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Constance—A Christian Teacher at Grootte Eylandt

(See Note, "A Cry and a Challenge," Page 4)

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Notes and Comments.

The weekend has brought striking news. Damascus is now in our hands and Hitler's Latest the last hope of the Perfidy. Italians in Abyssinia has vanished; and the jackals of Europe have determined to seize another victim for their murderous and blood-hungry maw. The Russian campaign has begun—Germany and its underlings have marched on Russia and despite, or because of, all the fresh pacts of non-aggression and friendship, Hitler has at last shown his hand in relation to Russia. The general opinion seems to be that he is going to find fresh trouble for himself. The devil always overreaches himself—give him enough rope and he will even hang himself. He has now joined issue with leaders of a huge people who would seem to have his own view of the unimportance of human life compared with the ambition of men like himself or the glory of a nation. It is further of interest to find two frankly godless governments in death grips. Of the two our sympathies are naturally with Russia, who shares and withstands with us, and other nations, the fury of the oppressor.

The Synod of the Diocese of Brisbane opened Monday, when the Archbishop gave his charge. Towards the close of the Synod His Grace referred to a motion that has reference to the C.E. Constitution which has been for so long discussed in General and Diocesan Synods. The motion sets out:

"That as the dioceses throughout Australia have not yet resolved upon a Constitution for the Church of Australia, this synod would welcome definite steps directed towards strengthening the provincial synod and drawing together in a stronger constitutional unity the diocese of the province of Queensland."

The Archbishop in his Charge made the following reference to this motion:

"There is one special point in which we may perfect our own organisation so that the Church in this State may give a more united and authoritative witness on this and other subjects. Now that there seems likely to be some further delay in the framing of a Constitution for the whole Anglican Communion in Australia the question arises whether we should not carry forward a step further our own Provincial organisation.

"You may know that the ecclesiastical Province of Queensland differs from all other Provinces in Australia in that it has conferred upon its Provincial Synod certain specific legislative rights over all its component dioceses. In view of the delay in carrying a nation wide constitution, it has been suggested by responsible people outside Queensland as well as within, that we might well go further and build up still more strongly our Provincial organisation and so give a lead to the rest of the country. You will hear arguments on this point later in the course of the Synod, but so far as I am concerned I should like to point out that it would seem to me a logical step to weld the dioceses together into fully constituted Provinces before we take the final step of passing any carefully articulated Constitution for the Australian Church as a whole. As things are the reference of important matters direct from the Diocesan Synods to General Synod and back again has proved a very clumsy and ineffective method. I should much prefer to see the Dioceses refer matters to their Provincial Synod and the Provincial Synods then deal with General Synod. That would seem to me much the more logical procedure and I think it would be found much more efficient in the long run.

"But in any case I should myself welcome very cordially any opportunity that can be found for enabling the Church in Queensland to

speak authoritatively with one united voice. Both in secular and ecclesiastical matters it is a great pity that when we have to express the views of the Church we have to be content in many instances with stating merely what we believe to be the views of the Diocese of Brisbane."

The Archbishop has indicated, if not threatened, action along these lines in General Synod. But we hope for the sake of the unity of the Australian Church that no steps will be taken by any section of that Church to jeopardise the arriving at a really unifying Constitution, under which all sections of our Church may be benefited. The matter may be of a wider interest than that of the Queensland Province, and consequently an Australian-wide consideration should be given to such a movement before any Rubicon is crossed. Sectionalistic legislation may quite easily mark a retrograde and not a progressive movement.

After all it is more important for Australian people and people outside Australia to know what the Church of Australia thinks than what a small section of that Church thinks.

Recently this question has been before the House of Commons in the debate that took place on the proposal to allow the opening of theatres on Sundays. The Archbishop of Canterbury, writing on the subject in "The Times," of April 4, said:

"The majority of the House of Commons did well to vote as they did and make a stand against the ever-increasing secularisation of the Christian Sunday. Christians are not bound by the prohibitions of the Jewish Sabbath, but from the beginning of the Christian Church the weekly commemoration of our Lord's resurrection had been set apart as a day of rest for body and mind and the true recreation of the spirit which comes from the worship of God. It is not easy to estimate the influence which the Christian Sunday had had in the past on the national character. At a time like this when the national character is being put to a searching test, let not that influence be forgotten. The national effort will gain, not lose in strength if we make time to look not only at things which are seen and are temporal, but also things which are not seen and are eternal."

These are wise words and may well be taken cognisance of by our political leaders in these days

of strain, when the Lord's Day is being deprived of its sacred character and its spiritual witness is being obscured by carnivals and sports' fixtures, ostensibly arranged for the support of the Red Cross and other philanthropic institutions. Considering the derivation of the Cross as an emblem of that society's work from the Cross of Christ's sacrifice, it is hard to understand so great a departure from any regard for its spiritual significance. Some words of Emil Brunner recently uttered, have a very solemn warning. He says: "The call for the Christian ethos is therefore general today (speaking of Switzerland). But it too, is based on an illusion. People want the apples without the apple trees. Anyone who wants the Christian way of life must want the Christian faith, for the Christian way of life has never been anything else but the fruit of faith."

Sabbath desecration cuts at the root of our Christian faith and therefore of our Christian living. As a nation we are living on our spiritual capital and are robbing the nation of means of its renewal.

The following pathetic appeal has just come to hand from our Groote Eylandt Mission. The writer is known in some part to readers of the A. C. Record as an outstanding Christian personality—a half-caste who has come to a maturity of Christian experience that keeps her uncomplaining, ministering to the aboriginal people of Groote in spite of a great desire for a training in medical nursing which would enlarge her usefulness in ministering to the great needs of the people to whom she has dedicated her life.

Constance has for some time now been a right hand worker at Groote. By her sincere and sunny disposition she has won the confidence of the natives, and helped in building up a school of 70 or 80 children. She has a special aptitude and desire for nursing, and availed herself of every opportunity to learn the methods of scientific nursing and the administration of medicines. Perhaps some day when vision becomes

more real and clearer, an opportunity will be made to develop the natural gifts of one who gives promise of justifying any time and expense given for her training. She could be made a most valuable asset for our northern missions.

Here is her appeal in a letter dated June 4:

"I have had a very busy and a funny time in the dispensary the last week or two. Mr. Harris went to the base last Thursday to get some men, and while he was away the back wheel of the tractor ran over Munraya, over his thigh, and across the lower abdomen, and he was dragged along the ground, too. He was unconscious when Fred went to him. Now after a week in bed he is nearly better and able to sit up. That was No. 1.

"A few days after that, Tymundoo fought with two men and received a very nasty blow just above the wrist of the right arm, and a few cuts above the left eye. His arm had to be supported in a sling. Yesterday he asked me to put his arm in splints, then he could have sleep in the night. I did so just to satisfy him, knowing that belief is three-quarters cure with these people. Today he is very cheerful and said that he had real good sleep last night. He groans and grunts and sighs all the time his arm is being attended to.

"The third case was Nepad's wife. You may remember the woman we had in the ward once, she used to suffer from very severe headaches. The women had a row and two of them had a fight. That happened during service, I didn't know anything about it and after 10 a.m., I went to camp to see a sick man. Afterwards I went to see the women, they were all sitting together, there were nearly 20 of them, and after speaking to them for a few minutes, I saw the woman lying down with blood all over her face and head. They said that she had been cut with a tomahawk. She was taken to the dispensary, and one cut was very deep, and open, and I could see very clearly where the blade of the tomahawk cut the bone. When the woman was hit she fell down senseless. Mrs. Harris got into touch with the doctor at Cloncurry. He says it is serious. He told us what treatment to go on with. The woman is quite alright except for bad headaches, I think she will get better alright, but it's the after effects that I am frightened about. Mr. Harris is back again, so he will look after them. If you go to meetings and speak, please tell the people how badly we are in need of a nurse. Just tell them how these people suffer because we have no medical person here. Surely if people love Christ enough, they ought to come to these people and help them for His sake."

Who will respond?

What about it Mr. Spender!!
The following extracts from the "Sydney Morning Herald," of June 11 and 16 are worthy of wide notice in view of plausible statements and solemn promises regarding strict supervision.

Wet Canteens!!
MILITARY CANTEEN CRITICISED.
Man's Death After Gin Drinking Contest.

WOLLONGONG, Wednesday.
Recording a finding that death had resulted from the toxic effect of alcohol on the already diseased heart of William Joseph Hazleton, of the Military Forces at Port Kembla the Deputy Coroner, Mr. S. R. Musgrave, said, at an inquest to-day, that the evidence had disclosed a sordid state of affairs at the canteen at Port Kembla.

Mr. Musgrave said that he considered that stricter supervision of the canteen was necessary to prevent excessive consumption of liquor.

Evidence was given that Hazleton, with other military men, and a civilian, entered the canteen and started to drink beer. A competition was then arranged between Hazleton and the civilian to see who could drink the most gin.

The evidence of a canteen steward was to the effect that the gin was consumed quickly. The steward said that there was no regulation in the canteen to guide him as to the quantity of drink to be allowed to soldiers. The men had had drink when they came into the canteen, but they were not "paralytic drunk."

Dr. Luscombe said that in his opinion, death had resulted from the toxic effect of liquor on a diseased heart.

The civilian stated in his evidence that he had a pass which was renewed every fortnight by the officer in charge of the canteen.

DRINK IN CANTEENS.

(To the Editor of the Herald.)

Sir.—One of the reasons given for the introduction of wet canteens into military camps was that the drinking of intoxicating liquors by members of the fighting forces would be under strict supervision.

Last Thursday's "Herald" reported the coroner's finding in connection with the death of a soldier in circumstances which reveal a complete lack of any supervision in a military canteen. The coroner said that the evidence disclosed a sordid state of affairs at the canteen at Port Kembla, and that he considered that stricter supervision of the canteen was necessary to prevent the excessive consumption of liquor.

Evidence given at the inquest revealed an even worse state of affairs than the "Herald's" report suggests, and it is the belief of the undersigned members of the Ministers' Fraternal at Port Kembla that the circumstances demand a full military

inquiry into the supervision of drinking in all military canteens.
Yours etc.,

C. A. GOODWIN (Church of England).
BRIAN E. HEAWOOD (Methodist Church).
D. RANKIN (Presbyterian Church).
F. WINSTANLEY (Salv Army).
C. CRAVEN-SANDS (Church of England).
B. C. MORGAN (Baptist Church).
Port Kembla, June 13.

We support the Ministers' Fraternal of Port Kembla in their demand of "a full military enquiry into the supervision of drinking in all military canteens," and we hope that the demand will be so echoed and re-echoed as to gain a hearing in the proper quarters. We appeal to the Prime Minister himself.

"Black Record" is the name of a small brochure containing Sir Robert Vansittart's "Naked Truth."

German people in the B.B.C. overseas programmes. These have been published in response to numerous requests and the author states "In view of some of the comments received it is clearly better that the whole, and not parts, should be available, in order that it may be seen not only what I have said, but what I have not said!" Exactly! In delineation of unchangeable German characteristics, Sir Robert truly has left out nothing of significance, and his picture is not a very nice one. But what could have been expected? Memories of the last war are still poignant—memories of wanton ambition of world domination and of bestial methods of terrorising opposing peoples. Sir Robert shows how the leopard has not changed his spots for centuries—taking us back to the days of Tacitus who wrote: "The Germans would sooner get things by blood than by sweat," and that the Hitler regime is no accidental phenomenon, but the logical fruit of German history. Sir Robert is Chief Diplomatic Adviser to the British Government, and consequently, speaks of things he knows, and he wants Britishers to know the facts which have to be faced. At the same time, he does not despair of a real regeneration of the German people. "The effort can be made, but it will have to be a very big effort."

QUIET MOMENTS.

WAR'S VILENESS.

By "Senex."

Few evils are unmixed, just as few persons are utterly vile. But as it is hard, or even impossible, for us to find redeeming traits of character in those who have seemed to pray, "Evil, be thou my good," so when we come to study the question of war we are hard put to it to find many good things that result from it or are its concomitants. When we have said that war affords a sphere for the display of bravery, comradeship and devotion to an ideal even to the death, we have almost exhausted all that can be said in its favour; for "War is Hell!" as General Sherman said of the American Civil War, and its vile-ness and horrors are blatant and loathsome.

To quote instances of this, culled from the present war, would be painfully easy, but in their entirety would be too awful to contemplate. A few instances of what war can mean in the way of vileness may be mentioned, as illustrating alike that "the sight of means to do ill deeds makes ill deeds done," and the obverse of this, that war prevents the exercise and display of God-given impulses to humane action.

Profiteering, rife at all times, assumes colossal dimensions in war-time if not ruthlessly checked. Literature written in connection with the last war warned authorities to be on the alert to prevent its recrudescence in the present struggle.

But it comes with a nasty shock to hear of a new form of profiteering which has made its appearance in Britain. Speculators, with a much greater sense of bargaining than their moral sense, are buying up cheaply land on which had stood buildings that have been rased by bombing, and are holding their new possessions in the hope of selling at a greatly enhanced price when re-building starts. It has been found that to check this soul-less robbery, new legislative action must be taken; and we may rely upon it that no mercy will be shown to the human vampires who are trying to batten on the blood of the nation.

Turning to another side of the question, we note that war tends to blunt our sentiments of pity. When we hear of the scattering of vessels in the Mediterranean, and the drowning of 6,000 Germans before the eyes of our sailors; when again we are told of the sinking of the Bismarck, with, presumably, great loss of human life, the immediate reaction is one of thankfulness. But when we think of the matter further, the conviction is borne in upon our minds that war is so vile that it tends to make us rejoice over the ruin of others, and this feeling does violence to our Christian sentiment.

And war steps in and prevents the exercise of humanity, war, at least, when waged in Nazi fashion. When our forces saw 6,000 German seamen drowning before their eyes, the natural impulse was undoubtedly to go to the rescue of their enemies; but war, Nazi war, had prompted the bombing of other victorious British seamen who were saving their foes; and so on this occasion, humane feelings had to be stifled.

Truly, War has Hell's own vileness.

"BUT THIS I KNOW."

I cannot tell how silently He suffered,
As with His peace He graced this place of tears,
Or how His heart upon the Cross was broken,
The crown of pain to three and thirty years.

But this I know, He heals the broken-hearted,
And stays our sin, and calms our lurking fear,
And lifts the burden from the heavy laden,
For yet the Saviour, Saviour of the World, is here.

I cannot tell how He will win the nations,
How He will claim His earthly heritage,
How satisfy the needs and aspirations
Of East and West, of sinner and of sage.

But this I know, all flesh shall see His glory,
And He shall reap the harvest He has sown,
And some glad day His sun shall shine in splendour
When He the Saviour, Saviour of the World is known.

Personal.

The Rev. R. F. Tacou, rector of St. Barnabas', Mill Hill, has been appointed to Deewhy.

Canon R. B. Robinson, general secretary of the Home Mission Society, accompanied by Mr. F. P. J. Gray, honorary secretary, recently visited Glen Davis and inspected the new site of the township. A new permanent church and rectory will be erected at an early date.

Rear-Admiral Feakes, at All Saints' Church, Cammeray, North Sydney, on Sunday week, related the story of the loss of H.M.S. Hood. Relatives of some of the men who lost their lives when the warship was sunk were in attendance.

After an illness of a few months, the death has occurred of Canon Francis V. Drake, who for 34 years served in the diocese of Newcastle. He was ordained by the Bishop of North Queensland in 1898, and served at Queenstown, Cairns, Charters Towers, Herberton and Ingham, before leaving Queensland.

He was two years at Armidale, and was then rector of West Wallsend and Minmi, of Jerry's Plains, of Stockton, of St. John's, Newcastle, and, for eight years, of St. Paul's, West Maitland. He was Rural Dean for Maitland and had also held the offices of organising secretary for missions, a canon of Christ Church Cathedral, Newcastle, and secretary of the religious education committee.

The Rev. A. E. Hodgson was inducted as rector of St. Paul's, Castle Hill, N.S.W., by the Ven. Archdeacon Begbie, on June 11.

The death is announced of the Rev. W. Pennington Bickford, rector of St. Clement Danes, London, since 1910. He was 67 years of age.

"The Times" says that the destruction of the church by bombs may have proved fatal, though a few days ago Mr. Pennington Bickford was planning the restoration of the church after the war.

Mr. Pennington Bickford conducted the Anzac Day Services in London after the first service in 1920.

The Rev. W. J. Chesterfield, vicar of St. Cuthbert's, Yarrowonga, Victoria, has been appointed by the Bishop of Wangaratta (the Rt. Rev. J. S. Hart) to the canonry vacated by the new Dean of Bendigo (the Very Rev. W. S. Dau).

We are sorry to hear of the sudden passing of Mr. Stanley Noble Grey at Bowral, on Tuesday, June 3, following an operation. The late Mr. Grey was born at Kiama and lived there for nearly forty years. He was Church Warden and Sunday School Superintendent at Christ Church, and a very keen Churchman.

Rev. Harold Graham arrived in Sydney from New Guinea last month. He has been obliged to resign from missionary work on account of ill health.

Owing to the appointment of Ven. J. R. Norman to Charters Towers (Q'ld), the Bishop of North Queensland is taking charge of the Herberton parish.

Rev. Canon Gordon Nelson, of Christ Church, Kilmore (Vic.), died recently after a short illness. He is survived by a widow and two sons.

On Friday, April 25th, 1941, the Rev. Canon Walter Foster Barfoot, M.A., D.D., was consecrated Bishop of Edmonton in All Saints' Pro-Cathedral by His Grace the Metropolitan of the Province of Rupert's Land with the Bishops of the Dioceses of Qu'Appelle, Calgary, Saskatoon and Saskatchewan assisting.

The only son of the Bishop of Wangaratta, is proceeding shortly to Singapore, where he has received an appointment with the R.A.F.

The Registrar of the Wangaratta Diocese has received a cheque for £100 being a legacy to St. George's, Church, Taminick, from the late Mr. J. R. C. Sadler. The will directs that it be invested and the interest used towards the maintenance, upkeep and improvement of that Church.

Miss Woods, a N.Z. missionary in China, is to pay Nelson a visit. She will visit several places in the Waimeas and Marlborough.

On Thursday evening, May 15, Bishop and Mrs. Ash, of Rockhampton (Q'ld.), were entertained by parishioners who offered them good wishes on the occasion of their marriage. Presentations were made.

After 33 years' service as vicar of St. Paul's, Auckland (N.Z.), Rev. Canon A. B. Watson is to retire at the end of next April. He is the fourth vicar of this, the mother parish of Auckland, which will celebrate its 100th anniversary in July.

Rev. F. G. Murray, Th.L., has been appointed rector of Dalwallinu (W.A.).

An R.A.F. casualty list published in London, includes the name of Squadron-Leader Guy Menzies, who was reported missing in November last from operations over Egypt. He is now presumed to have been killed in action.

Squadron-Leader Menzies, who was born in Drummoyne, N.S.W., made the first solo flight across the Tasman in 1931, at the age of 21. In 1936 he accepted a permanent commission in the R.A.F.

Very much sympathy will be felt with Dr. and Mrs. Guy Menzies, of Drummoyne, in this second bereavement of the war.

At St. Anne's Church, Gresford, on the Paterson River, Miss Beatrice Grace Hobart, only daughter of the Rev. and Mrs. Blake Hobart, of Gresford, was married last week to Aircraftman William Roderick Walker, only son of Mr. and Mrs. Arthur J. Walker, of the Commercial Bank, Paterson. The bridegroom, who is a grandson of the late Mr. William Walker, M.L.C., of Windsor, was attended by Mr. Bruce Plowman and Mr. H. H. Hobart, The Rev. H. Hampden Hobart, of Muswellbrook, formerly of Murrurundi (uncle of the bride), officiated.

Rev. N. M. Clout, Th.L., Rector of St. Mark's, Cygnet (Tas.), has resigned to take up duty as locum tenens at St. Cuthbert's, Prospect (Diocese of Adelaide), as from August 10.

Rev. R. R. Sansom, of Hillston (N.S.W.), has been appointed rector of Weston, in the Newcastle Diocese.

Canon Needham is to visit Clifton (Q'ld.), to conduct a mission from September 27 to October 2.

OVERSEAS NEWS.

A CHRISTIAN INTERNATIONAL ORDER.

Cardinal Hinsley and the Archbishop of Canterbury are to preside on successive days at a mass meeting in London, at which speakers of all religious denominations will discuss a "Christian International Order" in the light of the Pope's five peace points and the five economic standards set out by the leaders of the Catholic and Protestant Churches in Britain.

CITY TEMPLE DESTROYED.

The City Temple, London's most famous Free Church, has been destroyed in a recent raid. Only the shell remains. One minister of this church is the Rev. Leslie Weatherhead. Fam-

ous ministers have included Dr. Joseph Parker, Dr. Maude Royden, and Dr. R. J. Campbell. The church recently celebrated its tercentenary. The loss of this historic centre of Reformed Christianity is another grievous loss to the organised Christian forces in Great Britain.

THE ASSOCIATED CHURCH PRESS OF U.S.A.

An interesting conference has been held in Boston, on March 31st. It is the annual meeting of the Associated Church Press, which meets regularly once a year in one of the most important cities of the States. The Church Press, with a thousand publications, has 13 million subscribers. The meeting was attended by editors from all over America. Two main points were emphasised; the first was that the Church Press is the last strong hold of "personal journalism," and the second that "two groups more than all others realise the meaning of religious unity—missionaries and religious editors."

A STRIKING INNOVATION.

Religion has hitherto been a prohibited subject at the Oxford University Union, the famous undergraduate club where outstanding young speakers, many of whom become Cabinet Ministers, debate political and social issues of the day. Now, however, presumably as a result of a mission to undergraduates, the forbidden topic is to be discussed for the first time. The motion is "That a return to God through organised religion is essential for the establishment of a new world order."

A THOUGHT FOR THESE DAYS.

God lives—the God of works and wonders;

God reigns—the God who rules and overrules.

God forgives—the God who loves and reconciles.

Surrounded by God on every side, called and forgiven, commissioned and equipped, ruled and overruled, we live our life, do our work, and bear our witness.

—D. T. Niles.

SIGNIFICANT SAYINGS.

If each single professing Christian really cared about the faith which he professes and was not ashamed to speak of it, a leaven would slowly but surely leaven the whole lump of national life. Thus it is mainly by the witness of individual Christians given one by one and each for all that the nation may be recalled to religion. The Kingdom of God will come nearer when "soul by soul and silently its shining bounds increase."

(Archbishop of Canterbury.)

Great issues are at stake in this terrible war; and because they are at stake, there is a great deal of heart-searching among us. A more serious spirit is evident in our midst and men are really facing the great questions that affect their deepest life. In a way the time is ripe for a great drive on the part of the Christian Church. In the middle of a social life in which there is much fearful thinking, the Christian knows of an antidote to all fear, and it is a glorious opportunity, and an awe-some responsibility to bear witness to those great Christian facts that alone can solve our questions and allay our fears.

(“Montreal Churchman.”)

The Church must get back to the Gospel and to the fundamentals of the faith. That simple Gospel which feared not to tell of the wrath of God against sin and the love of God for the sinner was the means, in days gone by, of transforming the character of the nation, and leaving its mark upon our national life for many generations. We Evangelicals have a special responsibility, for it was our zeal for the spread of this Gospel which gave us our honoured name, and unless we continue to deserve the title, we have no right to use it. Let us have done with our bickerings, and unite on the simple resolve that henceforth we will know nothing among men save Jesus Christ, and Him crucified. Can we not set ourselves to return to the old, old story in its simplicity? A spiritual awakening must begin in the churches. Many bewildered worldlings are pathetically waiting for the religious revival which shall bring them back to the faith they once enjoyed. The nation and the Church are at the crossroads. What will be their destiny?

(An English Church Paper.)

CHURCH LEADERSHIP.

(From the Bishop of Montreal's Synod Charge.)

In his third annual welcome to the delegates the Bishop expressed his warm appreciation of the friendship and loyalty of both clergy and laity everywhere in the diocese. He then turned to the subject weighing so heavily on all minds to-day; the war, and said the British Commonwealth of Nations was fighting for its very life. He noted the determination of the British people never surpassed in all their glorious history and the things for which they are thanking God at present, such as the fine example of our beloved King and Queen, the inspired leadership of Winston Churchill, the support of the constituent parts of the Empire and the sympathy and help of the people of the United States expressed in many practical ways.

Ways in which the Church should be leading her people at such a time as this were given as follows:

1. To a humble penitence for the sins and shortcoming of us all—individual, national, social—which are the root-cause of the bitterness and hatred from which wars spring.

2. To an earnest and hearty acknowledgment of God's goodness in all that has already been accomplished, the mighty deliverances that have been experienced, and the partial victories already won.

3. To a sincere desire to learn God's will for our nation and for themselves in particular, and a firm resolve to fashion their lives and direct their actions in accordance therewith.

4. To a continuous remembrance before God of all those upon whose shoulders are resting such heavy burdens of responsibility at this time—all those who in the various arms of the service are called upon to face danger—all those to whom war brings suffering and sorrow and loss.

5. To faithful and believing prayer that the issues of the war may be directed by God so that a lasting peace may be the outcome, in which all men may be led forward in true fellowship and brotherhood.

6. To a greater realisation that the only forces that can overcome the powers of evil, which cause all war and this war in particular, are spiritual forces—and that these spiritual forces are released and made effective and triumphant through our prayers, our worship, our communion, our deep devotion.

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ALEXANDRIA

Churchman's Reminder.

"We went through fire and water, and thou broughtest us out into a wealthy place."—Psalm 66: 12.

JUNE

27th.—The Pope claimed supremacy over Scotland, 1299. Such claims so often made over the British show how slender was the link with the Papacy in those pre-Reformation days.

29th.—3rd Sunday after Trinity. St. Peter's Day. Peter, the impetuous, gains praise from his Master, and admiration from others, despite his weaknesses. We might note that he did not found the Church of Rome. It was St. Paul who made Linus, a Briton, the first Bishop, but not Pope, of Rome.

JULY

1st.—Tuesday. Dominion Day in Canada. How well the large French element merges in patriotic endeavour, a lesson to some others in Australia, and Eire.

2nd.—Wednesday. Cranmer born, 1489. What a debt we all owe to this gifted and brave translator of our ancient prayers, as well as composer of newer parts of our Liturgy. Like Peter he had his weak moments through fear of man. But, haven't we all such times?

5th.—Saturday. John Huss burned, 1415. A great representative of the martyrs of modern days who give their lives in Concentration Camps.

6th.—4th Sunday after Trinity. God as the "ruler and guide" of our daily lives is a much forgotten truth, but it is so necessary in these days that we have such an anchor for mind and heart.

10th.—Thursday. Calvin born, 1509. This famed reformer of mighty intellect excelled in presentation of the Fore-knowledge of the Almighty. He somewhat overstressed the truth, as so often happens in human treatment. But it is a truth to be remembered to-day, as much as at any time of trouble.

To Australian Churchmen.

SUNDAY DESECRATION.

A large number of protests has come from influential quarters concerning the growing neglect in the observance of Sunday. The President of the Methodist Conference of N.S.W., Rev. W. J. Lock, has earned the commendation of all earnest Christians by his outspoken comments. We need to be on our guard lest this great boon secured to us by Christianity be filched away from us.

The Red Cross Society.

It has pained quite a number of people to find the name of the Red Cross Society closely linked with fetes and carnivals that bring dishonour upon the Lord's Day. We are glad to be able to inform our readers that the Central Executive of the Red Cross Society has dissociated itself from such efforts and has passed a resolution declining to use any portion of Sunday for public concerts or other money raising methods on behalf of the Society. We hope that this decided stand by the Executive will not only allay much alarm, but will put a stop to the use of the name of the Society for entertainment such as that which was staged at the Regent Theatre on a recent Sunday evening. We find it difficult to understand the attitude of men and women who insist that we are fighting for all that Christianity means and yet persist in removing at least one landmark that belongs to the Christian faith.

The Cause of This Desecration.

When we come to consider the causes which operate against the true observance of the Lord's Day, we find that they are very various. We have to reckon with a growing distaste for the deeper things of life. We hurry forward from one activity to another and grudge the time demanded for the quiet reflection on our spiritual needs and God's wondrous provisions. People tell us that the conditions of life in Australia make for open-air exercise and act deleteriously against regular Church attendance and all the other concomitants of Lord's Day observance. But when we look abroad on the world we find this tendency on the increase everywhere and so we must look deeper than the mere attractiveness of out-door life. We find one cause in the lowered view of spiritual responsibility. There is little of a sense of the greater realities of life manifest in ordinary conduct. No doubt the human virtues are exalted although they are far from being duly honoured. But the idea of worship and reverence tendered to God is slowly dying. If we do not recognise this as an evil and cope with it, we shall descend into the slough in which the Germans wallow at present.

Another cause which operates and is closely connected with the former is the mad pursuit of pleasure. The gambling mania is eating the heart out of true sport. But still the desire for constant change and excitement tends to weaken still further the reflective powers. It is remarkable the number of presumably intelligent people who must keep on the go. Picnics, card parties, cocktail parties, swimming galas, hiking groups, anything and everything that keeps the mind off self and serious thought. It looks as if the world is madly fleeing from solitude, lest a moment's reflection should reveal the barrenness of men's souls. The old time art of conversation has gone by the board. There was a time, not so far distant, when men were invited to a dinner party simply because of their conversational ability. Now the dinner is hurried over in order that the diners may go to some show. These things are symptomatic of a real disease. The disease of soul unrest. The fever of unsatisfied desires. We should pity the victims and take measures to stamp out the plague.

The Attack On Sunday.

An attack has been levelled at Sunday observance from two quarters. As usual, the so-called Liberal School of Theology sought to make terms with the world in this respect. For many years the Roman Church has made a somewhat foolish distinction between servile work and other kinds of work. She has allowed her people to gratify to the full their desire for amusement if only they will observe the regulation of attending Mass in the morning, sometimes at 6 a.m. Dr. Charles, who adopts the general attitude of the Liberal has to confess that "little or no restriction was put on the people's amusements on Sunday from the tenth century till the Reformation. The liberty accorded in this direction naturally degenerated into licence. . . The Roman Church sought to put an end, or at all events a check, to this licence that had practically grown inveterate in the preceding centuries and introduced decrees against dicing and conjuring, dancing and theatrical performances, wanton songs, public feasts

and fairs." (The Decalogue, p. 148). But the Liberal School including Dr. Charles, refuses to learn the lessons of history in this regard and still contends that so-called innocent recreation, which it is sought to separate from any form of organised sport, may profitably be indulged, provided the hours of worship are kept sacred. We often wonder at the shortsightedness of eminent men who argue in this fashion. They have before them the evidence of grave moral declension from the tenth to the sixteenth century. They are aware that means of transport have greatly increased and that crowds are more readily assembled. Yet they cherish the fond delusion that the moral sanction which sanctifies the whole day can be removed and no evils similar to those that arose in past centuries will manifest themselves. And so Liberalism railed at Puritan excesses though, in this particular, Dr. Charles strikes a milder note. Liberalism encouraged a quiet game of cards or a Sunday afternoon tennis party. It could see no harm in these things. To-day the barriers are down and we are fighting hard for any recognition of a Christian day at all. Shops are open. Not only places where food can be had, but many others. Organised sport is in full swing. Trains are packed with excursionists. Municipal Councils keep employees working on the streets and on the beaches. Drunkenness is more rife notwithstanding the liquor laws. Now the climax is reached and in the name of charity theatres and places of public entertainment invite their crowds. The Roman Church clings to her old distinction and so long as no gain is made, offers no objection. We are reaping the fruits of a mistaken compromise and some of the early abettors of the movement are showing signs of anxiety as to the outcome of their own superior attitude. The second line of attack comes from outside the Church. The large body of nominal Christians is adopting more and more frankly a pagan outlook on life. It is quite indifferent alike to the claims of worship and of rest. The fever in its blood drives it on to more and more violence, and now the right of the State to regulate

conduct on this day is openly challenged. And the State basing its procedure on Liberal or on Roman conceptions of the Lord's Day finds itself in a difficulty. It does not permit the opening of theatres or cinema shows in the ordinary way. But it does run cheap excursions on the State railways, and caters in many ways for heavily laden excursion trains. Some of the general public chafe at this and demand further relaxation of Sunday laws. The continental Sunday is edging itself in and the Churches must make some kind of united protest if this danger is to be warded off.

Why Do We Object?

We object to this process of continued neglect of the sacred duties associated with Sunday because we believe that Richard Hooker was right when he wrote: "We are bound to account the sanctification of one day in seven a duty which God's immutable law doth exact forever." Calvin indeed seems to question whether the moral part of the commandment—the observance of one day in seven—remains. But those who quote Calvin to this effect in opposition to Hooker, as does Dr. Charles, should at least give his judgment on the positive element in the fourth commandment which remains. He writes: "As the truth was delivered to the Jews under a figure, so it is given to us without any shadows, first, in order that during our whole life we should meditate on a perpetual rest from our own works, that the Lord may operate within us by His Spirit; secondly, that every man, whenever he has leisure, should diligently exercise himself in private in pious reflections in the works of God, and also that we should at the same time, observe the legitimate order of the Church, appointed for the hearing of the Word, for the administration of the sacraments, and for public prayer; thirdly, that we should not unkindly oppress those who are subject to us." (Instit. II. VIII. XXXIV.) If we follow the general line of this teaching it will issue in a much more careful observance of God's Holy Day than we notice at present. One by one great Christian institutions are be-

ing assailed under the specious plea of broadmindedness. We need to assert very definitely that for us there is still a binding authority in the Word of God which bids us lift up our voices in protest against secularism which invades our borders and threatens the hard won privilege of worship and rest.

THE WAR AS JUDGMENT.

(From the Bishop of Gippsland's Synod Charge.)

The reason for the failure of the League of Nations is the reason for the failure of Western Civilisation all along the line. Dazzled by his new powers, modern man has forgotten his dependence upon God, and has believed that he could make a satisfying world guided by his own values and relying upon his own resources. A civilisation governed solely by a humanistic philosophy is doomed. There is no future for a "finite-minded world." When God is kept out of human life, goodness goes out as well. Destroy the observance and worship of God, and you destroy also ethics and morality. Because Western Civilisation has preferred material to spiritual ends, because it has refused to acknowledge any controlling spiritual authority, it has lost the unifying power of a moral and spiritual faith, it has failed to hold the nations together, it is breaking under the pressure of "irreconcilable national egoisms." As Cardinal Faulhaber of Munich said in his brave pastoral in support of the Pope's Five Points, "When the natural moral law is denied and rejected, darkness descends on the earth." Looked at from the religious standpoint, the world's present agony is the judgment of God upon Western Civilisation for its selfish refusal to seek the true ends of man and of society. And judgment is such a terrible and searching thing that we always seek to evade it. We say, for instance, "the war was brought about by means of the evil thing for which Germany now stands; we will defeat and crush that evil thing, and all will be well." But let us beware. I believe that this evil German spirit must be met and overcome by force. Yet all this effort and sacrifice will be in vain if we make this necessity an excuse to avoid submitting both our individual lives and our national lives to the verdict of God's judgment. If we do that and win the war, we shall only be postponing the day of reckoning. We did that in 1918, and for that reason we are now facing the same issue again. If we still continue to evade this issue and hold on to values that are false, things will never be right until we set ourselves to seek the true ends of life.

Have We an Alternative to Nazism?

"Man must and will have some religion," quotes John Buchan, and he continues, "if he has not the religion

of Jesus he will have the religion of Satan, and will erect a synagogue of Satan." Could there be a more apt description of the way of life which Hitler is offering to the world? And the terrifying thing is that vast multitudes of men, exasperated by the breakdown of their godless economic and social system and wearied to exhaustion by the struggle to survive, are giving themselves to Hitler's way, many of them with a passion and reckless enthusiasm that is menacing the ideal of liberty on a world-wide scale. Thus we face the fundamental challenge that cannot be avoided. Have we anything better to offer mankind? What is our alternative? The world is asking the question because it is not certain. Are we certain? An answer in mere generalities will not suffice. The vital question is whether we are merely the defenders of an old order or the pioneers of a new age. The Fascist Powers grew to strength by taking advantage of the weakness of the Democracies in their lack of a positive, constructive faith which caused them to drift from day to day without any clear objective. So that if now the Democracies are merely trying to save something old, they are already beaten. The only effective answer to Hitler's plan is an obviously better plan, involving a new conception of the duties of nations to each other, and liberated from the selfish economic and social assumptions that grew up during the last fifty years. For us the real problem of any new order is that it must provide such assured social and economic as well as international conditions as will win support by their very attractiveness. We declare that we are fighting for freedom. And the crux of the situation is this. If we win, for what purposes are we going to use our freedom?

The Christian Answer

lies not in an appeal for economic reformation or social improvement or moral rearmament or for new political and civil ideals; nor does it lie merely in a return to the old habits of Church-going and religious observance. All these things, at least in their general scope, are admirable, but they do not in themselves provide the Christian answer we need. Christianity is founded on something that happened. It is a proclamation of news about a specific person, at a specific time, who lived and did things in a specific way. Christianity consists in the fact that Jesus Christ was born, lived, died and rose again. It is concerned with a series of events of which He was the centre, and with the community of which He is the Head. Today no serious scholar would reject the history of Christ as being an invention, or would deny that His coming entailed a crisis in history which involved a new world order. When Christ was born God came into human history in His person, and as He grew and developed God's rule was seen and exhibited in His life and death and resurrection. In this way God came upon the earthly scene, was revealed to man's eyes and brought a new quality of life for man to accept. In mak-

ing absolutely vital a twofold obedience Christ provided for man the controlling spiritual authority which he needs and the attitude to his fellows that enables him to live in community. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . Thou shalt love thy neighbour as thyself." Man's loyalty was made possible by the provision of full equipment for all that life could bring. If man is overcome by evil his need is met by Christ's death. There he not only sees an exhibition of love to the uttermost, but in that "unique encounter between God and the powers of evil," undertaken on his behalf, there emerges for him a new, cleansed, forgiven life which enables him to make a new beginning. If man in the midst of his weaknesses and temptations needs the strength that brings victory he meets in the risen Christ a living Saviour, who not only overthrows the powers of evil but rescues him from falling. A new and brighter and far more worth-while world is opened up to him, and he is given a dynamic faith that will move mountains.

The Bibleman's Corner.

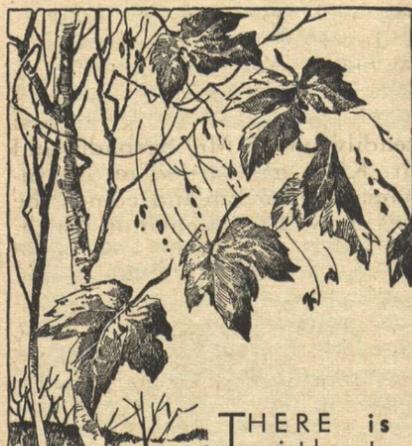
By The Rev. A. W. Stuart, B.A.

Europe To-day:

Here are quotations from a recent letter from Dr. J. R. Temple, of Bible House, London. He says, "The demand for Services' Scriptures has been very heavy, and tributes have reached the House, some most touching, from men of all three services, expressing their gratitude for the books, and testifying to the power of the Word of God. The cost of meeting this demand has been heavy, but the Society has felt it a privilege and its bounden duty to shoulder this responsibility, and countless friends in many parts of the world have shared generously in the work. And while our own men's needs are met, it has been an equal privilege to supply the Scriptures to our Allies, and many Poles, Czechs, Dutch and Norwegians have received the Book of Books in their own tongue, while German civilian internees and prisoners of war have not been forgotten.

Scripture Circulation:

Though the total circulation for the year will doubtless be less than in the year 1939-1940, in view of the exceptional problems of transport, shortage of paper,



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etc., the results yet achieved are wonderful. Some agencies are able to report higher figures, and these include Brazil, Amazonia, China, New Zealand, Australia, and Finland, while our friends in Prague, Budapest and Vienna note circulations approaching the records of 1939. So I think we can all rejoice, that in a year fraught with grave difficulties, we have enabled so many anxious and sorrowful hearts through patience and comfort of the Scriptures to have hope.

The Acceptable Word:

From Czechoslovakia we hear of the splendid efforts of Rev. C. Chrnohorsky "called to the Kingdom for such a time as this," and of the revival of interest in the Word of God. As evidence of the practical desire to fill up that which is lacking, is the printing of the Scriptures by the Church of the Evangelical Czech Brethren. In Vienna, in the absence of Mr. Uhl, with the Army, his wife and other workers are carrying on faithfully, through very clear Divine guidance. Of Mr. Enholc we hear through the American Bible Society, but the news is scanty, and I need hardly ask you to remember him and his country, especially in your pray-

ers. Our colporteur in Switzerland has done good work, and has been in touch with many Polish interned soldiers. The work in Hungary has gone forward steadily under Mr. Szabadi, and Mr. Klein has carried on in Rumania. From Finland comes the great news of a circulation which, in eight months alone, exceeded 200,000. Our colleagues in Estonia and Latvia are up against peculiar difficulties. All these fields, in communication with us only by slow and devious routes, need our prayers.

THE CHURCH IN ACTION

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

The account of the descent of the Holy Spirit on the Church at Pentecost is well known and was brought before our minds on Whitsunday. Anyone reading the account must have been struck not only by the strange and wonderful phenomena which accompanied the gift, but also by the marvellous results of the infant church.

The central thought of St. Luke's story in the Acts was the beautiful idea of Restoration—the lifting of the world back into health. The disciples have their faith renewed. There is the bringing back of the harmony of social life and the breakdown of all barriers of either creed or race. Religion comes out of its dim lit sanctuaries and walks abroad the streets.

That is how the "New Age" came in with its New Message of Resurrection, and its New Method which reached "the man in the street." It was an Age of Reformation—the bringing back of Religion into living touch with the real facts of life. Men were startled into thought and action as they heard in their own language the wonderful works of God.

Present Day Problems.

It has been frequently expressed at meetings that the Church as a whole on her present spiritual level is lacking in the power that is needed to meet the present situation in the world. According to the Statistics in the various Year Books, the Church is not "holding her own" to-day. Religion has lost grip where it once was recognised.

It is urged that there is little sense of sin, or of the discipline of restraint, or of a belief in God and eternal judgment. It has been stated that 80 per cent of the people makes no public acknowledgment of God of any kind. Most of the Churches would admit that they must "write off" 50 per cent of their membership as ineffective and of little value to the Church.

Various Suggestions.

What has caused this indifference? Some put it down to the lack of leadership in those who are in command. Others that the interests of the clergy are not the same as the laity and so

they have grown apart. Some say it is the overestimating by the Church of the value of sacramentalism, ritualism and dogma and the underestimate of sound learning, culture and the power of example.

The obscurantists say that the "faith once delivered to the saints" in the remote past, is out of step with the modern mind.

When we add to this the fear which has been created by the miracles of applied science, releasing forces we cannot control, and which are used for the destruction of mankind, also the decline of home influence and Sunday worship, we can see why there is widespread apathy and indifference. To many, there is the sense of the futility of life as we now see it.

The Answer of the Church.

Many Conferences have been held in England and Australia in recent years to discuss the situation and to try and find a way out of the present state of inertia.

Some suggest that the Church is needlessly alarmed? They say: "Was there ever a time when the Church was not a small minority in the world, fighting against spiritual forces of evil. Let us hold steadfastly to our tasks and carry on the good work as we have always done in the past.

"The Church is the Living Body of Christ, and in spite of many setbacks is still progressing in many parts of the world. Let us take the 'big view' and see God at work among the races of mankind, and strengthen the things that remain. It was on the wreck of the invasion of the Huns and Goths in Europe that Christianity was built again, stronger and purer than ever."

Others are not satisfied with this. They say the present crisis demands immediate action. That the Church should get together and speak with one voice and so lead the people out of the chaos to Christ. If the Church's witness is weak, then revise the membership and make it a real test of sincerity and of vocation. Conduct a campaign of instruction of Church people, for few seem to have thought out their religion for themselves or can give a reason of the hope that is in them.

School Religion.

Many say the main drive should be to get religion back into our schools. We need Christian teachers who can recover a knowledge of the Bible and translate it to our growing youth. If vital religion is taught our youth during their formative years of character, there is a chance that the next generation will grow up with some convictions as to the truth of Christianity and the need for Christian character.

Mass Evangelism.

Others advocate a National Mission of Repentance and Renewal. The Church of England with its large membership should lead the way. A mission properly prepared and organised could be the spearhead of a movement of definite revival of religion in Australia. The other denominations are ready to come in with us. The urgent need of a spiritual revival is gripping all Christian men who have the passion for souls.

Future Hopes.

The answer to the problem is that just as Christianity has before cast out fear from the world, so again the Church can recapture its spirit and bring back again love, joy and peace. The Bible stands for great spiritual realities of life. If these are accepted we can hope for a reassertion of them in the younger generation.

Science presents no opposition to Faith in these days. While it recognises Creative Power and Directive Mind in the universe, so the Church can go further and offer a personal relationship with the Father through Jesus Christ. What discovery is greater than this? We know that Jesus Christ is God in History. He was a real individual, Who had a career and is a historical inspiration to all who believe. We know that men can hear His call and answer, it because we have within us the Holy Spirit Who brings us into contact with Reality.

Christianity is not only a system of Doctrine, it is a Personal Force. It is a Power, Life and Light. It makes people strong, happy and alive. Its real fruit is a changed life. People become kind, loving, unselfish, because they believe in Christ Who has given them power for daily living.

When people see the Church in action, with no thought of itself, but only to bring back again the lost radiance of the Christian Religion, they will stop and listen to her message. An evangelistic campaign in which all Christians will give their full support is needed before we can expect a religious revival in our own day.

One of the first fruits of the Spirit was Joy. There was a reckless gaiety about the disciples at Pentecost that made men think they were filled with wine. The disciples flung their caution to the wind and tried new experiments and took great risks. They defied the conventions of the age and proclaimed the truth that you cannot crucify Love and Justice and bury it in a tomb and seal it with stone and guard. For on the third day it will be out again more powerful than ever for what it has suffered.

They preached Jesus and the Resurrection, and went in peril of their lives. They did not play for safety or think of their reputation. There was a spiritual quality and mark of reality about them that made men see the Risen Lord in their lives.

It is men of great Faith and great Hope that plan with a great daring for the Kingdom of God. There is no need to wait until some strong personalities are raised up before Renewal in the Church begins.

The cost of revival must be paid. We must be prepared for a new obedience, a sterner self-discipline, a new standard of our prayer life. The power of God is available. He is waiting to bestow it. All we have to do is to take it. Then defeat will be exchanged for victory. This is the Church's Hope, and the world's great need. It depends on the desire, the prayer, the faith, the sacrifice of each individual disciple. Revival is possible, God is waiting for us.

BOOKS.

ANTHROPOLOGY.

The Camden College Livingstone Lectures for 1940 were delivered by Professor A. P. Elkin, University of Sydney. As an anthropologist it is not surprising that Professor Elkin took "Society, the Individual and Change—with special reference to war and other present-day problems," as his subject. The lectures have since been published and are the subject of this short review.

In dealing with the "need of inter-group understanding and ethics" in society, the Professor ends on this challenging note: "Will the Christian church provide and administer the moral physic? Opinion will probably always differ, but at least, it is not likely to be able to do so until it can accept triumphantly the challenge: 'Physician, heal thyself.'" May we say that this challenge applies to that field which Professor Elkin has made his own, anthropology. The missionary work amongst the Australian aborigines is a terrible indictment of Christians unable to apply the tenets of Christianity.

In dealing with "Race and Culture," Professor Elkin strikes home when considering our aborigines. He says that a few tests purported to show that the blacks could not adapt themselves to our culture. He says: "But have we given any of them the same education and free association with ourselves and our institutions which we give to our own children and adolescents, and at the same time segregated them from all contact with native folk and culture. It is doubtful if we should be morally justified in separating them in this way, but in the few cases where circumstances have caused an approximation to such conditions the response has been significant." Surely this brings us to the age-old question: "Am I my brother's keeper?" It is regrettable that Professor Elkin did not elaborate reasons for his doubt as to the "moral justification" for such cultural segregation. It poses this question: "Are we morally justified in holding before these primitive people the spiritual, cultural and material hope of a white civilisation when we are not prepared to live up to our promise? By this I mean that too many missionaries, some quite unconsciously, treat the black as a creature for which there is a special heaven—only blacks admitted. May I suggest that Professor Elkin—as an officer of the C.M.S.—would do an immeasurable benefit to the people whom he uses as a theoretical study by forcing the application of his scientific humanitarianism at the various missions. In short, provide a policy for the C.M.S.

Professor Elkin contends, "It is difficult, if not impossible, to find valid tests in the human and cultural fields to terminate satisfactorily the argument 'Nature versus Nurture,'" at least, when we are dealing with peoples who have been separated culturally for millennia. . . . With deference to Professor Elkin's opinion, I suggest that this

has been proven to the satisfaction of scientists and social workers. I am not misunderstanding his stand when I say that the experience of people handling children bred in our slums, and those bred in civilised surroundings, will give a practical affirmation to this fact. Anthropologically, it is interesting to note the immense advance that Soviet Russia has made in adapting the most primitive peoples to modern civilisation.

In dealing with the Biological "Theory" of Warfare, it is interesting to note that Professor Elkin cites Benjamin Kidd's famous work, *Social Evolution*, in which is expounded the "dog eat dog" theory. This book was published in 1894, a period of relentless competition for world markets in the economic sphere. Kidd merely reflected the theoretical interests of a class whose conscience had to be salved for the ruthlessness it adopted. The worker was allegedly a victim of his own inertia. Slum dwellers were "unfortunate" people incapable of rising above their environment in a splendid swash-buckling world extolling the proverb: "Everyone for himself and the devil take the hindmost." A perusal of Kidd's almost forgotten book will support this. Professor Elkin skilfully destroys this vicious "theory" which, unfortunately, dominates the actions of many men.

The world has learned, or is beginning to learn, that co-operation is the answer to mankind's ills; co-operation in the sense that every child born into the world—irrespective of race, creed or colour—has the inalienable right to the fullest individual development. It is a trite observation to say that civilisation has progressed and survived because of co-operation. This brings us to one of Professor Elkin's most thought-provoking statements: "Indeed one of the great problems of political science is to determine whether this need can be satisfied adequately outside some form of State Socialism, probably totalitarian in form."

This brief review obviously does an injustice to Professor Elkin's admirable work. It is to be hoped that serious students will avail themselves of a close perusal—albeit a critical one—of the book.

W.J.T.

OBEDIENCE.

Christ seems to gather up this fullest declaration of the vital connection of man with God, and call it one mighty word—"obedience." You must obey God, and so live by Him. How words degrade themselves! This great word "obedience" has grown base and hard and servile. Men dread the thought of it as a disgrace. They refuse to obey, as if they were thereby asserting their own dignity. In reality they were asserting their own weakness. He who obeys nothing receives nothing.

Rather let us glorify obedience. It is not slavery, but mastery. He who obeys is master of the master he serves. He has his hands in the very depths of the Lord's treasury.

—Phillips Brooks.

THE FIRST CHRISTIANS IN LIBYA.

Present happenings have focussed attention on that country. It is therefore interesting to read the following information on the primitive Church in Libya, supplied by the Rev. S. L. Greenslade, professor at Oxford, who is a specialist in the history of Christianity in North Africa.

Up to the year 95 B.C., there existed a Ptolemaic kingdom which formed part of the same province as Crete, under the domination of the first Roman empire, although its cultural links were rather with Alexandria. Its chief towns were Ptolemais (Tolmeta), Berenice (Benghazi), Teuchaea (Tokasa), Cyrene, Apollonia, and Barce. The first Libyan Christians were probably Alexander and Rufus, the sons of Simon of Cyrene who carried the Cross (Mark 15: 21). Jews from Libya were present at Pentecost, and it was people from Cyprus and Cyrene who first preached the Gospel of Jesus Christ to the Greeks of Antioch. It is also at Antioch that we find Lucius of Cyrene among the prophets and doctors (Acts 2: 10, 11; 20, 13: 1). But there is no indication proving that any of them returned to Cyrenaica to bring it the Gospel. The Gospel was more probably spread in that country by Alexandria, at what primitive period it is impossible to say.

By 250 A.D. there were several Libyan cities whose bishops had attached themselves to Sabellianism, a fact which occasioned the intervention of their primate or patriarch, Dionysius of Alexandria. At the Council of Nicea (325), there were six bishops from Cyrenaica, of whom two supported Arius, Secundus of Ptolemais, and Theonas of Marmarica, the only bishop to refuse to accept the Creed of the Council.

If this province cannot pride itself on having possessed any of the greatest heroes of the Church, it has nevertheless contributed the most original personality in the person of Synesius of Cyrene, who was bishop of Ptolemais. A neo-Platonic philosopher, educated at Athens and Alexandria, a friend of Hypatia, fond of science and the chase, he found orthodoxy difficult; on the other hand, he capably defended his city against the Barbarians and against a tyrannical government. His hymns and his letters have survived him.

Beyond the desert, Tripolitania, which spoke Latin, depended on Carthage in civic and ecclesiastical affairs. Although Archaeus, Bishop of Leptis about 190, wrote on the subject of the date of Easter, and although the bishops of Oea (Tripoli) and Sabrata took part in the Council of Cyprian which took place at Carthage in 256, there were never more than five or six episcopal sees in this province, which played only a small part in the history of African Christianity. Tertullian, Cyprian and Augustine belonged to the provinces which to-day are French.

The 5th Century upset the whole of

North Africa. Justinian encouraged its revival, but the Arab conquest destroyed the Church. Here and there, however, Christians lived on until the 10th and 11th century.

THE CHRISTIAN HERITAGE OF SWITZERLAND.

(Points from a recent article by Prof. Emil Brunner.)

There is a dead and a living past, a dead and a living heritage. Is the Christian heritage of Switzerland living in the present time? The resolution to be soberly honest is the first necessity in our Swiss spiritual stock-taking. The illusion of a "Christian Switzerland" is just as dangerous as the Swiss myth longed for by many.

Strictly speaking, there can be no Christian heritage; for faith is present decision and personal experience, and therefore, not inheritable. But the deposit of such living experience of faith in a nation, in the form of law and order, customs, tradition, and outlook, represents a positive inherited quality, a spiritual potential, which may make all the difference in fateful hours of decision.

The most recent historical research has proved that the social idea on which the Swiss Confederation was founded in 1291 springs from the Christian brotherhoods of the Middle Ages. Switzerland is probably the only Continental state whose structure issues from the Christian civilisation of the Middle Ages. The confessional division of the 16th century has certainly exposed the unity of Switzerland to very heavy tests, both then and later; but the revival of faith which was its origin created in both confessions tremendous religious and moral forces whose effects still last to-day.

The virtues for which the Swiss are often praised: reliability in carrying their duty, honesty, conscientiousness in the use of time and money, have their origin here rather than in racial peculiarities. For apart from Holland and certain parts of Scandinavia, there is no other country in which family and parochial life was so intensively Christianised as it was among us in the century after the Reformation.

Much of what was sowed in those centuries sprang up only in recent times. The ideas of the value of personality and the sanctity of human life, which are rooted in the Biblical faith in the creation of man in the image of God, and which were visibly expressed to a considerable extent in the original Swiss democracy, came back to us in the 19th century, albeit in a rationalised form, via Britain, France, America. Not humanism, but Christianity, is the origin of the humanitarian efforts of modern times, which found their most effective expression in the Geneva Red Cross, and which make Switzerland a "European necessity." Many of the great ideas which are incorporated in the Swiss state and law, in the federal structure of the Confederation, in the compara-

tively great independence of the 3,000 civil parishes, in our schools and welfare institutions, are indeed Christian in origin, but have been loosed from that root in the mind of the ordinary citizen. A kind of "secondary Christianity" has arisen which does indeed carry important values, but is not able to live by itself. The Christian way of life (ethos) cannot in the long run remain alive without the Christian faith. By nature the Swiss is an egoist like anybody else—perhaps he is so to-day in a special degree. The vital question for the maintenance of the Confederation therefore is: whence comes the power which overcomes egoism? Switzerland is not held together, as most other states are, by common blood and common language; it was from the start, and for ever remains, a unity of will and outlook, a moral and not a natural fact. Its ethos therefore constitutes its destiny. If Switzerland is morally sound, it will stand any trial of strength; if it is morally unsound, it will disappear.

The decline of the Christian faith in the last two centuries is therefore the gravest threat to our country. The call for the Christian ethos is therefore general to-day. But it, too, is based on an illusion. People want the apples without the apple trees. Anyone who wants the Christian way of life must want the Christian faith; for the Christian way of life has never been anything else but the fruit of faith. Thus the question whether the Swiss nation can find its way back to the Christian faith is the question of her national existence.

Christian faith cannot in the long run live in the individual alone; it is incompatible with religious individualism. It issues from community and leads to community. The living Swiss civil parishes arose out of the Church parish; by it they must again be renewed.

THE LOST FIRST LOVE.

(Rev. H. Collier)

There is a story in which we are told that tragic history of a Lost First Love. In fact, there are many such stories in Holy Scripture, and out of it. Will the Editor allow me to relate this one?

A certain great and wealthy Prince found in his devoted, beloved wife the light and glory of his life. Death, however, is no respecter of Princes, nor of their wealth, however great. When therefore, Death robbed him of his treasure, the light and glory of his life died down, and left his heart desolate and his world empty.

As time passed however, there grew within him an intense desire to make the tomb of his beloved such a thing of beauty—so rich, so perfect—as to claim from oblivion an undying memory. To this end he called to his counsel from far and near the most famous and wisest architects wherever they could be found, with the result that after many days there was produced by him plans for such a perfect "poem in stone" that the world would never allow it to be forgotten.

Then with eager purpose he sought in his own, and in every other country the world over, the most accomplished craftsmen whose skill should make these plans a glorious reality. Thus were gathered manual workers of every class and guild. Workers in gold and brass, and iron; workers in wood and stone, sculptors, artists, workers in glass, goldsmiths, lapidaries, men of every trade and art, so that there arose, at last, a temple which by its exquisite beauty challenged the far-famed wonders of the ancient world.

In that incomparable shrine was placed with every accompaniment of solemn pomp and reverence, the earthly remains of his beloved wife, and there in that holy shrine daily, he sought for peace and comfort, but for that peace and comfort he sought in vain. Rich as the treasures of a king, beautiful as a dream from another world, solemn and gorgeous as love and devotion could make it, it was not enough. His frustrated spirit must do something worthier still.

So again he called upon those who had built that glorious shrine and demanded from them something even greater still, and after many years of unceasing toil and labour, they completed for him a temple so vast and splendid, that it entirely covered the shrine which now seemed only a glorious altar of this more glorious temple.

But once more the Prince found, as in the past, his search for inward satisfaction just as vain. The very efforts to obtain the purpose of his quest precluded its attainment. Moreover, as the years crept on, the single purpose of his passionate devotion had become blurred in the multiplicity of his efforts, and the very beauty and nobility of his material aim damped down the spiritual flame of that devotion which it had first urged and sanctified. Now a new and growing secret motive had entered and marred the pure impulse of a great affection, and a meander, though still a noble motive, ambition, slowly but surely usurped the throne where love hitherto had reigned.

So they toiled and built with ever-increasing purpose. Not now to enlarge the compass of the temple, but to raise its lofty walls to giddier heights, and great buttresses now helped to bear up the enormous masses of polished stone. Huge pillars climbed upward, down long vistas of marvellous masonry, great arches stretched with giant strides from pillar to pillar, and from side to side of the topmost walls, and over them all the vast circle of the mighty dome caught and flung back the broadening glories of the dawn, and the burning splendours of the dying day. Within, all that human art, skill, toil and wealth could achieve, had been accomplished. In after years travellers from distant lands, as they looked upon it, stood in solemn awe and silence, speechless before the beauty that their eyes beheld.

Then at long last, when all was finished and complete, the Prince, now a bent, old, grey-headed man, stood wordless as he gazed upon the wonder and grandeur of it all which now, at last, filled and satisfied his soul. Then

with a deep, long-drawn sigh of satisfaction, he turned to the great architect who alone had been permitted to accompany him, and exclaimed—"Yes, I am satisfied, but there is one thing which must be done at once." And pointing to the tomb of the woman he had one time loved better than all things else, he said: "Take it away! It mars the perfect splendour of the whole!"

Oh, the blind folly of it all! He had bartered for the things of Time and Sense, the one eternal reality—the priceless God-given gift of Love!

"The night hath a thousand eyes,
The day but one—
Yet the light of the whole day dies
When Love is done!
The mind hath a thousand eyes,
The heart but one—
Yet the light of the whole life dies,
When Love is done!"

Tasmanian Notes.

(By Hobarton.)

Diocesan Conference.

The second annual Diocesan Conference has just been concluded. It was held in St. John's Hall, Launceston, and was well attended, largely by Church people living in the north of the State, and also by a good representation of clergy from all parts of the Diocese. The Lord Bishop of the Diocese presided. The subjects for discussion were grouped under the general title "What is wrong?" and dealt with "The Old Order"; "Sunday Observance"; "Reunion" and "Education." As my notes do not constitute a report of the Conference (which, by the way, will appear in the Diocesan Church News, from which the Editor of the Record may cull some interesting information) I will only comment upon what I consider was the most important subject discussed, namely, "Reunion." This undoubtedly created the greatest public interest in view of the strong feeling created in Non-Conformist circles by the Anglican refusal to co-operate in providing an "internal" witness to Unity through the exchange of pulpits.

The introduction of the subject was in the capable hands of Archdeacon H. B. Atkinson, who did not disguise the fact that he considered the weakness of our visible unity, and the absence of a stronger evidence of a desire for united action, to be the chief cause of the powerlessness of the Church. "If no effort was made to rectify it," he said, "the Church would wake up to find that it had no power at all."

Mr. C. B. Brady, a prominent Layman in the North, pointed out the urgent and pressing need for unity in the missionary work of the Church, to counteract the confusion created in the native mind by the evidence of divided denominationalism, and that such unity must begin at home. Subsequent speakers included clergy, laymen and one lady, and from their contributions it was interesting to sense the feeling that whilst it is both unneces-

sary and futile to anticipate uniformity in worship, it was urgently desirable to discover a way of mutual experience in worship and service.

Diocesan Office.

At long last, and very much overdue, work is in progress for the provision of a Diocesan Office with space and appointments adequate enough to provide for the proper and more efficient transaction of Diocesan business, and with accommodation worthy of the size and importance of the Diocese. The question of efficiency is not a reflection upon the staff, but on the contrary, is intended to be a tribute to the very excellent manner in which they have succeeded in handling the volume of business which passes through the office despite the very inefficient facilities at their disposal.

This new provision is being made in the old premises by making structural alterations and moving the offices down to the more commodious ground floor. Hitherto a little den which was undeservedly dignified with the title of "Bishop's Room," was a drab, poorly-furnished meeting room for all and sundry. In the new offices, the Bishop is to have a very comfortable room for his exclusive use, and furnished in a manner worthy of his status.

An opportunity is being given to Churchpeople throughout the Diocese to contribute towards the furnishing of this room as a tribute to the affection and high esteem in which the Bishop is held.

The Deanery.

No appointment is yet announced for this important position, and as the weeks lengthen into months and no announcement is made as to whether the vacancy is to be filled or not, the impression is that the vacancy is being maintained, or that there is no suitable candidate forthcoming. It is surprising how much public interest is taken in the matter, and judging from the number of questions put to the clergy from time to time, it is evident that the Cathedral fills a greater place in the life of the city than we are apt to realise. By and bye it may become evident that as in other instances the office of a Dean can be absorbed into the province of the Bishop, but the fact remains that there is a strong hope that the vacancy will soon be filled.

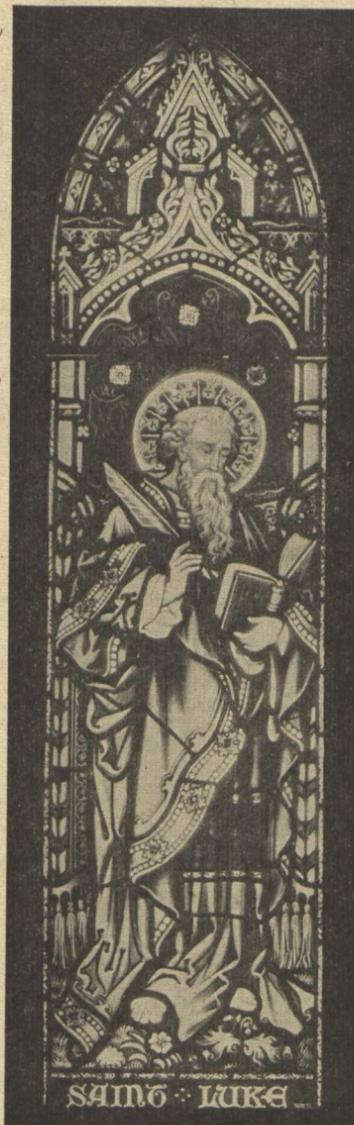
"The things which are seen are temporal, but the things which are not seen are eternal."

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

What if the splendour of the past
Is shattered into dust, we raise
A monument that shall outlast
Even the Abbey's span of days.

On broken homes we set our feet,
And raise proud heads that all may see,
Immortal in each little street,
The soul in its integrity.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

DEDICATION SERVICE.

A feature of the Patronal Festival Services of St. John the Baptist Church, Milson's Point, was the re-dedication of the restored organ of the church last Sunday evening.

The rector, the Rev. T. Gee, conducted a service similar to that used in connection with the service at Liverpool Cathedral.

Bishop Wilton was the special preacher. Bishop Pilcher preached at the morning service.

SERVICE FOR AMERICANS.

The annual service for members of the American community, held at St. Andrew's Cathedral on Sunday week, was attended by the Governor and Lady Wakehurst.

Mr. Ely E. Palmer, U.S. Consul-General, members of his staff, and Mr. H. C. Steiner, president of the American Society of New South Wales, were also present.

After the National Anthem, the choir and congregation joined in the singing of a popular hymn, "Mine Eyes Have Seen the Glory of the Coming of the Lord" to a well-known American war-time tune.

A special prayer for the United States was offered. Canon Hammond, principal of Moore Theological College, preached.

In the course of his sermon Canon Hammond said:

"One great lesson stands out for consideration. Men can be welded together by a great cause. In easy days we may reckon little, or think we do, of high ideals. But when a clarion call comes our capacity and our sincerity are tried.

"It is, therefore, no accident that in the hour of England's difficulty and the world's calamity, the United States is found taking up the challenge to liberty and faith.

"The early Christians had all things common—the need of one was the need of all. In the midst of a hostile populace they conserved their resources and consolidated their possessions. May I dare to remind you this morning that Britain and America have much in common. We have a common speech. We have a common literature instinct with common customs.

"Your inimitable humorist once said, 'The English-speaking world has been united in Dickens. May it never be severed in Twain.' Bret Harte has told us what Dickens meant to the lumbermen of the west.

"We have a common religion. Some people say we all worship the same God. Perhaps it is also true we all worship a different God—we form our own image of the Eternal. But our

common Bible, for centuries the common nurture of the backbone of America, has given us a great idea of a common God. We, as it were, clothe Him in the garments woven in the mill of great spiritual experiences, which have been our common heritage. To-day, in times of difficulty, let us remind one another of the motives which galvanised great ideals into action."

DEACONESS INSTITUTION.

The Jubilee of the founding of "The Deaconess Training Home," in Sydney, then known as "Bethany," will be remembered on Friday, 22nd August, in the Chapter House, at 2.30 p.m., and on Saturday, 23rd August, in St. Philip's Hall, Church Hill, at 7.30 p.m.

A "Pageant of Service" is being prepared, depicting scenes in the history of Deaconess Work from its foundation up to the present time.

This will give the story of our progress in an interesting and living way. I hope you will keep these dates free and interest all you can in our Jubilee.

The story of the growth of the work is a fascinating one, and it is quite new to many of our friends. Will you please mark these dates in your Diaries and make a special effort to be present.

(Communicated.)

Diocese of Bathurst.

SYNOD AND SUNDAY OBSERVANCE

The Synod of the Bathurst Anglican Diocese has carried a motion recording its profound disapproval of organised sport on Sunday. It directed that all Church officers, clergy, and laity be asked to discountenance the practice, and that the bishop draft a pastoral letter to all clergy in the diocese, to be read in all churches.

Archdeacon Mirrington said that a particularly dangerous aspect was the great increase in Sunday work made necessary by Sunday sport.

Diocese of Newcastle.

THE CONVENTION.

The Convention to be held in the Cathedral from August 1st to 7th will be conducted by the Bishop of Riverina. Simultaneously the Bishop of Armidale will conduct one at St. Peter's, Hamilton. We hope that our communicants will make the Convention in the Cathedral an opportunity for the deepening of their spiritual lives. Prayer cards are being distributed amongst communicants who are urged to use the prayer daily. This is a most important method of preparation. Our next duty is to keep clear as far as possible the days of the Convention, August 1st to 7th, from outside engagements, and to determine to be present not only at the evening services every day, but also at the daily celebration of Holy Communion.

(Cathedral Notes)

NEW ZEALAND.

Diocese of Nelson.

THE BISHOP'S WIFE AND THE MOTHERS' UNION.

We were very pleased to welcome at our April meeting our Diocesan President, Mrs. P. W. Stephenson. The service was conducted in the Church by the Vicar. Mrs. Stephenson's address will long be remembered. Her little personal touch endeared her at once to all present; and her vivid picture and appeal to the members on the "power of prayer" made a deep impression upon all. After the service, afternoon tea was served in the Sunday School, where a happy half hour was spent. Mrs. Stephenson again gave a short talk and demonstration upon the dress of the Hindu women and men. We feel that we have in Mrs. Stephenson not only a true spiritual leader, but also a personal friend—one who will be a power for good throughout the various branches of the Diocese.

(Parish Report.)

VICTORIA.

Diocese of Melbourne.

NOTES OF INTEREST.

On June 4, Mrs. Head and I met six English members of the Community of the Epiphany, who have been working in Japan and have been compelled to leave because they are English. They have come to join the Community of the Holy Name, who will be greatly strengthened by this unexpected addition to their number.

The Church Missionary Society held its annual Birthday Rally on the evening of June 4. The Archbishop of Sydney was the chief speaker and gave us an inspiring message about the state of missionary work throughout the world to-day. Bishop Baker and the Rev. Alfred Stanway were the other chief speakers, and they stirred the enthusiasm of all those who were fortunate enough to be present.

On June 5, Miss Glascodine arranged a successful evening gathering for teachers at the Chapter House. A presentation of books was made to the Reverend A. T. Pidd in gratitude for all his work for teachers and scholars while he has been Director of Religious Education in the Diocese. Bishop Ashton was given a warm welcome as the new Director in place of Mr. Pidd.

On June 6, I commissioned the Bishops of Gippsland and Armidale as leaders of the Christian Crusade, which they have come to conduct in the parish of St. Paul's, Geelong, for which the Vicar, Dr. Griffith, has been making great preparations. Let us pray that through this Crusade great blessing will come not only to this parish, but also to the whole of the City of Geelong.

(From the Archbishop's Letter.)

A GOLDEN JUBILEE.

The Golden Jubilee of the Consecration of St. Paul's Cathedral, Melbourne, which took place on St. Peter's Day, 1891, will be celebrated by a week of special services commencing on St. Peter's Day, Sunday, June 29. On that day services will be at 8 a.m., Holy Communion; 10 a.m., Matins (plain); 10.45 a.m., Choral Eucharist; preacher, the Bishop of Ballarat; 3 p.m., "The St. Matthew Passion," Bach; 7 p.m., Evensong and procession, preacher: the Bishop of Gippsland. On Tuesday, July 1, 8 p.m., the choir will render "The Creation," Haydn, orchestra by permission of the Australian Broadcasting Commission. On Wednesday, July 2, there is to be a service for young people at which the preacher will be the Bishop of St. Arnaud. On Thursday, July 3, 8 p.m., there will be an organ recital by Mr. John Nicholls, F.R.C.O., A.R.C.M. On Sunday, July 6, the preacher at the 10.45 a.m. service, and at evensong, will be the Archbishop of Brisbane. The celebrations will conclude with a Service of Thanksgiving at 8 p.m., at which the Bishop of Wangaratta will preach. In addition to the above-mentioned musical services, Dr. Floyd has given particular attention to the music at the other services, when appropriate anthems will be sung.

C.M.S. BIRTHDAY GATHERING.

The 49th Birthday Meeting of the Victorian Branch of the Church Missionary Society was held in the Central Hall, on Wednesday, June 4. The Archbishop of Melbourne presided.

The Archbishop of Sydney, President of the C.M.S. in Australia, travelled from Sydney specially to attend the meeting, and to explain the object of Temple Day, to be held in St. Paul's Cathedral, on August 21, when an appeal for £40,000 from Victoria will be made. There is an overdraft of £6,000, and an accumulated debt from previous years.

Dr. Mowll appealed to Australians to support the great work being carried on in many parts of the world. The Javanese Church had been left without the support of Holland, and its 4,000 missionaries had been "orphanned," but through the generosity of Britain, the United States, and Australia, 2,500 were able to carry on. Australia was responsible for the C.M.S. over 210,000 square miles in Arnhem Land, where the Government was seeking the Society's co-operation. In China, India, Tanganyika, help in money and staff was needed. The parent body in England, which, in the past, had so generously advanced Australia money when necessary, was now calling for repayment so that it might not be hampered by frozen assets.

The C.M.S. was important in this time of the world's history, continued the speaker, because it was injecting spiritual forces of love, friendship and fair dealing into the stream of the world's life, helping to overcome cleavages caused by war, promoting understanding between nations and counter-acting nationalism run mad.

The Archbishop said a world-wide responsibility would more than ever rest upon missions after the war. Upon Australia and the United States would devolve the responsibility of missionary work in the Pacific. God's blessing rested upon the Empire because, with all its faults, it had served the weaker races for their good, and had not exploited them.

DIRECTOR OF RELIGIOUS EDUCATION.

A large gathering of representatives of Church Schools and Sunday School teachers was held in the Chapter House on June 5, to welcome the new Director of Religious Education (the Right Rev. J. W. Ashton). The evening took the form of an informal social. His Grace the Archbishop welcomed the new Director, who made a suitable response. On behalf of the Schools and Sunday Schools, a parcel of books was handed to the retiring Director (the Rev. A. T. Pidd). Mr. Pidd thanked those present for the fellowship which had been extended to him during his term of office and expressed the hope that they would not only carry on the good work, but that it would be performed with an ever-growing efficiency and enthusiasm.

PLAYS FOR SEAMEN'S MISSION.

Tilda's elaborately plumed hat and the sequence of events brought about by the wearing of it, raised many laughs from the audience at Christ Church Hall, South Yarra, recently, when two plays, "Tilda's New Hat," by George Pastor, and "Sweethearts," by W. S. Gilbert, were presented to raise money for the South Yarra auxiliary to the Missions to Seamen. Beautiful flowers picked from the gardens of many auxiliary members, were sold in the foyer, some arranged in decorative baskets, others forming bouquets and posies. Proceeds were augmented also by the sale of sweets and programmes. The latter bore on their front covers an effective seafaring study by Darl Lindsay.

Official guests were Mrs. F. W. Head, Rev. C. G. Lavender, acting chaplain to Victorian Missions to Seamen, and Mrs. Lavender. Among those who assisted with arrangements and sale of flowers, sweets, and programmes were Lady McPherson, Mesdames Aubrey Gibson, R. Morrell, C. Cunningham, N. Hamilton, Leo Quick, Humphrey Clegg, H. Durrant, Edward White, H. W. Parbury, Misses Ella Payne, Lynette Dickenson, Meta Power, Molly and Jean Turnbull, Elizabeth White, Margaret Wiltshire, Alice and Esther Carse, Althea Cunningham, Marion McPherson, Fairlie and Anne Gordon, Margaret and Alison Knox, Anne McIndoe, Joan Coulson, and Sheila McIntosh. Honorary ticket secretaries were Mesdames Russel Gourlay and Noel Puckle. Joint honorary secretaries, Mesdames Alex. McIntosh and Guy Bakewell.

The plays were produced by Mrs. W. T. Rowe, and a musical programme was presented by Miss Joy Tulloh and

her Elizabethan Orchestra. Included in the cast of the two plays were Misses Beatrice Rowe, Barbara Dougharty, Jocelyn Brown, Noela Adams, Messrs. Timothy Rowe, William Curtis, Ian Sprague.

(The Argus)

MORNING PRAYER.

Father, when by Thy guardian care,
I, thus, another day begin,
Do Thou, by Thy gracious power,
Keep me from every form of sin;
May I be found, when day is done,
To have walked day through with
Thy loved Son.

—Kappa.

The deeds of charity we have done
shall stay with us forever. Only the
wealth we have bestowed do we keep;
the other is not ours.—Middleton.

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