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The King's Call to Prayer

SUNDAY, SEPTEMBER 7th, 1941

“Let Us Pray”

INTERNATIONAL GOODWILL.

- (1) ALMIGHTY GOD, Who alone givest wisdom and understanding; inspire with Thy Holy Spirit all who bear the responsibility of government in the nations of the world. Give them the vision of truth, that by their counsels the nations may work together in true brotherhood, through Jesus Christ our Lord. Amen.
- (2) O GOD, our Father, give to the nations of the world a new heart of comradeship, that each may bring its tribute of excellence to the common treasury, and all the world go forward in the new and living way which Christ has consecrated for us: Who now liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.
- (3) O GOD, the Lord of all kings and kingdoms, let Thy strong hand control the nations and cause them to long for Thy love to rule on the earth. Strengthen, we pray Thee, all who are striving to draw the nations of the world closer together in true brotherhood, and to establish righteousness and peace on the earth. Inspire the hearts and minds of the rulers of the nations, that they may seek to do Thy will and to extend Thy Kingdom, for the sake of Jesus Christ, our Lord. Amen.

FOR PEACE-MAKERS.

- (4) O GOD, Who callest peace-makers Thy children, and has declared that Thou wilt scatter the nations that delight in war, we beseech Thee that as Thou didst send Thy Son to be the Prince of peace to men, so Thou wilt keep our hearts and minds in Thy Peace, and make us both to love and defend the same. Guide the counsels of all responsible rulers, in equity and steadfastness to establish unity and concord among all nations; that all mankind may render Thee the fruits of peace and righteousness; through Jesus Christ our Lord. Amen.

FOR PEACE.

- (5) ETERNAL GOD, in Whose perfect Kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of love, so mightily shed abroad Thy Spirit that all peoples may be gathered under one Banner of the Prince of Peace, as children of one Father Lord to love, to Whom alone the dominion and glory now and for evermore. Amen.
- (6) ALMIGHTY GOD, Who makest even the wrath of man to turn to Thy praise; teach Thy children to live together in charity and peace and grant that the nations of the world may henceforth be united in a firmer fellowship for the promotion of Thy glory and the good of all mankind; through Jesus Christ our Lord. Amen.

FOR A NEW SPIRIT IN THE NATIONS.

- (7) O GOD, Who art the author of peace and lover of concord, raise up, we pray Thee, Thy power and come among us, and with great might succour us. Lead the nations of the earth to a fuller knowledge of Thyself and Thy Fatherly love, and give to them true repentance for the many sins, which have hindered the progress of Thy Kingdom. Take from them the heart of stone and renew a right spirit within them. Save them from the manifestation of hatred and bitterness, and enable them to look with pity and compassion upon the sufferings of the aged, the homeless, the wounded, the prisoners and the defenceless women and children. Restrain the madness of those who seek the accomplishment of their selfish ambitions by plunging the world into a protracted and futile war, and hasten the time when men and nations shall seek to live together in unity, peace and concord, for the sake of Jesus Christ our Lord. Amen.

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Notes and Comments.

The Bishop of Montreal writing to his diocese in "The Montreal Churchman," referred to the spiritual tone of the war utterances of leaders in all departments of life. His Lordship said:

"The statesmen of Great Britain have almost without exception in all their great public utterances emphasised the necessity of reliance upon God from Whom they assure us Victory will come. There has scarcely been a great speech which has not struck this note. Amidst so much that disturbs and depresses us, we can't help rejoicing that through the afflictions of these days men are being led to seek the comfort and help of God."

The Bishop went on to say, speaking, of course, of Canada:

"Some people doubt whether our country has as yet risen to the fullness of her might in this struggle and whether she is yet throwing her all into it. How true this criticism may be most of us cannot say. What does concern me though is the matter of our complete dedication to the cause of true righteousness and holiness upon which alone can be built a nation that is truly great and strong. There is to my mind no substitute for such devotion. Aeroplanes, tanks, guns and ships all undoubtedly have their part in this war, but the thing that really tells, and that is going to count for most before the struggle ends, is the certainty of the faith of our people which drives

them to their knees in deep humility and constant supplication and which inspires them to live for God and right. It is to such devotion as that that I do very earnestly call you all. The days that lie ahead may be full of dreadful things for us and for our nation, but this is what God says, 'Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee'."

It is a fine thing to have spiritual leaders who, instead of giving utterance to political commonplaces, endeavour to motivate their people to rise to their responsibilities by spiritual appeals based on a simple faith in a never-failing God.

Bishop Hilliard voiced a strong challenge to the Christian Church during his sermon at The Challenge St. Andrew's Cathedral, Sydney, on Sunday week. He pressed home on his hearers the duty of witness to the living God and the corresponding duty of building up a kingdom of righteous peace on earth. His Lordship said:

"We must, as Christians, and as a Church, be witnesses to the living God and help to build on the sure foundation of loyalty to God and His righteousness, a kingdom of lasting peace on earth."

"Are we, at intervals of 25 years, to witness the spectacle of magnificent bodies of young men being slaughtered and maimed in upholding principles which make for freedom and justice against Godless tyrants like Hitler? Think of the money we are spending on this war. We must spend it, and no citizen should object to pay, to make life worth living. But do we seriously consider, in times of peace, this terrible sacrifice and the means of averting it?"

"The League of Nations failed us because it found no place in its constitution for God and no time for prayer. Several catastrophes have befallen the Empire during the present war; but much that might have occurred was stopped by miraculous means. Do we take due notice of that? If much of the money expended in the last war had been spent on Christianising Japan, she might not to-day have been an enemy at the gates. Let us go on bearing witness to the saving power at our disposal and build on the solid foundations of justice, righteousness and peace. Old civilisations turned from their God and worshipped pagan gods, and in turn disappeared."

"The call to us to-day is to go forward in daily witness to the power of the living God, to be a witnessing Church. Let our Christian obligations be something more than mere outward display."

It was a righteous reminder to the Christian Church that its offerings for Missions to the heathen are wholly inadequate both as an expression of a real faith in and love for God, as well as to meet the needs of such pagan lands as Japan. We have only to look at China, with its Christian leaders, to realise what might have been equally true of Japan, if only our contributions of life and means had been adequate to the immense needs. When we see the millions spent on life-taking, with all its sorrow and suffering, we should be humbled to the dust over the paucity of our thousands given for real life saving. We have had too little regard to the cry which once was clamant over the Yellow Peril. To-day that peril is too real and near to be disregarded any longer. The pity of it is that we are forced now to spend lavishly in providing the sword of destruction, when we might have brought light and love to those millions by a generous provision of the Sword of the Spirit.

Was Homer nodding? Or is the S. M. Herald developing a fifth-rate journalism? The method of the announcement on the Leader page, on Tuesday week, of Bishop Song's arrival at Darwin, was a gross discourtesy to a distinguished ecclesiastic, and a great and cultured leader of another nationality. It was on the same lines as the treatment meted out to the great African patriot and educationalist in South Africa, the late Dr. Aggrey, which we, speaking quite frankly, did not expect of any decent newspaper in Australia, we seem to be losing our sense of decency. It is only a short while since Sir Evelyn Wrench, that great Imperialist of worldwide reputation, was the subject of a crude practical joke that must have made any self-respecting Australian blush with shame. That was bad enough, but this present is a worse affront.

Under a heading "Australian Church Union," the "Church Standard" persists in producing interpretations of Church Teaching utterly opposed to the genius and doctrinal standards of the Church of England. The latest excrescence of this kind is in their issue of the 15th inst., in an article on "The Real Presence." An Anglican correspondent is informed that it is necessary for a member of the Church of England to recognise the truth of the Real Presence of our Lord Jesus Christ in the Sacrament of the Altar, for

"For the doctrine 'that in the august Sacrament of the Holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really and substantially contained under the species of those sensible things,' is the doctrine of the whole Catholic Church; it has been universally held by the fathers of the primitive church; it is the teaching of the Bible as the Church has always interpreted it; and it is the teaching of the Prayer Book and the 39 Articles."

This is a statement removed as far as possible from the truth and, if the matter were not so serious and the statement so deliberately made, would be deserving of the utmost ridicule.

With a great show of learning early fathers of the Church are referred to, but no references given. But the final statement fortunately lends itself to very speedy rebuttal. It runs as follows:—

"The devotional language of the Prayer Book constantly refers to our reception of our Lord's Body and Blood. The 28th Article leaves no doubt what this means: 'The Body of Christ is given (by the priest), taken and received (by the communicant),' thus identifying the Body of Christ with the actual Consecrated Wafer."

If our readers take the trouble to verify this reference and consult Article 28, they will find an alarming omission. The whole passage reads, in the Article:

The Body of Christ is given, taken and received in the Supper, only after a heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper of the Lord is Faith.

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

Somewhere or other we read lately that the Prayer Book is the "missile" of the Church of England. We recommend its use for careful reference when this class of unprincipled controversialist is abroad. Shakespeare says that "the Devil can quote Scripture for his purpose."

THE KING'S CALL TO PRAYER.

The King has called to the Empire for the observance of "A Day of Prayer" on September 7.

THE NEW ORDER.

The Bishop of Nelson, in his recent Synod Address, spoke some very pertinent words about the cry for a new order after the war. Bishop Stephenson said:—

"A new order is a phrase that is on many lips, a new world order; a new Christian order; a new order in Europe as conceived by Nazi Germany; a new order in Eastern Asia as conceived by Japan.

"It is right that the Christian Church should be thinking out its policy in order that it may make its full contribution to the state of things throughout the world when arms are laid down. So we hear of conferences and conventions where these matters are discussed. One such conference was that held at Malvern, in England, under the Chairmanship of the Archbishop of York. The 'findings' of the conference have been called 'revolutionary' and they deal with such matters as international relations, interchange of commerce, production for profit or for consumption, labour questions, the Church's function, her finances, her worship and her service to the world. Here in New Zealand, the newly-created National Council of Churches has a committee working on the question of a New Zealand conference on reconstruction. No one, of course, imagines that there is not a great deal of deep thinking to do on many questions that affect the welfare of the people in our social and national life and in international relations, and the more we can exchange views and learn from each other the better. So that when a conference is called by the Church bodies we should be taking our share in it.

"At the same time, I feel that we may well waste valuable time in trying to prepare clear cut plans for a new world order when we might be devoting our energies to the real heart of the problem which is the condition of the spiritual outlook of the people. I find myself in agreement with the Bishop of Rochester when he says, 'The foremost contribution of the Church in the coming of a new order is to win men and women for heart-whole devotion

to their Lord and Saviour. A new order of society must mean a new order of human beings—individual men and women who are each one what St. Paul terms 'a new creature in Christ.' Quite frankly, it is an easier Christian task to change social conditions than to change our own lives. And well do I know that it is easier for a clergyman to exercise his ministry by playing the benevolent layman or social reformer than by fulfilling those spiritual and evangelistic functions for which he was set apart at his ordination. Who is the Englishman, who, in the whole story of our race has been pre-eminent in ushering in a new order? Historians are agreed that it was John Wesley. Yet he hardly ever mentioned the subject."

"In these difficult and uncertain days, therefore, we do well to remember that at the centre of a Christian order—and it must be that if it is to fulfil the great principles for which we have entered the conflict—is the man whose heart is touched by the living Christ. You cannot build a Christian order on the unconverted man. We are faced with a world in which in every country it is the minority that is really concerned about the Christian message with its implications.

"That is no cause for despair on the part of the Church, but rather a spur to greater endeavour in both prayer and work. The Christian outlook must be brought into international relations, into the economic structure, the politics, the education of all countries if there is to be stability in the future. This can only come about when Christian men are willing and able to take a lead in these things."

BISHOP SONG.

Bishop Song of West China, arrived in Sydney by flying boat on Wednesday of last week, and was welcomed at a meeting arranged by the Archbishop of Sydney and the C.M.S. in the Chapter House on Thursday night. On Friday night various Christian Youth Movements arranged a welcome.

The Bishop expects to be in Sydney till the middle of September and will preach in St. Andrew's Cathedral on Sunday morning next, August 24.

In our next issue we hope to report more details of the Bishop's visit.

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INTER-CHURCH RELATIONSHIPS.

In view of a recent publication to which we drew attention in our last issue, two documents have come to hand which really demand a wider circulation among Churchpeople and Christians generally.

The Archbishop of Sydney.

(1) From the columns of the Church Standard, of August 8, we extract the following letter:—

ANGLICANS AND NON-ANGLICANS. Sir,—

It is important in these days that leaders of the various branches of the Christian Church should maintain high standards in inter-Church relationships, so that when we differ we may do so with courtesy and tolerance.

I recently sought the opinion of the Archbishop of Sydney with regard to an Anglican tract that referred in regrettable terms to other Churches. After deprecating such publications, Dr. Mowll struck a positive note. He said:

"I cannot help contrasting the tone and spirit of this mischievous tract with the words of one of the non-Anglican leaders, Edmund Calamy, grandson of Edmund Calamy, who was a member of the Assembly of Divines. 'We told his Lordship (Bishop Burnet) that the communicating with the Church of England was no new practice among the Dissenters, nor of a late date, but had been used by some of the most eminent of our ministers ever since 1662 with a design to show their charity towards that Church notwithstanding they apprehended themselves bound in conscience ordinarily to separate from it.' (Historical Account of My Own Life, 1473). The same gracious spirit manifests itself in the Lambeth Appeal (1920): 'We acknowledge all those who believe in our Lord Jesus Christ and have been baptised into the name of the Holy Trinity as sharing with us membership in the Universal Church of Christ, which is His Body.' It also appears even more definitely in the opinion of the Committee consisting of two archbishops and twelve bishops which in 1923 stated that ministers of the Free Churches exercise 'real ministries of Christ's Word and Sacrament in the Universal Church.' You can make any use you think fit of this letter."

Acting on the permission given in the last sentence I am sending the Archbishop's observations to you. They express that generous mutual tolerance that marks really responsible leaders, and I shall be grateful if you will help me to give them the wide publicity they deserve.

I am, etc.,

FRANK HANLIN,

Editor of the "N.S.W. Presbyterian."

The Bishop of Gippsland.

(2) Writing to his diocese in this month's "Church News," Dr. Cranswick writes the following earnest protest against the same class of "neo-Catholic" intolerance:

OUR RELATIONS WITH OTHER CHRISTIAN COMMUNIONS.

"There is a matter touching our relations with other Christian Communion which is causing me much concern, and about which I think I ought to speak. Some time before the outbreak of war a friend of mine, one of the most loved and respected Christian leaders in the City of Melbourne, who has now passed away, was travelling back after a visit to England. A young clergyman of our Australian Church was acting as Chaplain on the ship, having been asked to do so by the S.P.C.K. My friend, a member of a non-episcopal Church, went one Sunday morning to a communion service conducted by the Chaplain, and greatly enjoyed the opportunity to partake. But later in the day he was told by the Chaplain that he should not do it again, and that he had no right to do so as he was not confirmed. My friend was amazed and very deeply hurt. When later he remarked upon it at a gathering at Bishops Court, Melbourne, and let us see how distressed he was, the Victorian Bishops present passed a resolution entirely dissociating themselves from the regrettable action of the Clergyman in question, in order to try and make some Christian amends to my friend. But the wound had gone very deep, for it had never occurred to him that the Church of England which he loved and respected could adopt such an attitude.

"I hoped this was an isolated case, but the other day a well-known professional man, who is a communicant in the Methodist Church, told me with a good deal of bitterness of similar instances in his own experience. He said that for years he has taken his holidays at a Victorian seaside resort where, to put it in his own words, there is a gem of a church—one of ours. During these holiday visits it had been a delight to him to attend this Church to partake at its communions. Then a new parish priest was appointed who did not hesitate to make it clear that this professional man and his wife should not thus partake. This same man is keen on boys' work and often acts as an officer at Boys' Camps, where on Sundays one of our Clergy celebrates communion in the open air in a little grove. These communions have for a considerable time been a help and a delight to this professional man. But after his experience at the seaside resort he thought he ought to be frank with the camp chaplain. So one day he said to him, 'I cannot tell you how much the Communion services mean to me, but I am not a member of your Church.' The Chaplain's reply was, 'I wish you had not told me.' And this fine, Christian man felt again that the

door was bolted and barred against him for he had no doubt as to what was implied.

"After telling me of these two and another similar experience, he said to me, 'You know, Bishop, this sort of thing is disastrous for your Church.' I agreed with him, and added that not only could I not imagine our Lord adopting this attitude, but that every time it occurs it does grave injury to the cause of Reunion. I then begged this professional man not to think that these Clergy were expressing rightly

THE CHURCH OF ENGLAND POSITION

which I described to him as follows:—The rule of Confirmation before admission to the Holy Communion is a domestic rule of the Church of England for her own people. It was made before the divisions of the 16th to 18th centuries occurred. The Bishops of the 1930 Lambeth Conference decided that it is competent for a Bishop, in the absence of any provincial rule to the contrary, to "give permission that baptised communicant members of Churches not in communion with our own should be encouraged to communicate in Anglican Churches, when the ministration of their own church are not available, or in other special or temporary circumstances." It is clear from the Lambeth ruling that irregularities of this nature are regarded as falling "under the discretion of the Bishop." Moreover this and the general position are further emphasised by the declaration of the 1920 Lambeth Conference which says that "in cases in which it is impossible for the Bishop's judgment to be obtained beforehand, the priest should remember that he has no canonical authority to refuse communion to any baptised person kneeling before the Lord's Table unless he be excommunicated by name, or, in the canonical sense of the term, a cause of scandal to the faithful."

"It goes without saying, of course, that for those who have been members of other Churches and who wish to come regularly to our Communion, Confirmation is the normal gateway. It is to be hoped that the position of our Church in these very urgent matters of inter-church relationship may be made widely known, so that unfortunate actions and situations like those recorded above, which do such damage to the whole Christian cause, may be avoided."

In addition to the admission, on occasions, of non-Anglicans to our Communion Service, as communicants, the Lambeth Conference of 1930 had also in view the case of Anglicans remote from their own Church Services, communicating at non-Anglican Communion Services. This is, of course, in line with the Anglican tradition. Was it not Bishop Cosin, of famous memory, who, in 1684, wrote: "I have never refused to

join with the French Protestants at Charendon, or anywhere else, in all things wherein they join with the Church of England." The good Bishop expressly declared his opinion for communicating with Geneva rather than Rome. This, as Canon Overton points out, was the prevailing temper of the High Churchmen of that period.

QUIET MOMENTS.

A NEW WORLD ORDER.

By the Rev. H. Wallace Bird
(Vicar of St. Elisabeth, Eastbourne, formerly of Adelaide).

It was Alexander Whyte, I believe, who said of a friend of his, that "he had every virtue except a sense of sin." The saying might be widely applied to-day; for the real trouble with man is that he has fallen, or failed, but does not know it. He can look at the mangled bodies which are the fruits of his crimes, and still think himself a fine fellow. To have hammered a nail through the hand of Jesus must have required a brutish heartlessness, but it was as nothing compared with the total depravity of the men who could inspire that deed, stand by and see it done, and still be proud of themselves. For the soldiers you might find an excuse (for were they not ordered to do it?), but for the Pharisees none. There you have the real tragedy of the Cross, as real now as then. The stony cruelty of unrepentant hearts brings such pain and suffering to God as only the Cross can truly and adequately exhibit. When we dare look at the Crucified we know what sin does to God. It makes Him suffer like that; for the Cross is a sample in history, a pattern in time, of God's eternal grief. As the Bishop of Chichester said recently: "The Cross is perpetually realisable afresh; to the Christian the Cross is always contemporaneous." The failure of man and the Cross of Christ are inseparable. Man is God's disappointment. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts

of his heart was only evil continually . . . and it grieved Him at His heart."

We begin to know something about this in the love of a mother grieving for the waywardness of a child. I saw it only the other day, as I sat and listened to a mother telling me of the sorrow come down upon her home through the sin of her only daughter. The anguish of her heart was written in the face flushed with shame and twitching with pain, the tears no self-control could hold back. So it was the grief-stricken eyes of the Lord which brought tears of conviction and conversion to the denying Peter.

It is the fashion to proclaim a new world order, but I wonder if we have really thought out the only way into it. Christ came to give us a new world order, and His acceptance of the Cross was meant to illustrate for all time the way to establish it and make it sure. The way into the new world is deep, heart-searching, cleansing sorrow for the failure of the old. All roads led to the Cross, and all roads to hope branch out again from the Cross, for the simple reason that you cannot get anywhere without facing the Cross, and you certainly cannot set out on any journey to a victorious and happy destination unless you begin where Christ both ended and began. At the Cross my heart is broken for the past, but it is cleansed and empowered for the future.

Talking with a friend the other day of the National Day of Prayer, we passed, very naturally, to the need for a national day of repentance. My friend said with great emphasis that that was what was needed, and I agreed readily. But the difficulty is this, that you can proclaim a day of prayer, you can persuade people, some people, to go to church, you can publish a form of service, you can broadcast special sermons, but repentance is quite different. Repentance is something that happens to us, and that one by one. Some day, and perhaps soon, through the pain and suffering of millions from Clydeside to the China Seas, we shall see the wounded grief of the heart of God reflected in the eyes of the Crucified. Something will break

in us, the towering, consummate pride will come down, the heart of stone will begin to melt, and we shall ask to be forgiven. The new world order will begin, not with a treaty or some finely devised piece of human economic planning, but at the Cross.

Charrington, who spent his Christian life in the service of the people of the East End, was himself changed by a sudden sight of the sinfulness of sin. Walking past a public-house one day he saw a drunken woman flung out upon the pavement, her cut and bruised face bleeding as she dropped into the gutter. He looked up and there was his own name spread in great letters across the front of the public-house. In that tragedy he saw, not only his own responsibility, but the grief of God. His immediate repentance meant the forsaking of every kind of profit and interest in the business which had helped to put that woman where she was. He turned from wealth and the drink traffic to the humble service of winning men and women for Christ.

An Archbishop of Paris was preaching to a great congregation in Notre Dame. He told a story of three young men, gay, worldly and godless, who wandered into the Cathedral one day. They watched the people going and coming from the making of their confessions. Two of the three scoffers wagered the third that he would not go and make a bogus confession. He accepted the wager. The priest who listened quickly divined what was happening, and when the feigning penitent had finished, he said: "To every confession there is a penance. You see the great crucifix over there? Go to it, kneel down and say three times over as you look up into the face of the Crucified, 'All this You did for me, and I don't care a damn'." The young man emerged from the confessional box to claim the wager from his two companions, reporting what had happened. "Oh, no," they said, "first complete the penance, and then we will pay the wager." Walking slowly to the quiet corner where stood the crucifix, and looking up from where he knelt into that face with the searching eyes of aggrieved love, he began: "All

this You did for me, and I——." He got no further. Tears flooded his eyes, and overflowing ran down his face. His heart was torn by the pain of converting repentance. There the old life ended, and there the new began. "I," said the Archbishop as he finished his sermon, "was that young man."

Personal.

The Rev. William Green, of Mt. Evelyn, the oldest clergyman in Australia, was 94 on July 31. He arrived in Victoria in 1872 after attending the College in Liverpool. Mr. Green was granted a licence by Bishop Perry on his arrival, and has had charge of the districts of Stratford, Seymour, Surrey Hills and Eltham. He was a former organiser of the Clergy Provident Fund and co-editor and manager of the Church of England "Messenger."

The Rev. R. F. Adams, rector of Donald, in the Diocese of St. Arnaud, has been appointed to the charge of Hastings. He will be inducted by the Archdeacon of Brighton, early in September.

The Rev. George Brammall was called to rest on July 27, at the age of 65. The deceased clergyman retired from active ministry in 1936 because of ill health. He was the last survivor of three brothers who came from England to serve the Australian Church.

The death occurred on July 30, of Mrs. Olive Wray, wife of Canon Wray, late of the Cathedral, Wangaratta. Since Canon Wray's retirement they have been living at Sandringham (Vic.). The late Mrs. Wray was the daughter of the late Rev. H. Catford, who was stationed at Port Melbourne some 60 years ago.

Very shortly Miss O. Davis, of South Australia, hopes to leave for the Upper Nile Mission, Lira, Uganda, where she will join her fiancé, Mr. Max Hart.

The Rev. R. S. Bevington, Chaplain on an Australian warship, is at present in Sydney. He preached in St. Andrew's Cathedral on Sunday last.

Canon John Wylde, for 50 years Vicar of St. Saviour's, Leeds, celebrated his 100th birthday on Easter Sunday. He is the oldest clergyman in the Church of England and the oldest member of Oxford University. He retired in 1929.

Three stained glass windows have been placed in the chapel of Meriden School, Strathfield (N.S.W.), as a memorial to Miss Grace Overy, the late principal. Bishop Pilcher dedicated the memorials at the annual service of the Old Girls' Union.

After rather a serious illness, Rt. Rev. A. V. Green, LL.D., one of Melbourne's leading preachers, and retired Bishop of Ballarat, is reported to be making good progress towards recovery.

Rev. A. Berry, for the past four years Rector at Cue (W.A.), has been appointed a military chaplain.

St. John's parish, Inglewood (Qld.), is to have Rev. F. Ranwell as Rector.

Miss Varley, of China, hopes to take her furlough shortly.

Rev. A. G. Church, who was recently ordained at Christ Church Cathedral, Ballarat (Vic.), has been appointed Vicar of Murrayville.

Miss Norah Dillon, of Kowloon, Sth. China, is expected in Sydney for furlough sometime before Christmas.

For about two months the general secretary of the Victorian branch of the C.M.S. (Rev. L. L. Nash) is doing duty as naval chaplain at the Flinder's Naval Depot, Crib Point. While he is so engaged his secretarial work is being carried out by Rev. A. Stanway, Principal of the C.M.S. School, Kaloleni, Kenya, E. Africa, who is on furlough.

Dr. Paul White, of Tanganyika, has reached Fremantle en route to Sydney on furlough.

GOULBURN APPOINTMENTS.

Blanche, Canon D. E. K., Th.Schol., to be rector of Yass, vice Canon Sheris, resigned.

Rose, Rev. John, Th.L., to be rector of Braidwood, vice Canon Blanche, appointed to Yass.

"BLOW FOR THEATRELAND"

Under the above heading the Theatre Correspondent of the London "Star" wrote, in the issue of his paper for April 2, the following very illuminating statement:

The theatrical profession is staggered by the failure of the Commons to support Sunday opening of theatres.

Actors and theatrical managements, badly hit by war-time conditions, had built much on the prospect of Sunday opening to recoup their losses.

"We must accept the verdict, disappointing as it is, as final," said Mr. W. MacQueen Pope, who has been active in organising the allied theatrical organisations in the campaign for Sunday opening.

"There is nothing more we can do officially, and there the matter ends."

"But," said Mr. MacQueen Pope, "I shall call upon all actors and actresses henceforth to refuse their help for any sort of charity organised by the religious organisations who have been at the back of the organised opposition."

"I have received as many as 200 requests in one year from churches and chapels asking for the free services of actors and actresses for charity performances."

"In my time I have received hundreds of requests from the clergy for free seats in the theatre, and they have received them."

"I have been asked to supply artists for Sunday concerts in areas where no Sunday cinema entertainments are allowed."

"I hope to head a successful campaign to stop all this. Now, when the time has come when the churches and chapels could repay their debt, they have organised this opposition to Sunday entertainment."

"We can hit back, and we shall."

Let us hope for the sake of the theatrical profession that Mr. Pope's attitude does not really represent theirs.

During last year more than 2,000,000 outpatients and 84,000 inpatients were treated by missions controlled by the Church Mission Society in Africa, India, China, Japan and Palestine. There were more than 80,000 baptisms and pupils taught number 400,000.



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ALEXANDRIA

Churchman's Reminder.

AUGUST.

21st.—Thursday. H.R.H. Princess Margaret Rose born, 1930.

23rd.—Saturday. Massacre of Protestants in France, 1572. One cause of modern French deterioration.

24th.—11th Sunday after Trinity. How marvellous in this age of science that God's might lies "most chiefly in showing mercy and pity." A sign of weakness some would consider. But it takes strength to be merciful. This is St. Bartholomew's Day also. And again may we learn from Nathaniel (his other name) of the strength of purity—"in whom is no guile," denoting not perfection, but genuineness.

31st.—12th Sunday after Trinity. The ancient Collect presents the thought of God as Giver and Forgiver. "Art wont," added by the Reformers most suitably. "To give more than either we desire or deserve." We credit God with the latter rather than the former.

SEPT.

3rd.—Declaration of War with Germany, 1939. Two years nearer Victory, please God.

To Australian Churchmen.

THE MODERN MINGLE-MANGLE.

Hooker, the Elizabethan divine, whose works have been edited by Keble as a sort of warning to us to avoid all Puritanic excesses, adopts a phrase which our authority assures us had a certain vogue in those early days. This is what he says: "He cannot love the Lord Jesus with his heart, which lendeth one ear to his Apostles, and another to false apostles; which can brook to see a mingle mangle of religion and superstition, ministers and massing priests, light and darkness, truth and error, tradition and scriptures." In order to get Hooker's meaning it may be well to quote a sentence that precedes his use of the phrase "mingle mangle." "Tell not us . . . that if ye may have a mass by permission, we shall have a communion with good leave and liking." We are not unaware that Keble questions the authenticity of the sermon from which we have quoted. Dr. Darwell Stone is content to follow Keble's objections and is apparently unable to advance anything further.

Keble is cautious enough to write: "If the sermons be Hooker's, which the Editor is far from positively denying, they must be referred to a date in his life earlier than any other of his remains." But Jackson edited these sermons in 1613, only thirteen years after Hooker's death. Izaak Walton, in his life prefixed to Hooker's works in Keble's edition, records that as a result of the controversy with Travers in 1858, Hooker transcribes "those few of his sermons which we now see printed with his books" (Keble Vol. I, p. 65). So that if Walton is to be relied upon, Hooker endorsed these opinions nine years before he published his first book on the Laws of Ecclesiastical Polity. The difference in style on which Keble relies, may well be due to the fact that they were composed at the period when Hooker was in what he calls "my quiet, country parsonage." Draiton Beauchamp, in Buckingham. This might readily explain Keble's difficulty and make the transcribing of the sermon, about a year after, to meet Traver's protests, both intelligible and pertinent. So much requires to be said by way of introduction.

The Mingle-Mangle.

The two references that Keble supplies supports the view that a mingle-mangle was regarded as an attempt to combine the papal religions with the reformation principles. It was regarded as a useless and sometimes a deceitful course of conduct.

The first point to which attention must be directed is the contrast between "a mass by permission" and "a communion." There are many voices raised in our midst that pour scorn on the terms of this distinction. The mass, we are told, is the communion service. Frequently, we see advertisements of a mass in a Church of England. Either Hooker, no mean divine, was hopelessly at sea on this matter, or else our modern adopters of the Roman and mediaeval terminology are at fault. But how can we decide this question?

The Difference Between Mass and Communion.

We are helped in our attempt to understand the Reformed posi-

tion by the attitude of The Council of Trent. It is seldom noticed by our modern controversialists who urge the identity of Mass and Communion, that the Council of Trent devoted two separate sessions to the consideration of these important topics. The twenty-first session was opened on the 16th July, 1562. It professed to condemn "certain monstrous errors" concerning "the tremendous and most holy sacrament of the Eucharist." The cautious reader will note the careful use of the word "sacrament" throughout. There are four canons passed and the words "communion" and "sacrament" occur in them, but in no instance the word "sacrifice." We now turn to the twenty-second session, held on 17th September, 1562, and the change is noticeable. The first chapter has as its heading: "On the institution of the most holy sacrifice of the Mass." There are eight chapters in this session and nine canons published. The words "Mass," or "sacrifice of the Mass," occur in seven out of the eight chapters. The words "Mass," or "sacrifice of the Mass," or "offering of the Body and Blood," occur in every one of the nine canons. This difference is at once patent and should be observed. Evidently, the Council of Trent recognised a difference between Communion and Mass.

The Consequence of this Action.

It is immediately obvious that the decrees and canons to which we have referred, crystallised and defined floating opinions. Whatever might have been the usage in popular speech before the canons and decrees, the word "mass" had now received a fixed and definite meaning. Incidentally, we may notice that it was a meaning that did not exclude the use of the plural "masses." Canon 5 reads: "If anyone saith, that it is an imposture to celebrate masses in honour of the saints . . . let him be anathema." No wonder that Newman withdrew the distinction he made in Tract 90 between "Mass" and "Masses" after he had been received into the Roman Church. Tract 90 said: "Here the sacrifice of the Mass is not spoken of . . . but the sacrifices of Masses, certain observances, for the most part

private and solitary." In his "Via Media," Newman wrote: "There is no denying that these audacious words (blasphemous fables and dangerous deceits) apply to the doctrinal teaching as well as to the popular belief of Catholics" (Longmans, 1891. Vol. II, p. 352). So we have Newman ultimately forced to eat his own words. But did the English Reformers take up the challenge thrown down to them by the unqualified language of the Council of Trent. They did.

The Common Parlance of the Reformed and Romanists.

It would appear from a study of the period that where possible, the Reformed divines accepted the definitions of their opponents and then rejected the doctrine defined. The striking correspondences between the language of the Council of Trent and the writers in the Church of England, makes that clear. Here is a case in point. Previously, the Mass and Holy Communion were considered together. Aquinas, indeed, is "a pioneer in distinguishing between sacrifice and sacrament. But having made this distinction he makes very sparing use of it" (The Evangelical Doctrine of Holy Communion, p. 125). Here, however, at last, the clear distinction is enunciated. The Reformers at once adopted it. They admitted the doctrine of Holy Communion though denying Roman theories. They unanimously repudiated the Mass. We have rather a startling evidence of this fact from a much later date. Dr. Pusey was the author of Tract 81, published in 1837. At that date, he was so far removed from the Roman dogma that Newman declares in *Via Media*, "His antagonism in it to the Catholic dogma is unequivocal (Vol. II, p. 352). But Pusey, we regret to say, changed his opinion and appears now only as an illustration of the strong hold the common judgment of men, as to the meaning of our Articles, had as late as 1837.

But in the earlier days there could be no doubt as to the acceptance of the Roman distinction between Communion and Mass, and the unqualified repudiation of the latter. Cranmer writes: The offering of the priest in the Mass,

or the appointing of his ministration at his pleasure, to them that be quick and dead, cannot merit or deserve . . . the remission of their sins. . . . But all such priests as pretend to be Christ's successors in making a sacrifice of Him, they be His most heinous and horrible adversaries. (On the Lord's Supper, p. 348.)

Ridley wrote: "They pluck away the honours from the only sacrifice of Christ, whilst the sacramental and Mass sacrifice is believed to be propitiatory, and such a one as purgeth the souls, both of the quick and the dead" (Works, p. 107).

The Archbishops and Bishops in 1560 required all ministers upon their first coming into their benefices, to read the following declaration: "The doctrine that maintaineth the Mass to be a propitiatory sacrifice for the quick and the dead, and a means to deliver souls out of purgatory, is neither agreeable to Christ's ordinance, nor grounded upon doctrine apostolic." Now in 1562, the Council of Trent condemned the view which stated that "the sacrifice of the Mass . . . ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities."

Yet, in 1566, Archbishop Parkes and other Bishops declared that in "The Homily of Aelfric," "Some things be spoken not consonant to sound doctrine. . . . As when it speaketh of the Mass to be profitable to the quick and dead" (Preface to the Homily of Aelfric).

Archbishop Grindal writes: "The Mass is forbidden in the Scripture as thus: It was thought to be meritorious, it did take away free justification, it was made an idol, and idolatry is forbidden in the Scriptures," in the same context Grindal said: "I have said mass, I am sorry for it." (See Romans, pp. 211-212.)

Archbishop Whitgift wrote: "It is not meet that such as profess the Gospel should resort to the Mass; for, besides that they offend God in being present at idolatrous service, they also give occasion to the papists to think better of their mass. (Works Vol. II, p. 34.)

Archbishop Bancroft wrote: "(The people, therefore are drawn) from the same trust and confidence in His death, to Masses, pardons, and I know not what intolerable superstition and idolatry." (Lathbury, History of Convocation, p. 254.)

Archbishop Land wrote: "Our Church by the Articles of 1562, Article XXXI teacheth that the offering of Christ once made is sufficient and perfect, and that there needs no other satisfaction for sins, and consequently condemns the Mass for the quick and the dead as blasphemous." (Objections Against Lawfulness of Bishops, c. 5., p. 48.)

Heylin, Land's great admirer, wrote: "When, by the Articles of Religion agreed upon in Convocation Anno 1562, the sacrifice of the Mass was declared to be a pernicious imposture, a blasphemous figment . . . yet still the doctrine of a real presence was maintained as formerly." (Cypricanus Anglicus, p. 24.)

Bramhall wrote: "They are not the Protestants then, but the Romanists who pare off the faith of Christ's heavenly priesthood, who daily make as many distinct propitiatory sacrifices as there are Masses in the world." (Works, Vol. V, p. 220. A.C.L.)

Bishop Cosin wrote: "A power to transubstantiate and really to sacrifice Christ upon the altar for the quick and the dead, we shall never grant him, that being a new doctrine which the Catholic Church never taught us." (Works, A.C.L., Vol. IV, pp. 277-278.)

"For this reason the name of Missa or Mass is rejected by the Church of England, which having explored the opinion of the sacrifice of the Mass, does disclaim the use of the word Missa in modern thought, not in the ancient sense." (Ibid. Vol. V, pp. 301-302.)

Will any reader seriously question the consensus of opinion here set forth? Are we not right then in calling the revived use of the word Mass and the doctrine associated therewith 'A Mingle-Mangle'?

There are too many people praying for mountains of difficulty to be removed, when what they really need is courage to climb them.

REMEMBER BIBLE SOCIETY SUNDAY.

AUGUST 31st, 1941.

Bible Society Sunday will be observed in New South Wales on August 31. Rev. A. W. Stuart, B.A., General Secretary, will be grateful if the clergy and lay readers will speak of the activities of the Society on that date. Leaflets are being sent to the clergy and additional literature will be posted on request. Church offerings and personal thanksgiving gifts will be gratefully acknowledged.

TO KNOW HIM.

(Extracts from the 128th Annual Report of the China Bible Society.)

"Three students recently called on the Bible Society secretary in a western city of China. They came as the representatives of the Christian Association of the University which had found refuge there, far away from its once bombed buildings. They had heard from the visitor at their morning chapel something of the work of the China Bible House and had heard him read from the 'miniature' New Testament just published, the story of the young Greeks who came saying, 'Sir, we would see Jesus.' Their request was for a hundred and fifty, or, if possible, two hundred copies of this tiny Testament; their purpose was to get every student to own, carry and read it daily. When it was pointed out to them that these books cost \$1.50 each, which is a good deal of money for students in war times, many of whom have to be helped by relief funds, they replied, 'But, sir, we students want to know Jesus. We must have this book.'

THIS IS MINE.

"When the transportation routes became congested once more during the year, resort was had to the post-office letter bags. The smallest sized New Testaments were designed to meet this situation. A few copies of these new publications arrived by letter post at the Chungking Bible House one day when a group of students was in the salesroom. The secretary opened the envelope in their presence. 'There was nearly a fight as to who should have the book,' he reported. 'One boy took the book to look at it; a girl student borrowed it to have a look; then a third took it and put it in her pocket, saying it was hers. Seeing they knew each other, I left them to settle their own friendly dispute.'

LONGING TO KNOW HIM.

"These incidents are recorded as characteristic of the demand for Scriptures in every part of the country. There has seemed to be an insatiable longing 'to know Him' as revealed in the gospels. This is one explanation for the continued large demand for the whole Bible instead of for the less expensive single portions which formerly sold in such large numbers. The demand comes very largely, too, from the students and educated groups, the men and women in government offices

and in the banks and business houses and transportation companies. They are to be found everywhere. So nearly all the provincial offices report unusually large circulation of whole Bibles. The total circulation for the China Bible House during the past year was 117,179 Bibles, 109,176 New Testaments, and 3,819,551 portions, a total of 4,045,906. The distribution of the British and Foreign Bible Society is given in the latest summary as 2,427,000 copies, and the balance was no doubt circulated by the American Bible Society, which operates from the China Bible House in Shanghai.

LATEST NEWS FROM LONDON.

London Bible House.

Up to the present the Bible House has escaped serious damage from enemy action. Windows were broken when bombs fell in the vicinity, and fire bombs on the roof were promptly put out. "Never has the world-wide fellowship of the Bible Society been more in evidence," reports Dr. J. R. Temple, "and never have we been more help."

Translation.

The Society's list of translations now stands at 747. Six new versions were added last year, four for Africa, viz., Okela, Nkutu, Jarawa and Ganawuri one for the Holy Land in Arabic Palestinian Colloquial; and one for India, namely, Sora. The complete New Testament has been issued in the Bor dialect for the Dinka people in Southern Sudan, in Car Nicobarese for islanders in the Bay of Bengal and in Ngandu for the Belgian Congo.

How Goes the Sowing?

Last year Germany circulated only 26,000 copies. This was noticeable, as in the previous year the distribution was 232,000 volumes, an increase of 124,000 copies. There is no doubt that the closing of the Bible House in Berlin recently had had a detrimental effect on the circulation.

No news had been received from France, owing to the closing of the Paris Bible House. Activities had ceased in Spain, the Bible Houses being closed and the colporteurs disbanded.

Portugal, one of the remaining free countries on the continent, reported a distribution of 143,000 books, an increase of 8,000. Finland had an extraordinary circulation, 243,000 volumes, an advance of nearly 200,000 copies on the previous year.

Increases in circulation were registered in China, Manchukuo, Australia, Canada, Cape Province, New Zealand, Portugal and Malaya.

The total world circulation was 11,017,334 volumes, as against 11,763,666 in the previous year. In a year of such disturbance, especially in the war area, this was a remarkable achievement.

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Fifty thousand copies of the Free New Testament have been handed to



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the men of the fighting services. They have been distributed in St. Andrew's Cathedral Hut and by the Chaplains at camps throughout the State. Each troopship as it leaves Sydney carries extra copies for those who may have been missed in their training. Many cheering letters of appreciation have been received at the Bible House, Sydney. One lad from an R.A.A.F. camp wrote: "Having nothing to read I casually turned over the pages of my New Testament, and before I knew what I was doing, I was reading with interest St. John, chapter 3. I was struck with the 16th verse and from now I shall go on reading."

Help is Needed.

Help is still required to finance the flow of Testaments being received for distribution. The Bible Society will be grateful if the clergy will take retiring offerings for the Service Testament Fund, on August 31, or some other suitable Sunday.

SCHOOL-GAMBLING BAN

VICTORIAN ACTION.

Teachers and members of school committees and associated bodies have been asked by the Education Department to note that there must be no raffles, games of chance, or other forms of gambling at any school function. The wisdom of this prohibition will commend itself to all friends of young children, says the Department. The holding of Queen carnivals, baby-shows and similar functions is not approved. —From A.C.W.

THE OXFORD GROUP.

(Communicated)

There has been a measure of curiosity concerning this movement and its reaction to the conditions of the world war, because its work has been on an international basis to a large extent. It was not necessary for those who were in sympathy with that movement to be assured that its work had not come to a standstill, and from English papers there comes strong evidence that the group is functioning just as strongly as ever.

It is interesting to be assured of this from a source by no means friendly to the group. It appears that in March Mr. A. P. Herbert, M.P. for Oxford, again attacked the working of the group in the House of Commons. It may be remembered that in the same place he resisted their application for incorporation as a limited company under the name of "Oxford Group," and was defeated. He has now tabled a motion in the House of Commons expressing his disapproval of the activities of Dr. Buchman of the Oxford Group and urging the President of the Board of Trade to revoke the licence formerly given. Fifty other members subscribed their names to his motion, but some have withdrawn as they were under a misunderstanding, and have appended their signatures to a counter-motion by Sir Robert Gower welcoming "the campaign of the Oxford Group for Moral Re-Armament, with its results in heightened national morale, increased industrial co-operation and the strengthening of the bonds of friendship between this country, the Dominions, and the United States of America."

About forty-eight members were supporting Mr. Herbert's motion and sixty-six Sir Robert Gower's.

A well-known M.P., writing to the C.E.N., says:—

"Mr. A. P. Herbert's motion was inconceivably stupid and unkind. . . . Many M.P.s think it most untimely. It will not come up for discussion, and is rather good publicity for the Group."

The action of Mr. Herbert has evoked a protest from no less interesting a personality than Ben Tillett, the great British Labour Leader of a past generation. In a letter to the Church of England Newspaper, he writes:—

Sir,—I notice that Mr. A. P. Herbert is renewing his attack on the Oxford Group and its leader, Frank Buchman. I know something of the work of the Oxford Group and the leadership of Frank Buchman. My contact with him and his followers has been different from that of Mr. Herbert.

I had a telegram from Frank Buchman when he was attending the recent Convention of the American Federation of Labour, where he and fellow workers conveyed a message from me and other British Labour leaders to my old friend William Green, the president of the A.F.L.

That telegram revealed its author as a fighter for truth, justice, and freedom and all the qualities which we are battling for to-day and which make life worth while.

Dr. Buchman's family were liberty-loving Swiss emigrants who fought in America's great wars for liberty. He carries on that tradition now, and I am confident that he and his friends are striving for greater strength and unity between our two great English-speaking countries.

I suppose it is inevitable that Frank Buchman should meet with opposition. In sixty years of public life as an agitator for the working classes I have had to meet with my share.

I would remind Mr. Herbert of the old saying: "Half the lies they tell about the Irish aren't true anyway."

—Yours etc.,
BEN TILLET.
National Trade Union Club,
London, W.C.1.

Within two or three weeks, Sir Robert Gower, M.P., has received cables, telegrams, and letters from statesmen and churchmen all over the Empire and U.S.A. These include Bishop Foss Westcott, Metropolitan of India, the Bishop of Rangoon, the Mayor of Ottawa, The President of the S.A. Senate, The Moderator of the Presbyterian Church of S. Africa, and Free Church Federal Council of Great Britain. The last mentioned said in their message:

"The work of the Oxford Group is a vital part of the Christian witness of this country. We in the Free Churches welcome it and would like to see it extended. Through the changing of human lives much is being done to strengthen the resolve and uphold the spirit of people of all classes. The Group's work is helping many to a re-birth of that faith which alone can carry us through the present struggle and on to the new world which we are determined to build."

But the strongest testimony evoked by Mr. A. P. Herbert's ill-natured motion is that given by the present Master of St. Peter's Hall, Oxford, the Rev. Julian Thornton Duesbury. Unlike his predecessor, Dr. Chevasse, the present Bishop of Rochester, Mr. Thornton Duesbury writes with first-hand experience of the movement and its human founder. He says:

"The whole implications of the work to which God was calling him did not present themselves to Buchman full-grown in a moment of time; they have come to him, expanding with the years, gifts of the Holy Spirit's guidance, as he himself would say. The watchword of 'Moral Re-armament' was itself the fruit of a Quiet Time during the celebrations of his sixtieth birthday some eighteen months before the war. The present writer who has been in a position to watch this development over a long period of years has been struck repeatedly by the constantly

enlarging scope of Buchman's selfless work and vision—all the more so when it has come home with fresh force after two or three years of physical separation."

After recounting briefly something of the influence of the movement and its expansion, he concludes with this pertinent statement:

"All this has been no bloodless campaign. The strategy of winning a world for Christ involves hard fighting and frequent persecution. Physical violence and imprisonment, or the more refined and subtle weapons of misunderstanding, calumny and distortion of motive—these in every age have been the familiar lot of Christians who dared to be wholehearted and uncompromising in service to their Lord. Frank Buchman and his friends have not escaped. But 'the blood of the martyrs has ever been the seed of the Church,' and here at least history will repeat itself. Whenever mankind has been faced with some urgent spiritual crisis, the power and wisdom of God has raised up a man to meet the occasion. Looking back over the past thirty years, one can see how He has been at work in just that way. On the Order Paper of the House of Commons there stands to-day a motion which speaks of 'heightened national morale, increased industrial co-operation, and the strengthening of the bonds of friendship between this country, the Dominions, and the United States of America.' That, under God, is part of the debt which this country owes to this man raised up to help us in our hour of need."

MUSIC AT WEDDINGS.

"It is indecent to secularise the atmosphere of a Church wedding by the introduction of love lyrics of the stage and drawing room. I have heard that organists are sometimes asked to introduce songs which borrow their sentiments from the ditties of the music halls. If we do not make a stand here, we shall next be asked to find room for the comedians' joke—there is only one—about mothers-in-law."

—The Bishop of Bradford.

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RE-UNION.

(The Editor, "Church Record.")

Sir,
In view of the increasing conviction that the Reunion of Christendom is one of the most important and urgent questions of the day, it is refreshing to learn from the Church papers recently arriving from England that good progress is there being made.

In connection with a "Religion and Life" Week held in Lancashire in June the Bishop of Manchester, the Right Rev. Dr. Guy Warman, gave his consent to a widely planned interchange of pulpits on the two Sundays opening and closing the "week." No less a dignitary than the Archbishop of York, the Most Rev. Dr. W. Temple, associated himself with the experiment and preached in the Methodist Victoria Hall, Bolton, at the Sunday morning service on June 1st, the Bishop of Middleton, the Right Rev. A. F. Alston, preached in the Park Street Methodist Church, and the Rev. B. Hughes-Smith, a Methodist minister, was allowed to preach in Bolton Parish Church. There were many more exchanges, but the foregoing are notable examples of the fine lead now being given by the leaders in the Church at home, and which I believe is being well followed up in your own Diocese of Sydney.

Yours, etc.,

A. ALLEN BENNETT.

St. George's Rectory, Hobart.

SIX O'CLOCK CLOSING!

Dear Sir,

May I appeal to every reader who claims to detest the liquor traffic to practically apply their opposition to it by helping to make the petition issued by the N.S.W. Temperance Alliance the success it should be, 357,684 electors in this State in 1928 voted to Prohibition with compensation. It should be the aim of every worker to make certain that this number of electors sign the petition.

Do not rely alone upon having it signed in your Church. Take a copy around your district. Organise a few workers to carry this canvassing out—but time is short. It must be done now—at once.

As the N.S.W. Temperance Alliance is the Council of Churches on the liquor question, you will be doing your own Church a service by accepting your responsibility as a member, or adherent, towards securing every available sympathiser's signature. Copies of the petition to the Premier to prevent a later hour of closing of liquor bars at 6 p.m., are available at the Alliance Office, Ocean House, 34 Martin Place, Sydney. If your minister has not received them please ring us (B4316). Where churches abut on to busy streets, enthusiasts may be able to arrange a table at the gate, where passers by may be exhorted to sign a copy of the petition. Where possible, we would appreciate the co-operation of our friends in calling for them, as the post-

age throughout the State has already run into a considerable sum, and helping to save expense is highly desirable. We would rather post them, however, than lose the co-operation of any who desire a sober Australia.

The Alliance, with the Council of Churches, is organising a meeting to defend Six O'Clock Closing in the Pitt Street Congregational Church, on Wednesday, August 20, at 8 p.m.

Help to make this so successful that we can take the Town Hall for another with confidence.

Yours etc.,

FRANCIS WILSON.

Petition Secretary.

THE TIME FOR WORDS HAS PASSED.

V For Six O'Clock.

Dear Editor,

Knowing that the brewers (the real enemy) are organised to the last detail, the women of the country are more than anxious. To depend on deputations, protests and petitions entirely, is to give the battle away before it has begun. The Daily Press is solidly behind the brewers (big advertisements), as are the politicians (party funds and votes).

Six o'clock was not won by words. Lady David (God send us another such lady to-day) with four other women started the fight in 1917. Knowing that many an election has been won and lost in the country, that great woman left the city to the other four and she went into the country, not only organising the women of the large towns, but in townships. What enthusiasm she invoked. Women went out to navvy camps, quarries, etc., and were warmly welcomed by the women in the camps many of whom were won for six o'clock. Remembering how in previous polls, thousands of votes were lost through the introduction of party politics, no such mistake was made by the women of 1917. Nor was the blame for the enormous drink bill, put down entirely to the "working man." New methods are needed. I would suggest as the first shot, a march through the city, of women in their thousands carrying—

"V for Six O'clock" Banners
"We must not, must not fail."

Thanking you, Mr. Editor.

A Country Woman.

APPRECIATION AND SUGGESTION.

Sir,

I should like to express my appreciation of the valuable and informative articles appearing from time to time in the "Australian Church Record."

To refer only to those of the last two issues on the subjects of the "Cross" and the "Second Coming." One feels thankful for the scholarly and conclusive treatment of these subjects and for the correction of superficial statements on important matters.

I offer the suggestion that these

articles be printed in tract form for wider circulation.

There would be no doubt concerning the demand, and the need is obviously apparent.

Yours, etc.,

LAYMAN.

Sydney.

(We often feel the necessity for a Special Fund for the purpose of such reprints as our correspondent suggests. Editors.)

Tasmanian Notes.

(By Hobarton.)

Re-union.—At the annual meeting of the Cathedral Chapter, the Bishop of Tasmania made a very welcome and hopeful reference to the pressing problem of Reunion. He expressed the conviction that it was bound to come, but cautiously added that it would be unwise to take "short cuts." We heartily endorse the opinion that it is bound to come and would go so far as to say that it must come before the Christian Church can hope to make any worth-while contribution to the Christian Preparation for the New World Order. As regards "short-cuts" we acknowledge the wisdom, but express the sincere hope that the "field" to be crossed is not so extensive, that the journey round will take so long that many of us will not live long enough to see it accomplished.

Christian Fellowship.—As a gesture of Christian Friendship, the president and committee of St. George's, Hobart, Branch of the Mothers' Union recently invited members of the Ladies' Guild of the Non-Conformist Churches in the parish to a social afternoon, together with members of the Mothers' Union from St. David's Cathedral, Holy Trinity Parish and St. Peter's, Sandy Bay. Proceedings commenced with the hearty singing of "The Church's One Foundation, is Jesus Christ her Lord," followed by prayer and a brief reference to the Christian Unity that already exists amongst disciples of the Church's Lord, even though they continued because of temperamental diversity, and circumstances of birth, to worship in different ways. A musical programme and afternoon tea stimulated a very happy social intercourse.

Church Missionary Society.—The annual meeting of the C.M.S., held at St. John's, Launceston, on July 30, was a very inspiring occasion, an excellent report of the year's activities was presented by the hon. secretary, Rev. A. A. Bennett, and a very gratifying financial statement by the hon. treasurer, Canon W. R. Barrett. In the evening the Rev. A. A. Bennett gave a lantern lecture illustrating the activities of C.M.S. in the Northern Territory, China, India and Africa. It is the world-wide work of the C.M.S. that makes such a strong appeal to the missionary-hearted members of our

Church. The financial statement, by the way, recorded the largest income for twenty years.

Church of England League.—Under the will of the late William Cripps, Jr., the League has received an average payment of £2500 from a legacy which, when finalised, will probably exceed £3000, to be used for the purposes of the League, which are, to propagate Evangelical interpretations by means of lectures and literature, and for the assistance, by means of its bursary fund, of Evangelical candidates for the ministry.

In view of the growing influence of Anglo-Catholicism, it is increasingly important that Evangelical candidates should be taught the reasons for the stand they take, and the views they hold.

Liberty of Interpretation.—This is often claimed as "one of the glories of the English Church which has the capacity to embrace all schools of thought," but the fact cannot be overlooked that such a liberty has its dangers, as evidenced in the fact that a Nonconformist Home Missionary in a country district in this diocese is openly rejoicing in the fact that the advent of a new rector who is trying to substitute the title "Mass" for "Holy Communion" is driving numbers of people into the Nonconformist fellowship. This illegal liberty, instead of being a "glory," is positively a "tragedy."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

DEACONESS HOUSE JUBILEE.

In connection with the Jubilee an illustrated brochure has been produced describing the inception of the work and the important activities the Institution has established. We suppose the Home of Peace for the dying will especially appeal to public interest because of its being the only Protestant Home in New South Wales.

The "Pageant of Service" was well executed before a crowded hall, and at the Special Service on Sunday, the Archbishop preached, and in the course of his remarks, paid a well deserved tribute to Mrs. Archdall and the late Canon Archdall, the founders of the work. His Grace said that their devotion had been followed by lasting benefit to thousands who needed spiritual and material help.

Explaining the work of the Deaconess Institutions, Archbishop Mowll said that deaconesses were set apart by the laying on of hands by a bishop and received technical and religious education in homes, going on, if they chose, to a full theological course.

The "Pageant of Service" will be repeated in St. Philip's Hall, Church Hill, on Saturday night next.

DIOCESAN CAMPAIGN OF WITNESS

Suggestions for Parochial Witness

Archbishop's Letter to the Clergy and all Parishioners.

Now that the Ruri-decanal Conferences in connection with the Campaign for Lay Witness have been held, I hope you will be preparing for a special Campaign of Lay Witness in your Parish, as requested, during August and September, and will be holding a Conference or Conferences in the Parish, to decide how this can most effectively be done. I shall be glad if you will send me a report of the decisions reached at such Parochial Conferences so that I may pass on to others, as opportunity occurs, what you have decided to do.

As I have listened to the discussions at the various Conferences, I venture to suggest:—

1. Sermons could be preached on Sundays on:—

What Christ should mean in the individual life.

What Christ can and should mean in family life.

What Christ can and should mean to the community.

How best we can bear witness to these facts and awaken others to the vital importance of them.

2. That special meetings should be arranged during August and September, when laity will have the opportunity to witness as to what Christ means to them and how they are seeking to witness for Christ in their different spheres. In addition to your own keen laymen and lay-women you may like to ask others who spoke at the Ruri-decanal Conference.

3. Informal gatherings can be arranged in certain homes where, under the guidance of the host or the Rector, an informal discussion can be held as to what Christians should do to propagate their faith at the present time.

4. Meetings should be arranged, preferably of small numbers, to discuss the inroads of great moral evils that are damaging our social and national life, and to devise suitable means of combating them.

5. The value of example should be emphasised and steps taken to see how best it can be made effective for God in:—

The habit of regular attendance at Church.

The department of sport and social life.

The conduct of business relations.

The special demands of family life.

The political affairs of the municipality, state and Commonwealth.

6. Special regard should be had to the Prayer Life, and teaching should be given on:—

The importance of private prayer and the best means of quickening our souls by its employment.

The great importance of united intercession in the time of War.

The value of corporate worship and our duty to others with reference to it.

7. Opportunities of helpful service in the routine of parish work, such as:—

Distribution of Parish Paper. Organised bands to visit the parishioners and help the Rector.

The creation of parish libraries with helpful books for distribution to regular readers.

Improvement of Sunday School work.

Organisation of Youth Fellowship, Boys' and Men's Clubs, etc.

8. The possibility of holding Open Air Meetings in the Parish.

9. Possible avenues of usefulness in visiting the sick and looking up, specially, absentees. Church Committees for this purpose have worked successfully in many parishes.

B.C.A. ANNUAL RALLY.

The following letter of invitation has been issued by the Organising Secretary:—

We feel that the Annual Rally of the B.C.A., is a gathering eagerly looked forward to by our many friends. It is, therefore, with real pleasure that I invite you to be present at **22nd Birthday Rally**, to be held in St. Andrew's Cathedral Chapter House, on **Tuesday, September 2nd, at 7.45 p.m.**

His Grace the Archbishop of Sydney will be our Chairman, and the principal speaker will be Matron Florence Dowling who has been in charge of the B.C.A. hospital services in South Australia for ten years. The Organising Missioner will screen some new and interesting coloured slides of our work.

As you know this is our big family gathering for the year and a happy spirit of fellowship as always characterised these gatherings. Do come—we will be greatly cheered by your presence. For reasons of economy we are not enclosing a separate invitation card but ask you to mark the date in your diary.

The Rally Tea which precedes the meeting, will be held as usual in the Lower Chapter House, at 6 p.m. We are hoping that all our good friends will make a very big effort to attend the tea as well as the meeting. The Tea is a real Tea Party and is of the "knife and fork" variety. Tickets are 1/7 each at the office or from your parochial representative.

PRAYER FOR RAIN.

Pastoral Letter from the Archbishop.

In view of the very serious situation both in the country and in the city, owing to the prolonged absence of rain, I appeal to all members of the Church to make our present need a matter of earnest and continual prayer to God, both privately and in the Services of the Church.

I need hardly remind you that our Church recognises the duty of such supplication, having provided in the Book of Common Prayer a form suitable for this purpose. I ask that such prayer be offered at the Morning and Evening Services on all Sundays until it pleases God to send us an answer.

I also take the opportunity of asking for a more whole-hearted response to the appeals of the Metropolitan Water Board to use water sparingly and only for the most necessary purposes. Our prayers should go hand in hand with a conscientious discharge of what is obviously our duty in this time of necessity. If we neglect the duty of avoiding waste, especially in a matter of so vital importance as water, how can we expect God to honour our supplication to replenish the supply?

I understand that though the community has responded well to the appeal of the Water Board, the response could and ought to be even better if hardship and even danger are to be avoided.

As Christians, we should remember that while our Master fed the necessitous multitudes out of His Divine bounty, He was careful to impress upon His followers the duty of avoiding waste. "Gather up the fragments," He said, "that nothing be lost."

In this spirit let us pray, permitting no waste of that gift of God upon which so much depends.

HOWARD SYDNEY.

PARRAMATTA RURAL DEANERY. SUNDAY SCHOOL TEACHERS' 116th QUARTERLY CONFERENCE.

The officers and teachers of the Parramatta Rural Deanery Sunday School Teachers' Association held a very successful conference at St. Thomas', Auburn, on Monday, 11th August.

Meetings for Tea, Service and Conference were well attended by representatives from 20 Sunday Schools.

The Rev. R. K. Hobden (St. Thomas') conducted the proceedings. He was assisted by the Rev. A. N. Johnson (St. John's, Parramatta) and officers, teachers and helpers of St. Thomas' Sunday School. Other Clergy present were the Revs. L. S. Richards, (Guildford), Rev. A. E. Hodgson (Castle Hill), and J. Mills (Harris Park).

The Rev. R. K. Hobden gave a special address at the service, and at the Conference following extended a hearty welcome to the visitors.

A resolution was unanimously carried warmly supporting Mr. H. S.

Davies, Supt. of St. Barnabas' Sunday School, Westmead, and member of the Blacktown Council, in his stand against Sunday sport, and by his Christian witness influencing the Blacktown Council in unanimously registering its disapproval of Sunday sport, and its determination to prohibit the use of any areas under the Council's control, for such purpose.

The principal business of the evening was the reading of two papers on "Class Management," by the Rev. L. S. Richards, B.A. (University of Sydney), Th.L., and Mr. J. E. Gilmour, Senior Teacher at St. Paul's Sunday School, Harris Park, and Public School Teacher, Parramatta South Boys' School. Both speakers contributed much practical and valuable advice from their varied personal experiences. Discussion afterwards evoked further helpfulness on the subject.

Votes of thanks were conveyed to all who helped in the very enjoyable and profitable evening.

It was decided to hold the next evening conference, and social afternoon, at St. Paul's, Castle Hill, on Saturday, 15th November.

SUNDAY AND 6 P.M. CLOSING.

A United Demonstration, arranged by the Council of Churches, will be held on Wednesday, August 20, at 8 p.m., in the Pitt Street Congregational Church, Sydney, in defence of Sunday and 6 p.m. Closing of Hotels. We urge our readers to interest their Church, particularly youth organisations and sports clubs. The issues are important and calls have come from many quarters for this demonstration.

The speakers are to be the Rt. Rev. Dr. V. C. Bell, M.A.; the Rev. C. Bernard Cockett, M.A., Dip.Ed.; the Rev. Frank H. Rayward, and the Rev. Canon T. C. Hammond, M.A., Principal, Moore Theological College.

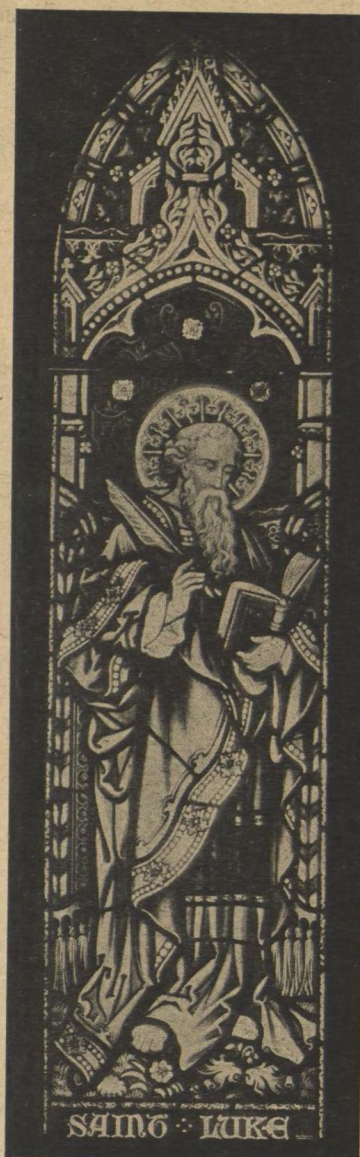
AN INTERESTING EVENT.

A most unusual, if not unique, occasion arose on Thursday, July 24, when Rabbi and Mrs. Max Schenk were amongst the guests of honour at the annual dinner of the St. James' Church, Sydney. Archbishop Mowll, Rev. and Mrs. Bernard Cockett (Pitt Street Congregational Church), Rev. and Mrs. Alan Torry (St. Stephens), and Dr. and Mrs. Pao (Consul-General for China), were amongst the 160 guests received by the Rev. and Mrs. E. J. Davidson.

Mr. Davidson, in the chair, spoke with warmth of the growing and widely welcomed manifestations of inter-faith co-operation. In this connection, he referred especially to Rabbi Schenk whose work in that direction was outstanding. Since all churches, all religions were fighting the same enemies, working for the same goal, was it not only common wisdom that they should march side by side?

The chief speakers were Archbishop Mowll, Rabbi Schenk and Dr. Pao.

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COUNCIL'S STAND AGAINST
SUNDAY SPORT.

What A Synodman Did!

A vigorous attack on organised Sunday sport was made by Councillor Davies at last week's meeting of Blacktown Council, N.S.W.

Unanimously the council registered its disapproval of such sport and its determination to prohibit the use of any areas under its control for such purpose.

"If ever there was a time when we should take a firm stand in this matter, it's now," said Councillor Davies. "We are engaged in a life and death struggle with the forces of evil, personified by the Nazi coterie; yet we have people among us working for those forces."

"Certain people have been subjected to considerable criticism and have brought a lot of opprobrium on themselves in connection with their sporting proclivities, particularly those who are supporting the sporting people and taking no active part themselves. Mr. Hughes and others have found it necessary to criticise them—and that's in connection with sport on Saturdays and week-days. When it comes to Sunday, I think it's time we took a stand to prevent this sort of thing."

"People are asking why God doesn't intervene in the war. They themselves answer the question by their own actions. Perhaps if the public, generally, adopted a different attitude, there might be a little more intervention by God than there has been; though if people only thought about it, they would probably realise that already God has intervened in many ways in this war."

"We should put our foot down against anything opposed to the recognition of the day set apart for the worship of God."

The discussion arose when the shire clerk reported that the president of Quaker's Hill Park Committee (Mr. J. Cartwright) wanted to know whether the council would have any objection to the holding of cycling events on the park track on the following Sunday. "I understand," the clerk added, "that any money collected during the day would be used for carrying out improvements to the park."

(From "The Cumberland Argus.")

(We may add that Mr. Davies is a prominent Churchman in the Sydney Diocese, being a member of Standing Committee, Glebe Administration Board, and other important committees. We congratulate him on his courageous stand.—Editors.)

SOLDIERS' HOSTEL.

The Cathedral hostel for men of the fighting forces will be officially opened by His Excellency the Governor on Monday afternoon, August 25, at 2.30. The ceremony will begin with a meeting in the Chapter House.

SEVENTH ANGLICAN SUMMER
SCHOOL.

It has been decided to hold the Seventh Anglican Summer School at Barker College, Hornsby (by kind permission of the Headmaster and Council) from January 17-24, 1942.

JOTTINGS FROM OUR CHURCHES.

St. Luke's, Clovelly.—The annual Pozieres service was held recently, when about 250 people were present. The Rev. F. A. S. Boyden, was the special preacher, and Colonel W. K. S. Mackenzie, D.S.O., V.D., placed the wreath on the 19th Battalion Memorial, which is above the main door of the Church. Many of the men present came a considerable distance for the service. A number of the men of the 9th Battalion, old A.I.F., are once more overseas with the new A.I.F.

Holy Trinity, Concord West.—The 1st Anniversary of the Young People's Comradeship will be celebrated on Sunday, 31st August, with a Tea at 5 p.m., and a service at 7.15 p.m. Members of the Sydney University Evangelical Union will speak on both occasions.

St. Philip's, Eastwood.—The Annual Parish Festival will be held in the Parish Hall, on Saturday, 23rd August. There will be a Tea at 6 p.m., followed by a Lantern Lecture in the Church, to be given by the Rev. H. M. Arrow-smith. At 8 o'clock, the Public Meeting and Concert will be held, when the visiting clerical speaker will be the Rev. E. Walker, Rector of All Saints', Parramatta.

Christ Church, Lavender Bay.—The 72nd Anniversary is being celebrated this month. The Anniversary Sunday is 24th August. At the evening service, the preacher will be the Rev. John Hewett. The Hallelujah Chorus will be rendered by the full choir. The Anniversary gathering will take place on the following Tuesday evening.

St. Stephen's, Penrith.—The Parish Festival has been arranged for Saturday, 23rd August, to begin with a Tea at 6.30 p.m. Sunday, 31st August, is to be a special day for the members of the Church of England Boys' Society in the Parish. There will be an admission service at 11 a.m., a Father and Son Tea at 5 p.m., and the boys will take part in the evening service. The Rev. H. Dixon, B.Sc., General Secretary of C.E.B.S., will speak at the Tea and preach at the service. Mr. J. E. Paynter will also speak.

St. Andrew's Summer Hill.—The Boys' Club has been very active during the past quarter. A successful three days' camp was held at the Woronora River, a visit was paid to the Technological Museum, and there was a ramble to East Hills and the Georges River. Recent additions to the Club have been a well-stocked library, a convertible trapeze and Roman rings, a rope ladder, a climbing rope, a punching bag, and numerous table games. In the hobby section, four model yachts are being made, and elementary wood-

work and soldering is being taught. On the last Monday in August a talk will be given on a railway locomotive, which will be illustrated with a lantern.

St. Peter's, Watson's Bay.—During July, there were several deaths in the parish. The Rev. A. R. Martin, a retired clergyman, who for a time, was a Chaplain on Norfolk Island, passed away suddenly. Other deaths were those of Mr. Norman Ponder, for several years Rector's Warden at the Wentworth Memorial Church; Mrs. F. Edwards, a worker of the Women's Guild, and Mr. A. Cameron, who was invalided home from the Middle East and died in hospital.

Diocese of Armidale.

ST. ANDREW'S CHURCH, WALCHA.

At a recent evening service those of the newly-formed Young People's Fellowship who had satisfactorily completed their period of probation were admitted to full membership of the organisation and received their badges. Many parishioners were present to worship and as an encouragement to the young people in their act of re-dedication to the Christian life. The vicar of the parish, the Rev. J. S. H. Cawte, conducted the ceremony of admission and preached appropriately to the occasion. The candidates for admission were presented by their leader, Mr. E. E. R. Walker, Th.L.

VICTORIA.

Diocese of Melbourne.

MARKET FAIR.

A very successful Market Fair was conducted recently by the Women's Missionary Council of the Church Missionary Society in the Chapter House.

The Fair was opened by Mrs. R. G. Menzies, on the Thursday, and by the Lady Mayoress, on the Friday. A number of stalls offered a splendid assortment of articles for sale, and instrumental music was provided by the Elizabethan Trio.

It is expected that the proceeds of the Fair will be upwards of £300.

RIDLEY RELAXES.

The strenuous studies of Ridley students were put aside for a while as term drew near its end, in order that Ridleians and their friends might join together in festive meal and fellowship. The senior student presided, and many toasts were honoured, including that of the departing students. A very enjoyable evening was spent, during which the Rev. Farnham Maynard gave an address, and musical items were provided by Messrs. F. L. Cuttriss and V. Robertson.

A luxuriously appointed menu acted as the grand finale "Vin de la Pompe," which reminded us of Ezekiel's vision of the "waters to swim in."

C.M.S. ANNUAL MEETING.

The Annual Meeting of the Victorian Branch of the Church Missionary Society is to be held in the Chapter House, on Tuesday, August 26, at 7.45 p.m. The following members of the General Committee retire by effluxion of time and are eligible for re-election: The Rev. Canon H. T. Langley, the Rev. R. M. Hudson, A. C. Miles, T. H. Watts, W. I. Fleming, E. L. Panelli, C. P. Young, W. V. Lloyd, J. B. Montgomerie and C. J. Nash. Messrs. F. G. Hooke, V. E. Anderson, A. W. McMahon, and E. J. McConnan, Mrs. E. W. Doulton and Misses E. M. Bond, S. A. Dixon and A. M. Cooper. There are vacancies for two additional clergymen. Nominations for election to the Committee should be lodged at the office by Tuesday, August 19.

All members of the Society are invited to be present. The business session will be followed by a devotional address by the Rev. Canon H. T. Langley, M.A.

UNITED WAR-TIME RALLY.

A united war-time rally is being arranged in Melbourne Town Hall on September 10, when Bishop Baker will preside and addresses will be delivered by Revs. John Ridley and T. C. Rentoul, and Salvation Army Head Quarters Band will provide the music. The subjects chosen are "Gratitude to God for help and Deliverance," "The Necessity of Repentance and Return to God," "Dedication for future service."

Diocese of Gippsland.**SOCIAL DISTRESS.**

With the aim of studying and as far as possible alleviating distress caused by social and financial evils of our time, Bishop Cranswick is establishing a bureau of inquiry in the diocese.

The inquiry will be particularly concerned with monetary and financial practice and social ethics and practice. Findings of the Malvern (England) conference on social questions will be used as a basis of discussion and action.

The movement is allied with the Anglican Committee on rural problems and the Mildura movement, Catholic, Presbyterian, Methodist, and other Churches and secular bodies are now devoting much attention to the problem, which has become more acute in the last few years.

TASMANIA.**NEW DIOCESAN OFFICES.**

A very simple, yet beautiful, service was taken by the Bishop on July 24, before the meeting of the Diocesan Council, as a blessing on the new Diocesan Offices and on all the work to be done therein.

The Offices have been moved downstairs in the Cathedral Chambers, now taken over by the Diocese. The service

was taken in the Council Chamber, which is also the Registrar's room. This has been nicely coloured and simply furnished with a long Council Table and Registrar's Desk, and houses the famous "Knopwood" Picture. The Accountant's room leads off the Council Chamber, as also that of the Clerk, through whose office entry is made to the Mail Bag Room, and the Bishop's Room. The Bishop's Room has been nicely furnished by gifts from all over the Diocese and from the Church Schools and Institutions, as a gesture of affection and esteem for the present occupant of the See.

In the front of the block of offices is the Archdeacons' Room, which is used for committees and small meetings. Upstairs, the A.B.M. has taken over the room formerly occupied by the Bishop as a meeting and distributing room. Work has just begun on remodelling the Diocesan Book Depot so as to give better display of the valuable stock and more room for customers.

YOUNG PEOPLE'S MISSIONARY DAY

The Committee of the Northern Tasmanian C.M.S. Young People's Camp arranged its second Missionary Day in the country recently. By the kind permission of Rev. and Mrs. W. Earle, the gathering took place in the Evandale Sunday School Hall. Rev. Canon and Mrs. W. Greenwood, and about 20 young people journeyed from Launceston, and on arrival were joined by several young people from Evandale.

The Launceston party arrived about 11 o'clock and after an hour or so spent in recreation, enjoyed a picnic lunch round a fire. In the afternoon a Missionary Conference was held. The subject of the Conference was "C.M.S. in Action," and papers on the Medical, Educational and Evangelistic work of the Society were read by three of the young people. Vivid accounts were given of the work already accomplished and of the present challenge to all Christian people. Rev. Canon Greenwood occupied the Chair.

(Church News.)

SOUTH AUSTRALIA.**Diocese of Adelaide.****NOTES FROM****THE ADMINISTRATOR'S LETTER.**

You will have seen in the Press that Canon Robin was duly consecrated on July 25, at Westminster Abbey, by the Archbishop of Canterbury, assisted by sixteen other Bishops, and that the Bishop and his family expect to leave for Australia early in September. When he arrives he will be enthroned in St. Peter's Cathedral as Bishop of Adelaide. I have suggested to him an evening Enthronement, followed next day by an early morning Choral Eucharist, Dean and Chapter breakfast for the Clergy, and a public welcome from his

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flock (in the Town Hall if available) at night.

I receive all sorts of letters and circulars from well-meaning committees, movements and individuals urging the Church to propagate their particular panacea for a New World Order, which often fails to allow for the fallible human factor. While not deprecating such efforts, I believe the main mission of the Church in these days is to encourage men to keep their souls "open-doored to God," and resolute to put their all into the world struggle until this tyranny be overpast. We need better men more than better schemes. Vision as well as Venture is essential as a prelude to a satisfactory Victory. Our Collect this week is just right:—

"Lord of all power and might,
Who art the Author and Giver of
all good things: Graft in our hearts
the love of Thy name, increase in us
true religion, nourish us with all
goodness, and of Thy great mercy
keep us in the same; through Jesus
Christ our Lord."