

A teachers' service, at which special intercessory prayers were offered in connection with the war, was conducted by the rector, who also delivered an inspiring devotional address. Mr. C. D. King assisted at the service.

Routine business was conducted at the conference, and an instructional address on Christian Education in West Africa was given by Rev. R. C. Blumer, M.A., of St. Giles', Greenwich, who for many years was at Achimota Training College, Gold Coast Colony, West Africa, and a former Secretary of the Association.

JOTTINGS FROM OUR PARISHES.

St. Philip's, Eastwood.—During October an evening was held for the Cathedral Hut. Everyone who came was asked to bring a tin of fruit and a tin of cream. As a result, 89 one pound tins of fruit, and 76 tins of cream were sent to the Hut.

Persons confirmed in November of last year are being invited to attend a Confirmation Anniversary Re-union Communion at 8 a.m., on Sunday, November 24.

St. Luke's, Mascot.—On Saturday, November 23, young people from various suburbs will conduct a tract drive in the parish. They will endeavour to visit every house, leave a tract and an invitation. From 6.45-7.45 p.m. an Open Air Meeting will be held in Botany Road and a Young People's Meeting will follow in the Church at 8 p.m.

St. Paul's, Sydney.—The Sunday School Anniversary will be held on Sunday, November 24th. The Rev. H. M. Arrowsmith will preach in the morning, and the Rev. E. Bellingham in the afternoon and evening.

The Boys' Brigade Company is making steady progress.

Sister Beryl Everrett has joined the staff at St. Paul's.

St. James', Croydon.—Sunday, Nov. 3, was the Special Freewill Offertory day, when £600 was asked for. At the close of the evening service the amount received was announced, viz.: £736. Truly the Lord had blessed the effort put forward. The most pleasing aspect of it was the large number of gifts, they ranged from 1d to £30.

The Missionary contributions from this parish last year was £719.

SOUTH AUSTRALIA.

Diocese of Willochra.

THE MAIN ISSUE.

Having seen the fall of so many idols there is hope for the future of man if he turns to God. When our Lord said, "Ye must be born again." He gave utterance to a truth which most men have never really grasped. Everyone of us, without exception, needs Regeneration. With this must also be connected that other declaration of His: "Except ye be converted and become as little children, ye cannot enter into the Kingdom of God."

You cannot build a lasting edifice upon an insecure foundation. That is why all merely human attempts to save mankind or to make a better world have come to nought. They are like the proverbial effort to lift yourself by tugging at your boot laces. Fallen human nature cannot rise above itself unaided.

We must go back to what Christ so clearly taught and try to learn our lessons again. We need Redemption, Regeneration, Conversion and Sanctification. Upon this foundation alone is the hope of building anything which is likely to be of benefit to mankind. As in ages past, so also to-day, to these words there is still to be found a responsive cry in the mind of man "make within me a clean heart, O God, and renew a right spirit within me." (From the Quarterly Letter of the Bishop of Willochra.)

TASMANIA.

MISSIONS TO SEAMEN.

The Annual Mariners' Service was held at St. George's Church, Battery Point, on Sunday evening, 20th October. There was a very large congregation including His Excellency the Governor and Lady Clark, the Lord Mayor, representatives of all public bodies, including a large number of Mission workers and a detachment from the Royal Australian Naval Depot. The Rector, Rev. A. A. Bennett, preached an appropriate sermon taking his text from Psalm 107: 30, "He bringeth them to the haven where they would be."

NEW ZEALAND.

Diocese of Nelson.

THE CONSECRATION OF A NEW BISHOP.

On November 1, All Saints' Day, the Rev. P. W. Stephenson, B.D., was consecrated as Bishop of Nelson. The Primate of New Zealand, assisted by four other New Zealand Bishops, conducted the Service of Consecration. Bishop Bennett, the Maori Bishop, preached the sermon in which he spoke of the line of great men who had been called to the leadership of Nelson. In the name of the diocese and the Church of New Zealand, he welcomed the new Bishop and spoke of the special gifts he had to devote to the service of the church in Nelson.

News came by cable that the University of Manitoba had conferred the degree of D.D. upon the new bishop.

NEW YEAR HOLIDAYS.—Rectory available. Sydney suburban Parish (Evangelical). January 1941, return for Sunday duty. Apply "K," Church Record Office, Sydney.

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The enthronement took place on the evening of the same day and a public welcome followed. The Dean of Nelson conducted the ceremony and Bishop Stephenson gave his first address to his new diocese. Basing his address on St. Paul's words to the Ephesians, "Bear ye one another's burdens and so fulfil the law of Christ," the Bishop expressed his appreciation of their call to him and prayed that he and they might be faithful to their great charge. The Dean presided over the later meeting and a very enthusiastic welcome was accorded the Bishop, including a Civic welcome from the Mayor and Council. The whole day's proceedings marked a red letter day in the history of Nelson. The prayers of all his old friends will go up that the Episcopate commenced under such happy and holy auspices may be fruitful for the extension and building up of Christ's Kingdom in the great dominion of New Zealand.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 25—New Series.

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The Crimes of Adolf Hitler

Do they haunt the dreams of Adolf Hitler, these three little children? They ought to, for this picture is one of the most damning indictments of the mass-murderer yet printed. Jene, Jacqueline and John are their names. They are blind, and live at the Sunshine Home for Blind Babies, at East Grinstead. The warnings sounded when this picture was taken. The matron sounded a bell—and the children prepared for a treat as they trooped down to the shelter. For they are still ignorant of the terror that Hitler seeks to instil by his raids, and the wise guardians at the home allow them to think that the bell is the signal for a party.

(Photo by courtesy of the
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Notes and Comments.

Sunday next, the Second Sun-
day in Advent, is the Church's
Bible Sunday. Col-
lect, Epistle and
Gospel all stress the
part the Word of

God has to play in the strength-
ening and stabilising of our lives.
In some parts of the Common-
wealth, in deference to Anglican
custom, the British & Foreign
Bible Society leaders have chosen
that day for its Annual Appeal to
the Christian Church for sympa-
thetic and practical help in the
great work for which it stands.

The Archbishop of Brisbane
makes an interesting reference to
this in his monthly letter to the
Diocese. His Grace writes:

"I hope that the Clergy will do
what they can to turn the thoughts of
their people in this direction. There
was never a time when we had such
need to study the foundation docu-
ments of our Faith; and I may add,
there was never a time when they
could be studied with such scientific
precision as to-day. The religion of
the Bible is from start to finish a
religion of crisis. All the most im-
portant books of the Bible arise out
of a condition of crisis, and if we can
get at the heart of their message we
shall draw from them a special com-
fort and strength in our present diffi-
culties.

"The thought of the Bible is al-
most inevitably bound up with the
recollection of the venerable Society
that has done so much to enable us
to put the Scriptures into the hands

of our people. The Bible provides
for our missionaries one of the es-
sential tools of their trade. And An-
glicans may remember that our own
most able and devoted pioneers have
made translations that the Society
has readily printed for the use of
native converts. By publishing these
translations the Society has helped
to lay the foundations of a new
Christian civilisation among primitive
peoples. As was the case with the
Gothic people of the 4th century the
Bible becomes the starting point of
a new literature, the beginnings of
a vernacular culture which will, un-
der the good providence of God, de-
velop with increasing strength as the
generations pass.

"When we realise this we shall
have no hesitation in asking our
people even in these difficult times
to assist the work of the Society by
every means in their power. If
Christian civilisation is being des-
troyed on one side of the globe, we
must let no opportunity slip of build-
ing it up on the other."

This is well said, and reminds
us of Nehemiah, the great States-
man leader, who directed that his
people should have sword in one
hand and building tool in the
other.

A world war provides many
problems for the Church of God,
especially when pro-
fessedly Christian
peoples are ranged
one against another
in a deadly struggle

for victory. We remember how
we feared, during the last war, for
the mission fields in the midst of
heathendom, lest a grave stumbl-
ing-block should be provided "in
the way of the peoples." But how
relieved we were to find that
those peoples, on the whole,
understood, and in our Empire
willingly ranged themselves by
our side in the great conflict. To-
day the problems again arise. But
this time, in view of the tremen-
dous cost of the war, and the ur-
gent need that no sacrifice in
money should be refused, there
are Christians who are torn in
two in view of conflicting needs;
they wonder if the urgency of an
unusual set of circumstances pro-
vides a just reason for withholding
money from the support of the
Church's War in those heathen
lands in order to give all support
to the Empire in its dire need.
In England, Viscount Halifax, from the Foreign Office, has made

reply to a query sent to him by
a representative Christian. Lord
Halifax writes:

"I have received your letter of
July 29, in which you say that some
of those who regularly support the
work of foreign missions are in doubt
whether it is right in time of war
to send money out of the country,
and also whether war charities and
war work ought not to take prece-
dence over everything else.

"As you know, action already tak-
en by several Government Depart-
ments has shown the desire of the
British Government that the services
rendered by Christian Missions
should continue. I am myself quite
clear that the support of foreign mis-
sionary work in time of war is an
essential part of the Church's wit-
ness. I should much regret if the
responsibility which Christian people
rightly feel towards the special needs
and charities that press upon us in
wartime should lead them to desert
this permanent and universal Christ-
ian obligation.

"I understand that the Treasury
will look at applications from well-
recognised bodies for transfer for
missionary work as sympathetically
as they reasonably can, having re-
gard to the circumstances as they
exist from time to time."

This is a brave testimony from
one who is a responsible counsel-
lor for the nation and Empire.
From a righteous and Christian
standpoint, Lord Halifax tells us
that the work of Christian Mis-
sions is a "permanent and univer-
sal Christian obligation."

It is because we believe that in
this terrible war there is the
conflict of spiritual
forces, that we are
convinced that there
must be no "let-up"

in the Church's positive warfare
for the extension of the Kingdom
of Christ. Just as we are reminded
of the great spiritual movements
that came into being at the time
of the great Napoleonic War, so
we feel sure that those spiritual
leaders are right who keep press-
ing for an adequate presentation
of the Christian's message in our
own and other lands. The move-
ment in Sydney for increased pro-
vision for the spiritual welfare
of our people, by the building of
halls and churches in new districts
and a similar appeal from Will-
ochra, voiced in a letter from that
Diocese, are both movements that
merit the generous support of

Church people who have it in their power to give the requisite support. The one appeal is for a dense and growing population. The other for a scattered people whose distances make it difficult to provide for their regular ministrations of the Word and Sacraments.

The administration of Law in Quebec seems to be impeded by Roman audacity. **The Cloven Hoof.** Two judges are reported by a Canadian religious paper to be ready to annul marriages that are null and void by Canon Law in spite of the Laws of the State being in opposition. Recently an appeal against this impertinence drew from the presiding judge a statement that such grounds for annulment were **unfounded in Law**, and that the marriage was perfectly legal. Our Canadian contemporary suggests that the present position is that, in Quebec, the granting of annulments has become a lottery. It all depends upon what judge has the case. A truly fine and honourable position of affairs. So "the Cloven Hoof" is clearly seen in its working in Quebec and wherever in the civilised world they are able to gull the public, and not least in Australia.

The war has emphasised the need of prayer and special days of prayer are held from time to time. In connection with war-time needs, we are being supplied with a plethora of prayers for all sorts of occasions and objects. We might well say, adapting the words of a sage of the past, "Of making many prayers there is no end." We are afraid that some of these prayers provided for the use of Christians have a didactic purpose, for there are some kinds of churchmen who hold views of prayer strikingly dissonant from the teachings of the Great Master of Prayer, the Lord Jesus. Others there are, who have provided forms of prayer and prayers so stilted and "academic," that the

worshipper finds himself, or herself, in a rather unnatural atmosphere. But prayer is the most natural of things, it flows from a sense of need and fellowship with our Father, through our great "Elder Brother" and Saviour. It is the outpouring of the soul whether in praise, thanksgiving or supplication, and it needs not to wait on "stilted" forms and be clouded in unworthy terms.

We can sympathise to a degree, with the Archbishop of Canterbury in his reply to a request for a special form of prayer, when he said that the Prayer Book contained all that was necessary. As one writer put it, "Here is a wise restraint in public intercessions, which preserves us from unnecessary and long-winded particularities."

It is remarkably true that our Book of Common Prayer presents a striking adequacy for our demands in relation to prayer in these extraordinary times. Of course there is a natural appeal for special prayer because of changed circumstances, but we must be careful against the temptation to be like those old Athenians, who were ever desiring something new. We reproduce an excellent leading article from "The Times," of September 18, last year, on "War and The Prayer Book," which strongly voices a demurrer in reference to Special Forms of Prayer. "The Times" article, alluding to the Privy Council "order" to the Archbishop of Canterbury to prepare a Special Form of Intercession, went on to say:

"Numerous unofficial forms of intercession are published in wartime, and many people welcome their use in public worship. They argue that modern needs must be expressed in modern words, and that the worth of a prayer lies rather in its specific naming of our wants than in the quality of its phrasing. Other people more sensitive to style and cadence, grow distressed when such prayers are introduced into church services, finding that they hinder devotion instead of helping it. A right estimate of worship demands, they urge, that noble prose, like noble music, should be employed for it and a store of noble prose is at hand in the Prayer Book. They plead also that it is easy to join attentively in prayers made

familiar by long usage, but difficult to follow a sequence of miscellaneous petitions phrased in an idiom ranging from the turgid to the colloquial. These two views correspond with a diversity of taste and temperament, and no attempt need be made to decide between them. What, however, may be said with confidence is that, whether or not modern intercessions are used to supplement it, the Book of Common Prayer provides the best collection of prayers for use in wartime. It has long since ceased to be the manual of the English Church alone, many other denominations borrow from it and regard it, rightly enough, as a national possession. No other book of devotions can match its felicity of wording, its exquisite rhythm, its atmosphere of serenity and strength.

"Yet even those who know the Prayer Book well, may be surprised when they discover—or rediscover after a quarter of a century—how exactly many of its ancient prayers match their wartime needs. 'Daily throughout the year' it bids us ask 'the Author of Peace and Lover of Concord' that we 'surely trusting in Thy defence, may not fear the power of any adversaries.' There could be no better or more succinct prayer for the right kind of courage. One of the evening collects, 'Lighten our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night,' might have been written for use in time of air raids. Modern intercessions often contain what seem like timid and apologetic petitions for victory; yet no Christian need shrink from the robust Prayer Book Collect 'in time of Wars and Tumults' which asks concerning our enemies that God may 'abate their pride, assuage their malice, and confound their devices.' Sentence after sentence in the Litany sets forth our present wants in the fewest and best possible words, and the Sunday Collects are as opposite in meaning as they are beautiful in form. That 'the course of this world may be peaceably ordered by Thy governance,' that meanwhile in days of strife God may grant inward peace to His people, 'that they may serve Thee with a quiet mind'—such sentences that dwell in the memory, bringing courage and solace to the soul.

"In days like these the value of the Prayer Book is enhanced by its antiquity. The words of prayer still heard in the ancient churches of England were echoed by their walls in many ages and through many wars. 'We have heard with our ears, and our fathers have told us, the noble words that Thou didst in their days and in the old time before them.' Such sentences link us with past struggles and past victories. They witness that through every stress of violence faith and character can endure and prevail."

QUIET MOMENTS.

SIGNS OF A CHRISTIAN

By Stephen Foot

(Author of "Life Began Yesterday.")

Last week I was in a certain town in the North of England and heard people talking there about a man whose house had been completely destroyed in an air-raid. They were astonished to find him calm and confident, without bitterness, and his faith in God stronger than before. One woman remarked to me: "He has got the kind of Christianity that is worth having."

What is this? How does one get it? This man caught it from his employer, a director of the industrial concern where he works. Naturally, therefore, his religion is something which applies to the whole of life, to the workshop as well as the home, to weekdays as well as Sundays.

That is certainly one of the tests of a man's religion. What are the others? Is there perhaps some infallible sign like that in chemistry when the change of colour in a piece of litmus paper shows us that acid is present in a liquid? So far as I know there is no such striking test as that; it might be rather uncomfortable if there were; but I believe that there are certain signs which cannot be absent if a man is a genuine follower of Christ.

To begin with, I suggest that there is a certain quality that attracts others. It is infectious. It grows with years, yet it is present the moment that a man has made the decision to follow Christ without any reservations. It was present in Andrew's face when he went to fetch his brother Simon. It was shown by the woman of Samaria when she went back to her village and persuaded the men to brave the sun of an Eastern afternoon in order to come with her to meet Christ at the well.

This quality that arrests the attention of others is a mixture of quiet confidence, of enthusiasm, of caring for others, of gaiety—

but there is no need to go on. They have been defined for us as the fruits of the Spirit: love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control.

Are there any other signs of a Christian?

There is one sign which was referred to by Christ Himself. He said, "By this shall all men know that ye are My disciples, if ye have love one to another." Do we Christians show to the world that quality of unity and love for each other which is recognisable as the kind of love Christ meant? That is our task and our privilege. There is a unity born of a common hate or a common fear. That may come in the emergency of war, but such unity will disappear when once the emergency has passed. There is a greater unity born of a common purpose, a task to perform together. If that unity is to be complete and lasting, the purpose must be the highest that we know—God's purpose; and the spirit in which the task is tackled must be the spirit that Jesus Christ showed when He was here on earth. If we can find now the Christian unity in action that bridges denominational differences then it is possible that Christians may play the part they ought to play in the work of reconstruction after the war is over. Let us therefore ask God to show to each one of us the practical step we should take to promote that love and harmony which are the distinguishing signs of Christ's disciples.

"Come unto Me" is the invitation that Christ gives us. That means complete obedience and whole-hearted surrender. The question may seem almost impertinent, but I suggest that we should ask ourselves: "Have I ever accepted that invitation?" It is a simple and elementary fact that if we are to be Christ's disciples we must accept that invitation, not vaguely but with a definite concrete act of the will. I speak from experience because for the first forty-seven years of my life I was myself a vague, indefinite follower of Christ. If anyone had suggested that I was not a Christian I should have been

furious and yet I could not point to any definite act of complete surrender to Him. Now I can do so—it occurred on December 8, 1933. I know also that this act of surrender needs to be constantly repeated, certainly daily, and, for a self-willed person like myself, often several times a day.

Finally, an essential sign that a man is a follower of Christ is that he has a burning desire to bring others to Him. Not to fill a church, not for his own reputation or salvation, but that others may find for themselves, as he has found, the "unsearchable riches of Christ." We were told by Him, "Seek ye first the Kingdom." Surely that means the building of the Kingdom in the hearts of men. The Kingdom of God comes on earth as more and more men and women accept in their lives the sovereignty of God. To bring that about is our task as followers of Christ, a joyful task that should be the background of our thoughts by night and by day. It is for this purpose that God has brought us into the world, has laid His hand upon us, has signed and sealed us with the Cross of Christ to give His message that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

The greatest moment in any man's life is when he kneels with another who surrenders his life at the foot of Christ's Cross, with all the pride, selfishness and self-will that are part of the Satanic forces working for the destruction of the world. That is not only the greatest moment of any man's life; it is the surest sign that he is a Christian.

What a marvellous opportunity the Church has in England today! Men and women are facing reality as never before. People everywhere are open and ready for Christ's message. This morning I heard of a woman in last night's air-raid who prayed for the first time in twenty-two years. That was a desperate cry in an emergency. It is our privilege to take advantage of this emergency to help men and women to learn that a way of life without Christ is not a way of life, but a way of

death; to realise that Britain's greatness has been built in the past on her faith in God and to determine that for the future in our lives and in our nation, Jesus Christ shall rule.

Personal.

Mr. Charles Edward Devenish-Mearns a leader of the New South Wales dairy co-operative movement, died at his home at Lindfield, aged 79.

He was a son of Mr. Alfred Devenish-Mearns, of Wollongong, and a grandson of the Rev. Matthew Devenish-Mearns who came to New South Wales in the thirties.

The deceased gentleman was for some years prominent in Church parochial life.

We regret to learn that Mrs. Paul White, wife of Dr. Paul White, of Tanganyika is still very ill. We also regret that Mrs. Stephen Bradley has had to return to Sydney from South Africa by reason of ill health. Our sympathies are with both these brethren and their wives in the untoward circumstances, and hope for a speedy recovery in both cases.

Rev. George Polain, of Orange (N.S.W.), has been commissioned for chaplain duty with the troops, and his locum tenens is Mr. Halliday, who will have for his assistant his twin brother, who is home from the Indian Mission Field.

Rev. A. G. Reynolds has taken up duties as assistant missionary to the Victorian Missions to Seamen.

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The Tasmanian Church is mourning the death of Rev. H. H. Anderson, former rector of New Norfolk.

Ven. Archdeacon Gill, of New Guinea, is expected in Australia this month on furlough.

On the retirement of the Right Rev. John Hind from the bishopric, the Right Rev. C. B. R. Sargent, who was consecrated Assistant Bishop in 1938 has been appointed Bishop of Fukien, China.

The Rev. C. T. L. Yarrington, M.A., B.D., for many years Rector of St. Clement's, Mosman, Sydney, and sometime Rector of St. John's, Newcastle, N.S.W., died on St. Andrew's Day, at Mosman. His son, Rev. E. Yarrington, is Rector of Balranald, N.S.W. We express sympathy to bereaved relatives.

Archdeacon C. Hudleston has resigned his position as Archdeacon of Perth (W.A.) as from December 31 next. He has held the position for 30 years, has served the Church in Western Australia for 42 years, and attained the jubilee of his priesthood last December. Archdeacon L. W. Parry has been appointed Archdeacon of Perth.

The death has occurred of the Very Rev. A. R. Rivers, Dean of Hobart for more than 20 years. In an impressive tribute to a man with whom he had been associated for nearly 42 years, the Bishop of Tasmania said: "We have lost in him one of those men whose lives uplifted, and in their memory, still uplift us to higher things. His indefatigable energy and industry, his generosity, his kindness to the poor, his wonderful encouragement to the young generation, those were qualities which might well be imitated by everyone. He worked hard to the very last. He died as I am sure he would have wished to die—in harness." The Dean came to Sydney in 1884. After some years in Queensland he went to Tasmania in 1920. He was gifted in art, music and literature.

The Archbishop of Melbourne has appointed Mr. H. Keith Turner as Lay Canon of St. Paul's Cathedral, in succession to the late Mr. A. E. Keep. He was installed at the Cathedral at Evensong at 4.45, on Monday, 2nd December. The new lay canon is the elder son of the late Mr. Herbert Turner, for many years prominent in both Cathedral and Diocesan work, and who was for many years treasurer of the Cathedral.

The Rev. Edward Walker, of Wollongong, has been appointed to the Parish of All Saints, Parramatta, about to become vacant by the retirement of the Rev. G. B. Manning.

DEFENCE OF SUNDAY

Striking Sermon in St. Paul's, London.

Prebendary H. W. Hinde, Principal of Oak Hill College, preached a striking sermon in the interests of the Imperial Alliance for the Defence of Sunday, on St. Matthew's Day, in St. Paul's Cathedral. Basing his message on Ezekiel 20: 20, the preacher emphasised that the institution of the Sabbath by Almighty God was not to be only a remembrance of Israel's redemption from Egypt, and an ordinance of humanity—but also a sign between God and man. Even work of so solemn a character as building the tabernacle—a work of the first importance to the spiritual and therefore to the material welfare of the people—must not encroach on the one day in seven set apart by God as holy by Himself. The observance of the Sabbath constituted a sign between God and the people. It signified that the nation or the individual acknowledged the Lord God. If there has been falling off in the due observance of Sunday in our generation, is it not symptomatic of an increasing disregard of the word of the Lord and indeed of the Lord Himself?

Our obedience is tested and adjudged on this Command. It is the sign. It is also a sign that God will graciously bless His people sanctifying them in heart and soul. A Sunday well spent leads to growth in grace and love and to that spiritual development which secures the truest prosperity with peace and contentment. When man sanctifies the day, then the Lord God sanctifies him. Failure

to remember the Lord's Day and to keep it holy not only robs God of the honour due unto His name, but also robs man of the help so essential to his well-being.

A GREAT LOSS.

"Not only from one end of England to the other, but far and wide overseas, there will be deep sorrow and distress at the huge calamity that has befallen the historic parish church of St. Mary, Islington; and also widespread sympathy for the Rev. J. M. Hewitt, so lately recovering from grave indisposition. Ever since Daniel Wilson first hoisted the Evangelical standard at St. Mary's, the name of Islington has stood for the definite constructive principles and practice of our holy faith. Islington was the first parish church in London outside the City to adopt early morning Communion, according to the practice of the second generation of Evangelicals (viewed with suspicion by the Tractarians), and I have a note taken from one of the Church Books, that on August 5, 1827, there were 112 communicants at 'the early sacrament,' and 275 at the 'second' service. And what the name of Islington has meant to the foreign missionary cause, as well as to those who have come under the influence of the 'Islington Clerical Conference,' needs not to be said.

"When the old Cathedral Church of St. Paul, in London, was perished in the Great Fire of 1666, the ruins lay till Christopher Wren started his work of re-edification. He called for a flat stone to mark his centre for the great dome, and the workmen brought him one with the single word—'Resurgam'—graved upon it. So shall the church of St. Mary, at Islington, rise again (if the Lord still tarry) to renew its witness to the everlasting Gospel. I do not know the full extent of our loss (for all Evangelicals share in it) or whether the strong room with its priceless registers and books has been spared; but our hearts go out to the vicar and people, as well as to the trustee patrons, and all who have fellowship with the great work so long carried on at that famous centre." (Eusebes in the Record)

The fault-finder does a lot of work for the Devil for nothing.

THE BRITISH SPIRIT.

One of our contributors received a letter from a relative in the West of England recently, dated October 1st, and the following may be of interest to our readers:—

"Just a few lines to let you know we are all well and enjoying life in spite of the 'Blitz.' We go to bed by the sound of the guns and planes and sleep in spite of it all. We are near a Balloon Barrage station and Anti-aircraft guns. I think we have scotched Hitler's invasion plans.

"We have had a marvellous summer and our garden looks a picture. The trees are beautiful in their autumn colouring. We have plenty of everything. We can get for our coupons lamb, beef and pork. The only things we could do with a little of are bacon, butter and sugar. If anyone tells you we do not get plenty to eat don't believe it. We have a good Food Controller.

"It is wonderful how the people are facing up to things and how generous they are. Here in this town they have just collected £5,000 for a 'Hurricane' and have half as much for another. We have £2,000 for a Hospital and an Ambulance and four Canteens for the Y.M.C.A.

"No doubt you have read about the sinking of the 'City of Benares' and the heroism displayed by Miss Cornish with seven boys in a lifeboat for eight days. She was only 21 years of age. One of the boys was a scout and was lying in the bottom of the boat when he shouted 'A Sunderland.' He then got his handkerchief out and waved and signalled 'City of' and the pilot knew at once they were from the City of Benares.

"Do not believe any 'defeatist' talk if you hear any. Our parish church is 'going strong.' It is the only 'live' church in the town (this Church is an evangelical church). The radio has a four minutes' sermon before the 8 o'clock news in the morning.

"The thought for to-day was, 'This is the day which the Lord hath made, we will rejoice and be glad in it.'

TO LET.—Furnished Flat. From Jan. 11, for two to four weeks, 2 Bedrooms, etc. Few minutes from Coogee Beach. Apply "Coogee," C/o Church Record Office, Chapter House, George Street, Sydney.

THE CHURCH OF ENGLAND IN NATAL.

(From the Superintendent's Report)

The early part of the year saw the winding-up of our suits in connection with the church property near Lady-smith and the church called Esikwebesi. In the former case, members of the Church of the Province were trying to obtain a controlling interest that would ultimately have led to the closing up of our work in that district. This case took us into the Supreme Court of Natal on two occasions; we were indeed grateful to God when the matter was closed in our favour. In the second case, the Church of the Province had obtained possession of the Church, which had meant the closing down of our work in that district, as we are not allowed to work within five miles of another mission. After a struggle lasting four or five years, the church was fully restored to us this year, and the work has prospered ever since. In order to do away with the bitterness that might have arisen, we have turned the school conducted in the church building into a Government school which is therefore quite un-denominational, and open to all who wish to attend. I have mentioned also another church, called Emalizayo. This is in the Richmond district. The Church of the Province had obtained possession of this church also. I am happy to be able to say that this Church has been recovered to us without having to take the matter to Court. May I say that we have recovered each of these churches solely on the grounds that the Courts recognise us as the only Church of England in Natal.

Now let me speak of the real work of the churches. Sitting in my room, I often look at the map of Natal and see before me the centres here and there where our Church is carrying on work. Each of these centres is a missionary unit, some of the churches have already got the vision and the individual members are the real soul-winners. And from another point of view, we have a very important work, bearing an uncompromising witness to the simplicity and power of the gospel; for on the one hand we see the inroad of ritualism, even into the mission field, and on the other, that of modernism.

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W. S. LESLIE, M.A., Headmaster.

Churchman's Reminder.

"The man who confers a kindness should be silent concerning it. He who receives it should proclaim it." Seneca.

"Let not thy left hand know what thy right hand doeth"—Jesus Christ.
DECEMBER

8th—2nd Sunday in Advent. This is the Church's Bible Sunday. All teaching in pulpit or school must be in accord with the Word of God, so asserts the Article of Religion No. 6—in effect.

9th—Monday. Fall of Jerusalem, 1917. Again the City of David looms on the view as war turns again to the Near East.

11th—Wednesday. Accession of King George 7th. "God save the King."

12th—Delhi made Capital of India, 1911. The conference regarding war supplies brings India to the forefront, among other Eastern portions of the Empire, including Australia. Must not this add strength to the missionary appeal?

13th—Council of Trent, first session 1545. This Counter-Reformation proved highly successful. But these modern times are proving the character of the nations which submitted to Rome.

18th—Wednesday. Ember Day. These days of prayer for those about to be ordained may rightly be stretched to include prayer for more clergy, and for the work of ministry.

To Australian Churchmen

SEARCH THE SCRIPTURES.

The Second Sunday in Advent directs our attention to the authority and place of the Word of God. Like the first Collect in Advent, the Collect for the Second Sunday was composed in 1549, and has the new character of the Reformation teaching stamped upon it. We need to be on our guard here, however, against the glib suggestion so frequently made that the Reformers substituted an infallible book for an infallible church. This is a complete misconception of the situation. In the mediaeval times, the authority of Scripture was regarded as paramount so far as it went. No mediaeval theologian would accept the antithesis implied in the phrase quoted between an infallible book and an infallible church. Indeed, we can go further than that and point out that the Vatican Council of 1870 declared quite unambiguously, that the authority of Scripture did not rest

on any human base, but on the direct inspiration of God. It is surprising how even thoughtless speakers at the present day misrepresent the trend of theological thought, particularly amongst those with whom they have but little acquaintance either through their writings or direct personal intercourse. The Church of Rome, equally with the Reformed Church, acknowledged the full authority of sacred Scripture. The celebrated Roman Catholic controversialist, Dr. Milner more than one hundred years ago, stated the Roman Catholic Rule of Faith as follows: "The whole Word of God, both Written and unwritten; in other words, Scripture and Tradition, and these propounded and explained by the Catholic Church." (The End of Religious Controversy, P. 125.)

Nevertheless, while we have to be careful not to misrepresent the view of those who differ from us, it must be apparent to the most superficial observer that the second part of the Roman Catholic Rule over-shadowed, obscured, and in many particulars nullified the first part, that written Word of God to which allegiance is confessedly due.

The Authority of Holy Scripture.

It is of importance at the present time to notice that the authority of Scripture and belief in its Divine inspiration is one of the most truly catholic principles that can be discovered. Vincent of Lerins propounded the rule "That which is held everywhere, at all times, and by all, is to be esteemed the Catholic Faith." The rule is, of course, only capable of application in a general sense, but in this sense the authority of Scripture will certainly form one of the few principles that might justly come under his comprehensive category. Yet it must be admitted that in the present day, there has been a weakening of confidence in the value and authority of the Word of God. We sometimes think that scholars are too indifferent to the effects of their pronouncements upon the ordinary man. Scholars have been busy for many years investigating the sources and historic authority of sacred Scripture. The ordinary man has only the most

vague conception of what scholarship really means. Usually, he has neither the time, nor inclination, to search into the history of the past, and to discover how frequently opinions which were confidently urged as the latest results of scholarship had to give way under the pressure of fresh information. Furthermore, he frequently confuses minor questions of criticism with major questions of fact. He does not realise as he should that there is room for a very considerable exercise of human ingenuity, and also for wide differences of opinion in the field of human research. He rather leaps to the conclusion that if there is room for difference of opinion then the particular source from which Christians draw their inspiration is itself exposed to doubt. A moment's reflection would show him that a similar line of argument would destroy all political institutions, and make all human laws inoperative, but, unfortunately, he does not draw this inference. As a consequence, we have the all too common experience of young people pressing on our attention the fact that science has disproved this, or scholarship has disproved that, as an argument for entire or partial neglect of the authority of sacred Scripture.

Scholarship and the Bible.

It is well that we should remind those who are thus affected of the extraordinary revolution that has taken place in human thought on this matter in what the advocates of it would like to think are the upper circles of scholarship. For some time the authority of Scripture was widely displaced. The result of that movement may be seen in the sad catastrophe in Germany, and the almost equal disintegration of religious thought in Italy. Thoughtful observers have not been unmindful of these strange developments. The school of Barth has tried to revive the authority of Scripture by separating, in what we cannot but regard as an unwarrantable way, the human and the Divine element in Scripture. Barth has many followers. Quite a recent book published by James Clark entitled "Modern Evangelism," by William C. MacDonald, a

Presbyterian Minister, in Edinburgh, has the following interesting sentence: "It was Dr. Barth who showed me how I could accept the results of modern criticism, and yet retain my faith in the Bible as the Word of God." (P. 11.) When we look through Mr. MacDonald's book in an endeavour to find what was the peculiar feature that Barth suggested to him, we are not far wrong in saying that it was the feature of submissive listening to the message of the Word itself. He says, for example, "My teachers would have done me a much bigger service if they had told me that the true attitude to the Bible is not the attitude of the critic, but the attitude of wonder and reverence" (p. 28). And a little later: "The true attitude to the Bible is the attitude of the listener" (p. 29).

Are the Critics Right?

We are not satisfied with this presentation ourselves. It savours too much of a double attitude in which the results of modern science are never permitted to come into collision with the attitude of the seeking soul. But we may be thankful at the same time for the earnest message of such men as Barth and MacDonald. They are teaching us in a distracted world that we cannot do without the Word of God. If our proper attitude is wonder and reverence, somebody, some day, will ask the question: "Can that which destroys wonder and reverence be really a true presentation in relation to Scripture?" We will ask again Moller's question: "Are the critics right?"

Archaeology.

A further development may be briefly noticed in this appeal for a return to the reverent and submissive study of God's Word. Recent research, particularly in the direction of archaeology, has helped us to see that at least in some particulars the advocates of the advanced critical school have overstepped the mark. We are impressed with the fact that the controversy surrounding the authenticity of certain portions of the Old Testament has never been decided by an appeal to literary analysis. The same feature dis-

played itself in relation to the New Testament. It was practical research that led such writers as Sir William Ramsay to break, to a considerable extent with their old traditions.

Quite recently, Sir Frederick Kenyon has published an interesting resume of the effects of archaeology on the study both of the Old and New Testaments. He emphasises two important facts which are worthy of notice as a check to the extravagant statements that are sometimes made concerning the disintegrating effects of modern critical theories. With the caution of a true scholar Sir Frederick warns us against "the assumption that we already know all that is to be known about the Bible, and that our present conception of it is the only one consistent with its authority." (The Bible and Archaeology, p. 261). In endeavouring dispassionately to estimate the value of the contribution made by archaeology he tells us that the evidence as to the antiquity and wide dissemination of writing has had a decisive and far-reaching effect on the interpretation of Scripture. (See p. 263.) This is so contrary to what we had almost called a recent sneer of The Expository Times, that it is worth noticing that the statement comes from the pen of a competent observer who has been in close touch with the progress of archaeological thought for over forty years.

The second point which Sir Frederick Kenyon emphasises is the immeasurable superiority of the language and religion of the Old Testament. Wherever we compare it with contemporary or almost contemporary documents it shines with its own light. Here we have a safe resting place in the midst of modern tumult. The more we know of the ancient world, the more marvellous becomes this ancient Book. It keeps touch with the reality of its time, and justifies its historical character. Yet it lifts itself above the mists and storms into the cooler air and pure sunlight of the etheral regions. Do we not well to heed the prayer of our Collect that we read, mark, learn, and inwardly digest the sacred Scriptures?

THE CHANGELESS WORD OF GOD IN A CHANGING WORLD.

(The Continuation of an Address delivered at the recent Reformation Rally in Sydney.)

By Canon T. C. Hammond, M.A.

But when we consider the unchanging message of God's Word it has something more than this revelation of man's inability. The old Puritans spoke of "the law work" as a preliminary to the Gospel. It is a preliminary never more necessary than to-day. It is a mistake to interpret Paul's words as to the law being our schoolmaster in the sense that our days of schooling have past with the flight of years. What has been developed in the history of God's revelation is reproduced in measure in every human soul. We need a law work in our hearts to teach us that we "have no power of ourselves to help ourselves." Yet it would be a strange Gospel that left us thus naked to our enemies. However necessary the truth may be there is little comfort in the reflection that our case is hopeless.

It is a joyous reflection that the changeless Word has an answering message of comfort to lost sinners. Long ago the prophet cried: "I am the Lord, I change not; therefore, ye sons of Jacob are not consumed." When the last ray of hope that humanism offers is torn away, the abiding message of God comes with soothing power, and we take heart of grace in the consciousness that there is a new and better dress for the sons of men that time cannot destroy. We need to refresh our memories as to this unalterable character of God's Word. It has its supports in experience, even as has the sterner word concerning our helplessness. It offers no simple palliative for man's dire disease. It reminds us that God Himself has set His hand to the task of deliverance.

I remember years ago when reading Caesar's "De Bello Gallico," how I thrilled at those passages where, under the shelter of a modest anonymity Caesar cautiously revealed his prowess. "Then Caesar took a spear." The introduction might be apparently impersonal, couched in the third person, but the result fulfilled all expectations. When this warrior Caesar entered the lists then the forces of the enemy, however great, were destined to disaster. The tide was bound to turn, and the Romans already shouted in triumph. And the message we have tells the world that the Son of God has entered into the battle, and that He will emerge triumphant, delivering those who trust in Him.

Men sometimes talk of faith as if it were a poor, weak thing, utterly unable to accomplish the great things promised in its name. But that is a mistaken view due to our concentration on the instrument, and our failure to perceive the

worker. Faith in ourselves must prove faulty. The long history of humanistic failure sufficiently establishes this. It is otherwise with faith in God. Linked to Him I am invincible for "He changeth not." No chance of time or circumstance can divert Him from His gracious purpose. Is it any wonder that the writer to the Hebrews sings a psalm to the worthies who through such a faith triumphed? "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (Of whom the world was not worthy)." Another equally good translation reads: "Men worth more than the whole world" (taking the word "worthy" in its original sense "the world was not worth as much as these").

To-day there is a tendency in some quarters to dim the glory of this message. There is a desire to suggest that faith needs to be bolstered up with some other virtues if it is to achieve all that the New Testament credits to it. Some modern theologians have invented a kind of credit system of salvation. Faith is the beginning, and is regarded as the end because of the promise which it contains. However popular such a presentation may be, it brings us back by a round-about route to the old dream of human perfectibility. Let it be freely granted that it does not ask us to assume that such perfection can be attained apart from the enabling of Christ. Yet it more than hints that the enabling of Christ is in itself ineffective unless it be harnessed to human endeavour, the beginning of which is faith. We need to bear witness that however gracious the advocacy, such a message falls short of the glorious emancipating Word which places all power, even the very power of stretching out the receptive hand, in the Lord of Hosts manifest in Jesus Christ.

The changeless Word bids us place all our reliance simply and only on Him. The challenge comes to us repeatedly, "What hast thou that thou hast not received?"

But is He adequate to this great task of securing reconciliation and holiness alike for sinners such as we are? The answer is found in the transcendent picture of His Majesty. He left the heavenly throne and tabernacled amongst men, but even in the days of His humiliation, even in the hour of His final agony, He was upholding all things by the word of His power. Is it any wonder that it is written of such a Saviour that when He had by Himself purged our sins He sat down? We have in the Incarnate Son of God, an adequate solvent for the world's troubles. There is nothing petty about the Gospel message, whatever may be said of the messengers. You are invited to trust in Him in Whom you live and move and have your being. Think again: "Then Caesar took a spear." I see a form writhing in agony. A man in the extremity of painful death. No less was necessary if my pardon was to be secured. But wonder of won-

ders! Even as Pilate says: "Behold the Man," a mightier voice proclaims "Behold your God." Here is the security for the believer. They who trust in Him cannot be confounded.

GRAVE AND GAY AT KARACHI.

The missionary in charge writes:

The churches of various denominations in Karachi continue to hold the combined services of intercession on Thursday evenings, and these are attended regularly. Many have expressed their pleasure at the way in which these services have been arranged and they appear to be meeting a real need in this difficult time.

Now here is a story told to us recently by one of our C.E.Z. Bible-women.

In a village near Karachi we had considerable opposition from an ignorant Hindu priest who did everything he could to make life miserable for the Christians in the village and for the mission workers who visited the village. His opposition continued for a long while until he fell ill. He became very ill and seemed to see in this illness punishment which God was meting out to him for his attitude to the Christians. He asked a Biblewoman to visit him and teach him about Jesus, and, as he heard for the first time the wondrous story of redemptive love, his heart melted, and when he was dying shortly afterwards, he said that he believed Jesus was the Saviour of the world.

Something to Smile About.

We all enjoy "howlers," and certainly we get some prize specimens in the school here. After all, I suppose our own efforts to learn and speak the language of the boys we teach gives them as much amusement; but here are two extracts from essays recently handed in by Std.6 boys. The first, from an essay on "Modern Women": "Passed women were shameful, but modern are shameless." We are still not quite sure what he meant! Another unconsciously amusing effort was this, from an essay on life in the village. "Unfortunately, not raining, not grow up corns!" We should have thought that even a drought has merits under those circumstances.

And we feel we must pass on this little episode which occurred the other day. It was really the sequel to another which had better be related first. Some time ago, when the Church was enlarged, some heaps of stones were left by the builders lying in the church grounds. A missionary (no name mentioned) one day collected a little band of helpers to remove them. As he stooped and picked up the first and heaviest stone, something shot up his leg! "A snake!" the cry was raised by several who had caught a fleeting glimpse. The creature would not be dislodged, in spite of extreme activity. Church door open—dash inside, hur-



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riedly remove garment, vigorous shake—and out falls a diminutive lizard! Scene two: former experience has been related to another missionary, a later arrival. Terrific guffaws. Two or three days later, very hot afternoon, collars discarded, missionaries drinking tea. Wild yell. "Lizard down my spine!" New recruit beats hasty retreat to own room. Tears off shirt—and out drops a wretched collar stud! We hope this tickles you as much as it did the missionary.

The Bibleman's Corner.

The Bible for the Outback.

"It is great to commend a Book that has a message for the needy," writes Mr. J. W. Kennedy, the British & Foreign Bible Society Colporteur, at present in Western Australia. "There are so many who need help."

All Sorts of People.

"God bless every step of the ground you walk on," cried an old man in his gratitude for relief from a troublesome eye, "and the next time you come I'll try and give you a rooster." An Italian lad said, "Mister, I'd like a New Testament, but I have no

money. Will you accept this packet of tomatoes?"

To the home of an unhappy woman came the Colporteur. Life for her was a tangle, and she longed for joy in her home. As she purchased a Bible she wistfully hoped it would solve her problems. Together they knelt in prayer to ask the Father of all to bring harmony and peace to her hearth. These wayside incidents with individuals remind one of the hours spent by Jesus, the Lord of Life, with solitary souls.

"Sometimes," continued Mr. Kennedy, "we have to move slowly. I called on an Italian farmer and he carefully examined the Scripture copy, but decided to wait until his son came home from carting water." After waiting some time, our colporteur sold a sixpenny Gospel.

Very Deep Gentleman.

An old Jewish hawker invited Mr. Kennedy to take lunch with him in his camp. He spurned the New Testament completely, but our colporteur cleverly purchased a few articles to make a good feeling. Then he produced the Epistle to the Hebrews written in the Hebrew language and the old man was delighted. He commenced to peruse the copy and then he said, "This is very deep, gentleman. I have not read it before." Here is a picture of a Jewish hawker away in the west, reading the Epistle to the Hebrews and enjoying it. It is good sowing. The friendly spirit of Mr. Kennedy is shown by the final testimony of the hawker. "People laugh at me," he said, "But you are a gentleman, because you listen to my point of view."

Of course colporteurs are human, and need food occasionally. "Something turns up at the critical time," reports this cheerful packman. "Perhaps a farmer will give us a loaf, and people are very kind and we are offered more cups of tea than we care to accept."

Soldiers, Sailors and Airmen.

30,000 New Testaments have been given free to men of the A.I.F., Navy and Air Force, by

the N.S.W. Auxiliary. They are distributed personally in the Camps by official Chaplains and Christian workers, and from many quarters come reports of the ready acceptance of the Testaments by the men.

"I'll put it in my pocket, padre," said a young soldier, "I don't say I'll read it every day, but it will be a comfort to have it there." Chaplains are finding their way into the lives of men away from their homes, as they offer the Khaki and Blue Testaments. It is a work to pray for and to support.

Why Do This?

Because we want each man who accepts a Testament to read it and give his life to Christ, to go out to face the dangers of body and soul as "a gentleman unafraid."

Correspondence.

"WET CANTEENS."

To The Editor "The Church Record."

Dear Sir,

The Synod of the Sydney Diocese in commending the Federal Cabinet for maintaining the "dry" canteen, in 1939 voiced the opinions of many Anglicans. Alas! some others were misled by newspaper propaganda, and lethargy in using their reasoning powers, into believing that the "wet" canteen would prevent the men from coming into the city to get drink.

Mr. Spender in the daily press of the 9th November, said that the chief problem was the prevention of excessive drinking, and the maintenance of discipline while men were on leave. The "wet" canteen has not achieved that. Anyone who is in the city day and night must see that drunken and drinking soldiers are still in evidence. One instance: On the night of Sunday, 17th November, at 9.45, at the Central Railway Station, five drunken soldiers were to be seen, and a number of others were drinking in a corner, and turning that part of the station into a public convenience. An officer came by. Some of the soldiers made foolish remarks to him which he pretended not to hear. And this with "wet" canteens!

I trust that your readers will note the drinking and drunkenness and advise Mr. Spender of the results of their observations. He should know.

Yours etc.,

FRANCIS WILSON,
Drummoynne.

26th November,

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The Editor,
"The Church Record,"
Sydney, N.S.W.
Sir,

Whyalla, situated on the eastern side of the Spencer Gulf, in South Australia, was, until two or three years ago, almost unknown outside Eyre Peninsula, but to-day, it looms prominently in the public eye through the developments which are rapidly taking place there. When the blast furnaces, shipbuilding yard and the River Murray water scheme are completed this town will be one of the most important industrial centres in Australia. Already the population is increasing by leaps and bounds, and in a short time it will be a large and important town.

The object of this letter is to place before the people of Australia, the need which exists for the ministrations of the Church in the midst of a population drawn from every quarter of the Commonwealth. The existing ministrations are quite inadequate to meet the situation, and if the Church is to accomplish anything worth while, it is necessary now to have a big vision not only of immediate requirements but also of probable future needs. Having this in mind we should at once make plans to build a Church, a clergy house, a parish hall, a school and a hostel, also provide stipends to maintain three clergymen. A sum of about £25,000 is required for these objects.

Many young men from Sydney, Melbourne and Newcastle have arrived at Whyalla during the last few months. It is highly desirable that they should have the benefit of a vigorous church life.

With the assurance that this appeal on behalf of Whyalla will meet with a ready response in the hearts of many generous-minded people in Australia, who have the real welfare of our land at heart, I venture to call upon your assistance at a moment when we are faced with a big challenge to rise to the occasion swiftly and liberally.

Donations sent to the Willochra Diocesan Church Office, Gladstone, South Australia, will be gratefully received and duly acknowledged.

(Archdeacon) R. M. DUNN,

Organising Secretary Diocese of Willochra.

[To Editor of the Willochra—We gratefully acknowledge your kind word of appreciation.—Editors.]

THE COMMUNION OF THE CELEBRANT.

Dear Sir,

In reference to your "comment" in the last issue of the Record on the question which the Bishop of Rochester, Dr. Chavasse, wrote to the Archbishop of Canterbury, "Is it possible for the priest at Holy Communion to

celebrate without himself receiving the Sacrament?" may I say that I heartily agree with your statement "That the fellowship meal is shared by all who are in the Fellowship and to abstain from partaking would mean a breach of the Fellowship."

It seems to me to have a wider application and would include all ministrants in the service as well as the leading celebrant.

Yours faithfully,
"Presbyter."

30th November, 1940.

Dear Sir,

I would like to ask for information whether it is correct for a minister who is not the Celebrant and has previously communicated, to abstain from receiving the Holy Communion when another service has been conducted in his Church at which he has communicated? The question raised by the Bishop of Rochester, and referred to in your last issue, prompts me to write this.

"Anglican."

THE APPEAL OF THE EPISCOPATE.

The Bench of Bishops, in conference recently at Melbourne, have issued this appeal to the leaders and people of Australia.

The statement reads:

"We, the Archbishops and Bishops of the Anglican Church in Australia, call upon our people and upon all men of goodwill at this time of disunity and war, to renew their faith in God. We bid our people remember that in the Christian view all wars are civil wars and mark the disruption of the human family. We work for the practical realisation on earth of just and equal laws, impartially administered, with adequate power to order the daily lives of all men everywhere.

Brutality of Enemies.

"The victory of our enemies would mean an unjust and barbarous domination by men who have deliberately chosen most brutal methods to enslave their fellows. At the same time, we confess with genuine contrition, our own sins of selfishness and greed. We believe that, in spite of our sins, God now calls us as a Commonwealth to witness even at heavy cost to such a way of life as will lead towards a total world community.

"The way of life we have in mind is one in which any man may stand before his neighbour unafraid. This can only be when every man's essential freedom is protected by a just and equal law impartially administered and backed by necessary power. We realise the danger of placing such power in the hands of men, and maintain that it can only be done with safety in a free community. Such a free commun-

ity can only be realised and kept secure if it is maintained at a high general level.

"This means endless thought and work in respect to the health and education of all citizens without exception. It also means such reasonable economic security as the resources of the earth make possible by efficient production and careful use with proper regard to the interests of the generations yet to be born.

Rightful Share of Work.

"We believe that our own people here and now can best serve the progress toward the total world community of Christian faith and hope by working to bring about at once such reforms in our social machinery as make for greater justice and more real brotherhood. We call upon our statesmen and leaders to press on with this urgent task of making available to citizens their rightful share of the work of the community. We recognise the difficulty and complexity of these tasks, but we are convinced that no nation or people can adequately serve God or man on the basis of doles, relief work, and chronic unemployment.

"We believe that we can only move in the direction indicated in the power that comes from a fresh realisation of the presence and nature of God. In the Christians' victory lies the only certain hope of lasting peace."

BOOKS.

The Quiet Heart, by Alistair MacLean. (Our copy from Messrs Angus and Robertson, Sydney. Price 8/6.)

"The Quiet Heart," a series of devotional readings was edited after the author's death, from his literary remains, by one of his friends, Mr. MacLean's previous studies, "High Country" and "Walk in the Light" had a wide circle of readers and their messages for the "Inner Life" were deeply appreciated. The "Quiet Heart," as the Preface rightly states, "bears the impress of wide reading, and the teaching is the expression of a life lived in close touch with the Master."

We have been refreshed by reading this book, which is practical as well as devotional. We commend it to our readers.

THE CHURCH AND THE NEW ORDER.

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

Recent articles in the "Church Record," have made it very clear that a New Order for civilisation is needed and is coming. But how is the New Order going to be built? What shall be the first step towards its realisation? We believe that Christianity is the only power which can transform

the deep and fundamental things of human life. How are people going to be persuaded to listen to our Message?

PROPAGANDA.

People are used, in these days, to being told what to believe and how to believe, and act on their belief. The power of suggestion is part of the technique of the broadcaster. Why did Christianity spread with such rapidity and power in the first century which has been unequalled since?

When we consider the dramatic, incredible tidings that were committed to the Church, once for all, nineteen hundred years ago, we ask, What did these men preach with such evident success? One thing only! Not an Idea, but a Fact, not a vague utterance of beautiful phrases, or ethical commonplaces, but a Fact, viz.: Jesus and the Resurrection.

In other words, God's victory over sin and death, not in hope, fancy, or dream, but in History. Christianity was a discovery that if men crucify justice, righteousness and love, and trample them under their feet, most assuredly they will rise again the third day. Those who scourge them, spit on them, crucify them, will be smitten dumb before the glory of their unconquerable reality and power.

The early Christians did not hold their peace. Their hearts were so full of God's great deed in history that they say out of earth's greatest tragedy, the glory of God's vindication and victory. There was joy in every word they uttered, and a matchless confidence in their message of hope to a grim, terrifying and demon-infested world.

The Church must capture again this note of CONFIDENCE AND ENTHUSIASM in the truth of the Gospel. Enshrined at the very heart of our Faith is a fact of GREAT VITALITY and FORCE, that if accepted would make the pomp of Dictators look ridiculous and the pride of armaments crude and pathetic.

But religious propaganda must be enthusiastic. Our deadliest enemy is not the atheism of Germany or Russia, but the practical atheism at home, which neither affirms nor denies, but simply ignores the truth as unpractical which the Church proclaims.

People have grown cynical and ask: What practical use is the Christian faith in a world that seeks peace and prosperity as blind men long for the light? In this question of Democracy versus Dictatorship, we see our civilisation coming to the crossroads.

There is the road of human effort which has built up the present civilisation, not consciously assisted by God's grace and leads to failure and the possible destruction of the present position as we know it. There is the other road. The road of world-wide acknowledgment of God's supreme Kingship. Which is it to be? The Church through her appointed leaders should challenge the evil of the whole system of our social and economic life and call men back to the ethics of the Sermon on the Mount. War is not

something "dropped from the blue." It is the inevitable product of a system which has ignored God's law, and His revelation as the Father of all men.

Bernhardi once said, "Never was there a more combative religion than Christianity." The sword of Christ has its point levelled at all those things which rob men of their freedom and happiness. He wages a Holy War against the caution that plays for safety, the comfort that ignores sacrifice and surrender, the love of self, the slavery of sin, and the weapon of force as the arbiter in national and international affairs.

None of us has any doubts as to the deadly danger in which the Empire stands. We must think and act for ourselves. We believe that the heart of all human problems is spiritual. In the new world which is now being won by the holy blood of sacrifice, the Church must not be faltering in her witness and appeal, but be united, devoted and inspired by a deeper loyalty to Christ and His Kingdom.

A better world will only come into being as the Cross of Christ declares, by setting men free in their own personalities and uniting them to God and one another.

If God seems to have hidden Himself to many in these days of man's folly and wickedness, the "breaking forth of His glory," will surely come as His people turn to Him for guidance and help. The blackest hour is always just before the dawn.

LEMURIA.

**The Lost Continent of the Pacific—by
W. S. Cerve.**

By J. A. I. PERRY,
Chancellor of the Diocese of Grafton.

This book is not only informative, but thrilling and interesting. The lost continent of Lemuria began something over two hundred thousand years ago. The people attained a high degree of civilisation and some of its descendants are still living. The author shows that many of the Oceans were once occupied "by continents and large islands." He also asserts in effect that the North American Indians are descendants of the "lost tribes of Israel" and also that they may represent a portion of the descendants of Lemuria and the submerged Atlantis. Sir Francis Bacon is alleged to be the first to make researches in respect of the two lost continents.

The book of Genesis contains historical passages and we know it opens "In the beginning God created the Heavens and the earth." When was the beginning? We cannot tell. The beginning of life itself on this planet goes back millions of years and man has existed at least two hundred thousand years.

The Masonic Order began Anno Lucis "In the year of Light." Unfortunately the order adopted a date from which to start namely 4004 B.C. Why

was this done! The answer is that the order followed the reckoning of the Church of England taking it from Bishop Usher. The Bishop set forth his remarkable doctrine in his *Annales Veteris et Novi testamenti*. Subsequently, the Church abandoned the date. The great flood is not mythical but forms part of man's history. Proof exists that man inhabited North America thousands of years ago. Tests have shown a submerged continent at the bottom of the Atlantic and this large continent of Atlantis came in contact with North America and Africa. The surface of the earth has changed so much that half of North America was at one time beneath the water. For one hundred thousand years civilisation existed on Lemuria, and that man was not a descendant from any lower species. Scientists have agreed that Lemuria was at least four million years old at the time it disappeared, and floods submerged half of the continent east of Australia and certain human abilities were higher than at present.

The author states that in height the Lemurians were above the present average, a great many being almost seven feet. Moreover mental telepathy was a natural and regular practice.

What interests us is that the spiritual life was the most important and in addition they were firm believers in reincarnation not transmigration. They looked upon God as the Great Master as well as a parent. Every night their children were taught to pray for strength and wisdom. The Lemurians had no money commodity and no one received remuneration.

Their store houses were applicable to the community. Their marriage ceremony was an imposing ritual and it included making an incision in the first finger of each of the right hands. The hands were bandaged together so that the blood from one flowed into the other. They knew that their continent would be subject to volcanic changes, but they built so well that some structures stood nearly thirty thousand

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years. They used air ships and the continent itself reached more than half way around the world.

The author draws a fascinating picture with copious authorities. I recommend the book for the study of the seeker after knowledge.

I do not agree with the Greek poet Aeschylus that people lived like silly ants beneath the ground. I prefer to follow Milton:

"The power that did create can change the scene
Of things, make mean of great, and great of mean,
The brightest glory can eclipse with might,
And place the most obscure in dazzling light."

WHAT OUR BISHOPS ARE SAYING.

The Bishop of Waikato (N.Z.) says:

"Anxious times are ahead of us and each day's news makes us think very seriously. For our part as Christians, we need to redouble our penitence and earnest prayers. We may be certain of final victory, if God wills. But God must see that we really want it, even if we do not deserve it; and the only way we can show Him that is by asking for it. Really it is amazing that every communicant is not at the altar every Lord's Day at least, and that every one of us does not pay a visit to his Church daily. There is no use in complaining that the Government does not do this, or other people do not do that. What is our business as Christians but to pray, and pray and pray? And we are not doing this."

Day by day we need to pray for God's blessing on our arms, that we may be used by Him to bring about a victory for righteousness, truth and peace. The international situation grows more and more complex, and we must pray that our rulers may trust in His guidance in making their far-reaching decisions. We thank Him for the wonderful exploits of the Royal Air Force, and for the unexpected success of the Greeks against the efforts of Italy. Let us meet together in our parish Churches and at the Cathedral frequently for united prayer for our Empire and for Australia as part of it, that His Kingdom may come and His will be done on earth as it is in heaven.

—Archbishop Head.

"If, then, we shall be asked whether indeed we may pray for victory, we cannot but reply with the challenge—what else can we pray for as combatants in the good fight against gross and manifest evil? What else have we in mind when, in this desperate hour, we repeat the hallowed petitions, 'Thy Kingdom come, Thy Will be done on earth, as it is in Heaven'? We do not pray thus for ourselves alone, but for all the victims of Hitlerite oppression.

We do not pray for peace save as the result of justice, because we know that any peace not based on justice would be only defeat, and the pledge of future strife."

—Bishop Hensley Henson.

"While we are all convinced that we must defeat Nazism lest the world becomes very much worse, many men seem to be not at all sure that our victory will result in making the world any better. They remember or they have heard of what came out of the idealism of the last war; they wonder if the same is not likely to happen again. With the suspected domination of politics by finance and the growing desperation, there had gone the progressive secularization of all life. Religion had been kicked out of business; it had been bowed out of politics. In education, religion was treated as a side line.

"We are told that 90 per cent. of the men on service have no vital link with any of the churches. Religion is not church-going, but there is no denomination which can face these figures without shame and penitence, and a searching of heart. The secularising and despiritualising influences are not of our making; they are the results of evils in the social system under which we live."

—Bishop of Bradford.

MEDICAL MISSION TANGANYIKA.

There is a noteworthy progression in the medical work which is being done, chiefly by Dr. Paul White. A few figures will illustrate the trend towards self-support in this medical work. The following table shows the receipts from patients at Mvumi Hospital alone:—

	£	s.	d.
1933	...	5	0
1934	...	10	0
1936	...	26	10
1938	...	82	10
1940, to Aug. 31	78	10	0

Dr. Paul White believes that in five to seven years' time the Hospital at Mvumi could be completely self-supporting, even including the European salaries. This is surely an evidence of very definite blessing. Furthermore, in the actual medical side there has been progress. When Paul White went to Tanganyika three years ago the infant mortality rate was 740 in the thousand. Now that figure has been reduced to 140 in the thousand. An extending work has also been done in the treatment of eye diseases. Already this year over 100 people have been healed of blindness, chiefly through extract by Dr. White's ministering.

For these reasons, it is more serious that Mrs. Paul White's illness is so dangerous that it may involve the necessity of Dr. Paul White's return to Australia. This surely constitutes a

challenge to the Australian Church. Dr. Paul White is the only full-time Mission Doctor in five million natives. It becomes urgently necessary, therefore, for another doctor to be sent at once. The Society has acted with expedition and because of the liberal gift of an anonymous donor, it has been arranged that Dr. Wesley Hannah will leave for Tanganyika immediately.

WHEN I READ THE BIBLE THROUGH.

I supposed I knew my Bible,
Reading piece-meal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms (the twenty-third!)
Twelfth of Romans, first of Proverbs—
Yes, I thought I knew God's word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar,
When I read the Bible through.

Oh, the massive mighty volume,
Oh, the treasures manifold;
Oh, the beauty and the wisdom
And the grace it proved to hold!
As the story of the Hebrews
Swept in majesty along,
As it leaped in waves prophetic,
As it burst to sacred song,
As it gleamed with Christly omens,
The Old Testament was new,—
Strong with cumulative power,
When I read the Bible through.

Oh, Imperial Jeremiah
With his keen coruscant mind;
And the blunt old Nehemiah
And Ezekiel refined!
Newly came the minor prophets,
Each with his distinctive robe,
Newly came the song idyllic
And the tragedy of Job;
Deuteronomy, the regal,
To a towering mountain grew
With its comrade peaks around it,
When I read the Bible through.

What a radiant procession
As the pages rise and fall!
James, the sturdy, John, the tender,
Oh, the myriad-minded Paul!
Vast apocalyptic glories
Wheel and thunder, flash and flame,
While the Church Triumphant raises
One Incomparable Name;
Ah, the glory of the Saviour
Never glows supremely true
Till you read it whole and swiftly,
Till you read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there;
Just before you kneel away
And yawn through a hurried prayer;
You who treat the Crown of Writings
As you treat no other book,
Just a paragraph disjointed,
Just a crude, impatient look,
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through.

WHAT SHALL IT PROFIT A MAN?

If He Gain the Whole World and Lose His Own Soul?

We would not envy Hitler though
He captured all the world;
Were he to rule all nations,
And his opponents hurled
From every seat of Government,
From every modern Throne.
We would not envy Hitler
Though he ruled this world alone.

For at the best, this life below
Is nothing but a span,
And should be so regarded
By every Christian man,
A time of preparation for
Eternal life above
With our Divine Creator,
The Fount of Heavenly Love.

The man who plans foul murder,
Upon a wholesale scale;
To slaughter fellow-creatures
By millions will not fail
To gain his ends by trickery,
By treachery and lies,
Will disregard the widows' tears,
The helpless orphans' cries.

For such a monster, sure enough,
There's punishment in store,
Although maybe well merited
'Twill last for evermore.
And though unseen we're certain sure
That viewless as the air
Justice is waiting at "The Bar!"
We know and feel 'tis there.

Then who would forfeit Heavenly Bliss,
Unless he were insane,
To rule this world and thereby miss
Our Saviour's love to gain?
'Twere poor exchange to rule this world
For Heaven. And we repeat
Our Choice is Everlasting Life
And Rest at Jesu's feet.
—"Bimbo."
Ayr., N.Q. 30/9/40.

A PRAYERFUL THOUGHT WHILE KNITTING.

Oh, soldier brave, I thought of you,
As to and fro my needles flew,
As stitch by stitch my knitting grew;
Of you and all who bear the brunt
Of modern warfare's dread affront.

"God bless my brothers at the Front.
In pride of race no fear have I
That heart should fail or courage fly;
I know that thousands greatly die
That other thousands nobly live.

"Thy peace, O Lord, Thy mercy give
To those who fall, to those who strive
That we in safety may abide."
God keep thee, friend, whate'er betide
For whom this little task I plied.

Always do right. This will provide
you with happiness, and others with
gossip.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

AUSTRALIAN BOARD OF MISSIONS. ANNUAL SALE.

The Sydney Committee of the Women's Auxiliary to the Australian Board of Missions held their annual Sale in Sydney Town Hall on Friday, 29th November. This Sale has become a prominent event each year in the activities of the Church in Sydney, and is the centre of much interest and devotion, and work, for many months in preparation.

This year its success was no less than usual and financially the results were slightly in excess of that of 1939.

The Official Opening of the Sale took place at 3 p.m., by Mrs. J. G. Crace, who expressed special interest in the missionary work of the Church. The Rev. E. R. Gribble, the veteran Australian Missionary to the Aborigines, was also a speaker. The Archbishop of Sydney presided at the opening function. There were some twenty-five stalls arranged by parishes and friends.

Several stalls were conducted by the pupils of Meriden School, Strathfield, and there was a special collection of Island curios and baskets on sale from the mission fields.

JOTTINGS FROM OUR PARISHES.

Holy Trinity, Concord West.—On Armistice Sunday, a permanent roll of honour bearing the names of enlisted men from the Church in the Great War, 1914-1918, was unveiled by the Archbishop of Sydney. After the unveiling, the President of the Concord Sub-branch, R.S.S.I.L.A., Mr. C. R. Bell, hung a laurel wreath on the board. During the service, the Mayor of Concord (Ald. A. H. Nicholas) read a Scripture Lesson, and the Concord West Masonic Choir, conducted by Mr. P. Green, rendered musical items. The Rector, the Rev. S. G. Stewart, handed £15/15/- to the Archbishop for patriotic funds. The day was also the occasion of a special appeal for the Church Fund. £320 was received.

St. George's, Paddington.—The recent Annual Sale of Work was very successful in raising funds for the Church. Mrs. J. Jackson, of Falconbridge, opened the Sale.

The Sunday School prizes will be presented on Sunday, December 8, at a special Children's Service at 11 a.m., by the Rector, the Rev. F. A. Reed.

St. Paul's, Rose Bay.—In November a Grocery Afternoon was held for the Cathedral Hut. Miss McCullough was present and gave a most interesting account of the activities of the Hut. A large number of groceries were after-

wards forwarded to the Hut, including 71lbs. of sugar; 38 tins of fruit; 33 packets of jelly crystal; 19 ½lb packets of tea, and 39 cakes of soap.

CHRIST CHURCH, CASTLEREAGH.

The peaceful district around Castlereagh, near Penrith, was visited on Saturday, 23rd inst., by members of the Royal Australian Historical Society and Manly Historical Society. Many calls were made to historic spots including Christ Church, where the members were welcomed by the Rector, Rev. L. F. Newton. The church is built on a hill overlooking the rich farm land and having the foothills of the Blue Mountains as a background. Mr. P. W. Gledhill, President of the Manly Society, read a paper dealing with the history of the church. He said the first reference to the work of the church was in 1811, when the Cemetery was consecrated.

The residence of the first chaplain, Rev. Henry Fulton, was completed in June, 1814, where he opened a school on 11th July, 1814. The first official mention of a place of worship was on 30th September, 1819, then on 9th June, 1825, the new school church was licensed, but being a wooden structure it became ravaged by weather and white ants. A new building—the present Christ Church—was built, the foundation stone being laid by Mrs. J. P. Single, the grand daughter of the Rev. H. Fulton, on 29th November, 1877. The Church was opened on 17th December, 1878, and consecrated on 30th September, 1886, by the Bishop of Sydney. Mr. Gledhill gave many interesting details of the church life in general which was much appreciated by the visitors.

Leaving the church, the party made its way to the site of the first church, where the President of the Royal Australian Historical Society, His Honor Mr. Justice Ferguson, handed the Rector a collection which had been taken up in aid of the Church.

The party then proceeded to the old Church of England Cemetery and here were found many relics of deep interest to historians.

Mr. Gledhill showed the visitors around and made mention of the many pioneers buried in the old historic cemetery.

CHURCH OF ENGLAND SCOUTS AND GUIDES.

(From the Hon. Secretary)

The Annual Service will take place in St. Andrew's Cathedral, on Sunday, December 8. The Right Rev. Bishop W. G. Hilliard will be the preacher.

Scouts will assemble at 2.15 p.m., outside the Scout Headquarters in Carrington Street, and march from there to St. Andrew's Place under the command of S.M. Basil Taylor.

Guides will assemble in the Cathedral grounds outside the Chapter House at 2.30 p.m., and will be under the orders of Miss Biltan.

Scouts and Guides in "open" as well as in "Church" Troops and Companies are invited to attend, but only the colours of "Church" Troops and Companies are to be brought. The Colour Parties of Scouts and Guides on arriving at the Cathedral will form a special detachment under Miss Moir.

The Combined Parade of Scouts and Guides at the Cathedral will move off at 3 p.m., to March Past the Archbishop, and enter the Cathedral for the Service at 3.15 p.m. The Rev. E. H. Parsons will be in charge of the March Past.

A party of 15 Rovers and 15 Rangers will meet in the Cathedral at 2.30 p.m., to distribute the Forms of Service and later take up the offertory. Miss D. L. Best will be in charge.

ST. STEPHEN'S, PENRITH

The Annual Fete of the Parish Church was held in the Parish Hall on Thursday and Friday, October 31, and November 1. Although there was a severe storm just at the time of the official opening, the attendance was remarkably good.

The Fete was opened by Rev. C. L. Williams, Rural Dean of the Hawkesbury. Associated with him on the platform were his Worship the Mayor, and Rev. A. Fleming, Rev. A. J. Cutler, Rev. L. F. Newton, and Rev. H. A. C. Rowsell. Instead of the usual lengthy concert programmes each night, there were a few items with the rest of the evening being taken up with competitions, conducted on the stage. These proved to be most entertaining, and were voted by those who attended as being better than the former arrangement. Finality has not yet been reached but it is expected that the net result of this Fete will be over £180.

THE MESSIAH.

A fairly good attendance gathered in the Town Hall, on Monday week, for the rendering of that Great Sermon in Music, Handel's Messiah. No doubt many were there in support of the excellent work of C.E.N.E.F., whose funds were to be enriched by the proceeds of the evening. But from the glorious opening by a great rendition of Elgar's setting of the National Anthem. The evening was one course of sanctified delight as the great "poem" of the Messiah was revealed by the choir of 350 voices under the skilful and sympathetic baton of Mr. T. W. Becket, the Cathedral organist. It was well done. The organist, Mr. L. Sage, was all that could be desired on the great organ of the Town Hall—restrained, sympathetic, seemingly perfect in his touch and time, and almost overpowering in the wonderful Hallelujah Chorus. One just longed that the hall could have been crowded for the occasion, so that many more could have exulted in the great music and its message.

The Conductor was "on top" all the time and his large choir, a combination

of several choirs, responsive to his call with enthusiastic alacrity.

The soloists were good, but perhaps a little too quiet for the bigness of the hall. The old favourites with their challenging words were well rendered: "He was despised and rejected of men"—"He shall feed His flock like a Shepherd."

We can never tire of these long familiar words and the haunting strains of the music. We came away with hearts uplifted and grateful to all those who had been responsible for a wonderful evening.

VICTORIA.

Diocese of Melbourne.

IN MEMORY OF THE LATE NEVILLE CHAMBERLAIN.

More than 1,000 representatives of public and civil life attended a memorial service to Mr. Neville Chamberlain, former Prime Minister of Britain, at St. Paul's Cathedral on Wednesday, November 13.

The service was led by the Rev. H. O. Hole, Precentor, and the address was given by the Archbishop.

His Grace said that British people should thank God that they had as Prime Minister a man of the type of Neville Chamberlain, who could justly be claimed as a Christian leader of the nation. When the history of the present war is written, it would be said that under Neville Chamberlain, Britain had again saved herself and the world by her exertion in days when the former Prime Minister was trying to prevent war. Neville Chamberlain was a lover of his father, he loved his people, he loved his country, and he loved God.

Among those who attended the service were the Governor-General, the Governor and Lady Dugan, and the Prime Minister.

THE LATE SIR STANLEY ARGYLE

"On November 25, Sir Stanley Argyle, who died unexpectedly on the 23rd, was buried. The first part of the funeral took place at the Cathedral, and the interment at Springvale Cemetery. He has been a leading figure in the life of Victoria for many years. After practising as a doctor in Kew, he became a Lieutenant-Colonel in the Australian Army Medical Corps in the Great War, and entered the Victorian Parliament in 1920. He was Premier and Treasurer, 1932 to 1935, and organised the Victorian Centenary Celebrations in 1934. Since 1935 he has been Leader of the Opposition. He was a man who tried to do what, as State Treasurer, he believed to be his duty. He was a great leader of men, and secured the prosperity of Victoria after the period of depression. He was a

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Churchman who found in his medical knowledge the secret of service for men in following the example of the Divine Healer, Whose disciple he was. We thank God for his life and example."

—Archbishop's Letter.

SOUTH AUSTRALIA.

Diocese of Adelaide. ELECTION OF BISHOP.

At a special meeting of Synod the matter of the procedure for the election of a bishop was well considered, and it was decided that the Synod itself should make the election, but that it would adjourn until February next, in order to give time for consideration and the gathering of information. Dean Jose is administering the Diocese in the interim.

Christmas Number

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Madonna and Child —by Ferruzzi