

ST. PAUL'S, CHATSWOOD.

The splendid sum of £680 was contributed as a freewill offering on Sunday week for the New Church Building Fund.

JOTTINGS FROM OUR PARISHES.

St. Matthew's Bondi.—A former churchwarden of the parish, Staff-Sergt. William Stewart, was laid to rest on September 28. He had a fine military record in the Great War, and had given faithful service in the work of the Master. The funeral service was conducted by the Rev. R. A. Pollard.

St. Luke's, Clovelly.—During September a young naval officer called on the rector, Rev. B. R. Horsley, and handed him a substantial donation towards the reduction of the debt on the church. He explained that during the heat of battle, when there seemed little hope of anyone coming through alive, he had suddenly realised what it would mean to die without accepting the Lord Jesus Christ as his own Saviour. There and then he accepted God's offer of free salvation, and made a resolve that should he come through safely he would give to God's work all that he had. His visit to the rector was in fulfilment of that vow.

St. Stephen's, Penrith.—Rev. A. W. Stuart, General Secretary of N.S.W. branch of the British and Foreign Bible Society, will visit the parish on Sunday, October 25. Arrangements are being made for him to preach at as many centres as possible on that day. On Wednesday, October 28, Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the Society, will give a talk on his escape from France during the present war.

St. John's, Rockdale.—Mr. H. W. Kennard, J.P., passed away on August 7. Mr. Kennard rendered yeoman service to the diocese for many years as a Diocesan Lay Reader.

St. Andrew's, Sans Souci.—With the passing of Mr. Clarence James Selmon a link has been lost with the early days of Sans Souci. Mr. Selmon's father left England with his parents about 1836 when he was two years of age. It took them two years to reach Australia after having been wrecked three times in the Bay of Siscap. They settled in Gosford, later moving to Cook's River and finally to Sandringham. Mr. Selmon was born at Sandringham, where the old engine sheds were, 78 years ago, was married at St. Paul's, Kogarah, 57 years ago, there being no church at Sans Souci at that time. His father and his grandmother were both buried at St. Paul's. The first coaches from Sandringham to Cook's River were driven by the late Mr. Selmon and later he became one of the first guards on the old steam trams until his transfer to the Railway Department, when he became a train-guard.

Pass this Paper on to a Friend.

DISCOURAGED?

Do you ever feel discouraged; do you ever wonder whether it is worth while carrying on? Is there little result for all your effort, when you have been sincere? Do you ever want to flee from your responsibilities or escape from things and things which di-

But let us in the face, couragement is an unmistakable in some form

Have you "self" gets me, we are doing moment, to be!

Self-satisfaction, pity, or self-disparagement—these are the results of "self" When "self" "results" it looks appointed, depressed, begins to wonder while carrying on

Perhaps it is all this at times, the life of you, self-seeking, or motives. But really, Be frank God to reveal the discouragement, see it.

Is your sin the God in your work letting Him use you, you forgotten that is not what you but what He wants day by day, moment

Your part in God, to be free which prevent God clear to you. To God's control in every life, so God can use simply to obey God's will. The results, hardly your concern, you are really God's respect, success or want, things will be changed, and evolution will be spreading through you. Perhaps in you. Are you ready for "absolute unselfish" secret of never being Tryst.

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Confirmation

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

6, No. 22—New Series.

NOVEMBER 5, 1942.

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"Back-to-God."

A CLARION CALL TO THE CHURCH.

Solemnly convinced that the unparalleled condition of human affairs and the portentous crisis through which the world is passing are the inevitable consequences of our national sins and of our personal forgetfulness of God, and with an earnest desire that we may, through sincere repentance, avoid the dread judgment which must come upon those who disregard or disobey the claims of God, We issue this call to our fellow-Christians in New South Wales.

We firmly believe that for the evils of these days the Church must accept a full share of responsibility. Not one of us can stand aside from the crisis as a detached observer. The judgment sets each one of us before God.

Called to reveal Christ to a distracted world, we have often concealed Him by conventionalities of formal worship and by lives unsundered to His Sovereign claims. Challenged by Christ to separation from the world, we have allowed its spirit to capture us to such a degree that, being so much like the world, we have little to offer it.

Commissioned by the Divine Lord to witness to His Person and to preach His Gospel of Salvation to mankind, we have all too often substituted a message of human culture; we have also fallen into the snare of denominationalism.

We believe that these facts constitute a summons to the Church to great and sustained acts of repentance, renunciation, reconsecration, Prayer and faith; and to a deep, and real, and abiding concern about our appalling and still unchecked and unabashed national sins.

We must remind and re-issue many of the great terms of the spiritual currency such as "Sin," "Shame," "Judgment," "Conviction," "Repentance," "Conversion," "New Birth," "Holiness."

The Church must "expect great things from God, and attempt great things for God."

"Time is short—mighty events are threatening, and the Judge standeth at the door" (James 5: 9).

—The Council of Churches in N.S.W.

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Notes and Comments.

This campaign was officially launched at a great meeting of Christian people in the Town Hall, Sydney, last week.

Much preparation had been going on during the past month, and last Sunday saw the beginning of the special services. The time is one of crisis in both the temporal and the spiritual life of our nation. We are in the midst of a great conflict and the whole issue is in the hands of God. The promoters of this great campaign of "Call to Repentance and Renewal of Life," have wisely stressed the gravely moral or immoral departure from God on the part of our nation as a whole. Even in the Christian Church there is a failure to realise a conviction of sin and the enormity of sin in the eyes of an all-holy God. We cannot get rid of "a superiority complex" in relation to the people against whom we fight, and too readily take for granted that we are a people chosen of God and therefore sure of victory. It is well for us to have the assurance that God's purposes in the world are wholly righteous and that those purposes will ultimately prevail. But we should take to heart the lessons of Israel's history. Only a people who are willing to act along the lines

of God's will have any assurance of survival. We have yet to learn the lesson voiced by God's prophet of old, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The battle is the Lord's—but it is a battle of right and sacrificial love against the selfishness and arrogance of man. We are indeed a blinded people if we do not realise our need of a thorough-going repentance and complete renewal. The campaign constitutes a challenge to the rank and file Christian to be "up and doing"—ready to do whatever the will of God demands.

The Church of the living God is called to look to her armour and, strengthening herself in her Lord and His Spirit, to adventure a determined advance.

The call of the Prime Minister to Australia for an "Austerity Campaign" reminds us of the place discipline has in the life of the Christian. Discipline has been the world's greatest need. The reaction from the last war, left the nations impotent, apathetic; with only one desire, to forget the past in a life of pleasure and freedom from restraint.

Mankind can stand all sorts of evils, but it cannot long endure chaos, disorder and anarchy. Some force arises sooner or later to bring confusion under control and whip things into shape.

The great movements of our time have been the rise of Communism, Nazism, Fascism and Militarism. We have seen the growing elements of Dictatorships in our democracies. All these movements are endeavours to get some kind of national order out of the chaos of a post-war world, and to bring it under disciplined control.

To-day we face a choice on which our personal lives and our social fortunes depend. Either we are going to have enough people who will discipline themselves from within, or else we shall have a discipline imposed on us from without.

The first gives liberty and

makes Democracy possible. The other means that a nucleus of our leaders assume Dictatorship.

The importance of self-discipline is evident. It is one of the main principles taught by our Lord. In our personal morals, our respect for law, in our family life, in the subjugation of self-interest to the common welfare we should exhibit that self-control which is the fruit of a Christian faith.

No one can deny that our Australian people have shown many splendid virtues. They have energy, adventure, initiative. But we must be a self-controlled people. Too often we have seen liberty turned into licence, and self-restraint into laxness.

Australia faces now the most fateful hours of her history. There is need for a nation-wide concentration of effort on the things that will win the War and bring victory.

Jesus Christ was not so much a painter of beautiful ideals as a proclaimer of universal laws. No horse gets anywhere unless it is harnessed. No steam or gas drives anything unless it is confined. No life ever grows great until it is disciplined, focussed and dedicated. One of the widest gaps in human experience is between what we say we want to be and our willingness to discipline ourselves to get there.

The present world war presses this matter home. The source of Hitler's power over Germany is in his slogan "Give up butter for guns." We will never preserve Australia with loose morals and easy living and disintegrated family life.

There is pride, joy and freedom in discipline. As yet we have had no air raids to haunt our night. No sirens to warn us the bombing planes are coming. If Australia should fail it will be for one reason. Not lack of laws or outward regulation or of dictatorship, but lack of a people who will discipline themselves from within. The roots of a self-disciplined character are spiritual; faith in God and His values.

God has not given us the spirit of fear, but of love and power

and discipline. St. Paul wrote these words to Timothy while waiting in prison for the sentence from the most cruel tyrant the world had then known. He faces the future with courage and dignity, and despises death and flings defiance into the very face of the aggressor. Paul was a man you could not bend or break. His principles were the rock on which he stood. His faith was a shield which his enemies could not shatter.

He had great convictions which had been tested and tempered in many a fire and which kept his soul from bitterness. He had given up everything to follow Christ, and so must we.

This curious "mixture," seemingly run under two nomenclatures, "The Aid Russia Committee" and the "Russia Medical Committee. Aid Committee," has been again attacked in the Parliament of New South Wales, and again Canon Garnsey, as a vice-president of the former, rushes into print in its defence. Various names of committeemen are astutely kept in the background in this publicity because they are the names of well-known Communists, and it is not politic to bring them too prominently before the public eye on such an occasion as this. But the fact remains that two organisations, notably Russo-ophile in relation to Russian politics are linked together in this committee, and that their tremendous zeal for the speeding up of our war machine has synchronised with Russia's entry into the War. We have, ourselves, had to deplore the anti-British statements issued by this committee, and the almost fifth column attempt to stampede our military leaders into opening a second front. We cannot forget that the so-called "Legion of Christian Youth," sought in a strikingly un-Christian way to impede the Government's efforts to have the manhood of the country prepared for war. They issued a circular on the eve of the War which constituted an affront to the minds of a law-abiding people

from which we extract these opening and closing paragraphs:—

"CHRISTIAN YOUTH SAYS NO TO COMPULSORY MILITARY TRAINING."

"Rally to the defence of your democracy! Protect our national heritage! Prepare for Invasion." These are the cries that are hurled at us daily from press, radio and even pulpit.

Defence is taking precedence over all other problems in Australia. Compulsory military training is urged in several quarters. . . . Unless a strong protest is raised Compulsory Military Training will be enforced before long."

"OUR CONVICTION."

We of the Legion of Christian Youth emphatically protest against the introduction of Compulsory Training. We believe it shortsighted, undemocratic, and un-Christian. We call upon all thinking men and women to oppose it and urge them to:

Write letters to the Prime Minister and their local representative; organise meetings of protest in their own districts; write to secular and religious press—draw up petitions and collect signatures for them; enlist the aid and sympathy of ministers and ask them to preach against Compulsory Military Training.

"Should these steps be unavailing refuse to answer if called up, and persuade all others to do the same."

"CAN WE COUNT ON YOUR SUPPORT?"

It is about time that the people responsible for such a disloyal and seditious utterance should publicly withdraw it and express some kind of apology to that large body of loyal citizens whose aid they are now seeking for "Aid to Russia." We should like to be assured that we are in reality not being bamboozled into aiding Communist propaganda. We have still an unhappy feeling anent a certain cablegram of congratulation and sympathy sent to Russia long before the War over the name of the President of the Legion of Christian Youth.

We trust that the Government will keep a very watchful eye upon the activities of these committees lest they act as disturbances in the conduct of the War.

Mrs. R. J. Thompson, wife of Archdeacon Thompson, of New Guinea, and herself a missionary in New Guinea for 22 years, has arrived in Melbourne. Other lady members of the New Guinea mission staff are expected in Melbourne at an early date.

A MILITARY CONFIRMATION.

One of our chaplains writes from a northern station the following notes of interest:—

"I have been away for a few days—a long trip of short duration. Between Sunday, after the morning services, and last night (Tuesday) I have travelled in a 15-cwt utility truck a distance of 852 miles over good roads and rough roads, through scorching heat and tropical rains. Of course it was a very special occasion, which necessitated and permitted such travel: There were two Confirmation Services, an address by the G.O.C. to chaplains of all denominations, and a conference presided over by our Chaplain-General for C. of E. chaplains. With me in my truck were my three confirmees, and of course my batman-driver. Instead of sitting in front I travelled in the back with the boys, where we yarned together, got bumped about and dirty together, but finished up real cobbors. It was worth the discomfort.

I presented my lads at the first Confirmation Service, which was held last Sunday evening. It was most impressive. I can't say that it was a colourful spectacle, for the church was only a galvanised iron shed, and the lads were clad in khaki and the sisters in grey. The only colour was provided by the bishop's purple and scarlet, the chaplains' hoods and the red cape of the one confirmee sister. No, it wasn't very colourful, but it was a thrilling sight. And how they did sing! The old familiar hymns, "O Jesus, I have promised to serve Thee to the end" and "Stand up, stand up, for Jesus" were given an added appropriateness as they were sung by these young soldiers who at any time might hear the noise of battle and find the foe near.

The Chaplain-General's address was simple and direct, instructive and friendly—just right. It was good to be there and none of us will quickly forget the experience.

The service on Monday evening was much the same and just

as inspiring. I didn't count the number of confirmees, but there must have been about 80 at the two services."

Quiet Moments

THE CHURCH MILITANT AND TRIUMPHANT.

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

In Australia there is evidence that our Church leaders are giving a great deal of serious thought to the problems that will arise when the war is over. It is evident that all members of the Christian Church will have to be very much alive to the share which they will have to take in the scheme of national reconstruction. The failure of the League of Nations is an evidence that when God is left out of the scheme, there can be only one result.

It is well that we visualise now what are some of the problems that will have to be faced when the peace comes. We can all see looming up already on the horizon a political structure with an increasing Communistic tendency emerging from the present political programme. We can also see that with the present indifference to religion and to religious worship it might be possible to rule God out again.

None can take cognisance of passing events and of assertions that are being repeatedly made by politicians, social reformers and the like, without seeing that there is a prospect of a considerable mixture of some of the basic principles of the Communistic State in the New Order that is promised after this titanic struggle is over:

A New Order in which freedom and justice shall be the watchword when the privileges and responsibilities of citizenship shall fall more evenly upon everyone and when the good things of the earth shall be more equitably divided between the "haves" and the "have nots."

It has been frequently asserted that the present generation shows

signs of reversion to paganism, that large masses of the people have already thrown over religion and God. None can deny that this is an age that is largely materialistic in outlook.

Without the influence of the Church, the New Order may be as spiritually destructive as the old, and one devil may be driven out to make room for a legion of other devils. Dr. Wellington Koo said in Sydney last year that what he felt about the youth of the world was that they were building the structure of a new human society, but had forgotten that it was in the spirit where true power lies.

Materialism is rampant to-day in all classes of the community. If Nazism or Communism cannot provide a contented world, we need to ask, Can Democracy? We must look deeper into the cause of human misery and unhappiness and see very clearly that the only greatness is a moral greatness. It is the basis of the Christian religion.

What kind of human being do we wish to see survive this struggle? There is a considerable amount of sound and serious thought being exercised within the Church to-day about the things that really matter. She is not failing to-day as some people imagine. She is waiting upon God to show her the way out to newness of life. She is quietly carrying on her work through her organisations and her members are to be found in every branch of "war work." She is the "leaven that leavens the whole lump," the salt of the earth and the light of the world.

Changes of organisation and methods there must be in the future to meet human need. The resolution and confidence which Christians display in these anxious days will be a sure and lasting foundation for a new and better Australia and a better world. The dynamic of the New Order will come from the youth of this generation who are bearing the suffering and fury of the oppressor.

When finished with the A.C.R. post it to someone in the Fighting Forces.

RUNNING THE BIBLE BLOCKADE IN CHINA.

Further news has been received from China, through the British and Foreign Bible Society in London, of the Bible famine which was being experienced throughout the occupied territory. For more than three years the only Christian books which had reached the North-west were occasional volumes in a missionary's luggage and meagre stocks of Bibles were distributed with miserly care. The Rev. Myron E. Terry, of the Christian Literature Society, who faced great hazards for the Gospel, writes:—

"If someone wanted to buy he must come personally. He must bring credentials from a pastor or a known Christian worker. When he had established his identity he was then asked questions as to why he wanted a Bible. When he had established the sincerity of his purpose, and the fact that he really wanted it for his own study then he was allowed to purchase just one copy, never two. Never have I seen anything like this in mission work."

Mr. Terry decided to run the blockade with supplies. He sent a letter to all mission stations asking them to make up an order to be included in the consignment. The total number of books ordered came to 40 tons, or 18,000 parcels. This was only one order, later others were received which came to a much larger total. The C.I.M. in Siam ordered five tons of books to be sent to Kaifeng.

"These five tons would mean more than twenty carloads strung along the road, a caravan which even in the wildest of dreams could not have any hope of slipping out of that armed fortress quietly or unseen."

The story of those Books which had to go through the army lines, of their reception and distribution in a war-torn land, and in the midst of the fiercest air-attack, of the speeding-up of transit, so that from 50 parcels a day, the number grew to 200, until the rate became a ton every two days for four months, is miraculous and nothing but constant believing prayer, and venturing faith could have written it. Small events worked together, impossible difficulties dissolved from the path, death came close, but always missed. Between February and September 55 tons went through—almost all had been shipped on to its destination by post, and the debt of gratitude to the efficiency of the Chengchow Post Office, operating so close to the fighting lines, and completely bombed out of its own quarters, cannot be adequately recorded. The North-West literature famine was broken—the Bible Depot in Sian had bigger stocks of Bibles than any other point in Free China. Every Mission and Church centre in four big provinces had most needed supplies, and the thrice mailed and much bestamped

Book Post parcels were familiar all over the area. Still there was no slackening of the demand. After September the war came to Chengchow, which had lived on rumours of its approach for many years. Planes were over the city without break and Mr. Terry's birthday on October 2nd was celebrated by a 14-hour alarm. Two days later the Japanese entered the city. Mr. Terry slipped out of the town ten days later, after a farewell meeting with the Baptists, when the verse given to Mr. Terry by his friends was—

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore," while he gave them in exchange the words he had uttered so many times in Chengchow "God, I am in Thy hands." After more dangerous days and nights Mr. Terry reached Free China—the North-West project accomplished.—W.H.R.

Personal.

A wedding of interest to church-people in Sydney took place in St. Andrew's Cathedral on October 28, when Miss Joyce Archinal was married to Captain Adam Lang, A.I.F. The bride is the only child of Mr. and Mrs. H. V. Achinal, of Wahroonga. Mr. Archinal is the well-known and respected Diocesan Secretary of the Diocese of Sydney. The bridegroom was educated at "Shore" and is an honours graduate in Arts and Law of the Sydney University, and practised in Law before entering the Army. The bride is an "old girl" of Abbotsleigh, and later became resident masseuse at the Royal North Shore Hospital. The Archbishop of Sydney officiated at the wedding, assisted by Archdeacon J. Bidwell.

Mr. and Mrs. Max Hart, of the C.M.S., in Uganda, with their baby, were in Sydney recently. Owing to Mrs. Hart's illness they have had to return to Australia after only a short time in the field.

Corporal Lloyd T. Rodda, eldest son of Rev. and Mrs. C. T. Rodda, of Violet Town, Victoria, has been reported as wounded in action on September 8. A brother, Signaller David V. Rodda, was officially posted as missing in June, and was last heard of in Malaya.

The Rev. C. A. Goodwin, rector of Port Kembla, N.S.W., has been appointed chaplain to the Missions for Seamen, Sydney.

Dr. Paul White, of the Church Missionary Society in Tanganyika, will broadcast from 3UZ and 3SR every Saturday at 9.45 p.m., commencing on October 31. Listen in to "The Jungle Doctor." Dr. Paul White's new book for young people should be on sale at the beginning of December. Enquire at C.M.S., Cathedral Buildings, Flinders Lane, Melbourne. An ideal Sunday School Prize or Christmas Gift.

Dr. Mervyn Haigh (Bishop of Coventry since 1931) has been nominated for election to the See of Winchester, vacant by the translation of Dr. Garbett to the Archbishopric of York.

Rev. Eric Bellingham, a former C.M.S. missionary stationed at Hyderabad, India, is now a chaplain with the R.A.A.F.

Rev. W. Tasman Regnier, of Foster (Vic.) has been appointed as assistant-priest at All Saints' Cathedral, Bendigo, and will begin his new duties at the end of this month.

Messrs. Sydney Moss and William E. Willings were returned at an election of representatives of the St. Andrew's Cathedral district to the Sydney Diocesan Synod recently.

In All Saints' Cathedral, Bendigo, on Saturday, the marriage was quietly celebrated of Mary Mollie, eldest daughter of Bishop C. L. Riley, Chaplain-General of the Australian Forces, and Mrs. Riley, Bishopscourt, Bendigo, to Lieut. Vernon Morris Walters, A.I.F. returned, younger son of Mr. and Mrs. F. G. Walters, Moonah (T.). The ceremony was performed by the bride's father, who had journeyed some hundreds of miles from the north in order to be present, and Padre McPherson gave the bride away.

The Rev. A. H. Gallop had a great "send-off" from All Saints', Woollahra, N.S.W., where he has faithfully ministered as assistant to Archdeacon W. L. Langley for some 20 years. In spite of very inclement weather the school hall was filled with parishioners. A cheque for £280 was given him as a mark of their appreciation of his splendid service.

On Sunday last (All Saints' Day), Bishop G. H. Cranswick, Chairman of the Australian Board of Missions, commemorated his episcopal silver jubilee. Dr. Cranswick was consecrated Bishop of Gippsland in St. Paul's Cathedral, Melbourne, by the then Archbishop of Melbourne (the Most Rev. Henry Lowther Clarke); the other consecrating bishops being M. H. Maxwell-Gumbleton (Ballarat), J. D. Langley (Bendigo), T. H. Armstrong (Wangaratta), and Cecil H. Druitt (Grafton), the last named, an old friend, travelled specially from Grafton to preach the sermon. After nearly 25 years as Bishop of Gippsland, Dr. Cranswick was appointed Chairman of the Australian Board of Missions on June 1 of this year in succession to the late Canon Needham. We join heartily in congratulating Dr. Cranswick and wish him many years of happy and fruitful service in his new position.

Canon Rettick, of the Cathedral, Grafton, N.S.W., has accepted the Archbishop of Melbourne's nomination to the parish of St. Bartholomew's, Burnley.

SPECIAL PSALMS AND LESSONS.

November 8, 23rd Sunday after Trinity.

M.: Prov. i 20; Luke xvi or i Cor. i 1-25; Psalms 110, 135.

E.: Prov. ii or iii 1-26; John ix or i Cor. xiii; Psalms 137, 138, 139.

November 15, 24th Sunday after Trinity.

M.: Prov. viii. 1-21; Luke xvii 1-19 or i Cor. i 26-ii; Psalm 136.

E.: Prov viii 1 and 22 to end or ix; John x or James iii; Psalms 140, 141, 142.

November 22, 25th Sunday after Trinity.

M.: Eccles. xi and xii; John xix 13 or Heb. xi 1-16; Psalms 145, 146.

E.: Hag ii 1-9 or Mal. iii and iv.; John xx or Heb xi 17 or Luke xv 11; Psalms 147, 148, 149, 150.

ARCHDEACON CHARLTON.

A great loss has been sustained through the passing of Archdeacon Charlton, who died at St. Luke's Hospital, Sydney, on October 28, after 58 years' service in the diocese of Sydney.

Archdeacon Charlton had the unique distinction of having worked in this one diocese only, and was thus brought into contact with the best brains of the Church and its people from the date of his ordination in 1884.

He sat on the most important synodal committees, was a representative on boards of the most prominent denominational institutions, and he co-operated with other protestant denominations in dealing with social questions which called for a united front.

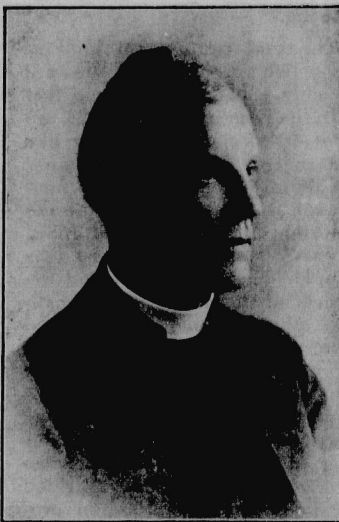
His pioneering work was largely on the harbour foreshores, where he was brought into touch with the poor, and his sympathetic understanding and kindly help changed the course of the lives of many. Mainly through his influence the ragged schools were established and maintained.

When he became rector of St. John's, Balmain, he was mainly responsible for the establishment of church cricket and Rugby football clubs.

Archdeacon Charlton was trained at Moore Theological College, then at Liverpool, and won the Barker Scholarship in 1882. Two years later he was ordained deacon, and subsequently priest, by the late Bishop Barry, the then

Metropolitan and Primate. Curate of St. Philip's, Sydney, for five years, where he laboured under the late Bishop J. D. Langley, he was transferred to Balmain and became chaplain of Biloela Gaol, from 1889 to 1901, and honorary chaplain to the nautical school ship Sobraon. He was appointed rector of St. Barnabas', George Street West, in 1901, and held that office for 17 years.

He was appointed honorary canon of St. Andrew's Cathedral



The late Archdeacon Charlton

ture Union, and later on chairman of St. Luke's Hospital, chaplain to St. Catherine's School, Waverley, and a member of the council of several of the Great Public Schools.

He was one of the original Council of Barker College which acquired that foundation as a Church of England Grammar School.

St. Andrew's Cathedral was crowded for the funeral service. A large number of clergy, together with representatives from many organisations and committees, with whom the Archdeacon was connected, and other friends were present. The Archbishop of Sydney gave the address and made a striking reference to the Archdeacon's life and far-reaching Christian influence. Speaking from the words "I have fought a good fight, I have finished my course, I have kept the faith," the Archbishop emphasised the note of deep personal religion so evident in the Archdeacon's life. Throughout his long ministry he had faithfully served Christ and His Church, and there had been much fruit for his labours.

The familiar figure of Archdeacon Charlton will be greatly missed in Sydney. He was known in all the churches and his interest in so many organisations, to which he gave liberal support, drew him into fellowship with a large number of Christian people. He was one greatly beloved and the fragrance of his life will remain for a long time as a benediction to many.



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To Australian Churchmen

"Back-to-God" Campaign

(Chairman's address given by His Grace the Archbishop of Sydney in the Sydney Town Hall, October 29th, at the opening of the "Back-to-God" Campaign.)

I am glad to be able to associate myself with the "Back-to-God" Campaign. We are all agreed on three great points:—

1. We are all agreed upon the necessity and object of the movement—Back to God—for we have forgotten Him in too many directions.

2. We are all agreed upon the essentials of the great body of truth which He has revealed to us about **Himself, His requirements in us, His free grace to help us.**

3. We are all agreed that **organised religion** can be used as the means for bringing the world back to Him.

As a Christian people we are confronted with a serious menace to all that we hold dear. Not only is there the constant threat from the enemy which menaces our very right to live as we have hitherto determined, but there are disintegrating forces within our own borders. The voice of statesmen as well as professed ministers of the Gospel has been raised continually to warn us of this double danger. We have to remember that the circumstances in which we find ourselves are not due entirely to material causes. There is that imponderable quality which we have learned to call morale, and it is the morale of the nation that is seriously threatened.

You will have noticed as readers of Scripture that in every national crisis in the history of Israel the cry of the prophet was "Return to God." Some people have foolishly imagined that this means "Retrace your steps." This is a shallow interpretation of the prophetic message. The deeper view, which is always the truer view, is that the prophets are exhorting people to discover afresh the foundations of their spiritual

life. As the spiritual life comes from God it is by a closer, more intensive study of God's requirements that we can strengthen the foundations which will enable us to build surely for the world that is to be.

An examination of this kind invites two processes. We are speedily made aware of the fact that like the people of old we have erred and gone astray like lost sheep. No one who studies the moral condition of our country can for a moment dispute the fact that there is a need for a deeper penitence amongst the people. Yet we must avoid the danger of standing aside and calling other people to penitence from evil ways. On the contrary, we must take upon ourselves the burden of responsibility for that which is wrong, and humbling ourselves before God, seek pardon for our own waywardness and our own slothfulness. Had we been more intent upon proclaiming the everlasting Gospel, and more consistent in realising its purposes in our lives, this evil would not have befallen us.

But penitence is but the beginning of a new movement. The prophet's call was "Make you a new heart and a new spirit." As we study the situation that presents itself methods of healthier development and holier living are presented to our minds, and by God's grace we adventure upon them for the benefit of all mankind.

And we need to emphasise in these days that such penitence and such efforts at progress must be conditioned by right relations to Jesus Christ our Lord. The humanitarian system that would seek to build a new world in independence of the Son of God is doomed to failure. We are called not only to repentance towards

God, but faith towards our Lord Jesus Christ. The beginning of all spiritual progress is found when a sufficient body of individuals to constitute a moral force in the nation turns afresh to the great vision of Calvary, and humbly seeks pardon and power from Him Who is exalted to be a Prince and a Saviour, to give repentance to Israel and remission of sins.

I trust that the result of this meeting will be such awakening of consciences that those who have hitherto been indifferent may cry out, "Sirs, what must I do to be saved?" and those who have been unmindful of their sacred obligations may echo the old prayer, "Lord, what wilt Thou have me to do?"

"BACK-TO-GOD."**Campaign Launched.**

A call to citizens to turn more to the spiritual duties of life was voiced at the opening of the "Back-to-God" Campaign, in the Sydney Town Hall last Thursday.

The campaign is being conducted under the auspices of the Council of Churches in New South Wales, in association with the Church of England, Sydney diocese, and with kindred Christian organisations.

The Archbishop of Sydney, Dr. Mowll, who presided over a large gathering of some 3000 Christian people, said that organised religion could be used as the means of bringing the world back to God. He trusted that there would be such an awakening that those who had been unmindful of their duty towards God would make amends.

The Rev. Dr. H. W. Dart, president of the Council of Churches, declared that the success of the campaign would depend on leadership and the happy co-operation of all the Churches.

A feature of the meeting was the inspirational singing of well-known hymns which was taken up by 3000 voices in the Town Hall.

This helped to provide a won-

derful atmosphere of determined hope as the great multitude was called to the task of striving to bring the nation "Back to God."

The burden of the addresses was the judgment of an all-righteous and all-loving God Whose sanctions were being cast aside in a national moral "land-slide." The appeal was to individual re-consecration in order that new men and women might be treated in order to bring in what is termed a new order.

Bishop W. G. Hilliard said that the fundamental cause of the war was the failure to give God in each person's life the place which rightly belonged to Him. In making self their chief interest, men had lacked that ready loyalty to a higher Power that could reconcile conflicting interests.

The Rev. F. H. Rayward said that those who would make their way back to God would find that becoming really Christian was a thrilling adventure, the richest experience a mortal could know.

The Rev. Hugh Paton said that unless men changed, the new world would not be a good world. To have a good world, nations must have good men. The new order would provide a glorious opportunity for the Christian forces.

Simultaneous united prayer gatherings throughout Sydney were held last Saturday in the various centres. During November, it is proposed, by advertisements and personal appeal, people will be invited to attend church services. All sermons will contain a call to repentance.

Local fraternals will arrange, as far as practicable, an exchange of pulpits; united prayer meetings will be held each Wednesday; and on the last Sunday evening of November a great united rally will be held where possible in each centre.

Rev. R. D. Peatt was nominated by the Melbourne Patronage Board to the living of Christ Church, Geelong.

Rev. R. G. Nichols has resigned the cure of St. Mark's, Fitzroy, where he has been vicar since 1922, in order to undertake work in the War Department of the Y.M.C.A.

THE CHURCH OF TO-MORROW.

(By Rev. J. Mills.)

History shows that from time to time periods of great crisis arise in human affairs. These crises, while usually concerned with some certain aspects of life, seldom fail to influence many other aspects, if not the whole of life.

Thus it happens that the Christian Church is usually affected by the great movements within human affairs. An instance of this is the Anglo-Catholic party which to-day holds a position of some strength in our Church. This body sprang from the circumstances of its day, which included an increasing liberalism in thought, toleration in politics, and, in literature, a growth of imaginative, mediaeval romances. The first caused one, such as Newman, to seek the refuge of a sure and ultimate authority; the second created a situation which compelled some immediate action; and the third suggested a possible authority.

To Newman reason was marred by sin and could not provide an ultimate authority. This could only be found in conscience which, as far as it went, was the voice of God to the individual. When this principle was applied to society it was argued that man could not trust the rationalistic efforts of sin-distorted reason, but must listen for the voice of God. This could only be found in an infallible, authoritative church.

So it was that Anglo-Catholicism, with its eagerness to identify itself with the pretentious authority of so-called "catholicism," arose, bringing to us to-day the constant reminder that it arose directly from the conditions obtaining at the time.

Now, to-day we find ourselves in a period of great movements in political, social and religious thought, and a Church which is in contact with the life of the nation and of the world must inevitably be affected, possibly considerably. Yet, at the same time, the Church ought not to be a passive subject receiving impressions from a changing world, but it should bring leadership and an authoritative contribution to the world.

Can we, being led by the Holy Spirit, read the world's needs so that we may anticipate and assist in ushering in, this "new" Church?

The following trends would appear to be clearly discernible. There is an increasing fellowship, and closer ties are being welded, between peoples of different nations, cultures and classes. There is an increased sense of stewardship in which every man is recognised as being entitled to receive a reasonable proportion of the world's production. There is also much seeking of a formula for lasting peace. In addition to these trends the world has two great needs which are recognised by Christian people as being of

major importance. The first is that the world must come to the place where it consciously recognises sin and its need of a Saviour. Secondly, it must accept willingly the Lordship of Christ.

In the light, then, of these recognised trends and needs, can we form an idea of what the "new" Church should be like?

It must be a Church with a Voice.

It must have definite opinions regarding the application of the Christian Gospel to modern life, and it must voice these opinions with conviction. Teaching must play a big part in its ministry and the Christian viewpoint made clear. All such opinions and teachings must be derived solely from the Bible, for the world to-day needs God's thoughts, not men's.

It must be a Church "Filled with the Spirit."

By being thus God-motivated and having constant, experimental knowledge of prayer, it will be enabled to undertake with success all the privileges and responsibilities of being Christ's "body" in the world.

The Church must speak with the Voice of all Christian Believers.

While recognising that room must be found for honest differences in Biblical interpretation and preferences in forms of worship, yet the underlying unity of Christ's Church must be constantly presented to the world.

Let it become an established fact, and recognised generally as such, that the Christians may have "diversities of ministrations, but the same Lord," and that they are not a number of different and often antagonistic, churches.

The Church must Widen its Conception of Missionary Activities.

Just as it trains its representatives and sends them forth to work amongst non-Christian peoples, and amongst Christians scattered far from organised church life, so must men and women be deliberately trained and sent forth to win politics, business and education for Christ.

To bring such a "new" church into being it will be necessary to make a studied application of Christian principles to modern conditions and to draw up a plan of campaign. This would, no doubt, envisage a number of mediate goals leading eventually to the ultimate goal of an all-Christian society.

In conclusion, let it be confessed that the Church must be affected by the present world crisis, and, also, that there is no reason why that effect should not produce a phase of the Church's life more glorious than any which has preceded it. Such an outcome will depend mainly upon our present constructive praying and thinking.

The name of the Rev. Henry Holland has been added to the list of those missionaries of the Church of England in New Guinea, who have been taken prisoner by the Japanese.

WHERE MY CARAVAN HAS RESTED.

(C.A.B.)

The water of the Darling flowed lazily along as we slipped across the railway bridge in the early sunlit morning. Our motor caravan was well loaded with petrol and equipment as we turned south from town to commence a three-hundred mile journey of outback ministry in the service of the Bush Church Aid Society. The first obstacle was the crossing of a deep, dry river bed, with steep banks. At one time a locally-made bridge had spanned it, but a swagman's fire had burned it out, unknown to the owner, who all but drove into space one dark night, thinking the bridge still to be there. The caravan groaned down one bank and roared up the other, and we went on our way. Throughout the day we called at various settlers' homes, and found a welcome in each, including the inevitable cup of tea. Confirmation instruction was given at one place. It was our custom to "nightly pitch my moving tent a day's march nearer home," so in the early evening we made camp on the outskirts of a small village, just across the way from the cemetery. It was naturally a nice quiet place, except for the occasional braying laugh of a donkey, and visits from inquisitive herds of goats, with Uncle Sam beards.

DUST AND MALLEE.

The whole of the next day was spent in visiting the people of the village, then came Sunday. Holy Communion, Sunday School, Evening Service, Confirmation talks, and further visits occupied the day.

Monday morning developed into a howling hot dusty day. After a visit to the small public school we left the town and plunged into the mallee country, and unending weariness of sand and mallee trees. The bleached bones of dead sheep shone white in the sun, and the skeleton head of a bullock leered at us once from the branch of a stunted tree. The bush track wound monotonously onward, for seemingly endless miles. Flying sand and red dust stung our faces and tore at the caravan. We called on lonely settlers with hearts of oak in a dry and thirsty land. An old couple struggling bravely in the eventide of life, living in a quaint old house literally hemmed in with drifting sand; young couples with their little ones, determined to succeed where others had failed; a large family living in a small building with hessian walls beside a dry lake. As the sun went down in a haze of dust we arrived at the home where we were to pass the night.

A WEIRD NIGHT.

The memory of that dreadful night will never die. As we sat and conversed with the family in the lamp-

light millions of small flying insects filled the air. They crawled over us, flew into our faces, fell into the lamp-wicks and were baked alive, become bogged in the oily butter on our biscuits at supper-time, and only ceased when every light had been extinguished. At midnight we were shown into the strangest of rooms. Shed-like, it was made of unlined corrugated iron, without a ceiling. A partition was made of flattened kerosene tins. Spider-webs with business-like inmates festooned the walls and crevices. The furniture consisted of an old iron bed, boxes arranged as a dressing table, a grease-covered mirror. There were holes in the earth floor, one wooden window of small dimensions, and a door that would not shut. Three guns leaned against a corner and a live cartridge lay on the ground. Old clothes hung on nails in different places. The air was hot and oppressive, the atmosphere seemed to hold a menace. This room had been the bedroom of the settler and his wife for fourteen years, until a larger home had been built. What they had endured!

AT A FETTLER'S CAMP.

We dropped off to sleep about 3 o'clock and were awake again at six. There was every promise of a hot day, and the flies had apparently arranged for a mass picnic. They hovered about in clouds. Pastoral visits occupied the day, and evening found us camped on an open plain.

On the Wednesday morning early, we pulled up at a railway fitters' camp. A cluster of small weather-board huts housed about ten families. It was an isolated weatherbeaten spot, forty miles from the nearest town. Not far away was Hell's Gate, where the railway line ran through miles of sand hills that burned fiercely in the sun. Each gang of fitters was responsible for twenty miles of line in each direction. We called at every home. There were little children in most of them. In one we found a brave mother whose baby was covered with infantile eczema swathed in bandages and oil. She could have cared for him in greater comfort in Sydney, but she preferred to stand by her husband in his hard and lonely toil. We prayed with her and thanked God for her courage. In another house we met a small boy with a calibre on his leg. He rejoiced in the name of "Tiger," and lived up to it. The previous day they found him at the top of a railway signal. While we talked with his mother he succeeded in upsetting a big tub of water all over the verandah. Another woman lived in three tents. She had come with her husband from the North Coast. The tents were nicely furnished, but we know that the dust and the coming summer would soon ruin them.

THE DANCE OF THE FLIES.

In the early afternoon we drove away and after a few miles stopped for

lunch by the side of the rough track. It was just what the flies had been waiting for. They struck up a lively tune, and proceeded to "foot it feathery here and there" with great dash and spirit. Pieces of bread and jam were specially singled out for attack. It became necessary, while my wife ate, to vigorously fan her with a towel to keep back the hordes of attacking demons, and vice versa. At last we could stand no more and evacuated with record speed.

Several more calls completed the day and the journey. What had we done. We had carried the Gospel and the ministry of the Church of Jesus Christ to lonely men and women who needed it, for whom Christ died. Others are doing the same under similar circumstances. Is it worth-while? Yes, abundantly worth-while. It is the Lord's work, and some day He will give the increase. His command is, "Occupy till I come."

MEMORIES OF CEDUNA.

1927-1928.

(Old Timer.)

It stood by the sandy track to Murat Bay—a four-roomed stone cottage, the cement verandah on two sides had been enclosed to make additional rooms for the staff, and a theatre; two fibro rooms, small and hot, had been built just off the front verandah for the office and matron's room. The heat had buckled the frames of the wire doors, so that flies were hard to contend with.

The hall was too narrow to carry patients from the theatre to the rooms by means of a stretcher—they had to be bodily lifted and nearly dropped and steered round corners into the wards. In one ward there were mostly mothers and babies—three beds and cots. Tin trunks and dress baskets had to repose under the beds. In the other two rooms often men from the pipe track and Hume Steel Works and Gypsum Works. There were no taps to turn on—all the water available was in the big underground cement tanks and mostly hauled up by bucket and rope and carried across to the little shed laundry.

Overseas wheat ships to Port Thevenard, carrying water as ballast, would often send a donation to the hospital tanks—which were always low. All laundry was done in the little shed with the portable copper outside, and many midnight hours were spent washing.

All refuse was carried to a big sand pit, dug by two aborigines, and burned. To and from the pit was a well-worn and heavy sand track.

Milking and feeding the cow was taken in turns and there was no bail and no leg-rope, and Lady could look fearsome.

The kitchen was long and narrow, with a large stove at one end.

The Bush Church Aid Society

"Coorah"

Children's Hostel Wentworth Falls

Schools are situated at Wentworth Falls and Katoomba High School.



For enrolment for 1943 apply Secretary:—

**Bush Church Aid Society,
Church House, George St., Sydney**

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When dust-storms blew for days, even dressings in the theatre cupboard did not escape.

There was no water for baths until the middle of 1928. Then water was brought 300 miles along the coast in large pipes, from Port Lincoln.

There was no mortuary in the town and all bodies had to remain in the hospital until the funeral. What had been the mortuary in the pre-B.C.A. days was unwittingly used as a bedroom by one of the staff—a room at the end of the shed, with corrugated iron walls and a bag ceiling, where mice and spiders and sleepy lizards lived.

Inside the four main rooms, coolness was found, and restfulness for many people who came for help and relief from suffering, and the nurses of the Bush Church Aid Hospital forgot many of the difficult hours of struggling with huge washes and cooking over a hot stove on hot days for a daily average of 8-9 patients, when they realised what a blessing the hospital was to so many. There were many funny times and many sad.

Many desperately anxious moments were spent in the little theatre, where there was very little room sometimes for all that had to be done. Some scenes come back vividly—"Dad," thick-set and tall, with a beard, having 20 teeth extracted—grunting and puffing until under the soothing effect of ether—then afterwards asking for paper and pencil to send a wire to his old wife, in Adelaide for a holiday. It read, "Quack pulled teeth, hurt like h— O.K., Dad."

Another scene never forgotten was that of a man suffering great agony as he lay propped up in a bed in the theatre. He had been brought in at sunset, with three bags of wheat as payment, from a distant farm, having fallen from the tractor, the wheels of which passed over his chest, crushing very badly his ribs. Both lungs were punctured, and his breathing was hard. Yet, there never passed from his face a look of great satisfaction—he knew that he, a sailor from Norway, had reached his last port. He could only speak a few words of English. Watching through the long night with him it was felt that Another was watching too. When told that only an operation could help, the reply came, "Ah, it is better to go," and the look of joy and satisfaction deepened. A few hours later his call came. Two, with doctor, were with him and all felt God's presence in that room as they noted the extreme beauty of the face. Far from his homeland and dear ones, he had found in a little out-back Australian hospital an atmosphere he recognised and found tremendous comfort in.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following donations:—Mr. H. A. Shaw 12/-, amounts under 5/-, 6/-.

CHURCH MISSIONARY SOCIETY.

FEDERAL COUNCIL MEETINGS.

The Federal Council of the Church Missionary Society, which met in Sydney recently, has concluded its deliberations. Representatives of various States were present, and reports showed that the total income for the Australian Society for the year ended 30th June was slightly in excess of £41,000, representing a substantial advance on the previous year's results.

Word was received of the death of one of the Society's missionary doctors, Dr. L. Griffiths, of Iran, who was a native of Melbourne. Unconfirmed news was also received of the death of two educational missionaries at Hong Kong.

Matters were discussed which related to the Society's work in Tanganyika, India, West China, and in North Australia, with especial reference to the needs of the evacuated missionary populations from North and Central Australia.

The Council received a memorandum from seven laymen in New South Wales asking that attention be given to the post-war opportunity for missionary expansion in areas north of Australia, including China. It was suggested that the nature of such expansion should take three forms:—

1. Missions economic of relief;
2. Missions of spiritual help to depleted mission staffs, and to assist in the various phases of missionary activity already existing in these areas.
3. To supplement efforts for the evangelisation of the people in mission fields at present unreached with the Christian Gospel.

This proposal was enthusiastically endorsed, and the challenge accepted. A committee was set up to make the necessary survey and plans, to take the necessary consultations with the representatives in Australia of the Governments concerned; and to seek out the necessary staff and funds to permit such new work to be undertaken as soon as the coming improvement in the war position made it possible.

FIVE REASONS WHY DR. HUGH BROWN DOES NOT GO TO THE PICTURES.

1. I was made to go too often when I was young.
2. Nobody ever speaks to me when I go.
3. When I have gone I've always been asked for money.
4. The manager never calls at my home.
5. The people who do go, do not live up to the fine things they see in the pictures.

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CORRESPONDENCE

RELIGIOUS FREEDOM.

The following correspondence arose from a letter in "The A.B.C. Weekly" of October 3, 1942, signed Norman Haire (Dr.). Dr. Haire contended that "favoured treatment" was given to religious "sectional drives by organised pressure groups foisting their minority views on the majority." He concluded with the following sentence: "I therefore suggest that the A.B.C. should give equal prominence to the utterances of the leading exponents of the non-religious point of view."

Moore Theological College, Newtown,
Sydney, N.S.W.,
2nd October, 1942.

The Editor,

The A.B.C. Weekly,
Box 3906 TT, G.P.O.,
Sydney.

Dear Sir,

Dr. Norman Haire has been described frequently as a distinguished sexologist, which may mean practically anything from a student of sex relations to an authority on the pathology of sex.

He comes before the public as an avowed opponent of Christianity and now puts in a plea for the non-religious. Dr. Haire asks for equal prominence to be given to the utterances of the leading exponents of the non-religious point of view to that which is offered to the leaders of the Anglican, Roman Catholic and Presbyterian denominations.

A glance at the census returns reveals the fact that those who, registered as non-religious, and those who gave no reply to the question on religion at the last census, numbered 13.18 of the population. Yet Dr. Haire avows that religious speakers are "foisting their minority views on the majority." Unless Dr. Haire contends that a vast company of people voluntarily made a false return, he must admit that in 1933 no less than 86.39 per cent. of the population of Australia were definitely in favour of some form of Christianity. This enables your readers to judge as to the value of Dr. Haire's estimates.

Since the time when he abandoned his Jewish beliefs, many regard Dr. Haire as a leading exponent of non-religious views. It is well to see exactly what he offers as a substitute for religious opinions. He would like to afford opportunity to exponents to declare that the objection to incest where both parties are of age is purely physiological, and where "no child results from the union this objection does not come into consideration." Any other objection is simply "a religious taboo"—the thing Dr. Haire is out to destroy.

He would permit divorce simply on grounds of mutual agreement to separate. He would check venereal disease by permitting the mistress to take the

place of the professional prostitute; and by a general use of contraceptives would encourage early but by no means life-long unions between men and women. He would raise the status of the courtesan, and give her a recognised place in society. He would provide for abortion where undesirable children, or in some cases undesirable children, would otherwise come into being. He would sanction infanticide in cases where children were born through the failure of contraceptive methods, or where they were defective from birth. He would encourage euthanasia, which is a polite name for suicide.

Dr. Haire has already expounded at length all these views, and cannot reasonably contend that he is not pleading for their expression through the A.B.C. He is a prophet of the non-religious point of view. The State would not hold together long if his disintegrating opinions found wide acceptance. Not many A.B.C. subscribers would be found willing to encourage such propaganda under the sacred name of religious freedom, which, in the Doctor's terminology, includes freedom for irreligion.

Yours faithfully,
(Sgd.) THOMAS C. HAMMOND.

THE A.B.C. WEEKLY,
Journal of the Australian Broadcasting Commission,
250 Pitt Street, Sydney.
6th October, 1942.

Rev. Thomas C. Hammond,
Principal,
Moore Theological College,
Newtown,
Dear Sir,

Some of the opinions which you attribute to Dr. Haire were not contained in his published letter. They would not have been published had he submitted them, as this journal is not a suitable medium for such subjects. To publish your version of his opinions would, in fairness, compel us to permit him to reply on these points. We do not propose to create such a situation.

We shall be happy to publish such portions of your letter as deal with the broadcasting of religious services

or any other letter, within these bounds, that you care to forward.

Yours faithfully,

THE A.B.C. WEEKLY,
(Sgd.) SYDNEY H. DEAMER,
(S. H. Deamer),
Editor.

Moore Theological College, Newtown,
Sydney, N.S.W.,
12th October, 1942.

The Editor,

The A.B.C. Weekly,
Box 3906 TT, G.P.O.,
Sydney.

Dear Sir,

I am obliged by your letter of the 6th inst.

You must permit me to say that I consider that the inclusion in your paper of a letter from Dr. Haire advocating the presentation of the non-religious viewpoint over the radio, opens immediately the question as to what the non-religious viewpoint really is. It seems to me that it is due to your readers that they should have some information on this subject, and refusal to permit a statement of Dr. Haire's opinions, even if it involved a reply from him, evades a most important point at issue in the controversy.

I shall take an early opportunity of publishing the correspondence through another medium.

Yours faithfully,
(Sgd.) THOMAS C. HAMMOND.

RATIONS.

Rations of meat, rations of cheese,
Rations of bacon and ham;
Rations of eggs, rations of milk,
Rations of sugar and jam;
Rations of fruit, rations of lard;
Rations of butter and tea;
Rations of clothes, rations of boots!
Come and do shopping with me.

Unrationed sky, unrationed sea,
Unrationed sunshine and breeze;
Unrationed stars, unrationed clouds,
Unrationed beauty of tree;
Unrationed peace, unrationed hope,
Unrationed pardon and love;
Unrationed faith, unrationed grace,
Free from our Father above.

—M.E.C., 1941.

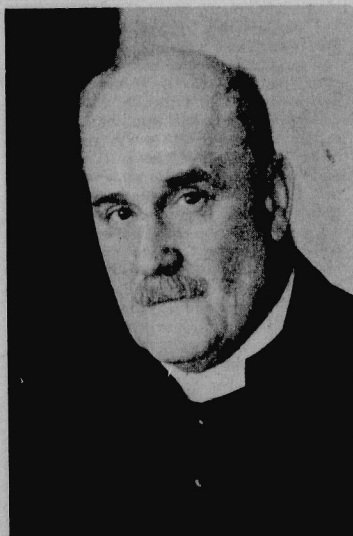
Barker College Scholarships

An Examination will be conducted on November 28 to decide the allocation of seven entrance scholarships to Barker College, Hornsby, for boys under thirteen years of age. One scholarship will be restricted to sons of Church of England Clergy. This is valued at £100 a year, and is tenable for three years. Other scholarships open to all boys under thirteen include one valued at £100 a year, tenable for three years, and five varying in value from £60 to Ten Guineas per annum, tenable for five years.

Particulars may be obtained from the Headmaster,
W. S. LESLIE, M.A.

"GRIT."

The present issue, intended to have been Archdeacon Hammond's last, and edited by Captain George Dash, contains a fine appreciation of the Archdeacon's long and influential ministry in the Commonwealth and beyond. A number of friends and admirers of the Archdeacon have written from various angles of the service the Archdeacon has rendered the Church and the community. There is one Editorial slip — or is it a forecast of future events—which styles the Archdeacon as the Venerable "Archbishop" Hammond.



VEN. ARCHDEACON HAMMOND.

The varied articles written in laudation of his great work, come from the pens of State, Educational Commercial, Political, Press and Ecclesiastical leaders, such as Professor Wilkinson, Professor Bland, Mr. Brunson Fletcher, the City-Manager of Tooth's Brewery, Archbishop Mowll, Canon R. B. Robinson of the H.M. Society.

The Archdeacon, in his "Chats to my Readers," expresses regret that the N.S.W. Temperance Alliance did not see their way clear to take over the responsibility for the publication of "Grit."

REFORMATION RALLY.

This annual event took place in the Chapter House, Sydney, on Tuesday week. The Chapter House was well filled and we were glad to note the presence of a solid body of young people. The Principal of Moore College presided.

Excellent addresses were delivered by the Ven. Archdeacon Denman and the Rev. D. J. Knox on the past and present influence of the Reformation.

Preceding the meeting in the Chapter House, by the kindness of Mrs. Bragg and other helpers, a sandwich tea was provided in the Worker Building, when over 100 friends were present, and a sum of over £5 was raised for this paper.

We hope in our next issue to give the gist of the addresses which were delivered at the meeting. We congratulate the younger members of the Reformation Committee for their successful organising of such an enthusiastic meeting.

TEACHING RELIGION.

M.H.R.

I told the minister the other day to get somebody to take my place as a teacher in Sunday School, but that I would carry on for the time being. To-day was my first Sunday since. I found only the minister and myself to handle five classes of boys! Two teachers were on war service to-day, one of whom has been taking two classes, for want of another teacher. Said the minister, "I had a promise of help from a young man, but apparently he is not coming." I was figuring out the accomplishment of the large-sized job for the next three-quarters of an hour, when the raw recruit arrived, with joy to me anyway.

As most know, it is usual for pupils to be given a text or passage of scripture to learn, or to be questioned as to their understanding of some portion of the Bible, necessitating their having studied it. Having experienced handling two classes, I gave them the benefit of any doubt about knowing their part and dealt, generally, with present-day illustration, on their lessons, with questions as we proceeded, and got through with only need of straightening up a couple, who look upon Sunday School as a place to do as you like and create a nuisance. Parents can materially aid teachers by dispelling this idea.

At the finish I had a word with the new teacher, who remarked, "They take handling." They do, and it requires ability to satisfactorily fill the bill. Definitely, I'm a second-rate teacher of boys. I've known this for twenty years, but unless somebody more competent relieves the wheel how can I let it go?

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Is the lack of volunteers for the teaching service by churchmen due to an opinion that teaching Christian principles and practice is unnecessary? Surely a look around will show much heathenism amongst adults and children, such as superstition, self first, an eye for an eye, unneighbourliness and sometimes even a lack of reverence for God. With such material can there be peace in industry and good-will amongst men in our own country and throughout the world, and is not such an outlook the nucleus of wars to come?

When I took up Sunday School teaching I had the task of adapting my thoughts and discourses to the unenlightened, undeveloped, and in some instances, spoilt youngsters. The effort, while somewhat exhausting at the time, invariably did me good.

A learned writer impressed me once, and nearly caused me to give up teaching, by saying if your efforts show inability get out and let a better man in. Had I done so, the result would have been, as many know, that there would be only pupils in many places. So we incompetents carry on and the tragedy of ineffective teaching continues, because more competent folk won't lend a hand. Such are of that widely embracing class concerning whom Jesus said, "It is hard (because of their non-co-operation) for them to enter the Heavenly Kingdom."

Pass this paper on to a friend.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SYNOD.

It is proposed to hold the First Session of the Twenty-sixth Synod of the Diocese of Sydney on Monday, 23rd November, 1942.

There will be a service of Holy Communion in the Cathedral Church of St. Andrew, Sydney, at 2.30 p.m. Bishop Pilcher will preach the sermon. The Archbishop has expressed the hope that all members of the Synod will attend this service. A celebration of the Holy Communion will be held also at 8 a.m. the same day.

The Synod will assemble for business in the Chapter House, Bathurst Street, following the afternoon service.

The representatives elected to the Synod are requested to hand in their certificates of election and sign their names in a book prepared for that purpose. The book may be signed prior to the meeting of Synod, at any time during the day, at the Diocesan Registry, Diocesan Church House, George Street.

UNITED WITNESS OF CHRISTIAN YOUTH.

The fifth annual procession and United Youth Service will take place in Parramatta Park on Sunday, November 15, 1942. The special speaker is to be Rev. Lionel B. Fletcher, Empire Evangelist.

The procession will leave St. John's Church grounds at 2.30 p.m. and the service in the Park at 3 p.m.

It is expected that every Sunday School, Endeavour Society, and Youth organisation in Parramatta district will be present.

"THE BUILDERS."

The annual meeting of "The Builders" is to be held in the Chapter House, George Street, Sydney, on Saturday, November 21, at 7 p.m. Canon R. B. Robinson, deputising for the Archbishop of Sydney, will preside, and Miss Monica Farrell, the Evangelist of this society, will give a short account of the year's work, whilst the chief speaker of the evening will be Canon T. C. Hammond, M.A., who will take as his subject "Three Notable Conversions."

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A MOST PROFITABLE HOUR.

I Went to See How a Kindergarten Works.

Primary Workers' Annual Meeting.

(Contributed.)

The Chapter House in George Street, Sydney, was the scene of considerable interest on Saturday evening, October 17, at 7.30. A large number of folk were assembled in the hall, some were waiting for the meeting to begin, others were viewing the exhibits of kindergarten work which had been so excellently displayed around the walls and set out on several tables.

His Grace the Archbishop's arrival was the signal for the meeting to begin. After the National Anthem and an opening hymn, the Ven. Archdeacon J. Bidwell offered a prayer, which was followed by a scripture reading.

The annual report was read by the president of the Association (Mrs. Gordon King) in the absence of the secretary, Miss M. Newell, who is now teaching in the country. It was as great a surprise to me, as to many others to learn that every month a large group of kindergarten teachers and those interested in this work meet in the Chapter House. In fact, during the year, 33 Sunday Schools have been represented at these gatherings, with an average attendance of 32 members. The interest has not only been maintained in spite of all the inconveniences of these days, but it has grown, as is evidenced by the 45 who attended the last meeting held.

His Grace addressed the meeting. He spoke of the need of the work that is being carried out by the Association and urged all who were able to do so to give their utmost support thereto.

Because of the requests that had been made, the feature of the evening was a "Kindergarten in Action," as was explained, just before Miss Allan sat down to the piano and played the music which was apparently the signal for the tiny tots to take their places in the hall where their chairs had previously been set out for them. They marched in—eight Sunday Schools were represented—each group with their leader. The kindergarten was under the control of Miss Dorothy McDonnell, who directed the proceedings with very evident ability. Then, in the course of the lesson, a story was narrated to the eager youngsters. The birth of Moses was the subject and it was handled with real skill by Mrs. King. To those of us who were not actually very familiar with this kind of thing, it was a revelation to hear

such an old, very old, story so live again, that the little folk, to say nothing of the audience, were wrapped in deep attention to its conclusion.

Then followed the work of the children—they thoroughly enjoyed themselves with sand trays, pencils, scissors and coloured papers, and sundry other items provided, apparently in order that the lesson might be the more definitely fixed in their minds—whether or not it succeeded with the youngsters, I am not able to tell, but it certainly succeeded with me.

The closing hymn, sung by the tiny tots, was most impressive and it concluded a really admirable demonstration of what so many splendid young women are doing each Sunday with the young people who are sent or taken by their parents to the various Church Kindergartens in the Diocese of Sydney.

The Rev. Carl Hammond, Director of the Board of Education in the Diocese of Sydney, thanked all concerned for their contribution towards the success of the evening—for success it certainly was; and we all went away not only thankful to those who had made the occasion possible but also a little proud that such efficiency was being shown in such a vitally important department of our Church life.

C.E.N.E.F.

The annual meeting of C.E.N.E.F. was held recently in the Chapter House, Sydney.

The Archbishop (Dr. Mowll) presided at the meeting, at which banners and certificates were presented to parishes and branches which have donated groceries, money and comforts.

The report, presented by Mrs. Mowll president of the Sydney Diocesan Churchwomen's Association, showed that nearly 500,000 meals have been served to servicemen at the St. Andrew's Cathedral Hut in the past year.

The S.D.C.A. now has 1691 voluntary workers who help at the St. Andrew's Hut, the C.E.N.E.F. Club, at King's Cross, on mobile canteen crews, at the C.E.N.E.F. hostels for men and servicemen, and the C.E.N.E.F. office. From June to September, 30,883 meals were served at the King's Cross centre, and during September 482 meals were served at the new C.E.N.E.W. Hostel for Servicemen, St. Andrew's Place. In a year 15,908 beds were used at the men's hostel. More than 45,000 comforts have been distributed to chaplains in the past three years, and 15,584 comforts have been returned to the Australian Comforts Fund.

Diocese of Armidale.

ST. ANDREW'S, WALCHA.

At a special service on Sunday evening, October 25, 18 girls and 10 boys, between the ages of about 11 and 15 years, having satisfactorily completed their period of probation, were ad-

mitted into the Order of Junior Anglicans and received their badges and certificates of membership. The Junior Anglicans preceded the Young People's Fellowship in the procession. The candidates were presented by the leader of the youth organisations, Mr. E. E. R. Walker, who conducted the service, and the Vicar, the Rev. J. S. H. Cawte, preached appropriately to the occasion.

VICTORIA.

Diocese of Melbourne.

DIOCESAN SYNOD.

The Synod met on October 19 and following days. The Archbishop gave an interesting and weighty charge. A large amount of business was done. A resolution interesting to the Church generally was that of Dean Langley, in reference to the Constitution for the Church of England in Australia.

Church Constitution.

Dean Langley moved that this Synod hereby expresses its grave concern at the failure of the requisite number of dioceses to adopt a new Constitution for the Church of England in Australia. It records its conviction that this lack of unity in the organisation of our corporate life is hampering our efficiency and hindering the Church in achieving unity and co-operation with other Christian Churches. It appeals to the House of Bishops and the Constitution Committee of General Synod to consider afresh the urgency of achieving one general Constitution for the Church, and to challenge the diocese to lay aside every hindrance to the realisation of this great objective. That His Grace the Archbishop be respectfully requested to forward this resolution to the Primate and Bishop of Newcastle.

In so doing he had reversed his previous attitude on the "Nexus" question, and in the cause of time he had come to see the value of autonomy which should be expressed in one great instrument of government for the whole Church in Australia. At present it is unable to express our common mind on any national issue, although dioceses (e.g., Sydney, Melbourne, Newcastle), which had accepted the Constitution, include the majority of Anglicans, and the minority should be again approached with a view to removing this barrier to general unity. The provincial system in this State illustrates the difficulty of united corporate action even though our "constitution" is the same, much more is it when all Australia is considered.

A unifying constitution alone can enable the Church to witness effectively, and to tackle the great problem of Christian re-union, he hoped, therefore, that this resolution would be passed and ere long be seriously con-

sidered in General Synod, where new needs, new services, new forms of activity, could then be met and established.

Canon Murray felt that the motion had foresight and faith and was glad to support it. The cogency of certain reasons for rejecting the constitution was outweighed by the needs of a National Church outlook and activity in close co-operation, deliberation and worship.

Mr. E. C. Rigby expressed appreciation of the Dean's work in promoting unity in the Church for many years past. Melbourne diocese had accepted every constitution, even though they had varied somewhat.

Rev. C. W. T. Rogers had two reasons for supporting the resolution: (1) His admiration of the labours of those who had spent so much time and worth; (2) His regard for the great cause of unity—not at the cost of principle, but because Christ is the Lord of all.

The example of the Presbyterian Church should encourage us to believe that despite our differences, unity can be brought about if we love and trust our brethren in things which, though dear, are non-essential.—Carried.

B.C.A. TEMPLE DAY.

The members of the Central Women's Auxiliary of the Bush Church Aid Society held their Temple Day at the Cathedral on Tuesday, October 27. The sermon was preached by Dean Langley and the service read by the Rev. P. W. Robinson. The Victorian Committee was represented by Rev. A. Law, D.D., Canon L. L. Wenzel, who read the lesson, Rev. Hedley Raymond, and the Victorian Secretary. After the service afternoon tea was enjoyed in the C.M.S. rooms. Here the amount of the offertory, £53/15/-, was announced by Dr. Law, who thanked all those who had helped in the splendid effort.

ST. JOHN'S TOORAK.

Clergy wives met during Synod on Tuesday, October 20, to the number of about 75, at St. John's, Toorak. Because of inclement weather, Mrs. Law arranged the provision of a spacious marquee, in which were served the refreshments. Part of the afternoon was taken up with a guide lecture in the the Church. After that the vicar, aided by the verger, explained many of the interesting points, some of them of historic value. The pews bearing Australian fauna and flora, and the little cloister of Gosford stone, proved most attractive. In the absence of the president, Mrs. C. W. Wood, Mrs. Falconer presided. Mrs. A. M. S. Wilson was secretary of the movement. Mrs. Law was assisted by Mrs. Morris and Mrs. Bazeley in the domestic task. The guest visitor was Mrs. Booth, wife of our Archbishop, and also present was Mrs. Ashton, wife of Bishop Ashton.

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Churchman's Reminder.

"Kneeling ne'er spoilt silk stockings."—Herbert.

"Pray without ceasing."—St. Paul.

November.
8—23rd Sunday after Trinity. What a beautiful allusion to the readiness of God to hear prayer, with the added power of united prayer to be heard. What stream of intercession rises as the sun goes on his round. These are times when the Church cries: "O Lord how long?"

15—24th Sunday after Trinity. We now draw ominously near to Advent-tide. What better preparatory thought than one reminding us of deliverance from the power and the guilt of sin. It is the world's sin which has brought about this world-wide carnage.

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