kingdom to his King, was more gallant than Italy's "Re Galantuomo."

No one will doubt that the impending doom of present-day Italy will be credited to the trickery, deceit and vanity of Mussolini, which things proverbially precede a downfall.

Faces Greatest Challenge.

In the hour when she faces the greatest organised challenge to civilisation and Christianity the world has ever seen, Britain is calm and confident in the belief that freedom is born of the truth, that the truth is inviolate as God is true. If God exists, if wisdom and love in the universe are dominant over all physical force, then that carries with it the absolute assurance that there is an outcome which will justify the process of pain and struggle through which we are passing, however

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baffling it may be. Once admit that God is; then one must admit every possibility of good. Once believe that God is love and that truth is inviolate, one can face all difficulties with courage and bravely wait in hope to learn their meaning.

Through the ages all along, an honest God has revealed Himself to men who have proved Him, and they were not deceived. A little girl, at the conclusion of her prayer, added a post-script: "Dear God, take care of Yourself—if anything happens to you we're sunk." Another child wrote in her amazing diary: "O what would any of us do if God were not an honest God?" Livingstone, in deadly peril among brutal savages, knelt over his New Testament and re-read his commission: "Go ye into all the world, teach and baptise all nations; and lo, I am with you." The lone missionary wrote, "That is the word of a Gentleman, and He will keep His word." Instantly darkest Africa was illuminated by the presence of One in whom is no darkness at all. Whittier tells how the blacks in the South rejoiced in a God who keeps His word. Countless multitudes in prison and concentration camps testify today to the honesty and faithfulness of God who is their Hope.

(Montreal "Daily Star" Editorial.)

THE EIGHTH CHAPTER OF ROMANS.

M.L.L.

The eighth chapter of this Epistle occupies a position of peculiar significance in the development of the Pauline argument. It is, therefore, of the first importance to determine its proper relationship with the chapters which precede it. Many scholars believe that the natural sequence and structure of the Epistle compel us to view it in immediate connection with the seventh chapter. They regard it as the logical counterpart of the introspective dissertation in which the inner conflict of the regenerate soul is laid bare. Certainly, it is as though we tread our way through an almost starless night while we study the seventh chapter, and it is as though we burst upon the splendour of a midsummer morning when we open the eighth chapter. The stern analysis of the one is only relieved by a single fragment of thanksgiving towards the close, and even that is followed by a solemn restatement of the mysterious dualism which torments the soul (cf. Moule 203). The grand revelation of the other is undisturbed by a single element of misgiving throughout its course, and it gradually rises to the first full statement of the final glory that awaits the child of God. Thus it is natural that devout students should regard the eighth chapter as a glorious sequel to the seventh. It is natural that they should find an answer to the problems of sin and self in its wonderful revelation of the subduing power of the Heavenly Agent, the Holy Spirit. But it is not right to regard it solely or even main-

ly as a definite expansion of the train of thought initiated in the seventh chapter. That chapter may supply it with a special motive, but it is a powerful and independent discussion worked out on a different basis and from a different viewpoint. It is not right to regard it even as a dogmatic resumption of any particular paragraph in the previous argument. That argument is recalled to the mind of the readers at the outset, but the Apostle begins anew in a way that owes no absolute allegiance to any single passage in the earlier discussion. The first verse represents a fresh start in the Apostolic argument, and the words that follow constitute a magnificent review of the one grand topic which dominates his mind: The security of the saints.

The first reason for this conclusion is based upon the character of the particle in the opening verse: THEREFORE. This word, in its English usage, is always employed when one intends to explain or to enforce an earlier statement, and it is natural to assume that the Greek term will bear a similar construction. This has led some men to refer the meaning of the word in this particular verse back to the account of the inner conflict in the passage which precedes it. The text is, in fact, sometimes arranged in print so as to make the first paragraph of the eighth chapter follow on in uninterrupted sequence from the last paragraph of the seventh chapter. But there is nothing in the last words of that chapter to warrant the use of such a particle in this verse, or to suggest the conclusion that there is no condemnation for those who are in Christ Jesus. This has led other men to connect it with some point more remote in the general argument, and they have gone back to various parts of the Epistle in their search for a satisfactory antecedent. But every attempt of this kind compels its author to strain the text in order to adduce clear proof of his point, and this is out of harmony with the severe logic of the Pauline argument. The fact is that both these theories fail to grasp the proper meaning of this word: THEREFORE. This single term in the English language is used to translate two distinct words in the Greek tongue, and accordingly it cannot reproduce the subtle shade of meaning which differentiates the original expressions in Pauline contexts. The word "ara" is less definite, and denotes a subjective impression, while the word "oun" is more definite, and denotes an objective decision. The former is an inferential particle which conveys a general conclusion, while the latter is a syllogistic particle which conveys a positive conclusion. In the case of ara the argument is left to the mind of the reader rather than expressed in so many words, and it simply indicates the general inference from facts which have already been established. In the case of oun, the syllogism is made explicit in the text rather than left to the mind of the reader, and it obviously indicates a necessary conclusion from certain definite premises. It is the less definite inferential particle which occurs in this verse, and that provides

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The word THEREFORE refers neither to the last paragraph of the seventh chapter nor to something more remote in the previous argument. It simply sums up in itself the whole trend of the past thought by way of general conclusion. A proper conception of this term will accordingly rule out the theory of an immediate connection with the seventh chapter, but will enable us to view the first paragraph of the eighth chapter against its real background.

(To be Continued.)

RELIGIOUS INSTRUCTION IN FOREIGN SCHOOLS IN EGYPT

The question whether a Moslem may attend a school where Christian religious instruction or no religious instruction is given, is being keenly discussed in Egypt just now. The schools in question, of which Christian schools are the majority, are all directed by foreigners. The Ministry of Education put forward the proposal that they should institute Moslem religious instruction for their Moslem pupils. The Christian schools rejected this proposal on the grounds that the introduction of Moslem religious instruction would be in opposition to their task of spreading Christianity. They added that the attendance of the scholars entrusted to them at Christian religious instruction took place with the explicit agreement of their parents or guardians, of whom many are prominent personalities in public life.

The Ministry of Education appointed a commission to study the question further. The commission summarised its conclusions as follows: "No Moslem student should be taught in foreign schools any religion other than his own even though this be the will of his guardian. This principle is to be one of the rules of the public order." The Ministry of Education will now have to decide how things are to proceed. The newspaper *Al Mokattan* expressed the view on December 30, that there was a tendency in the Ministry to envisage the issuing of a decree, if a friendly settlement could not be reached, "forbidding Moslem parents from sending their sons to foreign schools which teach any religion other than Islam." Some members of the commission were even of the opinion that "if there will be any difficulty in issuing this decree at present, its aim could be achieved by an order to be issued by the military governor."

The rector of the El Azar University has also associated himself with the view that it is now forbidden to send Moslem youth to non-Moslem schools.

The paper *Al Misri* reports on January 8, 1941, that some Christian schools, especially the American mission schools, have asked the Ministry to make an exception in their case. "The Ministry refused this request on the basis that those organisations are religious and as such are not permitted to teach Christianity in a compulsory way to the students. Egyptian schools

which are run by Moslem organisations do not teach Islam on a compulsory course to all their students. This has been their principle since they joined the Ministry of Education and also for national reasons."

In some Moslem quarters the objection is raised against this attitude of the Ministry of Education, that countless Moslems have conducted their studies at foreign universities without giving up their Moslem faith, and that there is therefore no danger of "danger to the souls" of the Moslem pupils in the Christian schools in Egypt, which have done the greatest service to the country. The final decision of the Ministry of Education has not yet been taken.

Correspondence.

NEW MILITARY HOSPITAL AND C.E.N.E.F.

(To the Editor, "Australian Church Record.")

Dear Sir,

The Holy Trinity, Concord West, Branch, Sydney Diocesan Church Women's Association, has undertaken to provide comforts for the men in two wards at the Military Hospital recently erected on Yaralla Estate, also flowers for decoration of these wards.

Should any other branch of S.D.C.A., any other Church organisation, or any individual church member care to send donations occasionally to assist us in this work, we shall be glad to receive their gifts and distribute them to the best advantage.

Flowers are delivered to the Hospital on Monday and Friday evenings, and donations should be made available on those days if possible. Good use can be made of games (draughts, chess, cards, etc.) books and periodicals, cigarettes, sweets and fruit.

Friends desiring to assist might ring the Rector (Rev. S. G. Stewart), UF 1189, or Mrs. Matthews, Hon. Sec., Holy Trinity Branch, S.D.C.A., UM 8294.

Yours faithfully,

G. C. STEWART (Pres.)
(Concord West S.D.C.A.)

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE DIOCESAN FESTIVAL.

The 85th Annual Meeting of the Home Mission Society was held on May 27, in the Town Hall. The usual Service in the Cathedral was well attended the Rev. J. Bidwell, B.A., preached the special sermon.

The Tea Meeting followed the service, a record number of tables were provided by the various parishes, and some 1,800 people sat down to tea.

As usual the tables were well decorated and the catering was on the usual liberal scale.

The great Public Meeting found the Town Hall well filled. The Archbishop presided and made a stirring appeal for H.M.S. support. The Hon. W. M. Hughes was unable to keep his appointment as the Special Speaker, owing to official duties through the return from England of the Prime Minister, Mr. R. G. Menzies. At the last moment, his place was taken by the Rev. T. E. Ruth who is on a visit to Sydney. Mr. Ruth made a strong, Empire appeal and emphasised the Church's task in wartime. The Gen. Secretary, Canon R. B. Robinson, illustrated H.M.S. work with a number of fine lantern slides. The Cathedral and Broughton Choirs rendered two anthems which were greatly appreciated.

SUNDAY SCHOOLS' PROTEST.

At the 115th Quarterly Conference of the Sunday School Teachers' Association of the Parramatta Rural Deanery, which was held at St. Paul's, Wentworthville, on 12th May, the following Resolution was unanimously carried.

"That this Meeting of Clergy, Officers and members of the Church of England Sunday School Teachers' Association, assembled in Conference, view with grave concern the continued secularisation of the Lord's Day, and the various counter attractions that are drawing many children away from their rightful place on Sundays.

Further, that this Conference of members—individually and collectively—openly declares its disapproval of any local or wider enterprise destined to lower the sanctity of the Christian Sabbath in the spiritual and moral sense."

Conference was presided over by the Rev. C. E. A. Reynolds, Rector of the Wentworthville Parish. Mr. S. T. Moxham, Hon. Treasurer, moved the Resolution, which was seconded by Mr. A. S. Davies.

Fourteen Parishes and Provisional Districts and forty-five (45) Sunday Schools are represented in the association.

The Rector conducted a special service in the Church, and also gave an inspiring address. Prayers were offered up for our own and other members of the Empire's Forces serving overseas.

The conference concluded with an instructive address on "Medical and Educational Work of the Church Missionary Society in Egypt," given by the Rev. A. N. Johnson, of St. John's, Parramatta, and formerly C.M.S. Missionary in Cairo. The address was profusely illustrated by Lantern Views depicting the transforming influence of Christian Education and Medical Mission work, and the many urgent problems confronting the Church in these branches of its field activities.

JOTTINGS FROM OUR PARISHES.

St. Luke's, Clovelly.—On Trinity Sunday, June 8th, the organising secretary, of the Home Mission Society, Canon R. B. Robinson, will give a lantern address at the evening service.

entitled "The Church in Action." A moving film will be shown, illustrating the work of the Society.

The parish branch of C.E.N.E.F. is sending useful parcels to men of the forces on active service that have enlisted from the parish.

Holy Trinity, Concord West.—Coming services of special interest will be Confirmation on Tuesday, June 3rd, at 7.45 p.m., and the Patronal Festival on Trinity Sunday, June 8th. The preacher in the morning will be Canon T. C. Hammond. An Evangelistic Mission will commence the same day, to be conducted by Miss Monica Farrell. This will continue until 16th June. There will be daily meetings for children at 4 p.m., and evening meetings for adults and young people at 7.45.

VICTORIA.

Diocese of Melbourne.

BUSH CHURCH AID SOCIETY.

The Annual Rally of the Bush Church Aid Society at the Chapter House on Tuesday, May 6, was attended by a large number of friends and well-wishers of this important agency of the Church. The Secretary (the Rev. E. D. J. Shaxtel) announced that it was anticipated that £150 would be raised as a result of the rally. He had received £43 from people unable to attend. The report stated that the net income of the Society increased by £934 over 1939, and expenditure increased by £940. During the year an addition to the medical work was made by the incorporation of the medical hostel at Tarcoola. Since the opening of the medical service, 2,489 patients had been attended, and 50,303 miles flown without accident of any kind.

The meeting was addressed by Rev. Karl Luders, one of the missionaries, who gave a vivid description of work in the outback. The organising missionary illustrated the varied activities of the B.C.A., by a series of lantern slides. The records of B.C.A. doings in its Australia-wide outlook were very encouraging to the many church people who so loyally support its work.

DR. T. Z. KOO'S VISIT.

The Council for Faith and Order and the Student Christian Movement are co-operating to welcome Dr. T. Z. Koo, famous Chinese travelling secretary of the World Student Christian Federation Movement. There will be a demonstration in the Town Hall on June 17 in support of World Christian interests. Dr. Koo will give an address. He will also address students at Melbourne University.

A.B.M.

The festival service of the Australian Board of Mission was held at St. Paul's Cathedral, on May 26, followed by a meeting in Chapter House. The Bishop of Ballarat was the special preacher.

LIQUOR FOR R.A.A.F.

Declaring that the colossal burden which was falling on the R.A.A.F. in the present struggle made it impera-

tive that nothing should be permitted to affect efficiency of personnel, the Council of Churches decided last Friday, to urge the Government for the sake of the nation not to introduce wet canteens in R.A.A.F. establishments.

Opposition was also expressed to the proposal that wine be made available in wet canteens. Such an action, the council declared, could only further militate against the maximum war effort which our leaders were emphasising was more than ever a matter of extreme urgency.

BRUNSWICK CONVENTION.

Ven. Archdeacon F. Morgan-Taylor, of Ballarat, conducted a parish convention at Christ Church, Brunswick, from May 18 to 25. Special services were held each night.

C.E.M.S.

A corporate Communion Service for C.E.M.S. members is to be held in the Cathedral on June 16. At the breakfast, to be held afterwards, in the Town Hall, Mr. F. Gaunson will be the principal speaker.

TASMANIA.

THE MISSION TO SEAMEN.

Jottings From Our Log.

At a time like the present when the life of the Empire depends so greatly on the lines of communication being kept unbroken; and the link between the homeland and her far-flung Empire maintained by the ships of the Mercantile Marine, it is well for us to remember the services rendered by the seamen. Our daily papers tell us of their deeds of heroism and we look with gratitude at their magnificent services to us. What can be done in return? This is where the Mission steps in. This organisation is known to the Seamen as the "Flying Angel" Mission the world over. Its institutes are their homes and club-rooms during their brief spells ashore; they can find good cheer and fellowship in homely surroundings; and Spiritual refreshment in our Chapel Services, which is the background of all our work for seamen. We come in contact with seamen whose ships have been mined, torpedoed time and again, and they never falter.

Early in the present month our organisation was suddenly called on to provide for a large number of seamen visiting Hobart and all our workers responded readily to the call. Each evening the Institute was thronged with seamen. Sunday presented a problem with so many men, but everything was overcome, a programme was arranged in which the men took part. A bright service was held in the Institute and the evening closed with the supper provided by the Ladies' Harbour Lights' Guild.

A naval signal was phoned through thanking the Mission for the hospitality provided for the seamen.

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NEW ZEALAND.

NELSON NOTES.

The Mothers' Union in the Waimera Archdeaconry had a special service on March 25, in the Cathedral. About 115 members attended. Canon Boyce, of Brightwater, preached on Luke 1: 48. At the afternoon meeting, Mrs. Stephenson, President of the Union, gave an interesting address on missionary life in India. About 150 were present at the afternoon meeting.

Rev. K. G. Aubrey, Th.L., who has been in temporary charge of Greymouth, has taken up work at Motueka. He had a very happy "send off" from Greymouth, where his work has been much appreciated.

This year is the 75th Anniversary of the founding of the Church at Blenheim. Plans were in hand for a further extension of the Church building, but the war has caused some uncertainty in the matter.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

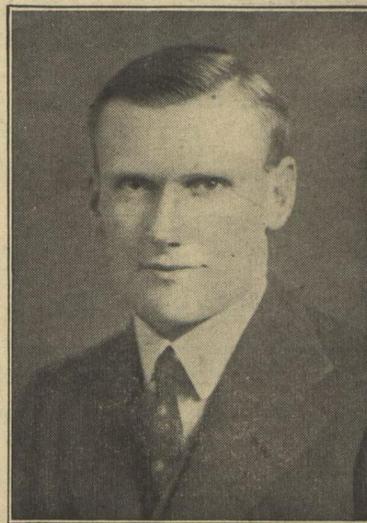
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DR. KATHLEEN BLACKWOOD, the daughter of Archdeacon and Mrs. D. B. Blackwood, of Holy Trinity, Hobart, has now arrived in the needy and challenging field of Iran. Born in Tasmania under the first dark clouds of the Great War, in 1914, Miss Blackwood passed the years of her training with the highest credit.

Her first year in the Faculty of Medicine was spent in the University of Tasmania, 1932, where she passed her examinations with high distinction in all subjects. From there she went to Trinity College, University of Melbourne, for the completion of her medical course, gaining honours all through her studies. She was awarded the "White Exhibition" by Trinity College, the "Grace Mandslay Prize," the "Winifred Clare Lees Exhibition," and the "Embley Medal" for Anaesthetics in her final year.

DR. H. WELLESLEY HANNAH. H. Wellesley Hannah, M.B., M.S., has begun his ministry of healing and soul-winning at Mvumi, Tanganyika. Nearly twenty years ago he received God's call to be a medical missionary in Africa. His early resolve ripened to its present fruition in a family circle noted for missionary vision. Africa became his land of promise, and for it he was willing to forsake the best that the homelands could offer.

After graduating at the early age of twenty-three, the next three or four years were spent in gaining wide practical experience at the Women's Hospital, the Children's Hospital, the Perth Hospital, and the Eye and Ear Hospital.

The story of his safe journey to Tanganyika despite the presence of an enemy raider in the Indian Ocean is another evidence of God's over-ruling Providence.