

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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Youth is Not a Time of Life . . . It is a State of Mind!

IT IS NOT a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigour of the emotions; it is a freshness of the deep springs of life.

YOUTH means a temperamental predominance of courage over timidity, of the appetite of adventure over the love of ease. This often exists in a man of fifty more than in a boy of twenty.

NOBODY grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair . . . these are the long, long years that bow the head and turn the growing spirit back to dust.

WHETHER seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the star-like things and thoughts, the undaunted challenge of events, the unfailing child-like appetite for what next, and the joy and the game of life.

YOU are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

IN the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

WHEN the wires are all down and the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then you are grown old indeed and may God have mercy on your soul.

—Author Unknown.

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Notes and Comments.

One has to let imagination play
its part as one tries to realise the
position of things
in England. Canon
F. R. Barry, in a
sermon preached
recently in Westminster Abbey,
indicates London's unique place
amongst the cities of the world,
and its parabolic lesson for the
Christian. He said:

"You can hear at this moment in
the streets of London nearly all the
languages of Europe. Far more even
than St. Paul's, Rome, or Jerusalem,
on the day of Pentecost. London is
now a city of the world. The gather-
ing here of the Allied Governments
is already the germ of the new
League of Nations. We Christians
stand by a yet more daring hope.
We meet here, men who have been
gathered out of every kindred and
nation and tongue as citizens of that
eternal city, the universal fellowship
of Christ—the soul of a new com-
munity of people. Men of divers
nations and languages, we speak every
man in his own tongue—the lan-
guage of worship and confession of
faith, the speech of man's true and
abiding home. That City is open to
all the Father's family; there are
gates on north, south, east and west,
and the kings of the earth shall bring
their glory into it. It is citizenship in
that eternal City which at once trans-
cends, redeems, and consecrates all
the earthly loyalties and heroisms."

In these days of trial, when we
are called to prayer and driven
to prayer, it is a
fine thing to have
leaders in our
Church life who
are not afraid to tell us plainly
of those faults which degrade our
national and social life, and ren-
der us utterly incapable of ful-
filling the world ministry of wit-
ness to God which God asks of
us and rightly demands from us.

It is on record that in a certain
court, where a drunken sot was
seeking to justify a theft with
which he was being charged, by
pleading that he was starving
"and a man must live," the judge
in the court made instant reply,
"I do not see the necessity of it."
How was it possible for such a
wastrel to justify his plea for life?
To-day, in a far wider and truer
sense concerning nations, not ex-
cluding our own, the same critic-
ism may be made, because there
are sorry indications that wrong
views of life are very widespread,
even in so-called Christian civil-
isations. Speaking, the other day,
at the Annual Meeting of the
Church of England Men's Society
in New South Wales, Bishop Hil-
liard, in reference to the fact that
Australians for the most part do
not seem yet to have realised the
real significance of the war, said:

That people did not seem to real-
ise that a crisis had come. They
went about with as much love for
dogs and ponies as ever. A great
newspaper like "The Sydney Morn-
ing Herald" took the Church to task,
saying that leadership was lacking,
but sport and social gossip receive
much greater space than the doings
of the churches.

Gambling, continued the bishop,
was rife, and was sapping the life of
this young nation. One of the first
things promised by Mr. McKell when
he became Premier was a bigger
lottery for the hospitals. Then we
come to God in a day of prayer,
and innocently expect He will listen
to us and give us the victory.

The question is, on what
grounds are we able to ask for
victory? Certainly, the Australian
position is not very hopeful for
an easy answer. We have not yet
understood the implications of
Mr. Menzies' just complaint that
Australians did every thing to
make "public service" difficult
and unattractive for men of char-
acter and ability.

Some years ago the writer had
a similar experience in the state-
ment from a mem-
ber of the Labour
Party, of irre-
proachable Christ-
ian character and,
although a Cabinet Minister, a
tyro in Parliamentary life.

Talking about the need for
honourable living, the Minister
said that he had been surprised
to find the approaches which were
made to men in his position, and
said he, when you refuse to en-
tertain them, you find indefinite
rumours floating about concerning
your moral life. No wonder men
of character shrink from such a
position, especially because their
conscienceless opponents are us-
ually allowed to have all the say
and, as Mr. Menzies himself com-
plained, the man's supporting
friends usually keep silence. It is,
of course, natural for the sober-
minded part of the public to re-
frain from controversy, but at the
same time, it is not very fair to a
representative and a cause to keep
silence under such conditions. We
seem to be sadly lacking in moral
stamina.

In Sydney, the Reformation
Observances Committee has for
some years now
organised special
sermons and a
public meeting in
October to keep the memory
of the great benefits of the
great Reformation. It is a
commonplace of history now
that a great light was lighted
as Latimer said to Ridley, as they
were burning at the stake, which,
by God's grace, is never to be put
out. The great Bishop Lightfoot
said, "If the foundation of the
Church is the first cause of thank-
fulness, the Reformation of the
Church must be the second." As
a modern writer has put it:—

"Our nation began to go forward
in the reign of Queen Elizabeth, and
in course of time became the centre
of the world's greatest Empire, and,
more than that, she has become the
mother of many nations. England
has come to be regarded as the pro-
tector of the weak and oppressed
and many bewildered nations of the
world look now to her for a moral
lead in international affairs."

How much truer this is seen to be to-day, when she is standing out as the champion of light, liberty and righteousness, and winning world-wide admiration for her superb and undaunted morale.

Our next issue is to be a "Reformation Number," specially featuring those New Testament characteristics doctrines and practices which were re-affirmed and cleansed from unscriptural and superstitious features in the settlement of the great Reformation. Sydney churchpeople should esteem it a duty, as well as a privilege, to take part in the services and meetings which are to be held at the end of this month.

But we commend such a celebration to the notice of Evangelical churchmen throughout the Commonwealth. There is abundant reason for similar action in every diocese and in every great town or city. Enthusiastic friends of the movement would be helping forward the work of our Church and of Christianity as a whole by the discriminating circulation of our next issue. Copies can be obtained at the nominal price of 2/6 per dozen. Orders for such should be sent in as early as possible to our office.

We have been interested to learn that the Australian Labour Party looks with "Friends of the suspicion on the Soviet Union." F.O.S.U. and is not prepared to allow Germany's attack on Russia and our necessary alliance with Russia to be exploited in furtherance of Communism. The A.L.P. is so definitely opposed to that Union as to ostracise any of its own members who join that body. We sincerely hope that certain people who are in positions of responsibility in the Christian Church will go warily in this matter. We cannot forget that a few years ago, an organisation in Sydney, bearing a Christian title, sent some sympathetic and encouraging message to the Soviet, and that the same organisation, when compulsory military training was under discussion advised its members to disobey Government orders if the Compulsory Training Bill was brought into operation. We congratulate Mr. Hughes for persisting in his suspicion of the

F.O.S.U. as being of subversive influence. We wonder what would be his attitude to the other, if brought under his notice. Verbum sap!

The following is an extract from a letter appearing in The Australian Churchman, the monthly paper of the C.E.M.S.:—

Dear Sir,—Recently I came in contact with six trade unionists in Melbourne, and a statement by one of them was rather startling. He said: "We fight not only Capitalism, but the Roman Catholic Actionists in the trade union movement."

I personally felt very sorry for them. The Roman Church is backing up her workers, but, as the Prime Minister recently said, "they are sectional in outlook." Perhaps we feel we ought not to stir up sectarian waters. Nevertheless, the Roman Catholics make no secret of their desire to win this country to Roman Catholicism.

This is just another example of what is termed "Catholic Action" and the unionists mentioned are beginning to wake up to the very unfair "squeezing out" methods of the Roman Church. When the correspondent speaks of the desire to win this country to Roman Catholicism, he does make clear the method by which the Roman Church is seeking to accomplish this. For long she has tried to win her way by "perversion"—but her numbers do not increase; now she has definitely determined to win through by working her way through her lay people into strategic positions and gradually ousting non-Romans. More and more our Public Services, including our Railway Department, are being brought under Roman control. A position little short of scandalous, is gradually developing. In our public schools, designated **godless** by the priests of the Roman persuasion, the percentage of Roman teachers is said to be growing out of all proportion to the numbers of Roman children taught in our government schools. Considering the fact that the Roman Church libels our school system and so far as it can, blacklists those schools in favour of their own seminaries of learning, the time is fully ripe for non-Romans to take exception to the large measure in which the training of their children is in the hands of Roman Catholic teachers.

We have not read "Ulysses," nor have we any desire to do so.

Judging from the statements of its protagonists, it is provocatively unsavoury, and we are inclined to accept to the full the criticism of the Minister for Trade and Customs: "It is the vilest production of perverted ability I have yet seen . . . it is obscenely blasphemous with regard to the Creator or religion." This being so, we congratulate the Minister for his courageous action and we sympathise with him in having to admonish a bishop and members of an Anglican synod for siding with the defenders of indecency. It is easy to raise the cry of "Liberty," in order to make way for an unlicensed personal freedom which has no regard for the feelings and welfare of other people—we have heard the same class of criticism hurled against broadcasting censorship. Men perforce in days of war have got to recognise, although often most unwillingly, the fact of censorship in all manner of directions, but many seem to think that they are to be as free as the air to ventilate and advertise their perverted morals to the detriment of a growing generation and to the disgust of a large portion of the population who recognise its dangers. "Nudism" is a cult which affects to display the beauty of the human form and the insanity of those who believe that a de-based human nature demands the use of clothing not merely to keep dressmakers and tailors at work, and satisfy the artistic temperament of the crowd. No doubt they make great sport of those who insist upon, what are ordinarily termed the decencies and sanctities of life; and quite a number of seemingly well intentioned people will query any attempt at restraint.

But we are thankful that there is a prevailing common-sense that recognises the need and desirability of curbing "nudists." But there are artistic and literary nudists as well who have been gradually leavening the minds of young people, especially, and too often under the sacred claims of "Art," until to-day there are bookshops a man blushes to enter, and picture shows that require a "red

light" warning against the entrance of children. We are thankful to say that the Mothers' Union is not idle in this connection, but not merely the Mothers' Union but every decent citizen, let alone Christians, should realise the danger and utter a loud and continuous protest against this demoralising trend.

We are not very disturbed over the Grafton Synod, for we know enough of mob-psychology and demagogic extravagance of utterance not to pay overmuch attention to the passing of such a motion, sprung upon a country synod. The thing that disturbs us most is Mr. Harrison's statement: "Bishop Stevenson tells me that he has not read 'Ulysses.'" His criticism of my action is therefore sheer temerity." We hope, with Mr. Harrison, that the bishop will reverse his opinion.

The "S.M. Herald's" cynical sub-leader, evidently in support of the rector of Casino and in criticism of Mr. Harrison's action, reminiscent of the "newsprint on the dole," is another illustration of difficulties placed in the way of conscientious statesmen in the fulfilment of their large responsibilities. It seems almost as if any stick is good enough to beat a dog with. But a protest must be made—the Bishop of Grafton is surely in error in his gratuitous assumption that Mr. Harrison has acted without taking due counsel. But surely the Church of God, through its representatives should be very careful which kind of criticism it allows on the actions of political leaders who, whatever mistakes they may make, are trying to work in the moral interests of the community. In this case the history of the book is such that we are glad that Mr. Harrison refuses to be dragged by Freudian devotees.

Annual Meeting.

The Annual Meeting of the Shareholders of THE CHURCH RECORD LTD. will be held at the Company's Office, George Street, Sydney, on FRIDAY, 10th OCTOBER, 1941, at 5 p.m.

The Annual Balance Sheet will be presented and Officers elected.

QUIET MOMENTS

Fighting for Christian Civilisation

(From an Address by Hamilton Fyfe, Principal, Aberdeen University)

"We say we are fighting for Christian civilisation, and in a sense I believe that is true. But are we fighting whole-heartedly for just that? Or are we, like Ananias, trying unobtrusively to keep something back?"

"In looking back over the past twenty years, it is easy to read the signs of our national sin—the sin of half-heartedness. We had our twinges of conscience and our ideals of brotherhood between nations and between 'classes,' but when ugly facts intruded we shrugged our shoulders and said, 'Well, what can you expect?' Christians know what God expects. God expects the impossible. And Christians have achieved it—humble, whole-hearted Christians in every generation.

"If we are fighting for Christian civilisation, then we are certainly not fighting to restore the past—that largely selfish and sluggish society—both national and international—dominated by mechanical, industrial and financial values, with the result that more and more men and women were urbanised, commercialised, and on their way to becoming devitalised. That the process had not gone too far, we now know. The East End of London has revealed that. And in that revelation lies the hope of the future—of your future. It is for that hope we are fighting—the hope of a society—national and international—which is not a welter of competing, selfish interests, but a society in which human values come first, the values not of Economic Man, but of men, women and children—a community of free men and a community of free nations able to trust each other loyally, a society in which each nation and every citizen of each nation has a fair chance of rising to the full stature of human nature, of becoming what the Bible calls Sons of God.

"It is certainly not true to say that ours is a Christian Society. But all that we most genuinely

value in our civilisation is Christian. We value human personality, and freedom for its full development. We value compassion and fidelity and self-sacrifice. We admire men and women who are honest and truthful, 'Even though it be to their own hindrance.' All those are Christian values. They have grown into our hearts and minds through our long Christian past. Deny them, and Christian teaching must be silenced—as it has been elsewhere. If we dare to say that we are fighting as Christians, two things are necessary—whole-hearted resistance to the force which threatens utterly to destroy all that we have yet achieved of Christian civilisation and an equally whole-hearted determination to win the even harder victory of national and international reconstruction."

A VISIT TO JERUSALEM.

(Extract from a letter by Driver C. T. Hill, A.I.F.)

On Friday we had another day off so went to Jerusalem, and had both a great trip and a wonderful day. The city is built on the mountains and comprises the New and Old Cities. The new city is something like Tel Aviv, so needs no description; but the old city is full of interest. First we left the city and went up to the Mount of Olives, past the British War Cemetery, then the Kaiser's Palace—a beautiful building, now a hospital—on to the Hebrew University and the Church of Ascension. All these Churches of which I am writing were built by Queen Helen of Greece, about the year 300 A.D. They have all been destroyed, or partly so, during the ages by the Persians, the

"For I desired mercy, and not sacrifice; and the Knowledge of God more than burnt offerings."—Hosea 6: 6. A Knowledge of God can be secured with the least effort at the

Cathedral Bible School

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Crusaders, and lastly, by the earthquakes in 1927. In the Church of the Ascension is the stone where Christ was last on earth, and in the stone is a deep impression of the right foot, where He is said to have risen to heaven. It is now only a Mosque about 20 feet in circumference, with a dome about 40 feet high. The old pillars of the original Church can still be seen in places. Then we came back and went to the Church of the Twelve Nations or Agony, as it is now called. This is situated in the Garden of Gethsemane at the foot of the Mount of Olives. It does not look much from outside, but inside it is magnificent. The twelve domes, which were built by twelve nations are inlaid with mosaic, and the floor is the same. A small square in the floor of the altar is said to be the stone on which Christ knelt, as He passed on His way from the Mount of Olives to Jerusalem. The altars and pillars are all Italian marble, all solid. The grill round the stone was given by the Australian Government. There are 8 olive trees in the Garden which were there when Christ was on earth. An olive tree never dies. From the Garden can be seen the walls of the Old City with the Gate Beautiful (now walled up till Christ returns). Close by is the Church of the Virgin Mary. This is underground and you go down a host of steps worn smooth as glass by the tread of thousands of feet over the centuries. The monks who look after the Church give you a small candle to see your way about with. This contains the tomb of the Virgin Mary, and above this tomb are 5 solid gold pictures of the Virgin Mary and Christ, given to the Church by the Czar of Russia. In the Church is a well from which we all had a drink of beautiful water, also a clock 200 years old, which still keeps good time. On the way back to the City, and out to Bethlehem, we passed the tower of David at the Jaffa Gate, the entrance to the Old City through which General Allenby passed when he took Jerusalem during the last scrap. Then over a bridge, on the right the Pool of Gibeon. King David used this as a water supply for the city, and where King Solomon anointed himself. On the left, the Valley of Hinnon, where the lepers lived in caves, past the field of Judas, bought by him with the 30 pieces of silver which he received for betraying Christ. Then the field of Rephaim, where the Jews fought the Philistines, 75,000 killed. Then the Well of Rachel where she rested on her way to Bethlehem. Then on the outskirts of Bethlehem the tomb of Rachel and field of the Shepherds where they saw the Star of Nativity; also Herod's tomb. There we saw the Church of Nativity with the spot where Christ was born

and the manger where He was laid. We then came back and had lunch and after dinner went to see the Church of Crucifixion. This was badly cracked in the earthquake, and British engineers have braced it with steel girders. A beautiful dome in the centre. Just inside the entrance is the slab covering the stone of anointment. Then up a staircase to Calvary where the Crucifixion took place. Three holes in the floor are said to mark places where the crosses stood. Alongside, under a grill, in the floor is the stone which was rent in two when Christ gave up the Ghost. Crack is about 1 inch wide. Behind the altar are 14 gold pictures depicting the 14 Stations of the Cross, also given by the Czar. On the right is a glass case containing a gold statue picture of the Virgin Mary. This case also contains jewels donated to the Church estimated value at 3 million pounds. Just in front of the altar are two chandeliers of gold, absolutely priceless. Out in the main Church is the tomb of Christ, where He was laid in the cave. Down underneath is a cave where the Cross has been placed with a slab of marble to mark the place. Further round, in another cave, are the tombs of Joseph and his family. From there we went along to see the fourteen Stations of the Cross where Christ carried the Cross from Pilate's Palace to Calvary. Then Pilate's Palace which I did not go into (did not have time, as it would take an hour). We then went to the Wailing Wall. Here the Jews, rich and poor, all gather at all times of the day. They pray and then go over to the Wall and howl like blazes. You never saw anything like it before. They did a proper job while they were at it.

Personal.

The Bishop of Rochester, Dr. Chavasse, has accepted an invitation to become a vice president of the Children's Special Service Mission. The Archbishop of Sydney is the president.

Bishop Song, who left Sydney by flying boat, arrived safely in Hong Kong. The Bishop expected to reach his home at Chengtu, Western China, at the end of September.

We are pleased to note that Acting Flight-Lieut. E. Maynard Pain has been awarded the Distinguished Flying Cross. Lieut. Pain is a son of the late Dr. Maynard Pain, of Old Cairo Hospital, Egypt, and a grandson of the late Bishop Pain.

Mr. A. W. H. Padfield, who died recently in Sydney, was hon. treasurer of the Home of Peace, Marrickville. For some years also he was associated with St. Swithin's, Pymble.

The Deputation Secretary for Victoria of the Bush Church Aid Society, Rev. E. D. J. Shaxted, who is now living in the parish of Blackburn (Vic.), has been nominated honorary curate to St. John's Church.

Archdeacon and Mrs. Lewin, of Maryborough (Vic.), have been notified of the death of their only son, Flight-Lieutenant Austin Lewin.

Rev. P. H. Hall, formerly rector of St. Mary's, South Perth, W.A., who now resides in England, has been appointed by the Archbishop of Perth to be his commissary in England in succession to the late Canon Hyde.

Rev. E. Denton Fethers, of Surrey Hills (Vic.) was the recipient of numerous congratulatory messages when he recently celebrated his 80th birthday. Mr. Fethers, who is in wonderful health and vigour, still carries out regular duties in the parish.

Having resigned the parish of Wentworth Falls (N.S.W.), Rev. L. Dunstan has decided to live at Katoomba—a town on the Blue Mountains not far removed from his late parish.

The recent death of Mrs. Green, wife of Bishop Green, has released certain legacies from Miss Florence Emily Green, which have been allocated as follows:—

£250 to the Australian Board of Missions.

£250 for the new Chapel at the New England Girls' School, Armidale, N.S.W. (which she founded).

£250 to the Girls' Friendly Society (Diocese of Melbourne) "to be used if possible towards a Rest Home."

£100 to the building fund of the Church of St. Peter, Murrumbidgee.

Miss Monica Farrell, the Church of England Evangelist, will conduct a mission to Roman Catholics and others, from September 29th to October 4th, 8 p.m., at the Central Baptist Church, George Street, Sydney, and the C.S.S.M. Fellowship Room, Tyndale Chambers, 242 Pitt Street, Sydney.

News has recently been received from England that Mr. H. M. F. Croft, of Salisbury Court, Uralla, N.S.W., who is Chairman of Committees of the Diocesan Synod of Armidale, has, on the death of his nephew, Sir James Croft, inherited the baronetcy which has been in his family for many generations. Sir Hugh Croft is the twelfth Baronet in the line. Sir Hugh is very well known and highly respected right throughout northern New South Wales for his many public activities, and by none will his succession to the title be more warmly acclaimed than by the churchpeople of the Armidale Diocese, specially by members of Synod and Diocesan Council who have been closely associated with him in the various councils and committee of which he has been a very valued member. He was also for many years a member of the Board of Directors of The Armidale School.

Sir Hugh has been Treasurer of the Uralla Parochial Council, and its representative on the Synod of the Diocese for a period of thirty-one years. For six years before that Sir Hugh Croft represented the Parish of Guyra, so that he has sat without a break in Synod for nearly forty years, and must assuredly be the Father of the House among the lay representatives.

At the Session of 1921, he was elected by Synod as a Lay Canon of the Diocese.

The Rev. Edward A. Radcliff, of Adelaide, died on August 23, after a long illness, bravely and cheerfully borne. After a distinguished career at the Melbourne University, he spent a year at Wycliffe College, Oxford, and was ordained in Southwell Cathedral, serving his first curacy in Nottingham. He was for five years Warden of St. John's College, Armidale, and for many years tutor of St. Barnabas' College, Adelaide.

We regret to record the death of Canon Gray, Rector of Port Macquarie, in the Diocese of Grafton.

The death took place recently of the Rev. G. Rooke, Rector of Williamstown, in the Diocese of Newcastle. Mr. Rooke had been in hospital for some time before his decease.

Rev. K. N. Shelley, Warden at Moore College, and Curate-in-Charge of Dar-

lington, is to be married in the Moore College Chapel on Saturday next by the Archbishop of Sydney. The bride-elect is Miss Betty Clarke, of Paddington. Miss Clarke is a keen worker in connection with St. George's Church, Glenmore Road, Sydney. The students are naturally keenly interested in the coming wedding!

We regret to learn that the Rev. A. R. Ebbs, of Manly, N.S.W., was taken ill during the service on Sunday evening. We are glad to hear that he is making a good recovery.

Mrs. Percival, the mother of Mrs. F. H. B. Dillon, of St. Paul's, Chatswood, N.S.W., died on Thursday last. We desire to express our sympathy with the bereaved family. Mr. Percival was Town Clerk of Randwick, and a member of the Sydney Synod.

Deep sympathy is felt with the Rev. Edwin Badger, vicar of St. Nicholas', Mordialloc, in the death of his wife Letitia Nancy Badger, on September 13, following upon a sudden illness. Mr. and Mrs. Badger only recently arrived from Japan, where he was on missionary service, and some months ago Mr. Badger was appointed to the vicarage of Mordialloc. Mrs. Badger was only 33 years of age and the mother of two small girls.

The Rev. F. W. Gunning, rector of Mt. Hawthorn, W.A., has taken over the editorship of the "West Australian Church News."

The diocese of Gippsland has lost one of its student-readers, who was a candidate for Holy Orders—John L. Grant. He came to the diocese from Adelaide just over two years ago, and joined up when the war broke out. He had gained his commission overseas, and was killed in action, it is believed, in Syria.

At the Synod of the Grafton diocese the Bishop announced that he had appointed Rev. John Wellesley Valentine Symonds honorary Canon to fill the vacancy caused by the death of Rev. Canon L. E. J. Gray. Mr. Symonds is rector of Upper Hastings.

A remarkable, indeed a unique figure, has been lost to English Church life by the death of Mrs. Stuart Moore, known to uncounted readers as Evelyn Underhill. Mrs. Moore was the daughter of Sir Arthur Underhill and a cousin of Dr. Francis Underhill, Bishop of Bath and Wells.

It is thirty years since the publication of her book, "Mysticism," made its first and lasting impact on religious thought in this country. For long the sex of the author was unsuspected, for women theologians are rare, and this work showed such mastery of its theme and such skilled command of the material, that it was assumed by many readers that it was the work of one trained in the tradition of English theological scholarship. The book established Miss Underhill's reputation as a foremost authority on her subject, and "Mysticism" became and has remained a standard work.

A steady flow of other books came from her pen. They were most smaller works blending scholarship with devotion. She also published some excellent volumes of verse; but not until 1936 did she publish another work comparable with her first. In that year, appeared "Worship," in which mature experience and a serene and balanced judgment were allied to produce a study of the spiritual life, which promises to be as enduring and valuable as the work which first brought its author into prominence. Miss Underhill's last book, published in 1939, was a small volume of meditations on the Lord's Prayer.

All who came within the orbit of Evelyn Underhill's personality were agreed that her writings were a mirror-like reflection of a noble spirit and deeply spiritual character. — Church Times.

At the age of 61, Sir Charles Heney Bentinck, K.C.U.G., who entered the diplomatic service in 1904, and was British Ambassador in Santiago from 1937 until he returned to England last November, is studying for Holy Orders at Wycliffe Hall, Oxford. Sir Charles is a Count of the Holy Roman Empire. He was educated at Trinity College, Cambridge. He has served in our Embassies at Berlin, St. Petersburg, The Hague, Tokyo, Athens, Munich, Ethiopia, Peru and Ecuador, and Czechoslovakia.—C.E. Newspaper.



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To Australian Churchmen.

Lotteries and the Christian Church

The whole question of the State Lottery has come into prominence through the action of Perth Diocese. In another column we publish a letter from a member of the Committee appointed to consider the question and bring in a report to Perth Synod. We confess we do not wholly grasp the ground of objection taken to the sentence: "A majority of the clergy consider a State lottery the least of gambling evils and would like a similar lottery run for the Church." As we see it, there are two propositions in the sentence. It may be that it is the second proposition that the clergy would like a lottery run for the Church that is the subject of animadversion. If so, we confess that we have no evidence one way or the other. A majority of the clergy may, or may not, wish a lottery to be run for the Church. But if they do not wish for it because of a moral objection to the lottery, then they are at variance with the report which the Synod adopted on this question. We quote from the report: "To deny the right of a man to take a ticket in The Charities Commission, organised for the charities of the State and under the control of the State, just because some men are intemperate gamblers is surely irrational. We find, therefore, no moral fault against the laws of God and man in the theory and practice of The Charities Commission."

As our correspondent truly says, "This report . . . speaks for itself." We are at a loss to understand how a Diocese can condemn gambling, if in gambling it includes the act of purchasing a lottery ticket, and then accepts a declaration that there is no moral fault against the laws of God and man in acquiring a monetary interest in a lottery. It is loose thinking of this kind that creates stupefaction in the minds of simple people. Our correspondent is entitled to his opinion that there is

no sin in taking a 2/6 ticket in a State lottery. He is also entitled to say that because of the evil of gambling to excess it would be wise to close down all betting shops. What he is not entitled to say is that the Diocese of Perth has never sanctioned gambling. We do not question his sincerity, we only question his accuracy. But that is a small matter compared with the issue itself.

Is Gambling in Itself a Sinful Act?

According to the report of the Committee on Lotteries set up by Perth Synod, you can eat, drink, or gamble, provided you do not go to excess. "We believe," says the report, "that the taking of a ticket in The Charities Commission is like drinking tea, eating food, or smoking tobacco, harmful only when done in excess." Why, then, should the Synod urge the Government "to close down all betting shops"? There seems to be an inconsistency here which demands closer investigation. But possibly the Committee on Lotteries might, on reflection, decline to support the Perth Synod's resolution of 1939.

We instance the action of the Synod, supported by a gentleman who holds a brief for lotteries in moderation, as an instance of confused thought. If there is no difference between eating and drinking and putting money to the hazard of an unpredictable event, then the whole controversy is at once terminated. But we do not think this position can be maintained.

Important Distinctions.

We confess to a little surprise that in an important report of this kind no attempt has been made to distinguish between necessary and optional satisfactions. Eating and drinking are necessary for the maintenance of life. Therefore, to eat and drink becomes a duty.

The Committee has not considered, e.g., the moral problem connected with hunger striking.

No one has ever suggested that smoking a weed is a moral duty in any aspect, except possibly in a case of acute asthma, where mullein leaves or some similar relieving agent may be employed. It is a strange thing that an obvious distinction involving important ethical considerations is ignored.

Again, while it is a moral duty to drink, it is not a moral duty to drink tea, and in the Southern States of North America, there has been a very strong movement against tea drinking as deleterious. Even here the report is so indeterminate as to lose much of its value. We are impressed, of course, with the fact that the Lecturer in Canon Law of the University of Oxford has been consulted. We confess we would be better able to appreciate his services if we had been told what he said. We can hazard a guess, and here it is.

Aquinas and Baxter on Gambling.

Very few students of the ethics of gambling can afford to neglect the valuable studies of Aquinas and Richard Baxter on this subject. As these two worthies, separated in time and in the nature of their religious experiences, come to a practical agreement on this subject, and coincide broadly with the views of the Perth Committee, we think we are safe in tracing the ethical bias of the Lecturer in Canon Law to one or both of these sources. Quite recently Lord Stamp has given a new lease of life to Richard Baxter's view.

Without entering into minute details, and at the risk of some slight misrepresentation of Baxter, we may say that the theory that is advocated is represented by the statement that it is "intemperate gambling" that must be condemned. Baxter writes: "Betting on horse races and games is permissible, provided there is no cruelty of beasts or hazard to life, or too great an expenditure of time" (Christian Directory IV., p. 239). He had previously stipulated that there should not be too great loss to either party. Strange

to say, Baxter is much more doubtful as to the lawfulness of lottery. Evidently, he had before his mind the element of skill required in horse races and games, and had not before his mind the developed craft of the book-maker. It is this theory which has formed the stock-in-trade of all advocates of chance, and which is solemnly endorsed by the Church of Rome. Gambling is not a sin, though in the language of Roman Catholic theologians, it is frequently "a proximate occasion of sin." There is nothing very new or very elevating in this doctrine. We unhesitatingly reject it, notwithstanding the high names in the study of ethics that commend it.

The Ancient Notion of Property.

We reject the theory because it is based on an immoral (we use the word in its strict ethical sense) theory of property. Even Baxter has been unable to rid himself of the mediaeval conception that property is largely a private affair. What a man secures by lawful trade and a just price is within his own control. His control is qualified by certain important considerations. He must provide for his family. He must discharge his just debts. He must support the reasonable demands of the state as these are in the nature of legitimate recompense for services rendered. After that he has a balance large or small which is wholly at his own disposal, and can be used for the gratification of any lawful passion. Our correspondent shares this view, and we have already admitted it has high sanction. He writes: "Personally, I should find it hard to say that it is a sin to take a 2/6 ticket in a State lottery."

But there is another view of property which, we submit, is ethically higher. None of the things we possess is our own. We have legitimate needs which we are justified in satisfying. We can even justify a certain measure of luxury. But when we justify any need, even one that is partially artificial, we must satisfy ourselves on two points. The need must be legitimate, neither in itself harmful to ourselves or to others. Drinking is a need which is beneficial to ourselves and to

others. In certain circumstances drinking tea might prove harmful, and it would then become our duty to substitute another drink. This is where the distinction we mentioned above becomes ethically operative. Then the satisfaction of a legitimate need, helpful in itself, must not be gratified in a way that injures others. To take a very simple illustration, my need of food is legitimate, but I must not raid my neighbour's poultry-run simply because I have a special liking for chicken.

On both these counts a grave moral problem arises in connection with gambling. It is by no means certain that the continual raising of excitement associated with the acquisitive faculty in its base form of money making is the satisfaction of a legitimate need. It is, in our judgment, indubitably certain that the appropriation of money from another, representing labour, brains and the bounties of nature, without offering any compensating advantage is a real injury to our neighbour. The fact that he consents to gratify a particular taste does not alter the moral bearing of the question. It only shows that his conscience needs to be educated.

The Cloak of State Control and Charity.

Our correspondent is careful to include the word "state" in his plea for a liberal interpretation of the actions of the "sports."

Has he asked himself, Why? The answer is that if he raffled his watch in order to make a small gain for himself, he would come under the power of the law. Games of chance are forbidden by law. State lotteries stand out as lonely peaks remote from the plain dwellers on this mundane sphere. Again we ask, Why? Can the Perth Committee adduce any instance of a State forbidding eating and drinking? Has the moral conscience of the community gone wholly astray at this point? Again, the State lottery makes no attempt to check "intemperate gambling." You can spend a week's wages on tickets if you wish, and some do. On the other hand, the State recognises no temperateness in your private venture with your watch. It may be

worth £5, and you may only issue eighty six-penny tickets. You are giving £5 for an immediate gain of £2, and feel that necessity compels you to make the sacrifice. But the magistrate accepts no such excuse. Charity gains money by means that are unlawful to the private citizen. We ask, is that true charity?

We have been amused at the curious sentence, "Mass observation does not lead people to say that adultery or cruelty are only wrong when moderately indulged in." Suppose the Committee substitutes the word "fornication" for "adultery," could they uphold this view in face of the fact that there is legalised illicit intercourse in some parts of Australia, and in many countries in Europe? We wonder if they have ever heard of "Red Light" areas, and the sapient arguments used to support their continuance.

As to cruelty, Cicero complained that a man who beat his slave to death was "somewhat over-harsh," and Cicero has many followers in making nice distinctions as to degrees of cruelty.

We still hold that Perth has rendered ill service to the cause of Christ by its ill-judged report and supporting resolution.

GREAT MEETING OF WITNESS.

DIOCESE OF SYDNEY

Last Monday night a record gathering of churchpeople filled the Town Hall to overflowing as a consummation of the parochial meetings and rural-decanal conferences that have been held during the past three months. The Archbishop of Sydney presided and there was a strong platform of clergy and representative laymen.

The addresses were interspersed with well-known hymns, finely led by Mr. Beckett at the Great Organ.

The programme of the meeting was well arranged. After the Archbishop's introductory words, Canon H. N. Baker, M.A., spoke on *The Challenge of this Present Crisis*. We are gathered to-night to consider the challenge as it comes to the Church. Three features appear in every challenge: the person who issues it, the person or people challenged, and the nature of the challenge. This challenge comes from God to His Church to fulfil His purpose for mankind. God's challenge is fundamental to all the appeals of this crisis. The first call is to hear Him—to realise His presence. The second call is

to realise ourselves as a Church—the Body of Christ—the temple of the Spirit, an instrument for His kingdom. Action for this demands unity, urgency, and willingness, to use new ideas and methods. The Church's task is to win the world back to faith in God as revealed in Christ, and to faith in Christ's redemption in its fullness.

Following Canon Baker's address the most unique part of the programme followed, when three outstanding Christian laymen spoke on **Witnessing for Christ** in the workshop, the social life, in public life. The speakers were Mr. R. Robinson, of the Austral Bronze Works; Dr. F. G. N. Stephens, a well-known Sydney doctor; and Flight-Lieut. A. B. Watkins. The witness given by these men was convincing and challenging on the value of Christ in a man's life.

Canon Hammond followed on with one of his characteristic utterances, always to the point, on **The Church's Response**. He said: "The world is in a sad state. Let us remember Coleridge's famous appreciation of the Christian message: 'It launched its dart pointblank at the head of a lie. It taught original sin, the corruption of man's heart.' We have tried many ways to bring peace to the souls of men. It may be true that the world is getting better, but these periodic outbursts illustrate for us the fact that there is a deep seated evil in the human heart. The further proof of the adequacy of the Christian message is the sublime message of deliverance. We cannot remain indifferent to our individual responsibility to become one with Christ and Christ with us so that His glory filling our lives shall reach out from us to others and bring the kingdom closer to the hearts of men."

It was left to Bishop Hilliard to present to this great meeting the final challenge. His subject was: **The Source and Inspiration of Christian Witness**. He presented the picture of the early disciples humanly speaking totally inadequate to the great commission of their Master, but obedient to His Word and filled with His Spirit, going out to turn the world upside down and inside out. Their deep devotion to Him, in response to His love in sacrifice must be our challenge to a life of similar obedience and power.

In closing, the Archbishop asked the large assembly to stand and silently consecrate themselves anew, as he read aloud the form of dedication on the pledge card. It was a moment full of inspiration and appeal.

BOOKS.

Pat McCormick, A Man's Life, by R. J. Northcott, author of *Dick Sheppard* and *St. Martin's*. Published by Longmans, Green & Co., London, English price 3/6. Our copy from the publishers.

Here is a characteristic sketch of the life of Dick Sheppard's successor at St. Martin's-in-the-Fields, London. It is

going to have a big circulation, for it is a speaking picture of a great man—great from the highest point of view. The writer outlines, in a fascinating way, the earlier parts of Pat McCormick's life, especially the years of his service as Chaplain in the War of 1914-18. The latter portion of the book describes his work at St. Martin's, where he carried on practically on the same lines as his great predecessor. We reiterate the author's wish that young people will be persuaded to read this book, for it cannot but challenge youth to service. There are three excellent illustrations of the subject, indicating the loving disposition which he dedicated to his Master's service.

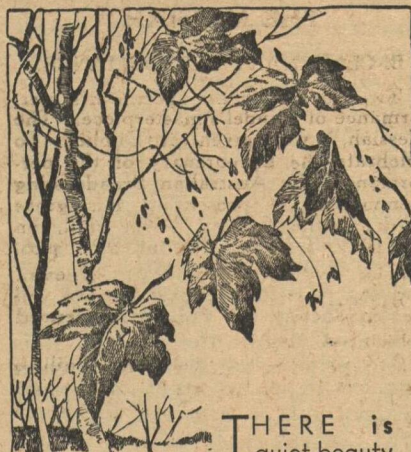
Putting Our House in Order. A sequel to *Men, Money and the Ministry*. Published by Longmans, Green & Co., London, English price 3/6. Our copy from the publishers.

This book is really a symposium. Every chapter has been drafted after group discussion, and the preface signed by the Chairman, the Bishop of Sheffield. It has the imprimatur of the Archbishop of York, and some 38 Bishops, together with a large number of clerical and lay dignitaries. Altogether it is a weighty discussion.

As the title implies, the book deals with difficulties, incongruities and inequalities in the administration of the Church of England, some of these being peculiar to the Church in England and others having a wider application. The chapter headings indicate this. The Function of the Parish Priest, The Church in the Country, The Church in the City, Method of Payment, Security of Tenure, Ecclesiastical Commission and the Bounty Office, Houses and Glebes. One question which unfortunately involves the wider Church is the method of payment of the Clergy—the gross inequalities constituting a scandal in Church organisation. The Diocese of Johannesburg seems unique in its determination to do away with this evil, and has evolved a more equitable method of payment than is found in most Anglican Dioceses. Our own Australian Church can provide glaring instances of this inequality of payment. Some of the city and suburban parishes with their large incomes, enhanced by larger fees, can hardly bear comparison with the poorer parishes of the city, with their teeming populations and scanty stipends or the difficult country parishes with their long distances and manifold centres, and in most cases, very inadequate stipends. The book will be found to urge us all to a new beginning in many ways by "Putting our House in Order."

"How to Find Health Through Prayer" by Glenn Clark, published by Messrs. Angus & Robertson, Sydney. Price 4/6. Our copy from the publishers.

The text of this book is, practically, the statement by Dr. Alexis Canel. "The prayer which is followed by organic results is of a special nature. First, it is entirely disinterested. Man offers himself to God. At the same time, he asks for His grace, exposes his needs and those of his brothers



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in suffering. . . . Such a type of prayer demands complete renunciation—that is, a higher form of asceticism. When it possesses such characteristics, prayer may set in motion a strange phenomenon, the miracle." The writer treats the subject along the lines of his own experience, and relates some striking results of prayer in its curative power. He recommends certain devotional methods for use in the healing of sickness. Many of his statements concerning sicknesses have an unusual psychological setting, and one may frankly question their consistency with fact.

Daily Life or My Task To-day, by Fairelie Thornton. Published by Messrs. Robert Dey, Son & Co., Sydney. Price 1/- . Our copy from the publishers. The poems of the writer are well known to her many appreciative fellow Christians, as helps by the way. To those seeking a solution for the many tangles of life, they offer a way towards peace and restfulness of heart. Born of the author's own life's experience, they are sincere.

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"THE MESSIAH."

BI-CENTENARY PERFORMANCE.

Two hundred years ago the first performance of Handel's masterpiece, "The Messiah," was given at Dublin. To celebrate the bi-centenary of the performance, the Australian Broadcasting Commission is presenting this great work at the Sydney Town Hall, on Saturday, October 4th, at 8.15 p.m.

The Sydney Symphony Orchestra and the Hurlstone Choral Society will be conducted by Professor Bernard Heinze, of Melbourne.

The soloists will be Thea Phillips (soprano), Evelyn Hall (contralto), Hedde Nash (tenor), and Stanley Clarkson (bass).



Miss Thea Phillips, Principal Soprano

Miss Phillips came to Australia first in 1935 as principal soprano with the Fuller opera company, which remained on for a broadcast season of Grand Opera arranged by the A.B.C. Returning to England subsequently, she decided to come back to Australia immediately, to a country and a people she had come to like. She has been heard over the National Stations on many occasions, and has appeared with Hedde Nash, her old associate of many an operatic performance at Covent Garden.

Evelyn Hall is one of Australia's most accomplished singers. She sang with Sir Thomas Beecham's Symphony Orchestra in "The Messiah" in Brisbane last year, and in several opera seasons broadcast, she sang the principal contralto roles. Among the many prominent conductors she has sung with are Sir Hamilton Harty, Maurice D'Abbravanel, Maestro Rossi, Dorati and Dr. Malcolm Sargent.

Hedde Nash, famous English tenor, gained a reputation at Covent Garden and Glyndebourne Opera Houses. Besides the standard choral works and oratorios, Nash has a repertoire of 24 operas, in which he sings parts in English, French, German and Italian. During the last war Nash saw service in France, Salonika, Egypt and Palestine.

Stanley Clarkson, bass, has been a regular soloist with the Sydney Royal Philharmonic Society in its presentation of "The Messiah." He achieved a re-

cord when he sang "The Messiah" in three capital cities in one season—Brisbane, Sydney and Melbourne.

During his visit to Australia several years ago, Dr. Malcolm Sargent considered Clarkson as one of the finest soloists to have sung under his direction during his three Australian tours.

Correspondence.

PERTH SYNOD AND LOTTERIES

(The Editor, "Church Record.")

Sir,

With reference to the letter which appeared in the issue of the "Australian Church Record" of the 4th September, 1941, over the name "Bertha E. Phelps," I regret to say that it is only one of many which have been written without a full knowledge of the facts. His Grace the Archbishop of Perth and a majority of his clergy have never stated that "They consider a State lottery the least of gambling evils and would like a similar lottery run for the Church." On the contrary, the Diocese of Perth has never sanctioned Gambling. At the session of 1939, the following resolution was carried: "That in order to suppress the growing evil of betting amongst the youth of the State, Synod urges the Government to close down all betting shops."

The question under consideration was whether the Orphanages Board was justified in accepting money from the Charities Commissioners, who distribute the money available from State Lotteries. Synod appointed a Committee to investigate the matter, which met on several occasions and presented its report to the subsequent session of Synod. This report is enclosed, and speaks for itself.

Personally, I should find it hard to say that it is a sin to take a 2/6 ticket in the State lottery.

Yours faithfully,

JAS. O. FISHER.

A Member of the Committee.

Report of Committee on Lotteries.

Pursuant to a resolution passed by the Synod of the Diocese of Perth in August, 1939, the Archbishop appointed a committee consisting of the

Rev. J. S. Hawkins, M.A., Rev. P. S. Lawrence, M.A., Rev. J. Paice, M.A., Messrs. J. H. Reynolds, M.A., and J. O. Fisher.

The resolution referred to: "That this Synod earnestly requests His Grace to appoint a small committee to consider the morality of accepting money from the Charities Commissioners and to report to the next session of Synod."

The committee met on several occasions, Mr. J. H. Reynolds being appointed chairman, and submits the following report:—

The committee has given consideration to various statements of opinion not only from the Diocese of Perth, but also from the Lecturer of Canon Law in the University of Oxford, to which we are indebted for a valuable letter and for a still more valuable book.

We agree on the general definition of gambling as given by Canon Peter Green in his book "Betting and Gambling." Gambling is "an agreement between two parties whereby the transfer of something of value from one to the other is made dependent on an uncertain event, in such a way that the gain of one party is balanced by the loss of another."

The only criticism we have to make is against the final phrase "the gain of one party is balanced by the loss of the other."

Quite obviously this is not so in The Charities Commission, where definitely a proportion of money (approximately one-third) goes to a third party which is a recognised charity.

Any mass observation study of Christian people in the matter of The Charities Commission leads to the drawing of a distinction between moderate and excessive participation in a lottery.

People say it is not wrong to take a 2/6 ticket, but it is wrong to take tickets amounting to half the weekly wage. This is significant, for mass observation does not lead people to say that adultery or cruelty are only wrong when moderately indulged in.

We believe that the taking of a ticket in The Charities Commission is like drinking tea, eating food, or smoking tobacco, harmful only when done in excess.

To deny the right of a man to eat just because some men are intem-

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perate gluttons is irrational, to deny the right of a woman to drink a glass of wine just because some women are intemperate drunkards is irrational, and to deny the right of a man to take a ticket in The Charities Commission, organised for the charities of the State and under the control of the State, just because some men are intemperate gamblers is surely irrational.

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

That being so, we find that the practice of the Orphanages Committee receiving money from the Charities Commission is justifiable.

It must be quite clear that if it is right for the Orphanages Committee to receive money from the Charities Commission, it is right for the Hospitals, for the Infant Welfare Centres, for the Home of Peace, for Boys' Clubs and the like, all of which, as members of a Christian Community, we are, or should be partly responsible for.

It is wrong for the Orphanages Committee, then it is wrong for the Hospitals, for the Infant Welfare Centres, for the Home of Peace, for Boys' Clubs, all of which as members of the Christian Community, we are, or should be, partly responsible for.

The Church of England is not a sect formed by any man with the opinions of any man, it is part of the Holy Catholic Church, and therefore its ways must be controlled by enlightened reason upon Christian principles which can be manifest not only in purely ecclesiastical affairs, but also in the life of the Christian community as a whole.

The committee feel that it is arguable whether, in the event of full support being available for the Orphanages from other sources, the Orphanages Committee should continue to receive funds from the Lotteries Commission.

J. H. REYNOLDS,

Chairman of the Committee.

21st August, 1940.

"THE SWORD OF THE SPIRIT MOVEMENT."

Sir,

On Sunday morning last I listened in to the service broadcast from St. John's Cathedral, Brisbane. The preacher, Dean Barrett, delivered an excellent sermon on Prayer, which must have proved of great help to those who heard it. In his reference to "The Sword of the Spirit Movement," inaugurated by Cardinal Hinsley in England, in which Christians of all denominations are invited to share, the Dean stated that the Lord's Prayer is the Prayer of Unity in which Roman Catholics can join with others.

The Lord's Prayer, he said, "is the one prayer used at the meetings of the movement." I am sorry to say that this needs some qualification. I quote from the last issue of the "Australian Church Record": "At a meeting of the

movement in Northampton (England), the Roman Catholic Archbishop flatly refused to allow the use of the Lord's Prayer or the singing of any Christian hymns."

Evidently the Dean was not aware of this!

Yours,

"INTERESTED."

Sydney, September 29, 1941.

GREAT MORAL AND SOCIAL ISSUE.

THE "S.M. HERALD" CHANGES FRONT.

(Contributed by P. L. BLACK)

The battle for the six o'clock closing of liquor bars, and for the proper policing of the law as it stands, is on to-day, and promises to be a very willing and strenuous tussle. Unfortunately, for the cause of sobriety and good citizenship, the Press has, in the main, ranged itself on the side of the Liquor interests. Not one of the great papers—if, indeed, we can be said to have any such papers now—supports the six o'clock law, though that law was enacted during a far less dangerous crisis than that through which we are at present passing, and though it has never been faithfully enforced without good results in the moral and social spheres. Even the "Sydney Morning Herald," which rendered fine service to the cause of temperance in the last war, has completely changed front in this one, to the great grief of many of its supporters, and to the disgust of others. The following quotations are significant, and tell their own story:—

In a leading article, dated 3rd April, 1915, under the title, "ALCOHOL, THE ENEMY," the "Herald" said:

"If drunkenness, as a wise old philosopher has said, is nothing else but a voluntary madness, then we may hope that it may be overcome by voluntary sanity. But if this should fail us, we must not blame the authorities if drastic measures are taken to enforce what we refuse to do of our own free will. In South Australia, we have an example of a people voluntarily deciding to close the public houses at 6 o'clock; but this by no means settles the question. Rather may we hope to find the solution in the education of the people to the evils of drink and the risks they run when they indulge in it to excess. All excess is an evil, but drunkenness is one of the worst of evils, destroying health, dismounting the mind, unmaning the man, and seating the ape upon his shoulders."

This was a rather promising beginning, but it was followed up by other statements which were stronger and much more definite. In a leader dated 20th April, 1916, the "Herald" said:

"We beseech all who think that public-houses should close early, to leave nothing to chance. This is not a matter of party politics, but of public order and of help for our soldiers. It is a duty cast upon every one of us, male or female,

of voting age; and those who are too lazy, or too tired, or who claim to be too busy, should remember that the Germans are as certain to be helped by this giving way to the temptation to do nothing as though the public-houses were provided by them. For all who believe in the early closing of liquor bars, therefore, the making sure of a vote is a responsibility like fighting the enemy, or enabling, or persuading, somebody else to fight."

In its "Campaign Notes" on the 29th May, of the same year, the "Herald" stated emphatically:

"Anything that will reduce drunkenness will make for the efficiency of the people as a whole, combatant and non-combatant alike."

Dealing with the contention of the Liquor Defence Union that "the earlier closing of hotels will not reduce to any extent the quantity of alcoholic liquor consumed," the "Herald's" commentator said:

"This is the old bogey that restriction does not restrict. It is the sly-grog shop idea over again."

On the following day, that is, on the 30th May, the "Herald" in a leading article, was bold enough to say:

"We urge that six o'clock receive the first vote of every patriotic voter. Since the public-houses have been compelled to close their doors, even at eight o'clock, there has been a marked diminution in the number of men in khaki seen in the streets under the influence of liquor."

So much for the pronouncements of the "Herald" in the last war. Look on that picture, then on this!

In a sub-leader, dated 7th January, of this year, there is this illuminating statement:

"Six o'clock closing has led to various abuses; it was brought in as an emergency measure, and was never intended to become a permanent feature of our life." . . . "The public is becoming anxious for some tangible results, not merely in a better arrangement of hotel hours, but in the whole official attitude towards various beverages."

On 26th February, we were informed in a "Herald" sub-leader, that "the satisfaction of the public's wants cannot be measured by the output of the beer-pumps between 5 and 6 o'clock; every other land knows much more civilised ways of employing ale or wine. Nor are rush-drinking, and in places sly-drinking, in hotel-bars the only evils to be reformed. Citizens are fairly demanding that the right shall be restored to them of drinking a glass of light unfortified wine with meals served in restaurants."

With a zeal and persistency worthy of a much better cause, the "Herald" returned to the attack on the 15th July, and in another sub-leader expressed itself in the following terms:

"It really seems that at last something is going to be done to amend the absurd and iniquitous liquor laws of this State. The great majority of the people heartily endorse the Minister of

Justice's statement that the law is 'antiquated, unsuited to present-day conditions and in need of immediate review'."

Consistency, it is said, is the bugbear of little minds, but consistency in matters vitally affecting the moral and social welfare of the people is no bugbear at all: rather is it a virtue to be carefully cultivated and strenuously maintained. The "Herald" is, of course, at liberty to change front on the Liquor question, or on any other question if it so desires; but in a world crisis such as that which is now upon us, when clear heads and sound knowledge and counsel are needed as never before, it cannot range itself on the side of a traffic, the history of which is written in the language of "lamentation and mourning and woe," without forfeiting thereby the respect of those who, uninfluenced by financial considerations, or the tales and tarradiddles of the hotel people and their friends, have the moral, social and economic well-being of the people much at heart.

There is a story told of Philip of Macedon, to the effect that on one occasion a certain poor woman who had suffered a grievous injustice came to him and pleaded with him to see that the wrong done to her was righted. But it so happened that the great man was in his cups when the woman called upon him, and in his fuddled state he impatiently and brusquely brushed aside the request made to him. Stung by the treatment she had received at his hands, the woman said, "I will appeal." "And to whom will you appeal?" said Philip. "I will appeal," said the woman, "from Philip drink to Philip sober." There is no need to point the moral. ("The Methodist.")

NAZISM AND FREEDOM.

Under the Nazis even our right of worship would be threatened. The Nazi world does not recognise any God except Hitler, for the Nazis are as ruthless as the Communists in the denial of God.

What place has religion, which preaches the dignity of the human being and the majesty of human souls, in a world where moral standards are measured by treachery, bribery and fifth columnists?

Will our children, too, wander off goose-stepping in search of new gods? We do not accept and will not permit this Nazi "shape of things to come." It will never be enforced on us if we act in the present crisis with the wisdom and courage which distinguished our country in all the crises of the past.

—President Roosevelt.

Churchman's Reminder.

"Earth changes but thy soul and God stand sure."—Browning.

"Stand fast in the faith." I Cor. 16: 13. October.

5th.—17th Sunday after Trinity. Good works are important, but not important enough to win Heaven for us. "There was no other good enough . . . He only could unlock the Gate of Heaven." The old meaning of "prevent" was to go before. We need God's Grace before and behind us—to make it easy for us to do right, and to correct our errors when we do wrong.

12th.—18th Sunday after Trinity. Here is a Church Militant prayer. Can our inert Christianity of today be made militant in these days of militant national life. Is the one not related to the other?

16th.—Latimer and Ridley burned at Oxford, 1555. Let us never forget those who died that our faith might live.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. ALBAN'S, FIVE DOCK.

The 82nd Anniversary Services were held on Sundays, September 14th, and 21st. Rev. D. J. Knox, L.Th., Rector of Christ Church, Gladesville; Canon R. B. Robinson, L.Th., General Secretary of the Home Mission Society, and the Rev. G. A. Saunders, Th.L., Rector of St. Paul's, Burwood, were the special speakers. The choir excellently rendered special music.

CHILDREN'S COURT.

The Quarterly Conference arranged by the Court Chaplain, the Rev. Gordon Smees, was held at the Church of England Girls' Grammar School, Darlinghurst, on Saturday last. The special speakers were Miss Meg Hinsby, of the Kindergarten Union and Mr. J. E. Barrett, of the Scout Movement.

The closing session was devoted to a general discussion on the theme "How to make the Chaplaincy Organisation more effective in the service of the delinquent."

The Conference was full of practical interest and should add to the more effective help to be given to delinquent children who appear before the Court.

C.M.S.

The Federal Council of the C.M.S. is to meet in Sydney on Tuesday next, October 7. On Sunday next a number of Sydney pulpits will be occupied by clergy from Melbourne and Adelaide.

SEVENTH ANGLICAN SUMMER SCHOOL.

AT BARKER COLLEGE, HORNSBY.

January 17-24, 1942.

By Kind Permission of the Headmaster and Council.

The theme of the School will be Christian Contribution to World Reconstruction. Team work is well to the fore in both work and play, and each year members say at the close, how much the week's fellowship has meant to them. Others stress the spiritual help they receive, more particularly from the Devotional Bible Reading.

If you have been before, put down the place and the date now. If you have never been and wonder what we do, come along and see. Never has the need to foster united Christian work and witness been so great. Bible study, Mission study in groups, and tutorials, take up the morning; Public Addresses on Australia in World Reconstruction in the evening, leaving the afternoon free for recreation.

Those present will have the privilege of hearing addresses by Church leaders and joining in discussion afterwards in open forum.

The Chairman will be the Bishop of Armidale.

All particulars from the Hon. Secretary A.S.S., A.B.M. Office, 14 Spring Street, Sydney.

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Results of Examination on Doctrine

Part I.

In Order of merit:—

Miss M. Chapman.
Miss H. Freeman.
Mrs. C. K. Hammond.
Miss N. Dearberg.
Miss R. Michael.
Miss B. Palmer.
Miss C. Greenfield.
Miss O. Delbridge.
Miss J. Foster.
R. Davis.
Miss E. Roxburgh.
Miss W. Smith.
J. T. Gray.
Miss M. King.
R. Weir.

One candidate was unsuccessful.

YOUNG EVANGELICAL CHURCHMEN'S LEAGUE.

"The True Doctrine of the Church of England" will be the subject of an address for young people, to be given by the Rev. B. R. Horsley, B.A., Th.L., at a meeting to be held in St. Philip's Church Hall, York Street, Sydney, on Friday, 10th October, at 8 p.m. All young people are invited to be present.

THE MEDICAL MISSIONARY

Last Sunday night's service at the Cathedral was broadcast and Dr. Paul White, of C.M.S. Tanganyika, was the special preacher. We were interested in the service itself for we were of a large number of countryside people unable to go to church, and yet valuing highly the Church's ministrations. The service was so beautifully rendered, prayers and lessons came through so clearly that the vast majority of listeners would hear everything quite easily. No, not everything! The anthem and the canticles were beyond us. Words were indistinct and we missed the familiar chants in which we might have joined—but the old familiar hymns stirred our hearts. The preacher, out of his own experience, voiced the opportunities and the necessities of medical missions. The comparatively small cost per bed and the large needs formed a splendid appeal to all Christian hearts. Dr. White indicated by simply marvellous statistics the great work being accomplished in his own mission in spite of great understaffing. He paid a special tribute to the enthusiasm and skill of the native workers and gave some appealing illustrations of the power of the gospel and the deep consecration of life evidenced by native converts. His description of the great cathedral at Dodoma and the immense congregation of Africans should cause missionary-hearted people to take heart of grace for steadfastness in this work for the extension of the Master's kingdom. We are sure that many outback listeners will have had a new vision of the potentialities of the Gospel of God's Grace.

WITNESS OF CHRISTIAN YOUTH

More than 1300 children from 39 district Sunday Schools and Youth Movements took part in a procession from St. John's Church to the United Witness of Christian Youth service held in Parramatta Park on Sunday, September 21.

Denominations and bodies represented included Salvation Army, Anglican, Baptist, Church of Christ, Congregational, Gospel Union, Methodist, Presbyterian, Elim Four Square Gospel, Cubs, Scouts, Boys' Brigades, Young Peoples' Unions, Girl Guides, Rovers, Clyde Workmen's Mission, and Christian Endeavour. Children came from as far as Castle Hill, Cabramatta, Toongabbie and Lidcombe. A large number of superintendents, teachers and leaders accompanied the children.

The opening prayer of the service was offered by Bishop W. G. Hilliard, of Parramatta, and Rev. J. Pearson Harrison (Baptist) offered a prayer of intercession for the Nation.

Also on the platform were the Presidents, the Rev. T. M. Taylor (Methodist), Major Stringer (Salvation Army) and the mayor of Parramatta City (Ald. Jeffery).

Combined church choirs, conducted by Mr. James H. Gibb, rendered two anthems, "And the Glory of the Lord" (Handel's Messiah), and "Gloria" (Mozart's Twelfth Mass). Miss C. Blackburn was the pianist.

Music was also provided by Parramatta and Auburn Salvation Army bands.

"All the Protestant churches here are members of the same Christian family," said Rev. W. Whitbread (Assistant Home Mission Secretary, Methodist Church of N.S.W.) in his address to the children. "Four beliefs are held by every church represented here—they are like the four points of the compass."

Mr. Whitbread said that the first point was prayer. In spite of those who scoffed, God heard prayer.

The second was the Bible. When Sir Walter Scott lay dying, the Bible was read to him. In it were drama, love stories, humor and the greatest record of the greatest Life ever lived.

Belief in life after death was the third point, this life being only a preparation for a greater one beyond.

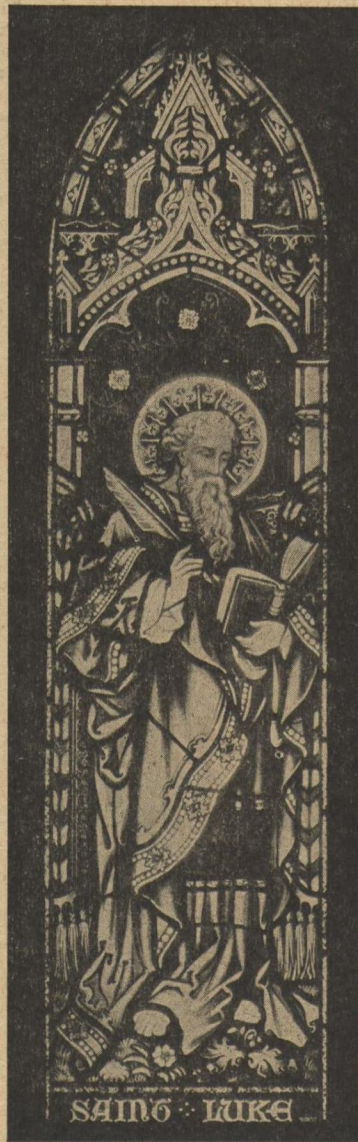
"Many people are like the dog standing tied to a post on the station," said Mr. Whitbread. "He had a label with his address on it around his neck, and when he ate it, nobody knew where he was going."

The last point was belief in Jesus Christ as Saviour and Friend, which was the secret of true and successful living. Behind the topsy-turveness of the world was the planning of God.

"We are here bearing witness to these four fundamental points of the Christian faith, and I appeal to those parents listening to allow their children to share in a knowledge of Christ," concluded Mr. Whitbread.

The organising secretary (Mr. K. Flatters) thanked all who had assisted in the demonstration.

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PARRAMATTA RURAL DEANERY.

Kindergarten Sunday Schools.

The 10th Annual Kindergarten Teachers' Training Course and Exhibition of Teachers' and Children's Work was successfully held at St. Paul's, Wentworthville, on Friday, Saturday and Sunday, 12th to 14th September.

"Practical help for the Sunday Kindergarten" was the theme for this year's Course, which was again conducted by Miss D. Foster, Th.A., formerly Primary Director of the Sydney Diocesan Board of Education, and Ellen Desailly Free Kindergarten. Miss Foster was assisted by Miss R. Campbell, Th.A., Sydney Primary Workers' Association and a local Committee of Teachers with Miss M. Houresin, organising Secretary, and Miss E. Ongley, Joint Hon. Secretary.

The Friday evening was devoted to "Talks on how to use the Story Period," "Textwork," and "Stocktaking our Expression Work." The dramatisation of a Bible story in mime was intelligently characterised by teachers drawn from the class.

An Exhibition of Teachers' and Children's Work was opened on the Saturday afternoon by Mrs. C. E. A. Reynolds, wife of the Rector. Nine parish schools secured certificates for exhibited work, comprising posters, models, texts, cut outs, drawings, missionary studies, etc. "An hour with a Beginner and Primary Teachers' Training Class" was profitably spent.

Action songs, "sense" tests and team games formed an introduction to the evening session, which concluded with an hour with the Visual Educator. Projector films of Old and New Testament scenes of the Holy Land provided Bible background studies, and scenes from the many and varied activities of a large Sydney Kindergarten Day School were particularly interesting and instructive in method and application.

A Sunday Kindergarten in session on the Sunday afternoon, was presented to a large number of keen-eyed potential leaders who observed experts in action.

The Course concluded with a Service in the evening, at which Mr. O. G. Barlow, lay reader, officiated, and who gave an impressive address on the spiritual qualifications desirable in the Christian workers' life.

During the meetings, grateful thanks were conveyed by the Rector, Rev. C. E. A. Reynolds, and Mr. E. Mortley, Superintendent, to all who had so graciously conducted and helped in the training.

PALLISTER GIRLS' HOME.

The Annual Gift Day will be held on Saturday, 18th October, at the Home, Albert Road, Strathfield.

The official opening will be at 2.45 p.m.

The Archbishop will preside. Mrs. J. W. Beveridge, President of the Country Women's Association, will receive the gifts. A cordial invitation is given to all to be present.

EVANGELICAL UNION.

The Annual Meeting of the Evangelical Union within the University of Sydney, was held in the Union Hall, on Monday, September 22nd. Canon T. C. Hammond, Principal of Moore College, presided, and gave interesting facts about the Intersarsity Fellowship in England and elsewhere. The special speaker was the Rev. R. S. Bevington, M.A., Chaplain of H.M.A.S. Perth. Mr. Bevington's address on the Vision of Nehemiah, was searching and instructive. Mr. J. Hercus, the President of the E.U., welcomed the visitors and Mr. Donald Robinson, the Secretary, presented the Annual Report. It was interesting to note from the Report that the E.U. had arranged the largely attended debate between Professor John Anderson and Canon T. C. Hammond, on the subject "Credulity and Faith," in which so much interest had been created. The Witness to the Christian Faith in the debate had proved of great value to many University Students and the presentation of the case by Principal Hammond had made a strong impression.

LADIES' HOME MISSION UNION.

At St. John's, Parramatta, on Friday, 26th September, a group meeting of churchwomen was held, at which Canon R. B. Robinson, General Secretary of the Home Mission Society, Deaconess Faber, of Pymont, Deaconess Baker, of Yarra Bay, and the General Secretary of the L.H.M.U., spoke. Mrs. W. G. Hilliard was present and Mrs. Moxham, hon. secretary of L.H.M.U., Branch at St. John's, and friends, provided the afternoon tea.

The L.H.M.U. annual service, with the celebration of the Holy Communion, took place on Thursday, October 2, at 11 a.m., in the Chapter House. The preacher was the Rev. Rudolph Dillon, of Erskineville. A luncheon followed the service in the Lower Hall at which his Grace the Archbishop presided, and several Deaconesses spoke. The money raised by "special efforts" and the direct giving appeal of branches and friends was dedicated; whilst praise was given for the result of the sale of work, the "special efforts" of other branches.

JOTTINGS FROM OUR PARISHES.

St. Luke's, Clovelly.—The 18th Anniversary Services will be held on Sunday 12th October, and Sunday 19th October, when there will be special preachers at all services. The Tea Meeting is to take place on Tuesday 14th, and the following night a missionary meeting will be held, the speaker being Dr. Paul H. White.

St. Paul's, Rose Bay.—The 23rd Anniversary of the Church will be commemorated on Sunday, 19th October. A special campaign to interest boys in the life of the Church will be a feature of the evening service. This will be preceded by a tea for boys in the parish hall at 5.15, when an address will be given by the Rev. A. T. Pattison. Members of the C.E.B.S. branch will take appropriate part in the service at 7.15, when new members will be admitted, and the Rev. N. Fox will preach.

NEW CHURCH AT TURRAMURRA.

In a beautiful service the new church at Turramurra was officially opened and dedicated on Saturday last by the Archbishop. A huge congregation was present, including a good company of clergy. Archdeacon Martin read the lesson. A special hymn, written for the occasion by Mr. Rainford, the organist, was sung.

The Rev. Ronald Cameron, the rector for over 30 years, is to be congratulated upon the fulfilment of a long-cherished dream. Stained glass windows over the Holy Table are in memory of the parents of the well-known Sydney barrister, Mr. Clive Teece, K.C., who was present at the service.

VICTORIA.

Diocese of Melbourne.

CHURCH NOTES.

The League of Soldiers' Friends held its first annual meeting on Wednesday, September 3. The financial statement showed that during the year from July 1, 1940, to June 30, 1941, over £10,000 has been collected, and after the necessary expenses in building and equipping and maintaining huts and sending financial help to Darwin and overseas, there still remains a balance of over £2800 to be spent on the work of the Chaplains overseas and in the camps at home. This is really a very remarkable effort on the part of our Churchpeople, when so many other calls are being made upon them for financial help in the name of patriotism. In addition to this is all the work that is going on in the Church of England hut at the Puckapunyal camp, where Mr. Ernest and Mr. George Connibere and the late Sir Charles Connibere have been doing a magnificent work for the soldiers in the name of the Church of England. The Cathedral hut receives hundreds of sailors, soldiers and airmen every week, and the work has increased so much that the kitchen premises have had to be enlarged. Hundreds of ladies who belong to the Church have given up their time and their energy to the service of the Forces of the Crown in this hut. We pray that God will continue to bless this remarkable work, which is being done for the glory of His name.

A United Mission has been held in the Essendon Town Hall under the leadership of the Bishop of Gippsland from September 7 to 14. This hall has been crowded every night and on the Sundays at the beginning and the end an overflow meeting had to be held in the neighbouring church of St. Thomas. Each night two speakers, representing different branches of the Church, led the thoughts of the people to Jesus Christ and His relation to the individual, to education, to industry, to the nation, and to the Church. It was a great effort which drew together many Christians who became

conscious as never before of their unity, and sent them away determined to maintain their new-found fellowship in the service of their common Lord.

On Wednesday, September 10, the Melbourne Town Hall was filled with a very large gathering for the purpose of witnessing to their common Christian faith in face of the need for a United Church in the moral problems that confront us to-day. We need to pray that such united efforts as these will help forward that Christian Reunion for which we are all hoping.—From the Archbishop's Letter.

SOUTH AUSTRALIA.

Diocese of Adelaide.

86th ANNIVERSARY

St. Luke's celebrated its 86th anniversary on September 14. Special services were held. The rector, Rev. C. J. Gumbley, preached occasional sermons. The Governor was prevented by illness from being present at the morning service. The Attorney-General represented the Governor at the evening service. Representatives of the City Council were also present: Councillors Peak and Myers.

THE DIOCESAN AVIARY

Adelaide church life is responsible for the remarkable fact that one Robin, two Thrushes, three Swans are to be found in the clerical list of the diocese.

QUEENSLAND.

Diocese of Brisbane.

THE CATHEDRAL BROADCAST

Last Sunday morning the service from the Cathedral was broadcasted through one of the National Stations. It came over the air well, and the service generally and the sermon were very distinctly rendered. From a listener's point of view the grandiose rendering of the Te Deum and Jubilate was a mistake, as both words and music were not clear enough to benefit the "waybacks" who were listening in. The Dean's sermon was a model of thought and simplicity of diction. Taking as his text Luke xi. 1, "Lord teach us to pray," the preacher indicated the appositeness of the lessons for the day, mentioning very specially the lesson on Ingratitude that was set down for the 14th ult—the Sunday after the Day of Prayer—the marked difference between the congregations on those days giving point to his remarks. Referring to his text, he pointed out the occasion and reason of the disciples' request—they had seen their Master at prayer, they had noticed the refreshment of spirit that came to Him after a season of prayer, and they wanted their prayer to be of similar power. The dean then outlined the lessons on Prayer to be found in the Lord's Prayer—the Master's response to the disciples' request. It was a prayer of unity, simplicity; it indicated the seeking first in our prayer

the glory and kingdom of God; it taught the lesson of unselfishness and forgiveness as conditions of successful prayer. As we listened we were thankful for a revelation of Christ's teaching, so simply and straight-forwardly given as to reach men and women of all stages of intellectual culture—the ideal sermon for Sunday broadcasts.

NEW ZEALAND.

Diocese of Auckland.

ST. PAUL'S CHURCH CENTENARY OBSERVANCE.

The Centenary observances, prepared for many months previously, were carried through towards the end of July and to the beginning of August. A "Mission of Preparation" was conducted by the Rev. Cecil E. B. Marchamp, Vicar of St. Michael's, Christchurch. On the following Sunday there were Celebrations of the Holy Communion at 7 and 8 a.m., followed by a Solemn Sung Eucharist at 11 o'clock, at which the Most Reverend the Archbishop of New Zealand was the preacher. At 3 p.m. His Excellency the Governor-General unveiled in Emily Place a cast-bronze commemorative tablet. Naval, Military and Air Forces were represented. The Primate again preached to a crowded congregation at Solemn Evensong. The Bishop of Auckland preached at Evensong on the Monday, the actual date of the anniversary. A social gathering was held on the Tuesday, Archbishop Averill being one of the speakers. On the Wednesday evening 12 young people were confirmed. The Diocesan Annual Missionary Festival was held on the next evening, the preacher being the Bishop of Aotearoa. On Sunday, the concluding day, Archbishop Averill and the Bishop of Wai-kato were the respective preachers. Bishop Anderson assisting during the morning service.

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