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Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach. A new "conflation" by A. D. Power. (Published by Hodder and Stoughton, London. Our copy from Messrs. Angus and Robertson, Sydney, price 4/6.)

The collator in his foreword indicates his object to enable the reader to understand without hesitation the author's meaning and thus to render a commentary unnecessary. The Authorised Version is the basis of his work but he utilises other translations and emendations. The result is a very readable version of this book of the Apocrypha, broken up into sections entitled so as to give a running analysis, and printed attractively so that it will encourage the reading of the wise utterances of this old prophetic writer.

Why aren't all the Best Chaps Christians? by G. A. Student Kennedy—"Woodbime Willie." Published by Hodder and Stoughton, London. Our copy from Messrs. Angus and Robertson, Sydney, price 8d.)

Although it is twenty years since this book was written, the "fire" of it has not died down and there is still a message for these times. "Woodbime Willie" has a style all his own and is at his best in dealing with such difficulties as form the contents of this book.

PUBLICATION.

We have received from an esteemed subscriber in Tasmania a copy of the B.C.M.S. journal, "*The Missionary Messenger*," for March. It is a number of special interest, containing a fine editorial on "Suffering, Resurrection and Glory," and several articles of value relating to missionary incident and aim.

INDIA.

I was speaking in a very sceptical university where I knew I would have to fight for every inch I gained in the minds of the students and professors. They gave a hearing with a "pin-drop" silence. At the close, the Vice-Chancellor, one of the leading Nationalists in India, felt he must spike what I had been saying. He had not been speaking five minutes before there was chaos. He spoke to a storm. At the close of his attempt, a non-Christian student arose and said, "We would like the speaker to know that we stand with him on this matter, and not with the Vice-Chancellor." And the students roared their applause—to my astonishment and to the Vice-Chancellor's.

—Stanley Jones, "Along the Indian Road."

"For Right is right, as God is God,
And Right the day must win.
To doubt would be disloyalty,
To falter were to sin."

"What then shall we say to these things?
If GOD be for us, WHO can be against us?"

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 14—New Series.

JULY 4, 1940.

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Notes and Comments.

"PACIFIC CONSCIOUS"

IN his very fine address to the Brisbane Synod,
the Archbishop of Brisbane gave utterance to
an idea that may well be pregnant with important
inspiration for our Australian Christianity. In the
concluding sentences of his charge, Dr. Wand
said:—

"I have long believed that in the years to come, the
centre of the world's interest is likely to shift from the
Atlantic to the Pacific. Europe cannot long sustain, or
easily repair, the damage of its devastating wars. All the
more reason, then, why we in this part of the world
should become "Pacific conscious."

Here we must build up on sound foundations a new
Christian civilisation, and in that civilisation, not only
people of European descent, but native peoples of various
races, will have their part to play. The importance in
such a work of Queensland, in the West, and of Cali-
fornia, in the East, must be obvious to anyone who cares
to glance at a geographer's globe. With us as partners
in this task must be linked the sturdy members of our
race in New Zealand.

For this reason it seems to me that one of our most
important tasks at the present time is to encourage greater
sympathy and mutual knowledge among these countries.
We must be prepared to discount our special idiosyn-
cracies, our family rivalries and our occasional misunder-
standings; and we must at all costs unite in a work which
will be of the profoundest importance for the future of
humanity."

Truly it may be found that the spiritual and
moral debacle in Europe, with its consequent devas-
tating and barbarously-conducted war, will provide
a Day of Opportunity for the Churches of the Paci-
fic, for the Evangelisation of the apostate nations
of the West. We do not mean, of course, that the
light of Christianity has been put out in the Euro-
pean lands. We thank God for the courageous
witness to the power of Christ manifest in the midst
of suffering and physical disaster, and not least in
that great land which gave us national and spiritual
birth. But to these Christians in all their suffering
and need, we may be able to bring a ministry of
comfort and mutual witness that will afford addi-
tional emphasis to the preaching of the Christian
Gospel.

"Crowns and Thrones may perish, Kingdoms
rise and wane, but the Church of Jesus constant
will remain."

It may be our high privilege to hand on and
hand back that torch of truth which ultimately shall
prevail.

A CONFIRMING VOICE.

CURIOSLY enough, something of the same
thought seems to have been in the mind of the
Principal of the Brotherhood of the Good Shep-
herd when he sat down to write his quarterly letter
in "The Bush Brother." Referring to the evils that
had led to the war in Europe, and social strife in
Christian lands, he regrets the inadequacy of the
Church's efforts in seeking to keep at bay the selfish
interests that are responsible for those evils. Then,
with eyes open to the future, he stresses the respon-
sibility that rests upon Christian people of all lands.
There follows this suggestion of interests and im-
portance as he thinks of the Church in Australia:—

"Whatever may be the future of Europe, it seems fairly
certain that this land of Australia will play a more im-
portant part in world affairs than she has hitherto played.
Australia may well find herself called upon to undertake
responsibilities as yet not realised. If this turns out to be
so, the Australian Church will likewise find herself with
correspondingly greater responsibilities. Pray God we
shall be alive to them! This is not a matter solely or
even chiefly for the clergy; it is a matter for every single
man and woman in this land who believes in Christ and
His Church."

"ADVERTISING IN TRAFFIC."

IN the course of the report, the Secretary of the
N.S.W. Alliance referred to the protest made to
the Broadcasting Commission "against liquor ad-
vertisements in the A.B.C. Weekly." Quite rightly
it is contended:—

"No national paper should accept advertisements of a
type that are offensive to many thousands of people, and
it should be realised that it is no part of a Government's
duty to encourage the drinking of alcoholic beverages
which are fraught with such serious consequences to the
Commonwealth."

But what hope can we have that a secular asso-
ciation will pay any heed to such a protest when
a Church paper can find room in its columns for
such advertisements?

THE CAUSE OF TEMPERANCE.

WE sometimes wonder at the general apathy
manifest amongst Christian and Social Work-
ers in relation to the depredations of the Liquor
Traffic. We remember the great stride in Temper-
ance progress that was apparent when the six
o'clock Closing Act was passed. The effect was
very marked in improvement to the homes, and the
dress and feeding of the children. Homes that had
received a scanty proportion of the father's wages
came to know a reasonable amount of comfort and
provision, when the fathers had to leave the liquor

shop before their heads were "fuddled" with drink and their pockets emptied of more than two-thirds of their wages. There can be no doubt that the Liquor Trade is based on human selfishness.

The improvement referred to was so striking that a generation has come along which little realises what the past contained in human misery, and does not perceive the subtle influences in our midst that are still seeking to increase the dread traffic in bodies and souls. We are glad therefore to welcome the 58th Annual Report of the N.S.W. Temperance Alliance and commend to our readers a careful and understanding reading of its foreword. The Secretary writes:—

"It has been a year of difficulty in many ways, yet we have vigorously maintained our activities and our pace has not slackened. In pursuance of our ideal of a better world, we have met the challenge of the Liquor Traffic on all fronts. The work we carry on is sometimes overlooked, and we are encouraged in the fact that we have made a genuine contribution to the moral, social and spiritual uplift of the people. The outbreak of war in September has intensified our work in the need for greater effort. I am convinced that among the questions of paramount importance during the war-time—the liquor question stands foremost. The Liquor Traffic is the friend of waste and inefficiency. It is indeed the friend and ally of Hitler. This will become more and more apparent as the strain and stress of our national peril increases. Our line will have to be kept intact, and we must be prepared not only for defence, but for advance and counter-attack. The mechanised columns of liquor will run over everything we hold dear—as it did during the Great War of 1914-18."

A WRONG INTERPRETATION.

IT takes a bishop to be heard! We are grateful to the Bishop of Willochra for his outspoken condemnation of the woeful misinterpretation of that glorious song of Praise—old Simeon's "Nunc Dimittis." We commend the Bishop's criticism to all church organists, choir masters, and strange to relate, clergy. Here is the Bishop's just complaint:

"On many occasions I have asked myself the question why is the canticle in so many churches sung to a doleful tune? Organists and choirs seem to possess the idea that such a tune is a fitting accompaniment to the words. But why? Read the Song of Simeon carefully, and you will realise that it is a song of joy and thanksgiving and ends on a note of triumph. An appropriate tune is needed to express it in song. I venture to say that the unsuitable tunes to which the Nunc Dimittis is sometimes sung are instrumental in keeping some people away from attendance at Evensong."

A BISHOP SPEAKS OUT.

IN writing to his Diocese, the Bishop of Willochra has spoken strongly concerning questionable entertainments. Dr. Thomas said:—

"Overseas cables have given prominence to the increasing popular demand for immoral entertainments in London and some of the provincial towns. Here and there a protest has been made, but those in authority seem unwilling or unable to do anything in the matter. At Birmingham there was a demand for theatres to be opened on Good Friday, and in spite of protests this request was granted.

"The news was a shock to many people and has made us wonder how much the average person cares what happens. It indicates something more serious than the withdrawal of our troops from Southern Norway and the retreat of our army from Flanders. It is the revelation

of a moral disease in our midst and a callous disregard of the higher values of life which are able to manifest themselves even when we are engaged in a life and death struggle and brave men are giving of their best.

"I regard this manifestation of wickedness as a greater peril than a ruthless enemy even now battering at our gate. It is a far greater danger than the activities of fifth columnists with all their ingenious devices for undermining our morale and weakening our resistance. Are we then powerless to deal with it, and must we allow this foul disease to sap our strength, this flagrant evil to vunt itself and poison the blood stream of our national life?"

"I am not over-awed at the array of Germany's ruthless might, of ten million soldiers ready and well-equipped; I am not alarmed at the prospect of twenty thousand German aeroplanes waiting to rain down destruction and death upon the British Empire and France, nor do I anticipate that the subversive efforts of fifth column activities will succeed in bringing about our downfall; but I do confess to a feeling of uneasiness and something approaching dismay, when I consider the effect upon our national life of the evils to which I have referred.

"Toleration is all very well towards questions in which it is impossible to obtain unanimity, where no vital principle is at stake, and when the wisest plan is to agree to differ, but a good-natured toleration of wickedness and a complacent indifference to its results is an attitude of mind in danger of the wrath of God.

Facing the Future.

"Having said this I want to say something about the future, which we cannot predict because it is not under our control, but which we can prepare for, learning from the past and making the most of the present. In pondering over the immediate past and the present outlook there is enough to make us downcast and perhaps pessimistic about mankind in general, if we rule God out of our calculations. When we consider that as a father pitieth his own children, even so is the Lord merciful unto them that fear Him, we can look up with hope and face the future with courage. Despair is the lot of those who falter in running the race, but courage is given to those who never cease to hope."

GARRISON CHURCH LUNCHEON.

There was an attendance of 130 at the Official Luncheon of the Garrison Church, Miller's Point, Centenary Celebrations, held at the Legacy Club, on Tuesday, June 25th. His Grace, the Archbishop, presided. Two old English songs were sung by Mr. Alfred Cunningham. The Archbishop welcomed the guests expressing his gratitude for the admirable manner in which the Centenary Functions were arranged. He congratulated the Minister, Wardens and people. The Minister-in-charge, the Rev. A. Wentworth Morton, welcomed the representatives of the Military and patriotic organisations, pointing out that the heritage of the past was a challenge to dauntless Christian witness during the present. The speaker for the day was the Rt. Rev. Bishop W. G. Hilliard, who generously deputised for the Rt. Hon. W. M. Hughes. In an eloquent appeal, Bishop Hilliard emphasised the fact that the Church must set her house in order and rise up in the power of God, to meet the flood of the aggression of evil. Now was the opportunity for real spiritual revival, for a return to spiritual realities, for a demonstration of the power of prayer. Repentance was the need of the hour. God's cause was righteous and we must see to it that we are on His side.

Quiet Moments.

INSTANT IN PRAYER.

By Senex.

Out of the distresses of today has come one blessing for which we should thank God, taking courage therefrom. Our nation is being threatened with conquest, our most precious privileges are being menaced by men who have no fear of God before their eyes. Civilisation itself is in danger, and upon the world has been let loose the hordes of Satan bent on world conquest and the suppression of the things that we hold most dear. But there is a ray of light in the surrounding gloom, for men and women everywhere are beginning to realise the insufficiency of the arm of flesh alone to defeat the forces opposed to them, and they are being forced to look for salvation elsewhere than in national greatness and the power of weapons of war. And so we find that the potentialities of prayer are being recognised more than ever before, that there is going up to God every moment of the day a stream of petitions in the conviction, more or less deep, but undeniably valid, that there is a God Who hears and answers prayer.

Acceptable Prayer.

Prayer to be effectual and acceptable must comply with certain conditions. First of all, it must be the prayer of faith, and he who prays must leave to God the decision as to whether that which is asked for is good for us to receive. It must be prayer "in the spirit," that is, made in the spirit of faith and trust in the power and willingness of God to do for His children the best possible things. It must not be the crying of one in abject fear, an appeal unmixed with reverence and penitence for deliverance from pressing evils. He who prays must lift up holy hands, "without wrath and doubting." It must be offered "with all perseverance," renewed over and over again if the answer be long delayed, not in the form of "vain repetitions," but importunate as long as we are convinced that the boon we seek is one which God in His wisdom and love would wish His children to ask for.

Prayers in War-time.

What should we pray for in these times of war and anxiety? Can we justify the prayer for victory over our enemies? If, as we are most of us convinced, the present war is not primarily or principally a fight for national preservation, but for the preservation of God-given rights—civil liberty, liberty of conscience and worship—and if, as we know, one great aim of the Allies is to protect weak peoples and downtrodden sections from the unscrupulous oppression of ruthless and godless men, then surely we are justified in asking for the "horses and chariots of fire," which the old prophet saw as a wall around him, to be sent to our deliverance and to the restoration of the ravaged people.

But it cannot be too strongly and too often urged that if we are to be acceptable warriors in the fight for truth, we must pray first of all for pardon for our share of blame for the world's moral chaos; and we must renew, or make now for the first time, our vows of dedication to God's holy service, not only in war, but also in the following days of peace.

It goes without saying that we shall pray for God's loving mercy to be extended to our gallant defenders and to all that are suffering in body and mind, as a result of the horrors inseparable from warfare.

Can we not sum up the whole matter of acceptable prayer by saying that if we are living in the Spirit, that Spirit will take our imperfect prayers and will present them to the Father in a form acceptable to Him?

A CHALLENGE TO FAITH

It was in the dark days of War, over a century ago, that many of the largest Missionary Societies were born. In the belief that the Christian Gospel is a message of reconciliation for all mankind, missionaries have gone forth throughout the world, and the Younger Churches growing into manhood in Africa, in Asia, and in the Islands of the Sea, are now sharers with us in the Universal Church.

The foundations of our Faith and of our civilisation are being challenged to-day as never before. Bitterly assailed by materialistic forces, the Christian Church must go forward with its world-wide proclamation of the Gospel of the grace of God. The Church has a constructive programme and the only hope of a war-stricken world lies in the acceptance and practice of the Christian ideal.

The National Missionary Council of Australia, representing the large majority of the missionary organisations in the Commonwealth, calls the Christian people of Australia to maintain the Faith that has been committed to us, by:—

Greater Co-operation, leading to closer unity of the Christian forces.

Prayer for the world-wide proclamation of the Ever-living Christ.

Spreading News of the facts and realities of the present situation in the mission fields, as a tonic to faith.

Dedication of ourselves to God, and **Giving** on an increased scale in large sums or in small regular contributions as God has prospered us.

We are building for the future. When the War is over, there will still abide the things that cannot be shaken. Let us make haste to offer to a needy world that gospel which alone can save it from itself and bring it into peace and happiness.

J. WHITEHEAD DOVEY.
JOHN NEEDHAM.

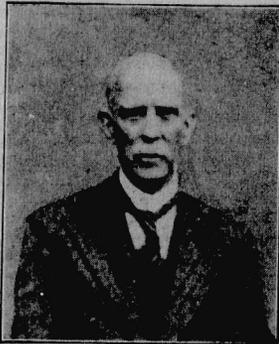
Personal.

Miss Lois Walker-Taylor has been sent from Southern Rhodesia on active service "somewhere in Northern Africa." Miss Walker-Taylor, who is a daughter of the late Canon and Mrs. H. Walker-Taylor, of Orange, trained as a nurse at Royal Prince Alfred Hospital and left Australia eight years ago to visit relatives. Since then she has been nursing in Malaya, Ceylon, England and Rhodesia. Two of her brothers are on active service—Major Philip Walker-Taylor, R.A.M.C., who was in France, and Sub-Lieutenant Gregory Walker-Taylor, R.A.N.V.R., who is doing anti-submarine work.

Canon E. H. Strong, M.A., of Dunedin, N.Z., has been appointed rector of the Cathedral Parish of Rockhampton, Qld.

Rev. E. J. B. White, M.A., vicar of Malvern, Vic., has been appointed to succeed the late Canon Cassian Crothy, as vicar of Christ Church, St. Kilda, Vic. He will be inducted to his new charge on July 11th.

Mr. James McKern, after 30 years of work in the Sunday School of St. Clement's Mosman, N.S.W., as Superintendent, resigned that position last month. Mr. McKern, who is 86 years of age, has completed some 70 years in connection with



Sunday School work, beginning as a young man in the Sunday School of St. Stephen's, Newtown, N.S.W., where he taught for 28 years. For many years, Mr. McKern was Hon. Treasurer of the C.M.S. (N.S.W. Branch).

We desire to express our sympathy with the Ven. S. C. Robertson, of Canberra, upon the death of his revered mother.

Representatives of the Victorian C.M.S., visited Sydney last week in connection with the Northern Missions to our Aborigines.

Rev. W. G. Thomas, minister of St. Nicholas' Church, Mordialloc (Vic.), who has been appointed secretary of the Australian Board of Missions for Victoria, in place of Rev. Maurice T. Jones, now vicar of Christ Church, Brunswick, will take up his new duties on August 1.

A Bishop's chair to the memory of the late Canon D. J. Garland was dedicated by Bishop Dixon at St. Barnabas' Church, Ithaca (Qld.) on Sunday morning, June 16.

Rev. H. H. Hopton was instituted as rector of All Saints' Hindmarsh (S.A.) on July 3.

Mrs. Potter and family at the Rectory, Naremburn, would like to record the wonderful kindness of the Archbishop and Mrs. Mowll and also the clergy and many friends for their kind enquiries and sympathy and also for their attendance at the service of the late Rev. E. Potter, rector of Naremburn, N.S.W.

The many friends of Miss Norbury, Principal of Deaconess Home, will be glad to learn that she is making excellent progress. We hope soon to have the pleasure of welcoming her back to the work which has grown so extensively under her wise guidance.

Owing to the pressure of other business Mr. C. Bartleman, Hon. Secretary of the Executive of the Diocesan Church of England Men's Society, has resigned. Mr. T. E. Sutton has been appointed in his place.

The Rev. N. G. Molloy, Rector of St. John's and St. Martin's Homes for Boys at Canterbury, was married on Saturday last.

The Rev. A. N. Johnson, of the old Cairo C.M.S. Mission is in Sydney on an extended furlough. We understand that a number of missionaries and other people of British extraction are likely to visit Australia in the near future for furlough from India instead of proceeding as is usual to England.

THE LATE MR. JUSTICE BOYCE

The death occurred, last Thursday, of Mr. Justice F. S. Boyce, who for the past eight years has been a member of the Supreme Court Bench of N.S.W., being the Judge in Divorce. He was aged 68, and was formerly a State Minister and one of the leading barristers in Sydney.

Francis Stewart Boyce was a son of the late Archdeacon Boyce, and was born at Pepper's Creek, Jumper's Flat, Rockley, New South Wales.

Educated at The King's School, Parramatta, the Sydney Grammar School, Rugby (England), and the University of Grafton, where he took his B.A., LL.B., in 1896 he set up legal practice in Sydney the following year, when he was admitted to the Bar.

In 1923 was nominated to the Legislative Council. He made a deep impression on the leader, the late Sir Joseph Carruthers, and on March 4, 1924, he was appointed honorary Minister so that he could assist in dealing with legislation in the Council. Just before this, Mr. Boyce had taken the necessary steps to apply for silk.

He remained honorary Minister and member of the Executive Council until June 17, 1925, and was Attorney-General and Vice-President of the Executive Council in the Bavin Government from October 18, 1927, until November 4, 1930.

Mr. Boyce took a keen interest in Church affairs. Among the various positions he held were Chancellor of the Diocese of Grafton, and advocate to the Diocese of Sydney. He also held the offices of Grand Registrar and Deputy Grand Master of the United Grand Lodge of Freemasons, and president of the Prisoners' Aid Association. He maintained his interest in the University and the other schools he attended, and was one of the founders of Barker College, Hornsby, as a church school, of which he was chairman for some time.

Eloquent tribute to the personal qualities of the late Mr. Justice Boyce was paid by Bishop Hilliard, at St. Andrew's Cathedral.

"We who knew him well," he said, "will ever cherish recollections of a most pleasing and lovable personality. We shall remember his great gift of humour, his robust common-sense, his hatred of humbug, his rugged sincerity. Big of stature, was big too in mind and heart and soul."

The memorial service in the cathedral was conducted by the Archbishop of Sydney, Dr. Mowll. The service was attended by a large congregation, including members of all the professions, representatives of organisations with which the Judge had been connected and of the business and commercial life of the State. The Chief Justice, Sir Frederick Jordan, and all the Supreme Court Justices, the Judges of the District Court, members of the Industrial Commission, and many representatives of both branches of the legal profession were present. The congregation included also the Minister of Justice, Mr. Treatt, and the Attorney-General Sir Henry Manning.

At the conclusion of the service, the funeral left for Blackheath, where the graveside service was conducted by Archdeacon Wade, of Pymble.

CONSECRATION AND COURAGE.

By the Lord Bishop of Newcastle

(A Pastoral letter read in all the Churches of the Diocese of Newcastle, on Sunday, June 23.)

In a very grave and fateful hour I am moved, as your Father in God, to send you a message of encouragement and hope. That the hour is dark and menacing no one will be disposed to deny. The decision of the Government of France to enquire of the enemy as to terms of peace may presently mean—if it does not already mean—that the people of the British Empire are left as the only peoples still offering armed resistance to the enemy. Great Britain, splendidly supported by her daughter nations, may be left as the solitary armed champion of the cause of human freedom. It is a great honour as well as a grave responsibility to be entrusted with the defence of so great a cause. It is for us to shew ourselves worthy of the honour and competently awake to the responsibility.

Upon us who profess and call ourselves Christians there rests a responsibility of a special kind. For the cause in which our Empire fights is, as we verily believe, the Christian cause. It is the cause of freedom and of good faith; of consideration for the weak; of respect for womanhood and childhood and for the sanctity of the human soul. If—which God forbid—our enemies were finally victorious in the War, all those spiritual values upon which the real life of the world, and the real happiness of humankind depend, would be submerged in a welter of pitiless violence. Christ would be dethroned from His seat of influence upon the public life of mankind. The plight of a world in which He had been thus dethroned is not pleasant to contemplate. We who claim to be His bodyguard and the champions of His cause must see to it that the plans of those who would dethrone Him are frustrated. Such a resolve is a call to self-examination. We cannot dedicate ourselves in such a time as this to the service of the cause of Christ without being pitifully conscious of the little we have done in its service in the time of prosperity and peace. When in the searchlight of adversity we examine ourselves, we find—do we not?—so much in our national life which makes us unworthy to be called a Christian people, and so much in our own personal lives which ill accords with our Christian profession. Therefore, before we can ask God's blessing on our cause we must first ask His forgiveness of ourselves, praying Him that He will not deal with us after our sins, neither reward us after our iniquities, that He will create in us a clean heart and renew a right spirit within us.

There are, I think, two opposite dangers against which we need to be on guard. The first is the danger of over-easy confidence. We are justified in believing that if the champions of human freedom shew a courage, a resolution, a readiness for service and sacrifice worthy of their cause, that cause must ultimately prevail. But it is essential that the condition should be fulfilled. That the cause is in deadly jeopardy to-day is indeed obvious to all. Nothing but the utmost effort can save it from defeat. Therefore, let us steadfastly refuse to be misled by those who would have us light-heartedly believe that because our cause is good, our

(Continued on Page 14.)

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CHURCHMEN'S REMINDER.

"Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength" (Is. 26: 4).

7th—7th Sunday after Trinity: "The Author and Giver of all good things." This faith is timely today. Let our minds dwell upon what God has given us. Why so, we may ask, when others have so much less?

12th—Battle of the Boyne, 1690. William 3rd finally defeated the forces of James 2nd. The latter was the last Roman Catholic Sovereign to rule in England. Hence the name of Orangemen of Ireland.

14th—8th Sunday after Trinity: This ancient collect from the Book of Gelasius clings to our minds. It is part of the true Catholic heritage which the Church of England has preserved, without admixture of Roman Catholic error. Let us often say this Collect in this war time.

15th—Monday. St. Swithun-bishop of Winchester 838. He delighted in re-building old churches and repairing the ravages of the Danes. He enjoined that his grave be outside that feet might walk upon it and the rain from Heaven fall on it. He aided the King in a public devotion of one-tenth of the royal revenues to God.

17th—Franco-Prussian War begun, 1870.

18th—Spanish Civil War begun, 1936.

To Australian Churchmen.

THE PROBLEMS OF FRANCE.

WE have been startled by the capitulation of France and the submission by the French Government to most humiliating terms. At the moment of writing a great deal remains unexplained, but enough has come to light to create an uneasy suspicion that there is some element of treachery in the higher command.

General Weygand has been closely associated with Marshal Petain in these negotiations. Few have remarked on the fact that he had been chosen to command the forces in the Middle East and that the bulk of the Anzacs were, until recently, under his direction. It may be that his recall to France has saved us from a major disaster in that portion of the field.

It is evident that the enemy has not only been able to hoodwink us, as to the details of his military operations, but has infiltrated every country with specious propaganda. The amazing broadcast of the German Government on the occasion of the armistice illustrates the degree of credulity which exists amongst the masses of the people. Britain was accused of bad faith. We were told the German forces, after four years of struggle, had remained unbeaten on land, air and sea and their only fault had been to place reliance on the word of their enemies.

This is the measured opinion of many people who are quite patriotic, but painfully deceived. When we compare the terms of the German armistice with the Treaty of Versailles, we can estimate the value that is to be attached to German special pleadings.

A Wrong Impression.

Yet there is an impression abroad that we have been unduly severe on the German nation and ex-

ploited it in the interests of "capitalists." The wise-aces amongst the so-called Liberal theologians have been giving voice to these unjust reflections on our national character and they have not yet manifested the grace of repentance. We are counselled on all hands to forget the past when the storms of war blow over. Up to a certain point the counsel is good. But we need to remind ourselves that we can only forget when due acknowledgment of guilt and due attempt at reparation proceed from our enemy.

France is to pay for the German occupation. All her factories and shops are to be under German control. Her fleet is to be interned and only employed for coastal patrol and mine-sweeping.

Even if we were to accept, at their face value, the arrangements for the fleet, and our past experience does not encourage us to do so, it must be apparent that the armistice terms are extraordinarily onerous. Germany believes that those who engage in arms against her, must be made to feel the weight of her displeasure and be rendered incapable of further resistance. Apparently, so does Russia. Modesty might suggest that there is at least a modicum of reason in that attitude and while we would eschew due ruthlessness, we should not blind ourselves to the need of future precautions. We hope that when the terms of peace come to be fixed by a victorious Britain, the experiences of France will not be forgotten.

But the serious feature of the present campaign is the evidence of the loosening of moral fibre throughout so many countries.

It is vain for Marshal Petain to assert that the honour of France is untarnished. We are not disposed to add to the grief of a fallen nation by useless recriminations, but the evidence is accumulating that the nation has been betrayed.

Unconscious Disloyalty.

Those in our midst who have been active allies of the propagandist movement and unconscious accomplices in a deliberate perversion of truth ought to awake out of slumber. We have too long been patient of subversive tendencies both in politics and religion.

The enthusiasts for so-called social reform do not always realise that they are mere tools of a designing foe, who cares not for the welfare of the people but is anxious to create a spirit of division in our midst.

The enthusiasts for the so-called modern view of the Bible, have not been fully alive to the fact that some of the so-called scholars have been more intent on paving the way for a special German Culture than in opening the mind to truth.

The Communist is anxious to erect a new world order on the wreck of Christian civilisation. We have been told that Russia is unconsciously Christian. Recent events establish the fact that the new world order is very like the old. There is the same military aggressiveness and a new disregard for treaty obligations that savour of German thought.

These lessons should not be lost upon us. We have been too tolerant of false notions. We have

THE PROTESTANT EPISCOPAL CHURCH OF AMERICA.

The Archbishop of Brisbane in his Address to Synod, on June 17, made an interesting digression from the usual Synodal Address. Instead of dealing with Diocesan matters, Dr. Wand gave interesting glimpses of the Church in New Zealand, U.S.A., and New Guinea. The Archbishop prefaced his description of these churches by the following suggestive statement:—

The Church Around the Pacific.

It is one of the duties of a Bishop to keep his diocese in touch with the wider Church outside. This has been recognised throughout the whole of Christian history. At almost the first appearance of the Diocesan Bishop in the early records of Christendom he is found acting as the correspondent of his local church with other churches.

If that is true of the Diocesan it must be even more true of the Metropolitan. Within his Province he must keep the constituent dioceses in close touch with each other; and in the wider sphere he has also the task of maintaining contact between his own Province and other provincial or national churches.

It so happens that during my residence amongst you I have been called upon three times to perform this duty, not merely by correspondence, but by actual travel. In 1938, I was invited to lecture to the clergy of two dioceses in New Zealand. Last year I had the privilege of visiting the most northerly diocese of this province, and in the early part of the present year, I fulfilled a number of engagements in the United States of America.

These three centres are situated at widely different points around the Pacific Ocean, and that fact alone, suggests the wisdom of trying to compare them with each other, and, if possible, to view their work as a whole.

There can be little doubt that the repeated chaos of Europe will give increasing importance to this part of the world. If we are to build up a new and strong Christian civilisation in the lands around the Pacific, we must begin to make ourselves as familiar as possible with the special problems and opportunities here presented to our work.

Passing over the Archbishop's succinct, though graphic, accounts of the Churches of New Zealand and New Guinea, with which we are naturally familiar, we reprint His Grace's statements about the Protestant Episcopal Church of America.

The statement reads as follows:—

But to turn from American missions to the Episcopal Church of America itself. It is necessary to note that although it is small in numbers compared with the vast population of the United States, it enjoys an influence altogether out of proportion to its size. It includes not only the President and his family, but a very considerable proportion of the professional classes and government services. It is growing proportionately faster than any other church. Progress during the past century can be realised from the fact that whereas in 1830 Anglicans numbered only 1 in 415 of the population, in 1930 they numbered 1 in 97.

This is nothing short of a miracle when one considers our bad start and unfortunate early history in that country. The very foundation of some of the American colonies was due to a break-away from the Established Church of England. Then the War of Independence, which destroyed the connection with England, put the Episcopal Church in a very difficult position. But although there was a tendency to regard Anglicans as traitors, the fact that George Washington was himself an Anglican helped his fellow-churchmen to survive this intensely difficult period. Later, in the Civil War, the Episcopal Church was one of the few Christian denominations which managed to hold together, and there was no schism between North and South, as there was in most other cases.

But the greatest difficulty with which Anglicans had to contend was the lack of any Episcopal control or assistance. To have an Episcopal Church without any Bishop, or Bishop, is an obvious anomaly; and it is nothing short of marvellous that the Church managed to survive as it did without confirmations and without ordinations on its own

lulled ourselves into a false security. There is great need to adjust our economic system to Christian ideals, but that is something different to uttering loud complaints about our injustices without raising a hand to remedy them. Those who sow class hatreds at a time when our very existence is in danger are enemies to our well-being, whether they call themselves social reformers or communists. Those who preach a shameful pacificism ought not to be permitted to weaken the moral strength of our members by inculcating doubt when a confident faith is one of our most precious assets.

The Government of Australia has taken steps to suppress communistic activity. The charge has been preferred that some clergymen have been guilty of subversive propaganda. We believe that many ill-informed persons, some of them numbered in the ranks of the clergy, have given grounds for this accusation.

Subversive Tactics.

The persistent destructive criticism levelled against such beneficent labours as those represented by Archdeacon Hammond, of Sydney, points to a theory of revolution as the animating motive behind some of our more adamant ecclesiastical orators. We may be told that they have no such motive and we partly believe it. But they have been nurtured in a school that drew its inspiration unwittingly from the enemy in our midst. They forget that fine ideas do not always stand the test of stern reality and that the production of discontent is easier than the remedy of existing evils. Discontent does not become a beautiful thing by calling it divine. Some people think it does. We are not advocating a cold complacency in view of the miseries that are around us. We are challenging the protagonists of new measures to prove their worth by deeds rather than words. We are asking them to counter the grim attempts to enlist the workers in a conspiracy of passive resistance when all our forces are needed to meet the grave emergency with which we are confronted. We are asking them to rally to Archbishop Wand's declaration that no Churchman in view of the Article can adopt the policy of pacificism. This may be a new experience to those who have been led to regard the Articles as obsolete but it is none the less wholesome.

The tragedy of France warns us that the sentiment of a nation may be weakened in its leaders and that the propagations of false notions and the encouragement of disruption are as deadly as the tank and the aerial bomb.

WOLLONGONG

The organising Secretary of the B.C.A.S., visited the parish on Sunday 23rd inst., and preached at the morning and evening services in furtherance of the work of the Society. Offerories amounting to £17 odd were given to the funds of B.C.A.S.

In the afternoon, the experiment of a 3 p.m. service during the winter months resulted in a congregation of some 70 people, without any serious diminution of the attendance at the evening service.

territory. The reason for the absence of Bishops was mostly political, although it must also be confessed that there was a definite dislike of prelacy among the American people. As is well known, in the end the Americans had their first Bishop consecrated in Scotland by the Episcopal Church there, and it was perhaps this fact which helped them to take kindly to the name, Episcopal Church, for their own country.

Whatever may have been their original dislike of the Episcopate, Americans have certainly got over it now, for they have no fewer than 105 Diocesan Bishops, only sixteen of whom serve in missionary dioceses. The Church in America is divided into Provinces, as it is here; but the welcome accorded to Bishops has not yet gone to the length of including Archbishops, at least, for their own country. The Provinces elect one of the Diocesans as Presiding Bishop, and the General Convention elects one of them as Presiding Bishop over the whole national church. But these are only temporary offices, and the titles of Archbishop and Primate are unknown in America. That is, no doubt, what lent a certain piquancy to my own visit. The appearance of an Archbishop was sufficiently rare to arouse a definite interest, and I was told that the official visit of an Archbishop from Australia was unique in the whole history of the American Church.

The existence of so many Bishops nowadays in the United States is worth commenting upon, for it means that in the Lambeth Conference they form, by far, the largest National group. Great Britain has only 69 Diocesan Bishops, and although there are 140 others engaged in overseas work they represent very varied national interests and can hardly be regarded as so homogeneous a group as the Episcopal Bench of the United States.

In addition to its diocesan organisation, the American Church is well provided with other means of development. There are half a dozen religious communities for men, and twice as many for women. This Church possesses also the most wonderful theological colleges in our communion. When

one remembers the struggles that we had to build our modest college here in Brisbane, one's mouth waters at the thought of the lovely quadrangles, the magnificent chapels, fine dining halls, well stocked libraries and comfortable lecture rooms that make up most of these American seminaries. Here nearly five hundred students are receiving their special training for the Ministry. They have already spent three or four years in obtaining their Arts degree, and now they have to spend another three on their special education for the Ministry.

This wealth of plant and material is characteristic of most departments of American Church Life. Voluntary contributions, in addition to money derived from endowments, amount to no less than thirty-three million dollars a year, which are the present rate of exchange is equal to about 11 million pounds of our money. That means that every member contributes an average of five pounds a year. If all our people did that in this diocese, how well of we should be. **But the American church-people do more than contribute money. They fill their churches for Sunday worship, and, whatever may be their rank or class of society, they contribute their personal service. All alike appear to be ready to do their share of church work.**

ALL SAINTS', HUNTER'S HILL.

On Sunday, 23rd June, the Coadjutor-Bishop Hilliard, was present for a Confirmation Service, when a number of young people were presented by the Rector for the solemn rite of "Laying on of Hands." The Bishop gave a fine address, emphasising the privileges and opportunities of the Christian life.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

SYNOD.

The Most Reverend the Archbishop, informed the Standing Committee at its last meeting that he proposes convening the Second Ordinary Session of the Twenty-fifth Synod, for Monday, November 11, 1940.

CLERGY MEETING.

A meeting of some 25 Clergy was held last week at St. John's, Darlinghurst, under the chairmanship of Canon H. N. Baker. The chairman read a prayer on the subject of "The Kingdom of Heaven." An interesting debate ensued. We understand that these meetings will be held monthly.

ST. PAUL'S, COBBITTY.

In connection with the Heber Chapel at St. Paul's Church, the Rector, Rev. J. T. Phair, has received several additional gifts to place among the historical records of the Parish:—A manuscript, and records of the recent broadcasts of "Denbigh," and "Brownslow Hill," in the "These Old Home" series; a portrait of the late Mr. Hugh Campbell, of Cobbitty; and a Bible containing the name of the Rev. Thomas Hassall.

ST. ALBAN'S, FIVEDOCK.

Mr. E. H. Earnshaw has taken up duties as Catechist of the Parish.

An active branch of the C.E.N.E.F. is busy, working under the presidency of Mrs. Coombe. The aim is to bring the membership up to 100 persons. Members of the Junior C.E.N.E.F. conduct a stall at the church gates on the first Saturday morning of each month, for the purpose of raising funds.

NEW VESTRIES FOR ST. THOMAS'

The foundation stone of new vestries at St. Thomas' Church, North Sydney, which will cost £1,300, was laid by Archbishop Mowll, last Saturday afternoon.

Instead of receiving a presentation trowel as a memento of the occasion, Archbishop Mowll was given a cheque for £10 and was asked to use the money for one of the special efforts he was controlling. He announced, subsequently, that it would be given to St. Peter's Church, Woolloomooloo, towards the stipend of a lay worker in that parish.

UNITED SERVICES OF PRAYER.

A united meeting for prayer arranged by the Willoughby Municipal Council and the local Ministers' Fraternal was held in the Chatswood Town Hall, last Friday. A large crowd attended. The Rev. R. C. M. Long gave a short address.

More than 1,000 people attended a united service in the Auburn Town Hall, on Friday. The service was arranged by the Auburn Ministers' Fraternal. An address was delivered by Lieutenant-Colonel R. Rignold, Metropolitan Divisional Commissioner of the Salvation Army.

THE YOUNG EVANGELICAL CHURCHMEN'S LEAGUE, SYDNEY.

The committee of this organisation has arranged a further series of address for this year. The next meeting will be held in St. Philip's Hall, on Friday, July 12, at 8 p.m. The Rev. H. R. Smith, B.Sc., will speak on "The Marian Martyrs."

DAYS OF PRAYER.

Monday and Friday of last week were observed as Days of Continuous Intercession in St. Andrew's Cathedral from 7.30 a.m. to 9.30 p.m.

Half-hourly sessions were led by various clergymen of the Churches. Almost a continuous stream of intercessors

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Principal of Moore College

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was in evidence throughout. The experience was spiritually thrilling as the everchanging congregation kept the Cathedral nave quite full throughout the day. Many thousands must have shared in that "Work of Prayer." The evident sincerity and devotion of the crowds who attended was a proof of the deep-seated faith in God, which alone can support a people in the midst of the world upheaval and its disappointing changes.

MISSION TO THE JEWS.

(By the Hon. Secretary)

The Committee of the N.S.W. Mission to the Jews, met at the Gospel Union Hall, Sydney, on Tuesday, 25th June.

Archdeacon H. S. Begbie occupied the chair and was subsequently elected permanent Chairman of the Committee.

There were also present at the meeting, Revs. Morris, I. Young, M. H. Hutton, Messrs. P. R. Allen, F. J. Willmot, A. B. Wilson, G. E. Ardill, Hon. Secretary.

Apologies were received from Revs. J. J. Mountain, and Canon R. B. Robinson.

The Secretary reported that a large number of Testaments had already been sent out by post to Jews of various addresses throughout the State, city and suburbs, and that another 800 were now being got ready for despatch. A number of a special edition known as the Prophecy Edition issued by the Millions Testament Campaign are also available for distribution, but must be delivered personally and not sent by post. Members of the Committee agreed to take copies of this special edition and deliver in their own district. A considerable quantity of literature has been sent out by post.

The Missionary, Miss G. Stargatt, gave a report of her work during the past month. A number of meetings have been held in various districts and much interest aroused amongst the congregations who heard the messages. Several prayer circles had met and were addressed by the Missionary.

A house party was held at Warrimoo on the King's Birthday weekend and a special meeting was held in the Gospel Hall, Warrimoo, which was addressed by Miss Stargatt, and two of the Jewesses gave testimonies.

Visitations to several of the suburbs was made by the Missionary and contact made with several Jews in these districts, some of whom received a copy of the New Testament, promising to read it.

The Meetings held at the Messianic Reading Room, Sydney, are well attended by local and Refugee Jews. For several weeks past the Hon. Secretary has been giving the addresses and is now commencing a series dealing with "The Tabernacle and the Wilderness."

It was decided to hold a series of meetings on the Saturday afternoon and evening, and also on the Sunday afternoon, especially for Jews, for Bible Study and the preaching of the Gospel.

The Ladies' Auxiliary of the N.S.W. Mission to the Jews, met on Monday, Mrs. Bragg, the President of the Auxiliary was in the Chair. There was a full attendance of the members and they also agreed to take copies of the Prophecy Edition of the New Testament and distribute them to Jews in the several suburbs where they reside.

The members at each of the meetings were interested in accounts given of the work undertaken by the Jewish Refugee Fund, of which Mr. G. E. Ardill is also the Hon. Secretary. Reference was made to the language school which also is held twice a week, and the Upholstery Class recently started. Each of these movements are proving of great value to the Refugees.

A visit was paid by the Ladies' Auxiliary of the N.S.W. Mission to the Jews, to the dressmaking school and they were much gratified to note the progress made by the pupils. These several movements tending to provide definite help to the Refugees, so that they may not only provide for themselves an honest living, but to take their part in the community as contributors to the State.

ST. PHILIP'S NEW PARISH HALL.

In connection with the opening of St. Philip's Parish Hall which takes place on Saturday, July 6th, at 3 p.m., Canon Hammond gave a luncheon at Sargents to business men.

His Grace, the Archbishop of Sydney, presided and altogether fifty sat down to luncheon. His Grace spoke of his long desire to see a worthy building in the St. Philip's site. A desire now realised, Canon Hammond explained that it was the intention of the Council of St. Philip's Church, Sydney, to utilize the hall for spiritual, moral and cultural activities. He pointed out that there were openings not yet recognised fully for the use of the film in religious and educational directions. He told his hearers that the British Museum had done much to make the results of modern archaeological discoveries common property, but owing to our remoteness from the centre of these operations, this particular field was as yet a terra incognita here. He also expressed the hope that on Sunday evenings a more popular form of religious service might be introduced after church lines in which those who were seeking spiritual help might find it. "Be patient with us," said Canon Hammond, "Do not expect results as quickly as the gentleman who wrote to a Hair Restorer: "Since using your bottle, I have been unable to sleep at night with the noise of the hair growing."

The Hon. H. G. Pratten, in proposing a vote of thanks to Canon Hammond, spoke of his long interest in St. Philip's Church and wished the new enterprise every success.

Mr. T. Hamlet, who reminded his hearers that he was an old Trinity College graduate, and an old Anzac, proposed a vote of thanks to the Chairman who spared an hour in a busy day to encourage one of his clergy. He felt that the Archbishop, in calling the people to prayer, had done a right and wise thing. "Some people," said Mr. Hamlet, "sneal before they are hurt, some are hurt and even then they do not snea! We are not beaten, nor near it. No power can trail the old Union Jack in the dust, certainly not Hitler."

An enthusiastic and enjoyable time passed all too quickly and Canon Hammond is to be congratulated on the interest his gesture has created.

Diocese of Newcastle.

ST. JOHN'S COLLEGE, MORPETH.

As Warden of the above College, may I, with the Editor's kind permission, tell you of our latest venture, namely, to erect a College Chapel, and to do it this year.

...We have long felt that the room in the old "Morpeth House" which has hitherto served that purpose is quite inadequate to the needs of a Theological College; also, the said room is sorely needed for other purposes, such as reference library, reading-room and study circles.

Our aim is to erect a plain rectangular structure of seemly proportions (about 62 feet by 27) and with no architectural embellishment. We propose to build in the beautiful local stone, and adjoining Morpeth House.

We have been given an excellent start by our good friend Mrs. St. Vincent Heyes (of West Maitland), who early this year, purchased for the purpose a derelict building in the Township of Morpeth, which will supply all the faced stone we need. Since then, she has also provided for the cost of putting in foundations, and of demolishing and carting.

We are now anxious to proceed with the work without delay. We have certain monies in hand from a Chapel Fund which has been slowly accumulating over a period of years; but that will not be sufficient to meet the costs of further material and wages—for skilled labour will be required for the stonework and roofing. (The students and I want to assist with the "labouring," if the tradesmen will have us.)

We estimate that another £200 should see us through; so we are now looking for twenty donors of £10 each. I am indeed happy to state that the first of these has already been found in the person of the Bishop of Newcastle, whose generosity in this matter only seals his unflagging zeal at all times for everything that concerns the well-being of the College. But I feel that there must be others who will want

to follow his lead; and if any such, on reading this statement would like to have further information before thus committing themselves, I shall be only too glad to supply it. The suggested £10 donations might, of course, be made by groups, as well as by individuals; and maybe some ex-students of the College will feel disposed to organise such groups from their respective parishes. I hope so.

To some who might otherwise be "willing," the times will possibly seem "out of joint" for appeals of this kind; for war-times makes other and urgent demands upon us all. Nevertheless, it must be remembered that such times present a supreme challenge to the faith and hope and charity of all sincere churchfolk. One day the war will end, and it is of vital importance to both church and State that when that happy day dawns, the evangelistic opportunities which must then assuredly present themselves shall be met by a body of young clergy adequately trained and prepared.

VICTORIA.

Diocese of Melbourne.

UNITED CHRISTIAN WITNESS.

In response to an invitation by His Grace the Archbishop a number of the clergy met in the Chapter House, on Tuesday, June 18, to consider certain suggestions made by a sub-committee of the Melbourne Branch of the World Conference on Faith and Order. The recommendations are as follows:—

1. That the Heads of the constituent Churches be urged to call together all their ministers before the end of June if possible and at each Denominational centre, with a view to laying before the meetings the objectives of the Faith and Order Movement and the vital needs of the moment summed up along the following lines:—

- The Sovereignty of God.
- The judgment of God in History.
- The consequent need of repentance.
- The redemptive mercy of God in Christ.
- The infinite resources of God in the Holy Spirit.
- The prime function of the Church as called to be true to its own nature, mediating redemption through Christ, and giving fellowship in the Holy Spirit.
- The urgent necessity of this unity of faith and experience being convincingly manifested to the world in the corporate action of the living Church.
- That the Heads of the Churches be requested to receive a deputation from the Regional Committee to state the objectives of the Faith and Order Movement and the suggestions agreed upon at the meetings convened by them. The membership of the deputations to be arranged by the special committee already appointed.
- That wherever practicable interchange of pulpits or united meetings be arranged for the Sunday preceding the following meetings for the exposition of subjects (a) to (g).
- That as speedily as possible after the carrying out

of the first resolution, a united manifestation of Christian witness be held in the Melbourne Town Hall and at every Provincial centre possible, the advisability of simultaneous meetings being kept in mind. At these meetings the various points enumerated in resolution 1 be the message.

4. That we recommend to the parent committee that they set up a Standing Committee to implement the foregoing, and to envisage an inner Mission to the Churches, and a united preaching Mission to the Community.

SOUTH AUSTRALIA.

Diocese of Willochra.

Silver Jubilee of the Diocese

Sunday, July 28, is the 25th Anniversary of the creation of the See of Willochra. Unsettled conditions caused by the war may prevent us from observing this important occasion in the manner we should like. If it is not possible to hold a large Diocesan gathering in some convenient place, then I hope every parish will be represented that day by attendance of all church members at the services of the Church. I wish too, that all our friends, both in Australia and in England, will remember us in their prayers that day.

Hymns of Intercession in Time of War, with tunes by C. E. Sharp, Organist. (Published by D. S. Ford, Reservoir St., Sydney, price 6/- per 100.)

These three hymns not found in the ordinary church hymn books with tunes by Mr. Sharp, will provide a helpful addition to the very scant supply of hymns in our church hymnals for use in time of war. The tunes are of an easy compass, especially suitable for men's singing.

Letters to the Editor

The Editor, Church Record.

24th June, 1940.

Sir,

At the present time when our ally, France, has been defeated and when our Empire is faced with the greatest danger in its history, it is most important to emphasise the power of prayer.

God does answer prayer and if we acknowledge our danger and our need of His help and put our trust in Him, He will deliver us and utterly overthrow the menace to all that is dear to us.

Besides the countless number of people of the British Empire, who are praying for victory over injustice and oppression, there are also many more in the conquered countries, all over the world and even in Germany and Italy, who are also praying for the triumph of Right. God will hear these prayers and it only behoves us to pray the more earnestly that the day of deliverance may come quickly.

Yours faithfully,
F.C.

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THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

And to All—The Gospel is Preached!

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CONSECRATION AND COURAGE.

(Continued from Page 7.)

victory is certain. We must and do believe that the cause in which we fight is in a very real sense the cause of God and of His purpose for the world. But in its defence He seeks for man's co-operation; and if that co-operation is withheld the fulfilment of God's purpose is delayed. On land, on sea, and in the air, the manhood of the Empire is showing matchless courage and limitless readiness for sacrifice. It is for us as a people to strengthen their hands by shewing a courage, a resolution, a willingness for service and sacrifice which is not unworthy of theirs.

In this connection, I cannot help voicing my profound conviction that in such an hour as this we in Australia should have no taste or time for party politics. It is something to have the Prime Minister's assurance that he is in constant touch with the Leader of the Opposition and has received much help from him. But when our national existence is at stake nothing short of a truly National Government is adequate for its defence. The Government is demanding, in my opinion rightly demanding, to be entrusted with exceptional powers of administration, powers which will place the man-power and wealth of Australia almost completely under Government control. I do not question for one moment the importance or the necessity of conceding the Government's demand. But such drastic authority would be most fitly and securely entrusted to a Government which represented not a majority but the whole of the Australian people. The grave and imminent peril which threatens Australia to-day threatens all sections of its people alike. All sections of the people should be united, therefore, not only in patriotic sentiment, as indeed they already are, but in the actual task of framing and executing the national policy. It is, I believe, the duty of all who can exercise influence in such matters, through Trades Unions, or political associations, or in any other way, to use that influence towards bringing this to pass with the minimum of delay. We ought not to tolerate the possibility that any of the time and energy at our disposal should be squandered upon partisan disputings. We ought to insist that all the best executive ability, on whatever side of politics it is to be found, should be immediately enlisted in the service of the national cause.

But if one the one hand, it is our duty to avoid the danger of an over-easy confidence, it is no less our duty to guard ourselves against the mental friction of undue anxiety. Our leaders both in England and in Australia have told us in most heartening tones that the developments of the past few days are a call not to capitulation but to renewed and more strenuous endeavour; that the present moment marks the beginning rather than the ending of the real battle which has to be fought and won. I, for one, am sure that they do not mislead us. But I am even more sure that our great Leader, the Lord Jesus Christ, did not mislead us when He told us that anxiety should have no place in the hearts of His followers. It can do no good. He said; you cannot by worrying over it add an inch to your height or an hour to your life. And it may easily do harm, because it is in a heart that is infested with "the cares of this life" that the seeds of good purpose find it hardest to take root. He warned us against the dangers of distraction, of using up half our mental energy in worrying over dismal possibilities in the future, which may never come to pass, leaving ourselves with only half a mind with which to face the actual duties and dangers of the present. And He told us that whilst there is every need of moral earnestness, there is no need at all for mental anxiety, because we are all alike in

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CHAPELS IN ALL SUBURBS

the keeping of a Father Whose care for us is constant, and upon Whom we can confidently cast the burden of our own.

So, in conclusion, let me call you all to renewed and more earnest prayer. "More things are wrought by prayer than this world dreams of." Prayer, let us remember, is not an effort to win God over to our side, but rather the effort to take our stand on His. What we all must ultimately desire is the fulfilment of His purpose for the world. That is made possible just in proportion as men dissociate themselves with all that opposes itself to His will, and ally themselves with all that that helps to its fulfilment. In entering the war, we believe that we did so ally ourselves, and therefore we can confidently pray that God will enable us to dedicate ourselves in the service of His cause, and will use our dedication to the overthrow of evil and the re-establishment of freedom and justice in the world.

NEWCASTLE.

Christ Church Cathedral

A stone chancel screen with bronze gates has been erected in memory of the late Herbert John and Maude Cannington, to replace the brick chancel wall. The design is in keeping with the rest of the chancel. The whole cost is being defrayed by the Cannington family. The iron gates previously used will be placed at the entrance to the Tyrrell chapel, and thus will still be incorporated in the fabric of the Cathedral.

Protestantism is thus the religion of personal experience and conviction, not a mere performance of mechanical forms and external directions. It seeks to create personal faith, to promote personal loyalty to Christ, and inspire personal service in His kingdom.—G. R. S. Reid.

HIS DEFENCE.

A Londoner was charged with assaulting a woman in a bus. Here is his defence:—

"I couldn't help it sir. This woman comes in the bus, sits opposite me. She opens her bag, takes out her purse, closes her bag, opens her purse, takes out a penny, closes her purse, opens her bag, puts in her purse, and closes her bag.

"Then she notices that the conductor has gone on top of the bus, so she opens her bag, takes out her purse, closes her bag, opens her purse, puts back the penny, closes her purse, opens her bag, puts back the purse, and closes her bag.

"When the conductor comes down she opens her bag, takes out her purse, closes her bag, opens her purse, takes out a penny, closes her purse, opens her bag, puts in her purse, closes her bag, and gives the conductor a penny.

"He gives her a ticket. She opens her bag, takes out her purse, closes her bag, opens her purse, puts in the ticket, closes her purse, opens the bag, puts in her purse, and closes the bag.

"Half a minute later the ticket inspector jumps on the bus, so the woman opens her bag, takes out her purse"—

"Stop" cried the magistrate. "I've heard enough of that. You're driving us all crazy."

"Yes, that's what happened to me," said the man. "So I slapped her."

Communism, Fascism, and Nazism were all in one way or another a repudiation of the Christian Faith. It was not enough that those who believed in the Christian religion should merely dislike a denial of it on the part of others; they should stand up for convictions bravely and openly, whatever the personal cost.

Young people should seek to satisfy themselves by inquiry and study what the Christian faith really was in order that they might more thoroughly understand it.—Archbishop of York.

This is the victory that overcometh the world, even our faith.—1 John 5: 4.

HE CLOTHES THE LILIES.

He clothes the lilies of the field—

He sees the sparrow's fall;

Assured am I our Father hears

His children when they call;

And known to Him are all their needs—

His sight is never dim;

And nothing good does He withhold

From those who trust in Him.

Willa Hoey.

MOTHERS' UNION ANNUAL MEETING

To be Held in Lower Hall of the Town Hall, Sydney
(George St., Entrance)

at 2.15 p.m.

Friday, 12th July, 1940.

Chairman: Most Rev. The Archbishop of Sydney.

Special Speaker: Right Rev. Bishop Hilliard.

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It has sometimes been regarded as a drawback that Scripture contains so many records of fighting and cruelty. To-day we see that this is because it is concerned with the actual world in which we live. This Book is no Utopia. It is not the work of the imagination, a collection of dreams. What it gives us is the record of something coming in the very course of history, a growing stream of life, human life, different in quality from its environment. Human nature is being changed: that is what the Bible tells us. The process of change is not automatic, but is constantly directed by the living God. (Selected.)

Now is the moment for clear thinking and plain speaking. Events abroad have shown us how the religion of Jesus Christ is in jeopardy, how in some parts of Europe it is fighting for its life, and how elsewhere it runs the risk of being stamped out altogether. It is not enough to be horrified at what is happening or to voice alone our feelings of sympathy and dismay.—Bishop of Peterborough.

Our forefathers planted oak-trees, knowing well that neither they nor their sons nor their grandsons would reap the benefit of mature timber; now is it thought absurd to look so far to the future. We cut down the oaks that our forefathers planted, and we plant only fir trees that should be ripe for felling in our lifetime; this is surely typical of much else besides.—(The Good Pagan's Failure.)



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BOOKS

Where You Come In. By W. H. Elliott, vicar of St. Michael's, Chester Square, London. The sub-title is "Men, Women and Peace." The booklet is a plain practical talk on "commonplaces" given in conversational style. It is stimulating, and will be read with profit. Our copy from Angus & Robertson, Booksellers, Sydney. Price: 8d.

LORD GOD! NOW SAVE US FROM DESPAIR!

To each branch flows sap from the vine—
To give it life—to bring forth fruit:—
In man, Thy Spirit flows divine:
Exalting far beyond the brute.
We freely harnessed nature's powers—
Were lords of earth and sea and air:
Abundance, freedom, peace seemed ours—
Lord God, now save us from despair!

Now, evil darkens the whole world—
Thy precious gifts have been defiled—
Against Thy faithful servants hurled—
No one is safe—not e'en a child.
In freedom's cause our soldiers fight—
Be Thou their Guide, their Sword and Shield.
Guard them, O God—defend the Right—
Let them to Satan's force ne'er yield.

We thank Thee for the men who build
Airships to soar above the cloud—
For daring pilots who are skilled—
Bless those whom Thou hast endowed.
Let wings of Faith sustain them too—
Our brave defenders in the air—
Let them to their great trust be true—
Bless them, O God, this is our prayer.

Men of our Navy—daring—brave—
For strength and guidance look to Thee.
Our gallant merchant sailors save
From perils lurking in the sea.
Lord, make us generous and just—
And teach us how peace should be made—
We are Thy servants—Thee we trust—
O, let not peace be long delayed.—Amen.

—Sent by Miss Bertha Phelps, Mungindi.

Many Christians are like chestnuts—very pleasant nuts, but enclosed in very prickly burrs; which need various dealing of nature, and her grip of frost, before the kernel is disclosed.—Beecher.

"He must reign till He hath put all His enemies under His feet.—1 Cor. 15: 15.

"I believe that just as the Founder of our religion scourged the money-changers out of the temple, so must we scourge out of this world the evil spirit which has been threatening it through almost the whole of our lives." —(P.M. of Australia.)

"The Goal of history is complete personal communication between God and His children." —(A. R. Vidler.)

The great tragedies of life, national and individual, do not arise from economic pressure or from lack of intellectual knowledge, but from spiritual starvation.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 15—New Series.

JULY 18, 1940.

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The Last Bastion of Free Peoples.

WITH the fall of France, the British Empire, with its flag of united crosses, stands alone, the bastion against a world domination of tyranny and serfdom. Now, at long last, we know where we are. At least, from the nations of free people that compose it, no treachery need be looked for. A mother knows that she can trust her sons, they at least will not fail her at crucial moments, they stand shoulder to shoulder in with her, come what may.

Glorious days lie ahead. England is never so great as when she stands at bay, with all her children around her. As never before we are witnessing the welding together in common sacrifice all sections in the community in the Motherland. Each for each and all for all is the motto there, and it must be the same wherever the British flag flies.

"Comfort ye, Comfort Ye, My People, saith your God." Make strong together, this is the true meaning of these words, and hemmed in by our enemies they sound the clarion call to all Britishers to-day. If the call is answered, as it will be, not only will a new and better Empire arise, purified as by fire, and more expressive of the Divine Destiny, but as the nations see the forces of evil hurled back from this last bastion of humanity, so will they themselves take courage, and strive to become themselves again free peoples. And they will not as now be without hope.

Surely no greater words have ever been uttered as a pledge of the purity of the conception of our cause than those by Mr. Winston Churchill to France in the day of her defection. "When Great Britain is victorious she will, despite the action of the Bordeaux Government, cherish the cause of the French people, and of the brave men of other countries over-run by Nazi invasion, who are steadfastly fighting in the ranks of freedom."

Britons everywhere!

"To thine own self be true, and it must follow
As the night the day
Thou canst not then be false to any man."

We believe in God and in His Eternal Purpose, and to Him therefore, we will commend our cause.

—(From The Australian Churchman)