

THE CHRISTIAN ATTITUDE TO THE WAR.

In the course of his Synod Charge the Bishop of Bendigo referred to a difficult problem which concerns us all as Christians: "What is our attitude to war? There is so much pacifist talk to-day that many of our people are in doubt. In a Christian world war would be unthinkable, and equally non-existent. So would a police force or a customs department. But we are living in a world definitely un-Christian, and we are therefore faced with the problem . . . 'What is the mind of Christ under these conditions?' May I put it in the form of question that always confronts me when I try to face the puzzle . . . 'In the sight of the Saviour, which is the greater sin . . . to allow the weak or defenceless to be butchered and ravaged and myself sit back and do nothing effective, or to use the only weapon which is effective against the Vandal, Hun, Goth or Visigoth, compel him by war to cease from his evil intent?' You see I am not suggesting that war is a good thing, but I am sure it is a choice here, not between good and evil, but between a greater or a lesser evil. If we are advised to make to ourselves friends by means of the mammon of unrighteousness in the everyday world, may we not also be bound by the Master also to use the ways of mammon in checking mammon from overthrowing the kingdom of God? At our present stage of development, if we do not withstand the encroachments of the powers of evil by force before it is too late, we may find ourselves hereafter charged with letting Christ down. Taken to its final end, it is quite conceivable that the present scheme in Europe of 'grab as grab can' may lead to the final extinction of the Christian faith. Was that in the Saviour's mind when he asked the sad question . . . 'When the Son of Man cometh, shall He find faith on the earth?'

"An Australian writer gave us these lines:—

"Yet are we men—details of the design,
Set to our course, like circling sun and star;
Mortal, infinitesimal, yet divine
Of that divine which makes us what we are.

"And yet this world, this microscopic ball,
This cast-up grain of sand upon the shore,
This trivial shred and atom of the ALL,
Is still our Trust, that we must answer for.

"A lighthouse in the Infinite, with lamps
That we must trim and feed until we die;
A lonely outpost of the unseen camps
That we must keep, although we know not why.

"The workman and the soldier have the word;
Theirs to obey and not to question. Thus
We stand to orders that we never heard,
Bound to our little part. Enough for us."

"Yes, brethren, enough for us to seek God's kingdom and His righteousness, each in our little part, trusting to the Captain of our Salvation to give us such marching orders as suit His will."

WEAKNESS OF CHRISTIANS.

Afraid to Speak Truth.

"In Australia and other parts of the British Empire we Christians are so weak that we are afraid to speak the truth that is in us," said Archbishop Head in St. Paul's Cathedral.

Members of the Army Medical Corps, 3rd Division, and the band of the Royal Melbourne Regiment attended the service.



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"In Russia the Church had been closed, in France it was weak, in Italy it was muzzled, and in Germany it had been persecuted," Archbishop Head said.

"In the British Empire we want to be reserved and seldom say anything about our Christian faith less we should be thought out of the ordinary," he added.

"It is so fashionable and usual—popular, perhaps—for people to accept the principles of Christianity, but, when Sunday comes, to shrug their shoulders at the suggestion of worship in the church.

"What you and I must do is to become more Christian. We must remember that the whole of the Christian faith is involved in the war. It is Christianity versus paganism."

"Two great forces were working against one another in the world to-day," Archbishop Head continued. "They were the inclination for good will among nations and the intense totalitarian nationalism which stood for hatred and aggression.

"In the type of character produced by the totalitarian nationalism it could be seen that God's will was not being carried out, but was being thwarted."

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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Notes and Comments.**THE WAR A RECALL TO RELIGION.**IN a message to the Moral and Spiritual Rearma-
ment Assembly at Washington recently, 240
Members of the House of Commons declared:"There is urgent need to acknowledge the sov-
ereign authority of God in home and nation, to
establish that liberty which rests upon the Chris-
tian responsibility to all one's fellow-men, and to
build a national life based upon unselfishness, unity
and faith."

The condition of the world is causing men every-
where to think. Individuals and therefore nations
have got away from the sanctions of belief in the
sovereign authority of God. A process of thought
has been getting the mastery of the human mind
that makes for the evacuation in thought and be-
lief of any true personality in God. Consequently
the conviction of sin is being relegated to the rub-
bish heap of exploded beliefs; a man is claiming a
kindredship with God in man's ordinary nature,
such as to blur the fact of God's transcendence and
sovereignty, not only in power, but in His unique
holiness. The vision of the ancient prophet is not
for us, for we, in our modern pride of thought,
would find it hard to say, "Woe is me! for I am
undone; because I am a man of unclean lips, and
I dwell in the midst of a people of unclean lips; for
mine eyes have seen the King, the Lord of Hosts."
Humanism, we fondly thought, had received a
crushing blow in the cruel and degrading barbarities
of the last war; but it is forever recrudescing in

subtle ways and relentlessly challenges urgent
watchfulness on the part of the Christian Church.
We welcome the following statement recently made
by the Bishop of Willochra:—

BANKRUPTCY OF MODERNISM.

THE last few years have witnessed a big change
in the attitude of the exponents of Modernism.

Some of its leaders have at last realised that it
has no gospel to a world which needs regeneration
and not the fanciful results of speculation. Modern-
ism stated that the world wanted a reduced, non-
miraculous Christianity, and that mankind, because
it was getting better and better every day by its
own efforts, had no need of a Saviour. We were
told to pin our faith to the doctrine of modern pro-
gress, and that scientific discoveries would ultimate-
ly reveal to us all the knowledge we require for our
full development. Alas for such hopes, for they
have proved a snare and delusion to mankind. The
better world for which men long is as far away
as ever, and we may be quite sure that Modernism
will never succeed in producing anything more real
or substantial than the desert mirage which van-
ishes upon the near approach of the weary traveller.

We need Theology, not Sociology, not doctrines
of Economics, not Humanism nor the latest pro-
nouncements of science. We have been trying to
establish a kingdom upon material foundations built
with the passing things of time, and in the process
of being established it collapses before our gaze. It
isn't more education or more knowledge that we
need so much as regeneration. Until we clearly
see that all our efforts will be as vain as the efforts
of the builders of the Tower of Babel. The Eternal
Son of God has said, "Except ye be converted and
become as little children ye shall not enter into
the Kingdom of Heaven."—(From the Bishop of
Willochra's Letter in "The Willochran.")

PROFESSOR EINSTEIN ON THE CHURCH.

A STRIKING confession, indicating a complete
change of viewpoint on the part of an emin-
ent scientist, is chronicled in a recent issue
of "The Living Church," a magazine of the Protest-
ant Episcopal Church of U.S.A. Professor Einstein
is reported to have said, in relation to his experi-
ences in this war, "Being a lover of freedom, when
the revolution came in Germany I looked to the
universities to defend it, knowing that they had
always boasted of their devotion to the cause of
truth; but no, the universities were immediately
silenced. Then I looked to the great editors of
the newspapers whose flaming editorials in days
gone by had proclaimed their love of freedom;
but they, like the universities, were silenced in a
few short weeks. Then I looked to the individual
writers, who, as literary guides of Germany, had
written much and often concerning the place of
freedom in modern life; but they, too, were mute.

Only the Church stood squarely across the path of Hitler's campaign for suppressing the truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."

ELECTIONEERING METHODS.

THE Synod of Sydney is to be congratulated upon the very definite vote which has conferred upon the Principal of Moore College a well-deserved recognition of the important service he is rendering to our Church in Australia. At the same time the Synod, which may claim to be the weightiest and most independent-minded body of men the Church in Australia, or for that matter, in any part of the world, possesses in Synod, let its mind be known in no uncertain terms in view of the really puerile comments in newspapers, secular and otherwise, anent a very innocent and illuminating circular sent out for the information of members of Synod, who, in overwhelming numbers, were not present at the meeting of nomination. The motion introduced by an unlucky wight which attempted to stigmatise this circular, was practically laughed out when one of the "pilloried" signatories produced exactly similar circulars sent out in past years by some of the very men who were now affecting "a righteous horror" of such unworthy methods!!

We feel constrained to protest against "The Church Standard's" note on this matter, which, in view of a general custom, smacks of egregious impudence and insincerity.

CHRISTIAN EDUCATION.

At the recently-held conference under the auspices of the National Council of Religious Education, one of the speakers said that again and again she had been struck by the application of the Old Testament to present-day life. In times of crisis the prophets had called the nations to repentance. Not much had been heard of repentance among the nations of the world to-day. If the Churches were to restore the authority of God in the world, they would have to teach a God Who was still suffering and creating through all the sin of man.

It is a remarkable fact that in serious national crises, such as we are passing through to-day, the Old Testament history and prophecy have just the messages of comfort and encouragement that are so greatly needed. God's Providence is so clearly seen in relation to national and international life that the Sovereignty of God, the curse of sin and the ultimate prevailing of righteousness provide corrective and encouragement based on the revelation that "He is a just God and a Saviour." So that we, in conviction of all that Godhood means, can rest our souls upon the assurance of faith that Moses evidenced when he, in righteousness, vaunted: "Their rock is not as our Rock, even our enemies themselves being judges." He is the Rock. His work is perfect; for all His ways are judgment, a God of truth and without iniquity, just and right is He."

THE REFORMATION.

In the course of the Archbishop of Sydney's statesmanlike presidential address at the recent Synod, His Grace spoke of the wave of new humanism. Gladly must we welcome all sound reforms for the betterment of the conditions of life, but the danger was emphasised of mistaking the fruit for the root.

In view of Sydney's annual commemoration of the Reformation at All Saints'-tide, it is well for us to remember the brilliant period of the Renaissance. Good and splendid as this also was, it did not, because it could not, bring about the revival of life, light and liberty as did the glorious Reformation, which restored to the living Church of our Lord and Saviour, Jesus Christ, its early purity of doctrine and discipline after the darkness and deadness of the superstitious teaching and practice of the mediaeval ages.

In these days of "new learning," as evidenced by advanced education, scientific research, good as they are, there is a danger of overlooking the deeper roots of the Reformation as taught in that glory of our British race, "the Open Bible."

The words of Jeremiah (xvii., 9) are true in every generation: "The heart is deceitful above all things, and desperately wicked." The natural man can never save himself or humanity. It is idle to stress the Kingdom of God if we fail to stress the need of the new book.

The awful results of the natural man's neglect of and defiance of God and His Word are seen in the present-day conditions. "When men's hearts are failing them for fear," then the clarion call is sounding from God Himself to His Church through His Word: "Lift up your heads, for your redemption draweth nigh." "Preach the word and be instant in season, out of season." "In due season ye shall reap if ye faint not." Persevering courage costs.

Let it be added that it will be a splendid tribute to the memory of one of those great reformers—Martin Luther—to attend the annual Reformation Rally and interest others to come. The Rally this year is (1) on October 31st (Tuesday), the anniversary of the publication of Luther's celebrated 95 theses, which he nailed to the church door at Wittenberg; (2) on the eve of All Saints' Day.

This Rally will be of special attraction, with Canon T. C. Hammond's stirring address on "A Monk's Message to Modern Men," following a first release of the new dramatic sound film, "St. Paul's Life—From the Damascus Road to the Eternal City." The place of the Rally is the Chapter House and the time 7.30 p.m. There will be a collection for the funds of "The Australian Church Record."

LAMBETH CONFERENCE.

As we go to press we have heard that the Lambeth Conference of 1940 has been postponed.

Quiet Moments.

THE CHRISTIAN.

(By "Senex.")

His Discipleship.

IN choosing the Twelve to be with Him during His ministry our Master had evidently a twofold purpose. We may assume that His primary aim was so to train His followers that when He should leave them they could take up the work that He had begun. They were to be His disciples, His pupils in the literal sense of the word; and in this sense we, too, are to be His disciples, calling Him Master, a title which the Twelve gave Him and which He pronounced to be justified by what He was. "Ye call Me Master and Lord, and ye say well, for so I am." The other purpose He had in view was to make of them His companions, in whose company He could delight; and we know how much He appreciated this fellowship, imperfect as it and they were, for He said just before His passion, "Ye are they that have continued with Me in My temptations."

The relationship of Master and disciples in those old days was based on His love and care for them and their response to that exhibition of goodness—more or less, faithful service, and a receptive attitude towards what He had for them in a wealth of Divine teaching.

Let us think what true discipleship of Christ means. First of all, it implies reverence for His goodness, and His wisdom. He is a pupil in name only, who sits at the feet of a teacher but has no respect for that teacher's superior knowledge. Next, it implies **fellowship**; the pupil must spend much time with his Master, all the time striving to enter into the mind of him whom he believes to be wiser and better than he. It consists, too, of a readiness to **follow** where the Master leads, to make of him an exemplar. And, again, it implies **patient continuance** in the tasks set, a performance cheerful and persistent of all that is set forth as worthy of his effort.

It sometimes happens that the founder of a new school of thought gets round him a band of loyal followers who are prepared to suffer with their Master the odium that often attaches to the presentation of new truth. Persecution may follow adherence to the new doctrine, but the faithful disciple is willing to share in "the fellowship of suffering" which his fidelity involves.

And so we, as disciples of Christ, the Model Teacher—the One Who used methods that have in latter days been re-discovered, and even treated as original revelations, are called on to give reverence, obedience, patience, zeal, and fellowship. This calls for whole-heartedness as disciples, for the Master will have no divided service. On the authority of Christ we know that we cannot serve God and the mammon of unrighteousness.

His Body a Temple.

To the Apostolic writers we owe the wonderful field of imagery which pictures the body of the Christian as a holy temple, consecrated to the service of God. The old Temple of Solomon was to be "exceedingly magnificent" in its construction as well as holy to the Lord; and our bodies wonderful as they are in their structure and functions, are to be used to God's glory. To misuse the body is to profane the temple of the Spirit; to sin against it is sacrilege. It is to be used to His glory; whether we eat or drink or whatever we do, we are to do all to the glory of God. Our bodies are not our own; we have been bought with a price, and are bound to glorify God in body and spirit.

If any bodily habit of ours is found to militate against our spiritual well-being and to impair our efficiency as Christ's servants, we must get rid of it. We must be pure in thought, word, and deed; as those that "bear the vessels of the Lord." We are called upon as were the servants of the old-time temple, to be clean.

A temple is a building dedicated to a god, and in our theology we have only one God. There must, therefore, be no reverence to any idol; His temple must be wholly His. We recall the exhortation of St. Paul in the 12th chapter of the Epistle to the Romans, to present our bodies a living sacrifice, holy, acceptable to God. Here we find a change of imagery. We are to make of ourselves a sacrifice; but the ideal of full consecration is the same in both similes.

We notice, too, that the metaphor of the temple is extended from the individual Christian to the whole Christian Church, which is spoken of as a holy temple, of which every member is a single living stone, Christ Himself being the Chief Cornerstone. In its final consummation it will be perfect, "exceeding magnificent," and in the meantime we are each called upon to aim at that individual perfection which will contribute to the perfect beauty of the whole. Whole-hearted consecration—this is the ideal set before us. Nothing short of this is sufficient for full communion with God, for perfection of our spiritual life and of our efficiency. "Can two walk together except they be agreed?"

OUR FRIENDS ARE INVITED TO A MUSICALE

to be held in the

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Personal.

On Monday, September 25th, Miss M. Vaughan Jenkins passed to her rest. The funeral service was conducted by His Grace the Archbishop, at St. Thomas' Church, North Sydney. The Ven. Archdeacon S. M. Johnstone, who had known Miss Jenkins for 34 years, gave the address and described her as one who merited our Lord's commendation, "she has done what she could." Miss Jenkins took an active interest in various church activities. The Mothers' Union found in her an enthusiastic Literary Secretary. The work of the B.C.A. won her whole-hearted support, for Miss Jenkins' long nursing experience helped her to appreciate the need of medical service for lonely settlers. On one occasion she lived in a small tent at Cook, on the Nullabor Plain, investigating the medical needs of the Railway workers. It was her subsequent report that laid the foundation of the appeal for funds to build a hospital in memory of the late Bishop Kirkby, at Cook.

We are pleased to know that Mr. Claude Simpson, a member of the Sydney Synod and prominent church worker at All Saints', Hunter's Hill, is making good recovery after his serious illness.

The Rev. John Jones, sometime Chairman of the A.B.M., has been Rector of Marlborough (Eng.), and now he has received the distinction of being appointed to a Canonry in Salisbury Cathedral and his friends in Australia will desire to bid him "Godspeed" in his new office.

Mr. George Ridley, of Taradale (N.Z.), who recently died at the advanced age of 94 years, was a descendant of the family of the noted Bishop Nicholas Ridley, who was burnt at the stake in 1555.

The Rev. E. C. Frewin is making a good recovery. He has been recuperating at South Belgrave, and took up his work again on October 15.

Continued good reports have been received of the condition of the Rev. C. W. Meredith, who hopes to resume work in a few weeks.

Mrs. J. J. Booth, wife of the Bishop of Geelong, underwent an operation recently. We are glad to report that she is making very satisfactory progress.

The Right Rev. Francis de Witt Batty, Bishop of Newcastle, will deliver the Moorhouse lectures in St. Paul's Cathedral, Melbourne, next December. The dates have not yet been arranged. Bishop Batty is a Fellow of the Australian College of Theology, and a former Coadjutor Bishop of Brisbane. He has been Bishop of Newcastle since 1931.

It is with great regret we record the resignation of Mr. A. T. Maguire, Chief Clerk of the Diocesan Registry, Sydney. Mr. Maguire's health is such that after his 37 years of service his medical adviser urged his retirement.

The Royal Stuart Society, according to the "C.E. Newspaper," announces that Rev. Canon Garland, Rural Dean of Brisbane, is to erect a church in the Ashgrove District of Brisbane, at a cost of £10,000. The church will be dedicated to King Charles the Martyr. News has come to hand this week of Canon Garland's sudden death.

The Rev. C. M. Chavasse, Master of St. Peter's Hall, Oxford, and Bishop-designate of Rochester, recently suffered a compound fracture of his right leg in a mishap on the African coast. With members of his family he was cruising in a motor boat near the Giant's Causeway. The sea became rough, the boat overturned in making for the shore, and the party were thrown into the water. They clambered to the rocky beach and Mr. Chavasse was taken to hospital at Portrush. Mrs. Chavasse was slightly injured, and a son and daughter were also hurt.

We regret to record that Archdeacon Charlton is still an inmate of St. Luke's Hospital. We pray for his speedy recovery.

We heartily congratulate the Rev. T. C. Hammond, M.A., Principal of Moore Theological College, Sydney, on his election to the vacant canonry of St. Andrew's Cathedral. The Principal was elected by the clergy and laity of Synod in place of Canon Robert Rook, resigned. Canon Hammond, who is a graduate of Trinity College, Dublin, secured important University prizes and graduated with honours. He is the author of a number of theological works, which have had a wide circulation.

VICTORIAN JOTTINGS

(By "Melberton.")

The Lambeth Conference.—Interested churchmen are talking about the Lambeth, 1940, and the opinion has been expressed in several quarters that it should be postponed until less uncertain times. We expect church leaders to be at their posts to carry on in war times. Besides this, the addition of so many folk to the English population would multiply the anxieties of those who care for them.

Archdeacon Hammond, O.B.E.—Melbournians join in the great pleasure which the appointment of Archdeacon Hammond, a well-remembered old Grammar boy, has given to all. Born in 1870, he entered the school in 1883. From 1886-9 he was in the cricket eleven; from 1885 to 1887 he was in the football twenty, and in 1888 he was captain of the boats and captain of the school. He was also a Lieutenant of Cadets in 1887. His fine athletic career helped his spiritual influence, and his early ministry in several Victorian parishes was very fruitful. Sydney has reason to be thankful to Victoria for the gift of God's good man.

An Aumbry was projected for St. John's, Canberra. It is not to be erected owing to an objection on the part of several parishioners to the issue of the necessary faculty. Some of those who expressed their objections were well-taught men who hailed from a definite Evangelical centre in Victoria.

The C.M.S. Victorian Branch held its sixth annual quiet day at All Saints', Greenborough, on Monday, October 9th. The natural setting was perfect. Greenborough is always beautiful; in springtime it is doubly so. The spirit of fellowship was very marked and all were much profited thereby. Several missionaries on furlough were present, also retired veterans from overseas and home work. The day began with Holy Communion at 10.30 p.m., at which the Revs. C. W. T. Rogers and A. J. Bamford celebrated. Mr. Bamford was the special preacher. Then followed three addresses by the Revs. J. H. Frewin, M.A., and J. B. Montgomerie. Every utterance bore evidence of prayerful thought, and each helped us very much. The Rev. A. Brain made adequate transport arrangements and was a courteous organiser. Mr. and Mrs. Bamford were most kindly hosts.

Tasmanian Notes.

(By Hobartton.)

C.E.M.S.

The Tasmanian Branch of the Church of England Men's Society at its annual meeting on September 25th, passed a resolution calling upon all members of the Society to support a movement for providing for the welfare of the large numbers of naval and military men, now in camps in the vicinity of Hobart. It was reported that the Cathedral Board contemplated making the Synod Hall available as a recreational centre for the men, and the meeting promptly nominated a Committee to investigate the scheme. As a result, arrangements have now been made for the C.E.M.S. to take over the Synod Hall and run it as a recreational centre for the men in the Naval Depot, and in the Military Camps when in the city. It is to be known as "The Church Hut," and will doubtless be much appreciated and well patronised.

In a very challenging address the Bishop called upon the lay members of the Church (and especially members of the C.E.M.S.) to offer their services as lay readers. Chaplaincy duties and sickness amongst the clergy is creating great difficulty in maintaining the regular services of the Church, and godly laymen could render invaluable service to the Church in this direction. Incidentally, he voiced an appeal to churchpeople generally to be more appreciative of the ministrations of laymen.

Sickness.

Speaking of sickness among the clergy, we regret to record the indisposition of the Archdeacon of Hobart, the Ven. D. B. Blackwood, who has a serious throat affection which threatens complications in the head. The doctor, however, is now hopeful that nothing serious will eventuate.

Canon Muschamp, Rector of Holy Trinity, Launceston, has been in ill-health for several weeks, necessitating absence from duty.

Rev. J. A. Cloudsdale, Rector of St. Michael and All Angels', Hobart, has recently undergone a serious operation, but is rapidly recovering, and the Rev. M. O. Davies, Rector of Cygnet (brother of the late Principal of Moore College), has suffered a complete breakdown which will mean a lengthy absence from duty.

The Rev. E. N. Gidley, who recently retired from the parish of Ross owing to continued ill-health, although only in middle age, has decided to go into permanent retirement. Mr. Gidley graduated from Moore College in 1925.

It must not be assumed that Tasmania is not a healthy place to live in, but on the contrary it has a delightful and exhilarating climate, second to none in the Commonwealth.

The Present Crisis.

The Bishop, in his recent itinerary, as also in his monthly letter to the Diocese, has been calling professed Christians to earnest and prayerful consideration of the demands

of their Christian profession, appealing for "a live faith, not a mere religion of emergency." It was a conventional religion, he said, that sacrificed Christ. The present crisis presents a threefold call to Prayer, Service and Sacrifice.

C.M.S.

A C.M.S. Rally and Exhibition has recently been held in the Parish of St. Stephen's, Sandy Bay, at which a most interesting address was given by Miss M. Simon, B.A., of the C.M.S. Girls' School, Kandy, Ceylon.

VOICES OF THE EPISCOPATE ON THE WAR.

The Bishop of Adelaide.

"I BELIEVE the nation recognises that something other than physical force is required for the successful conduct and the successful issue of this war—moral earnestness in our corporate life, deliberate self-denial and self-discipline in our homes, quiet and buoyant courage in hours of stress, anxiety, and sorrow, and an eager and high resolve on the part of a united people on behalf of what is just, righteous, and true. To secure all this we of the Christian Church can help; and to this end the ministrations of the clergy in their parishes are of paramount importance at this time. For it is not merely a war of armies, but a war of ideals. And that we may help effectively, let us see to it that, amidst all the other calls and claims which are bound to come, we do not allow our support of the Church to fail. In upholding the Church we are upholding our country.

I call you then, in the name of the Lord Jesus, to penitence for our failures as a nation, for our corporate sins, for our neglect of GOD.

I call you to prayer—prayer for the fulfilling of GOD'S will; prayer for the victory of our cause, if it be GOD'S will, as in deepest sincerity I believe it to be; prayer for the ultimate restoration of justice and peace; prayer for the vision and the building of a new world—humbly seeking to banish all angry and vindictive thoughts and to conform our will to GOD'S will.

I call you to communion, and bid you seek there, in union with the dear Lord, the spiritual strength we shall all need for the task of helping our nation.

And strong in that strength I call you to service—the service of GOD, and, as He may direct you, the service of our country.

(Continued on page 10.)



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"The only mental exercise some people take is jumping to conclusions."—Anon.

"Judge not that ye be not judged."—Christ.

OCTOBER.

21st—Trafalgar Day, 1805. Is Britain's sea supremacy to be extended to ships aloft?

22nd—20th Sunday after Trinity. "Continual godliness" is the subject of the Collect. How difficult it is to maintain continually the standard. The Church's office is to help us to maintain that standard. Hence the importance of church attendance.

28th—Saturday, St. Simon and St. Jude's Day. The Spiritual Temple is put before our minds. The outward is designed to minister to the inner.

29th—21st Sunday after Trinity. This beautiful Collect tells of pardon and peace. The alliteration clings to the memory. We need both these to be refreshed from time to time.

NOVEMBER.

1st—Wednesday, All Saints' Day. This important Festival receives little attention on the day itself because it generally occurs in the week-days. It brings comfort in its teaching of the Communion of Saints.

2nd—The "Judicious" Hooker died, 1600. The Church of England still feels her debt to the master-mind, dedicated to holy purpose. His works live still.

To Australian Churchmen.

"IN THE DAY OF ADVERSITY—CONSIDER."

IN his very fine sermon to members of Synod in St. Andrew's Cathedral, Sydney, Canon Needham pressed home the message of the present "day of adversity." He pointed out the crisis: a world upset, a falling-away from the Church, and a general moral rebellion. The Madras Conference met last December to consider these facts in all their tragedy, and to consider the task of the Christian Church in relation to them. The message of the Conference, he said, pointed to the Church as God's instrument to bring about His Kingdom. But it was certainly not the Church as it is to-day, but as Christ means it to be. The Church of Christ's intention was first of all to be:—

1. **A Believing Church**, with a vital and not a compromised faith. One that was convinced that all authority and power belong to Jesus, her Lord—the Church of the Bible, the handbook of all Christians. A Church that thus possessed a Faith by which we live and for which we should be prepared to die.

2. **A Witnessing Church**, possessed of the spirit of those early Christians who affirmed in spite of threatenings, "We cannot but speak the things which we saw and heard." "They that were scattered abroad went everywhere preaching the Word." What we have proved, that we must declare. Every Christian must be a witness. "And that brings me to my first question," said the Canon. "Why do we not use the Group Move-

ment?" After testifying to the strength of the fellowship as he had found it in the Group Movement, and to his conviction that it was indeed a movement of the Holy Spirit, Canon Needham urged his hearers to make use of that Movement in their parish life.

3. **A Worshipping Church**. How pointedly the preacher referred to the need of a reverent attitude in the Church of God. The slovenly attitude, so often seen, in prayer, betokened a failure to realise the Presence of God and of His Son through the Spirit. "Christianity is Christ-ianity," and the realised Presence of God in their midst would drive worshippers to their knees in confession and humble access. Men must worship; they must "do this in remembrance of Me, on the Lord's Day in the Lord's House, at the Lord's Service."

4. **A Self-sufficient Church**. There must be self-support—the Church providing for the education of its children, the shepherding of the flock, the consecration of the homes and the care of the sick and poor. Then again, its financial methods must be worthy. The running of bridge parties, dances and all gambling methods for the purpose of raising funds for God's work was altogether unworthy. We must remember that "the silver and the gold is mine, saith the Lord of Hosts." To Him we must go for supplies. It is to Christians we must look for supplies for the work of God. "Let each man do according as he purposed in his heart." We have no need to approach the outsider for money to keep God's work going. Then for the development of the ministry—where are the deacons in the Church to-day? We have probation-priests and no true deacons. We must make fresh use of the laity for the conduct of services and other forms of Christian work.

5. **A Serving Church**. It is the Church's duty not merely to save a soul, but also, as far as possible, to change the environment. It is on that which we must be working, changing wrong conditions of life and seeking a complete economy of life congruous with the Christian faith. In our special spheres of life "we must overcome the things that make for war; wipe out racial discrimination—a foul thing; and we must seek for international co-operation. We must as Christians rise to the responsibility of citizenship and face Christ's challenge to be true to Christian principles. While we deplore the State Lottery and other forms of the gambling evil, let us have nothing to do with guessing competitions and other gambling devices for raising money for the Church's work."

6. Last of all it must be a **united Church**. This was the conviction to which the Tambaram Conference was driven. Co-operation was not enough; there must be visible and organic union—that must be our goal. In concluding, Canon Needham stressed the need for unity in our own Church life. Partisanship must cease and churchmen must live together and work together as members of the One Body.

ARCHBISHOP OF SYDNEY'S CHARGE TO SYNOD.

In the course of a comprehensive address, Dr. Mowl referred in the following terms to the war:—

Outbreak of War.

Owing to my leaving the diocese to visit Canada and England en route to the Tambaram Conference in India, fourteen months have passed since the last Session of Synod, held in August, 1938. It has been a long period of almost continuous international tension, beginning with the discussions at Munich. The dramatic endeavours of the British Prime Minister to preserve peace have won world-wide admiration, and will surely find a lasting record in the pages of history. First Austria, then Czecho-Slovakia, and now Poland have been overrun by the ruthless Fuehrer. Refugees who have come to our shores tell us of the almost unbelievable oppression which has been inflicted upon them. At this hour we can be thankful that the British Commonwealth of Nations has manifested a magnificent unity and unanimity as heartening to us and our Allies as it must be disappointing to those who thought the Empire's reaction might be otherwise. We stand together, strong enough to resist this evil thing which threatens the world, be the cost what it may. We have cause to be thankful for the response of our men and of our women, too, to the call of duty. We cannot but marvel at the calmness, steadfast spirit, and readiness for self-sacrifice of the people of the Motherland. Nowhere has there been "jingoism" or enthusiasm for war, which is now realised to be a loathsome thing. A grim determination, however, is being manifested to see the thing through. As one correspondent has put it: "The country is absolutely united and determined. There is no enthusiasm; rather the sensation of going to the dentist to have a tooth out."

After all the hopes which had been entertained and the efforts which have been made for the maintenance of peace, the threatening shadows of another great war might well prompt in us the spirit of despair, were it not for our remembrance that we are also under the protecting shadow of the Almighty. The greatest service which the Christian religion can render to the world in this crisis is by emphasising again and again, and despite all appearances to the contrary, that "the Lord God omnipotent reigneth." He may be dethroned in millions of individual hearts; He may be denied His rightful place in the councils of the nations; He may not be permitted to hold sway in the conduct of men towards one another in those various relations which bind human society together; His love and mercy may be contradicted by terror, suffering and loss; His Sovereignty may be challenged by the abuse of that freedom with which He has endowed us, and without which we could not be men; yet His authority must prevail. His moral government of the world must at length demonstrate itself.

Too long have men refused to allow God to intervene in their affairs. They have chosen to live without Him. They have relied upon the intellectual and material gifts which He has bestowed; but into the highest realm of life, the ethical and spiritual, they have refused to let Him come to teach, to inspire, to energise. Even our religious life has been marked at times by this exclusion.

Our greatest danger—now as always—is the tendency to point to the fruits of our own folly as evidence that there is no God. The fact is, that the problem of the world's trouble lies not in God, but in man. Yet even the Christian may be tempted to echo the words of the Psalmist "Hath God forgotten to be gracious; will He be more entreated;

is His mercy clean gone for evermore?" In such circumstances the duty, the high duty, of the Christian Church is to emphasise more strongly than ever the great truths which alone can save man from man, man from himself—God is; God reigns; God is love; God will vindicate Himself. As surely as the sun rises; as surely as the day succeeds the night; as surely as the laws by which He upholds the universe operate, God will vindicate Himself in the affairs of men. Religion teaches it; history teaches it; personal experience teaches it. Righteousness and love are His banners. Woe unto us if we dispise His Righteousness; happy are we if we trust in His love. There is no day for the paralysing influence of unbelief; the hour has come for the energising influence of faith.

Moral Aspects of the War.

And now we come to think more explicitly of the moral aspects of the present conflict. One of the outstanding lessons of history is the extent to which one person can be solely, or mainly, responsible for good or evil affecting a multitude of his fellow men. That lesson is nowhere better expressed than in the writings of St. Paul. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The faith of Abraham and the leadership of Moses have left an indelible mark for good upon the history of the world. The conversion and labours of St. Paul, of Martin Luther and of John Wycliffe affected, and still affect, the religious outlook of millions of Christians. The intellectual insight of Copernicus and Newton altered our whole conception of the Universe. The devotion of William Wilberforce lifted from Christian civilisation the horror, suffering and disgrace of the slave system. The introduction of chloroform to the practice of surgery by James Young Simpson inaugurated a new regime for the relief of suffering and the saving of life.

On the other hand there have been individuals whose lives are recorded in history not as instruments of blessing to the world, but as the very reverse. Mistaken enthusiasts, relentless bigots, unprincipled oppressors, cruel tyrants, exploiters of human ignorance and weakness, the sum total of human misery owes much to them. However diffused re-

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sponsibility for the present world condition may be, in whatever measure we ourselves share in that responsibility, it would be the abdication of sober and just judgment to deny that responsibility for precipitating the present crisis lies at one door. Nazism, as expressed by its principal advocate and exponent, is something more than a material or political evil; it is a spiritual evil. It stands for the destruction of Religious Freedom. The Germans as a nation are an enlightened, sober-minded and religious people. Nazism has forcibly projected its own conception of religion into their Christianity and has made a determined and relentless effort to destroy its essential nature, whether in its Roman Catholic or Protestant form. Religious persecution of both Jew and Christian alike has marked the rise to power of the present regime in Germany. Nazism stands for the destruction of individual freedom. Mechanised warfare has, under its sway, reduced human bodies and souls, as no other force or system has done, to the level of mere mechanical units. Mr. Chamberlain well pointed out, a few days ago, the significance of the fact that one of Herr Hitler's most important utterances on the war made no reference to the sufferings of the men, women and children to whom his lust for power was bringing sorrow, suffering and death. Nazism stands for the destruction of political freedom. First Austria fell under its impact; then Czechoslovakia, then Poland. It stands for the destruction of Democracy, the backbone of which is the Christian religion as enshrined in the pages of the New Testament. Finally, Nazism stands as the modern incarnation of race prejudice, not to say race hatred. "None but Aryans in Germany" is the cry. No one with the faintest trace of Semitic blood in his veins may find a home or a welcome there, however splendid the contribution he may have made, or be likely to make, to the Art, Literature, Science and Philosophy of Germany or of the world. Under such a regime what hope would there be for native populations in Asiatic or African colonies? There has been Nazi reference to "British hypocrisy" in the matter of colonies and freedom. The best answer to that comes from facts to which at this moment the British Empire can happily point. Independent native princes of India have again placed their resources at our disposal, and the New Zealand Maoris, daily increasing in numbers, and living upon terms of absolute equality with their fellow citizens of British stock, are voluntarily organising a battalion of their own people to serve either in their native land or overseas, as may be required. However we may have failed to realise our responsibility to native populations in a day when all Europe could justly be charged with the same blindness, we have long ago repented and seen our duty in a clearer light. One instance alone will suffice to illustrate the point, viz., the founding by the British Government some years ago at the cost of a quarter of a million sterling for buildings, of the Native College and University at Achimota, in the Gold Coast—so successful that a similar institution has now been opened at Makerere, in Uganda.

(Continued from page 7.)

To His holy keeping and to His peace I commit you all. "Watch ye; stand fast in the faith. Quit you like men; be strong; let all your things be done with charity."

The Bishop of Gippsland.

The most trying part of our experience to-day is the feeling of moral insecurity. It has become so clear that something is terribly wrong with the ethical condition of the world. For this reason many men and women are feeling compelled to begin again to think religiously about life. And of course they are right. If our thought stops short of God we are guilty of superficial thinking. Indeed, it may be that the meaning of this harrowing time is that we are witnessing in suffering and terror a re-birth of authentic Christianity, with all

false accretions purged away. God grant that this may be so. For all our history and literature and religion cry aloud that the only radical cure for the troubles of the nations is the re-discovery of the Christian view of the world, as the foundation of national and international politics—a world of which God is the Father and in which all men are brothers. Now is the time for us to bend our minds in that direction.

Remembering that war is not the worst evil that can come to us, and that an attempted peace based on self-interest or dishonesty or broken pledges would be a far greater calamity, let us turn to our Christian task. Let us fill our Churches Sunday by Sunday with an increasing multitude of people who really care for the sacred things that are at stake. Let us make our churches centres of prayer and devotion and strength, from which we will go forth to serve and help and comfort. I should like to think that at some hour every day a group will meet in each parish church for a short season of prayer, and to remember the local lads by name. Above all let us determine not to proclaim Christ's view of life in conventional ways only. For to be effective it must be exhibited in common everyday life, in all the ordinary intercourses and fellowships of society.

The Bishop of Goulburn.

We believe that in this great and tragic conflict we stand for the cause which makes for human freedom, for respect for man as a child of the one God and Father of us all. We shall not be so foolish as to think that we ourselves are without faults, even great faults, but we believe that with all our faults we stand for certain great principles without which life would be scarcely worth living. These principles are expressed in an attitude of tolerance to those who differ from us in such things as religion and politics, in a desire to see the rule of equal and impartial law established between individuals and nations, in the right to think and speak as our conscience dictates with due regard to similar rights for all our fellow-men. We wish to go on and establish these principles in the life of the world.

These things, we feel, follow from a Christian attitude towards our common endeavours. They are simply the working out of our Christian faith in daily living one with another, the proper respect that one Christian citizen owes to another and to all men.

But the Nazis in Germany will have none of this. In Nazi doctrine and practice we are confronted with an entirely different and irreconcilable way of life. The Nazi believes that what Herr Hitler wills is right and must be imposed upon the world. Nazi domination means the slaughter or enslavement of all who oppose Hitler's will. There is no human consideration and no respect at all for the rights of others in the Nazi creed. If we are not prepared to surrender our freedom we have no alternative but to resist this barbarous doctrine and this brutal practice. Our Commonwealth of Nations has resolved to do so. We have become responsible for

leadership in this great crisis. As Christian citizens we shall not give way to hate or dark and unworthy passions, but in all ways conformable to our consciences we shall serve till the truth is vindicated, till freedom is won for all, and till justice is enthroned in the affairs of men. We can do no other.

May the God of all Truth, who has shown us the nature of His love in the person of His Son, Jesus Christ, strengthen and encourage us by the life-giving power of His Spirit that we may be able to endure worthily to the end. May God's truth and justice prevail and may we be privileged to serve aright. Let this be the prayer of us all.

The Archbishop of New Zealand.

"We cannot but believe that God will defend the right, and in His own time and in His own way overrule the evil counsels of men, and bring order out of chaos. We must be prepared for a long struggle, for the powers of evil in the world will not be easily overcome; and we must not be foolish enough to underestimate the power of the enemy. We must avoid superficial criticism and unjust judgments, and try to possess our souls in patience until this tyranny be overpast. We must be prepared for such service as our country requires of us, and which we can conscientiously offer. We must never forget that the world's greatest need is vital religion and a real return to God; and therefore it behoves us all to do what lies in our power to witness to our belief in the loving Father God, and to pray and work for His will to be done on earth."

The Bishop of Wangaratta.

"But whether we shall continue to be the leaders of progress must depend upon whether we use the world as not abusing it. All mankind has become neighbour to one another, but not yet does it form a brotherhood, a family of God. The international relations between the European nations themselves, and especially their trade relations, are founded on fierceness, rivalry and selfishness, and our own nation has been by no means exempt from these. We cannot hope to Christianise them unless the nations, as such, recognise their subjection to the righteousness of God, and probably we shall need a humanly devised authority which shall expound and administer that righteousness of God.

The crisis for Europe will come when the war is over and the making of peace begins. That is where she failed last time, and the failure must not be repeated. All through the war we must preserve our hope for a peace that will be lasting, because it will be made according to the will of the God of all nations."

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SYDNEY SYNOD.

A VERY full Synod assembled and continued in deliberation last week. The Archbishop's charge was masterly and long, reviewing events in Church, State and world. Canon Needham's challenging sermon was a fine preliminary to the discussion of very serious matters. The most important matter debated was, naturally, the proposed Constitution for the Church in Australia. The matter was well debated and hopes raised that at last we had something acceptable to all the varicoloured dioceses. Very wisely the final revision was left to the Standing Committee, with power to assent to the passing of the legislation.

During this and another discussion we could not but notice a curious "anti-Sydney" attitude on the part of some. We quite admit and approve of an attitude of mind that regards the whole Church, but that is not going to function rightly if it admits animus to any part, and especially that portion for which we have a very special responsibility.

The debate on the repeal of an Ordinance accepting a Determination of General Synod concerning the Board of Education, was protracted and sparkling. The mover's patience and good humour strengthened his very just strictures on some of the criticism that emerged in the discussion.

Several short amending ordinances were passed. The special "hours" were well used in the interests of the various missionary societies. Archdeacon Denham, from West China, spoke on behalf of the Bible Society, Mr. A. J. Batchelor for the A.B.M., and Mr. C. H. Taubman gave a moving picture display descriptive of C.M.S. work in Tanganyika. The Sunday observance question was discussed by Principal Hammond and Mr. W. A. Oldfield, the world-renowned cricketer. Archdeacon Hammond and Canon Hammond spoke on the gambling vice, both condemning in no uncertain terms that monstrosity, the State Lottery.

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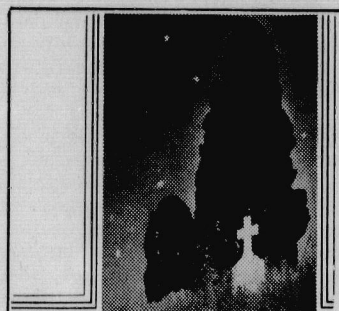
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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

LAYREADERS' ASSOCIATION.

The annual report was submitted at the 64th annual meeting in the Chapter House on Wednesday, 23rd August, 1939.

We first of all express our sincere thanks to Almighty God for another year spent in His service.

During the 12 months ending March 31st, 1939, 1795 services have been conducted by diocesan readers. This brings the grand total for 64 years to 57,780 services. These are exclusive of services conducted by local readers and League of Youth, of which there is no record.

There have been comparatively few failures, and this emphasises the continued devotion of readers to their work, which is highly valued by Rectors and congregations. Once again we thank the wives and friends of members, who make such a record possible.

The present staff consists of 75 readers, of whom five are not on active service owing to ill-health.

During the past year assistance has been rendered to the parishes of Flemington-Homebush, Punchbowl, and Leppington, Parish of Ingleburn.

We are grateful to the congregations of Girraween and Pendle Hill for altering times of service from 7.30 p.m. to 7 p.m. This arrangement enables readers to return home earlier. Quarterly services have been conducted by members of the Association in the Cathedral Chapel. At the quarterly meeting held on August 29th, 1938, the President, the Most Reverend the Archbishop, in the course of an interesting address, announced the resignation of Rev. F. W. Tugwell as Chaplain of the Association, to take up the Secretaryship of the Church Homes, Carlingford. Mr. Tugwell assured the readers that he had learned to love them, and their work became very dear to him. He was glad to know that the Rev. M. K. Jones had accepted the Archbishop's appointment as Chaplain of the Association.

Mr. Jones said he appreciated the privilege of being called to succeed Mr. Tugwell as Chaplain of the Association.

ELEVENTH ANNUAL REFORMATION FESTIVAL.

Reformation Sunday will be observed on October 29th this year. Sermons and Addresses enunciating the blessings that the Reformation brought to the Church and to the world, will be specially emphasised.

The annual Reformation Rally, organised by the Reformation Committee, will be held in the Chapter House, adjoining the Cathedral, on Tuesday, October 31, at 7.30 p.m. Mr. R. C. Atkinson, S.M., will preside. The Committee is planning to present the moving and sound picture film illustrating the Life of St. Paul, and entitled "From the Damascus Road to the Eternal City." This will be shown at 7.30, and should prove to be a big attraction.

The chief feature of the Rally this year will be the address to be given by Principal Rev. T. C. Hammond, M.A., on "A Monk's Message to Modern Men." This will deal with the life, work, and abiding influence of Martin Luther. Churchpeople are asked to note the date, come, and bring others. There will be no charge for admission. A collection will be taken to defray expenses. Let us try and fill the Chapter House again this year.

THE CHURCH AND NATIONAL SERVICE.

His Grace the Archbishop of Sydney has promptly created a Consultative Committee, consisting of the Bishop Coadjutor, the Archdeacons, Principal T. C. Hammond, M.A., Rev. R. B. Robinson, Secretary of the Home Mission Society, the Rev. F. W. Tugwell, chaplain during the late war, Mr. Blythe, O.B.E., Red Cross Commissioner, and Mrs. Mowll. Three important meetings have been held, and many activities have been set on foot.

The immediate need is money to enable His Grace to provide chaplains in all camps. The military do not provide stipends for chaplains until they go overseas.

At least £1000 is needed at once to provide:—

1. The salary of chaplains.
2. A hut at the Cathedral.
3. To provide a weekly bulletin.
4. To provide refreshments, stationery, etc., of military huts.

It must not be forgotten that the Church of England numbers 46 per cent. of the population of the State, and we must not leave this, our duty, to others.

You help these men best by helping them through the ministry and generosity of their own Church.

HOME MISSION SOCIETY.

The above Society is making an appeal to the churches in the diocese on Sunday, October 22nd, the Sunday following St. Luke's Day, for its Hospital Chaplaincy Fund. Retiring offertories are being asked for in the churches. Hospital ministrations by the clergy and their helpers deserves support, and the Home Mission Society is endeavouring to strengthen their endeavours to provide chaplains.

ANNUAL SEAFARERS' SERVICE.

The Rev. F. J. Evans, Chaplain to the Missions to Seamen, preached on Monday morning at the Cathedral, the occasion being the annual Seafarers' Service. The preacher took his text from the 107th Psalm, "They that go down to the sea in ships and do their business in great waters; these men see the works of the Lord and His wonders in the deep." He pointed out that the outstanding disciples of our Lord were simple fishermen—Peter, Andrew, John and James.

NOTES AND NEWS FROM OUR PARISHES.

St. Jude's, Randwick.—Between 60 and 70 young people are to be confirmed at 8 p.m. on Thursday, October 6th, by the Bishop Coadjutor, Dr. Pilcher. The first Communion of the newly-confirmed will be on the Sunday following, at 8 a.m. This day will be the occasion of the Patronal

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Festival. The Right Rev. Bishop Wilton will preach at Evensong. The Floral Fete is fixed to take place on Friday and Saturday, October 27th and 28th, and the official opening will be at 3 p.m. on the former day.

St. Matthew's, Windsor.—The Archbishop of Sydney will preach at the morning service on Sunday, October 29th, when the 150th anniversary of the Hawkesbury Settlement will be commemorated.

St. Luke's, Clovelly.—Anniversary services have been arranged for two Sundays. The Children's Sunday will be October 22nd, when Mr. V. Craven will preach in the morning, and the Rev. G. Smee at night. The preachers on Sunday, October 29th, will be the Rev. A. P. Wade at 11 a.m., and the Ven. Archdeacon S. M. Johnstone, M.A., at 7.15 p.m.

St. Thomas', Enfield.—The Merbecke Choir will visit the parish on Friday, October 20th, at 8 p.m. The Bishop Co-adjutor will be present.

St. Columb's, Camdenville.—The church is to have its annual fair on Friday and Saturday, November 3rd and 4th. The official opening will take place on the Friday at 3 p.m.

Christ Church, Gladesville.—Word has been received from the Rector, the Rev. D. J. Knox, that he has been able to book passages for Mrs. Knox and himself to return to Australia from England, and they expect to arrive in Sydney late in November.

St. Paul's, Chatswood.—A travelogue of magnificent moving pictures in colour will be screened in the Parish Hall on Tuesday, October 31st, at 8 p.m. The title of the travelogue is "Through Isles of Enchantment." The proceeds will be devoted to the Moore College Fund.

St. Philip's, Eastwood.—On a recent Sunday a sum of over £86 was offered at the various services for the purpose of reducing the church extension debt. This record offering has since been augmented by further monetary gifts.

St. Paul's, Wahroonga.—The Women's Auxiliary will hold the final meeting of the year on Wednesday, November 1st. The Rev. E. H. Parsons will speak of his work at the Children's Court. Grocery gifts are to be brought by those who attend the gathering, for sending to the Havilah Children's Home.

St. Peter's, Neutral Bay.—On Monday, September 18th, a farewell was held to Mr. and Mrs. Shaw, who have been church workers in the parish for more than six years. Mr. Shaw had carried out successfully the duties of Churchwarden, Sunday School Superintendent, Synod Representative, Parochial Nominator, Choir Member, and Honorary Treasurer. The Rector, the Rev. R. P. Gee, asked Mr. and Mrs. Shaw to accept a fountain pen, pencil, and electric jug as small parting gifts.

St. Alban's, Leura.—The parish branch of the Mothers' Union, which has not met for some years, has now been revived, and meets on the first Wednesday in the month. Dr. John Copley, son of Mr. and Mrs. W. J. Copley, of Jersey Avenue, has gained the much-coveted English degree of F.R.C.P. He is heartily congratulated upon this achievement.

Diocese of Goulburn.

DIOCESAN SYNOD.

The Synod met on Tuesday, 26th September. It was a businesslike session and the formalities were disposed of quickly. The Vicar-General, Archdeacon Pike, had charge of the motion placing on record Synod's appreciation of the life and work of the Rev. Frederick Richmond, the Rev. John William Ward, the Rev. Albert C. Mosley, Chancellors E. A. Smith and F. A. A. Russell, Messrs. F. S. Murray, F. A. Commins, A. C. Oldrini and J. L. Bush (diocesan auditors).

All the accounts, reports and returns for 1937 and 1938 were adopted without criticism. Two ordinances amending the Church Society Ordinance and one accepting a Determination of General Synod were passed without amendment. The reports of the Church Society and the Children's Home were adopted with an expression of sympathy with Canon Hirst in his illness, and Synod's prayers for his speedy recovery.

The work of the Church Mail Bag School and the progress of the Canberra Schools were reviewed and all were commended to the diocese.

Archdeacon West brought before Synod a proposal that a diocesan memorial should be placed in the Cathedral to the memory of Bishop Radford. A tentative design for a memorial sedilia was exhibited.

Canon Blanche pleaded for a more constructive attitude to sex and marriage, for adequate preparation for marriage and the distribution of appropriate literature, samples of which he displayed to the Synod.

The Worshipful the Chancellor, Sir Robert Garran, had charge of the motion expressing Synod's devotion to the person and throne of His Majesty King George. The motion was carried by the singing of the National Anthem. Mr. R. M. Johnston followed with a motion, "mindful of the heavy burden at present placed upon the shoulders of the Prime Minister and the Government of the Commonwealth," assuring him of its whole-hearted co-operation.

The Vice-Dean appealed for a renewal of service, the upholding of Christian standards, and for a greater unity and co-operation among all Christian bodies in recalling the nations to faith in God. The motion found a seconder in a layman, Mr. J. E. F. Lloyd, who protested against what he described as "pagan leadership" in high places.

At the Evening Session on the second day the Archbishop of Sydney attended and gave an address on the Madras Conference.

PRESENTATION TO THE REGISTRAR.

At the Synod Tea in the Fireside Inn, Goulburn, on the second day of Synod, the 27th September, the Bishop, on behalf of many friends, made a presentation to the Registrar, commemorative of his completion of twenty-five years' service as registrar. The presentation took the form of a substantial cheque. The Vicar-General was reminiscent in his speech and the Registrar naturally so in his thanks.

VICTORIA.

Diocese of Melbourne.

C.E.M.S.

The National Triennial Conference is in session at Frankston. A personal message has been sent by the Archbishop of Canterbury, in which His Grace writes:—"I am much interested to hear of the proposed Conference. As one who was so largely concerned with the early days of C.E.M.S., I am naturally very glad to hear that it is making good progress in Australia. I send all its members my blessing, and I pray that God will strengthen them to give steady and manly witness to the Christian Faith and Church at a time when that witness is so sorely needed."

Canon H. T. Langley is to conduct the daily Bible Study on the Epistle to the Romans.

RELICS OF ST. JOHN'S, TOORAK.

In the Clergy Vestry has been provided a fairly large cupboard, with glazed front, for the exhibition of objects of early days of this parish. Already there is displayed the first Prayer Book used in the church, a copy of the first Building Fund Balance Sheet (given to the Vicar in Euroa, his first parish), a photo of the first Post Office, where was born the first infant baptised in St. John's (the photo was kindly provided by the relatives of the late Mrs. Maynard), and a Cricket Club Cup for the highest batting score of 50 years ago.

LETTERS TO THE EDITOR.

GROOTE EYLANDT.

The Editor,
"Church Record,"
Sydney.

23 East Crescent Street,
McMahon's Point,
Sydney.

Dear Sir,

During a recent flight around Australia, in a professional capacity, for Associated Newspapers Ltd., I investigated conditions at the Mission Station, Groote Eylandt. After careful consideration I am convinced that the work being accomplished at this outpost in the Gulf of Carpentaria is of such scientific and national importance that it warrants immediate and consistent support in addition to that already being received.

At a time when there is much loose and unfounded talk about the inevitability of the extinction of the aborigines, I am of the opinion that Groote Eylandt offers an opportunity to conduct a scientific experiment—mission working in conjunction with Government Protector of Aborigines—that would have undreamed-of results in proving the capacity of the natives to become agriculturalists under correct direction.

Groote is uncontaminated by white contact; the natives are of a particularly good physical type; the island has permanent rivers, rich alluvial flats, native grasses suitable for grazing—this point has been proved—there is a plentiful supply of timber which could be supplemented by re-forestation; the waters abound with fish, which could be cured. In short, the basic needs for establishing an almost self-contained native community are all present in abundance.

But—and here's the rub—the Mission is staggering along and accomplishing wonders with an almost complete absence of essential tools and equipment. I found that the Mission Superintendent has an excellent long-range policy; he has considerable moral influence over the natives and is affectionately regarded by them. This applies with added force to Sister Taylor's medical work. I believe that these good people are excellent examples of that commonsense which was emphasised by the Sydney clergyman who, on listening to a rambling story by one of his parishioners, replied bluntly by saying: "It isn't grace but gumption that you need, Mrs. Jones!" But the Missioner's eminently practical plans remain a day-dream.

Close to the Mission house the Emerald River flows steadily throughout the year. Mr. Taylor made the wasted power turn a water wheel which pumped and supplied a reticulated water system for the Mission. He rightly suggests that a simple extension of this principle would supply electric power and light—but this needs an electric generator and equipment. There is an ample supply of white ant-proof Cyprus pine on the island. This valuable timber could be sent to the mainland Missions in increasing quantities, as well as providing pressingly-needed buildings at Groote—if the station had any other than the suicide saw-bench which functions in an entirely unsatisfactory manner. Incidentally, I might mention that, having tailed-out on this saw-bench, I am certain that it will be the cause of a serious, if not fatal accident. However . . .

Would it not be possible for a committee of enthusiastic Anglicans to appoint themselves the guardians of Groote for the purpose of proving that it can be developed as an outstanding experimental Mission station? May I be permitted to say that in such an undertaking an ounce of practical Christianity might outweigh a ton of negative piety! What would be the basis of such a scheme? Approach trained anthropologists and get a scientific angle on the problem; add this to the work of experienced and capable missionaries, and then approach the Federal Government.

But the immediate need is to supply the Mission with the tools so urgently required. I might add that I saw full-bloods and half-castes achieve wonderful results with "tools"

which the average white man would refuse to use. I have sufficient faith in the commonsense and generosity of business men and those who are in a position to financially assist Groote, to believe that in the near future the Mission will be supplied with (1) a steel saw-bench and saws to handle logs up to two feet in diameter; (2) a complete set of solid wood-working tools, saws, chisels, braces and bits, a set of stocks and dies, etc.; (3) a solid general utility vyce; (4) a "Chapman Pup" engine for the small launch; (5) a reliable second-hand motor cycle to allow closer and more frequent communication with the air base; (6) a Howard tractor plough-cultivator. This would allow the immediate putting under crop of reasonably large areas in place of the present slave-like work of cultivating and breaking virgin soil with hoes! These are but a few of the essentials from the male productive side.

For the women and children: Bolts of good strong—**though soft**—material for dresses which the women and girls will make; (2) a sewing machine; (3) kindergarten material for the school, together with games and other modern methods of education. Sewing materials of all kinds, particularly scissors, thread, etc. To have the splendid experience of meeting the native children attending the Mission is something to be remembered.

Games: It is generally accepted that games are of outstanding value in diverting the energy and impulses of primitive people along harmless and pleasant channels. I saw the young people attempting to play hockey with a bush stick with a knob on the end of it. There must be many sporting bodies who would willingly donate a number—not one or two—footballs, cricket bats and balls, tennis racquets, hockey sticks, etc., to these young sportsmen in the far-away Gulf of Carpentaria.

I again desire to stress the necessity—in my opinion—of dealing with Groote in the manner suggested. Place it in the trusteeship of a group of capable people who would deal with the problems with the same commonsense efficiency that they apply to their own businesses. And to demand the same practical results. It would be of inestimable scientific value. From the spiritual angle I am not qualified to speak, but I do know that there is a moral obligation for those of us who allow the aborigines to be brought to a certain standard of civilisation and then refuse them the means of further development.

I trust that I have not encroached on your space or patience, and I hope that my appeal for Groote will bear immediate results. My services are at the disposal of any committee or group who will assist in this urgent matter.

Yours faithfully,
W. J. THOMAS.

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An Examination will be held at the School, commencing at 9 a.m. on November 23rd and 24th, for the purpose of electing to certain Scholarships tenable at the School. The subjects of the Examination are English, Latin, French, Arithmetic, Algebra and Geometry. Entries should reach the School not later than Friday, November 10th. Particulars and forms of entry may be obtained on application by letter to the School.

L. C. ROBSON, M.C., M.A., B.Sc., Headmaster.

CHURCH ARMY WAR SERVICE.

At a meeting of the Executive Board of the Church Army in Australia it was decided that the services of the Church Army would be offered for work in the Military Camps to be established. The Church Army has had much experience with Recreation Hut work in Military Camps, as during the Great War some 2,000 huts were in operation and managed by the Society, many of them being actually under fire. Before 1916 dawned, it was estimated that the Church Army Huts were visited by 200,000 men daily. It is interesting to note from Church Army records that the annual bill for the free stationery provided in these Huts was well over £20,000.

Already huts have been established in various Camps in England during the present conflict, and the Church Army in Australia is holding itself in readiness to do similar work here.

The Rev. F. Hulme-Moir, Secretary of N.S.W. Branch of C.M.S., has been appointed Chaplain to the Militia Forces, and will go into camp at Ingleburn.

The Rev. W. K. Deasey, who has been Chaplain at Norfolk Island, has been appointed to Cabramatta, N.S.W. The Rev. H. H. Davison, Curate at Port Kembla, has succeeded Mr. Deasey.

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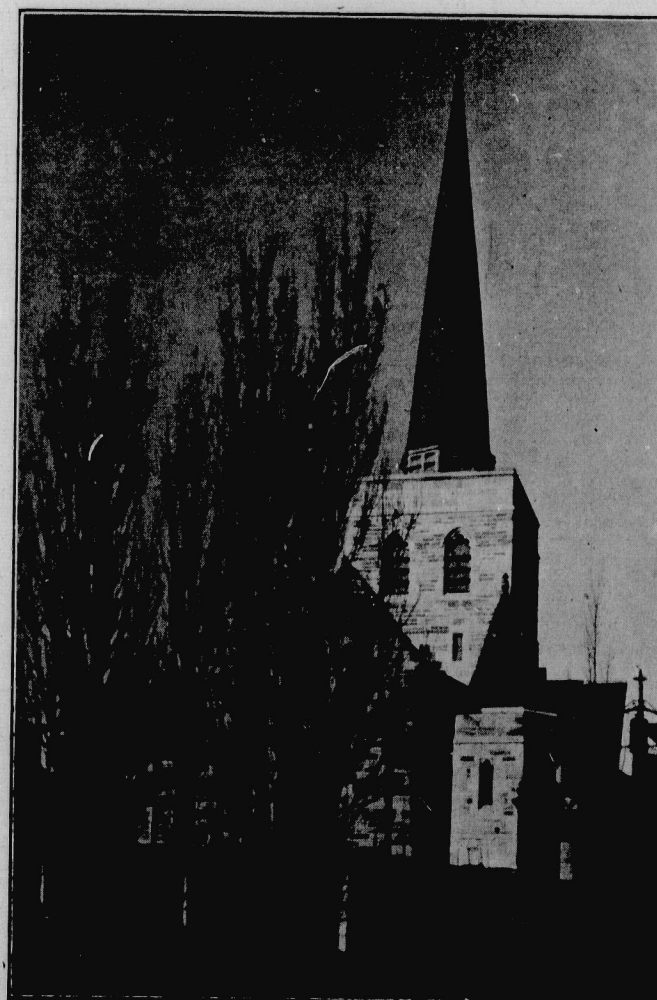
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The Church of St. Michael, Vancluse.

The foundation stone of the original church was laid by Bishop Barker on October 29th, 1875, and the building was consecrated on July 30, 1911, by Archbishop Wright. The enlargement of the church was dedicated by the present Archbishop in July, 1938. Last February a Peal of eight bells was dedicated, all of them memorials, a tenor bell being dedicated to the memory of His late Majesty, King George V.