

SMALL-HEARTED CHRISTIANS.

We hear rumours of some missionary societies having to retrench and cut down their work; and this at a time when, not only is the need for Christianity so urgent, but when the opportunity is so great. For despite the menace of secularism, there is an "open door." The trouble is that so many people at home have no vision of the bigness and real meaning of the missionary endeavour. They have no world-view; there are still thousands of Christians in England whose thinking is parochial. As someone has said, they slumber at Troas by the sea, heedless of the call from Macedonia, "Come over and help us." Yet events in Europe should make plain to all Christians that the work of the Church overseas is no "extra," but a vital part of the one task committed by Christ to His Fellowship.—C.E.N.

BOOKS

"The One Holy Catholic and Apostolic Church and the Church of Rome," by Rev. W. P. Hares, C.M.S. Missionary in The Punjab, Hon. Canon of Lahore Cathedral, and Examining Chaplain to the Bishop of Lahore.

The unscrupulous methods of proselytising our hold of the Church of Rome have led to the publication of a series of small tracts dealing with the Roman controversy and the position of the Anglican Church. Canon Hares is responsible for quite a number of these, in which he deals trenchantly and clearly with the errors of Romanism and the ingrained bigotry that marks its attitude to other Christian bodies. The Canon has been forced to "take his gloves off" because of the untruthfulness of Rome's approach to our converts in India. "Always," he says, "it has been the policy of the Roman Church to allow ignorance, credulity and superstition to prevail. The South of Ireland, Spain, Mexico and South America are sad examples of this policy. Romanism is not a religion of progress but of stagnation."

The booklets are published in India, but are obtainable through the C.M.S., price 2d. each.

We have to realise our responsibility towards our neighbours for their happiness and well-being.

A few nights ago I met a delightful young married couple. They are happy, they have a charming child, enough money to be comfortable, the husband and wife are really in love, there is no skeleton in the cupboard—in fact, an ideal

home. As the wife put it to me, "We have no quarrels with our neighbours; we are not heading for divorce; we pay our taxes. What more can we do?"

In reply I quoted: "You are like passengers busily at work painting your own cabin while the ship is sinking."

—Selected.

Judgment. (By Rev. A. F. Scott Pearson, D.Th., D.Litt., Scots Church, Sydney.)

This brochure consists of a sermon on "Judgment" in which the evils of misjudgment are described. The subject is treated simply under the following heads: "The Difficulty of Judging Others"; "The Reason of Misjudgment"; "The Results of Misjudgment"; "The Aids to Right Judgment." The sympathetic and loving tactfulness of Christ is indicated as the way to avoid these misunderstandings that hurt and hinder the rule of peace. "Tact is a priceless possession for the preservation of peace."

(Our copy from the publishers, Angus & Robertson, Sydney. Price 1/-.)

An Order of Service for Children. (Compiled by Rev. H. J. Doyle, L.Th., Emmaville.)

This service is usefully printed on a folding card, and bears the imprimatur of the Bishop of Armidale for use in his diocese. It is a slight enlargement of the service for children provided in the Canadian Prayer Book and can be recommended for use in our work amongst the children.

Mr. A. Maguire, Chief Clerk in the Sydney Diocesan Registry, has been absent from the office for more than a month through illness. We sympathise with him in his sickness and hope for his speedy recovery.

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Notes and Comments.**WAR!**

THE tense anxiety of the past few days has been more or less relieved by the news that reached us on Sunday night. Germany, in defiance of all the ordinary conventions of civilisation, had commenced its war of aggression against Poland, and for over two days England and France were still trying to avert the major disaster, hoping against hope that with Mussolini's good offices, Hitler might be persuaded to desist from the aggression and submit the whole issue to arbitration. Most observers were getting anxious at the delay that ensued, because Poland was standing alone in face of a terrible onslaught. Consequently there was a general sigh of relief when the news came through that both England and France had proclaimed a state of war with Germany in order to honour their pact with Poland. The broadcasts by our noble King and the Prime Ministers of England and Australia have all struck a truly British note. It is to God that we look in this day of trouble. Fearlessly we place our cause in His righteous hands, knowing that, whatever our weakness and unworthiness may be, we are here espousing a righteous cause and can confidently look to Him for help.

THE PRIME MINISTER'S BROADCAST.

THE Commonwealth is fortunate in having at the head of its Government so sane and sincere a leader as the Hon. R. G. Menzies. The broadcast addresses of the Prime Minister, with their quiet description of the preparations that are well in hand in case of war, are well calculated to guard our people from being panicky in consequence of the protracted discussions concerning peace in the midst of a Europe armed to the teeth for war. The well-organised plans for defence seem to be of the highest efficiency, so that we have the comfort of knowing that if war comes we shall not be caught, as in 1914, in an utterly unprepared condition.

We may well thank God for wise and strong leadership in a situation so difficult as the present.

A STRONG LEAD.

THE Bishop of Carpentaria recently referred to some important matters discussed at the Queensland Provincial Synod. Bishop Davies wrote:—

"Two questions of social importance to our generation were brought to our notice in Provincial Synod. A resolution was passed about the evils of excessive drinking of alcohol amongst adolescents, and a copy of this resolution should by now be in the hands of our clergy. It is suggested that children at the time of their preparation for confirmation should be encouraged to promise to abstain from alcoholic liquor until they attain the age of twenty-one years. The other social evil mentioned was that of gambling, about which our Church has taken action to enforce our witness. In Queensland the Attorney-General has been asked to withhold his consent for licenses for games of chance in connection with organisations of our Church. This means that whatever requires a police permit is not allowed by us. What does not require a police permit is allowed. Any doubt can be easily resolved by reference to the nearest police station. These evil tendencies can only be overcome by creating a public opinion against them, and in this we have a great part to play."

This is very interesting. The Church generally has grown slack in its emphasis upon the need of temperance in relation to strong drink. We have not been advocating strict teetotalism, and the signing of a pledge in our dealings with the growing youth. Consequently we deplore the slipping back so evident in the social life of our people. While the liquor interests have been quietly but insistent pushing their business, we, alas, have been quiet and have not given to our growing children the warnings and encouragements that are at all times needed.

MISTAKEN ZEAL.

PERHAPS one of the greatest tragedies from which we have been suffering since the depression years is that of unemployment. To see strong men, able and willing for work, walking around town and country places seeking work and becoming more and more hopeless, when openings for work do not appear, has presented a grave

trial to a sympathetic public. But as the years have gone on and thousands of our youth have finished their school course and been sent adrift upon an existence marked by unemployment, the tragedy has grown very much greater. It is not a merely local trouble, but one that affects many other lands to an even greater degree than our own. The problem of unemployment has been challenging Government after Government for a solution, and our own Governments have been doing their utmost to overcome the difficulty. The most cursory consideration convinces most thinking men that a solution will not be easy, but of course, that does not release a responsible people and responsible leaders from exploring every means for the alleviation of such tragic distress. The effect of it all upon character alone demands that a solution should be found.

But how the position is to be eased by the procession of unemployed youth to be organised by the League of Christian Youth for Sunday, September 17th, is beyond our understanding. The massing of young people of the unemployed class, from all parts of town and country, for a great demonstration on a Sunday, in the streets of a deserted Sydney, may possibly make some unthoughtful people realise the tragedy behind it, but will also demand a restrained and sane control in order to provide against a wrong setting of mind on the part of those young people towards those whose burden of responsibility is heavy enough in these dark and difficult days. We could wish that the responsible leaders of the movement on other occasions had given us more confidence in their restraint and sanity of approach to our national and social problems.

EMBERTIDE APPEAL.

THE special appeal this Embertide, for increased support for Moore College, Sydney, deserves a generous response on the part of all Prayer Book churchmen. The College has a wonderful record of service to the Church in Australia, and more especially in the Diocese of Sydney. During the past two years nearly £4,000 has been raised in order to strengthen the financial position of the College, but much more is required in order to enable the institution to take advantage of the opportunities offering for the training of men for the sacred ministry. Funds are required for the extension of the buildings and the increase of bursaries. We commend the appeal to the earnest and prayerful attention of our readers generally.

THE GREEK TESTAMENT.

THE following letter recently appeared in one of the English church papers, and indicates a weakness in the training of men for ordination. It reads:—

The Greek Testament.

Sir,—Fifty years ago there were few, I suppose, of the clergy who had not some acquaintance with the Greek Testament. But to-day things appear to be different; one is becoming aware of the fact that quite a considerable number of young men are being ordained who are unacquainted with the original language of the New Testament; and this is a great pity. A learned clergy is, perhaps, not to be expected; but a well-instructed clergy we ought to have.

The Theological Colleges labour under difficulties; men go to them for a two years' course, from the Universities and elsewhere, who have never studied Greek; and the time-table is already so well-filled with various subjects required for the G.O.E. that it is impossible for these students, with the time at their disposal, to begin a new—and difficult—language without neglecting other subjects that have to be mastered, more or less. What is the remedy for a state of things that is, from every angle, to be regretted? It would be of interest to learn the opinions of your readers on this matter.

E. H. BLAKENEY.

Winchester.

Dr. Blakeney's question demands consideration and an answer, for there can be little doubt but that a practical ignorance of the Greek Testament is a great handicap to men who are charged with the responsibility of Biblical exegesis.

One of the important indications of Christ's coming "in the fulness of time" was the fact that Greek was at that time the prevailing language of the Roman Empire. The beauty and richness of that language made it immensely suitable for the divine revelation. Consequently, in the interpretation of the divine message a knowledge of Greek is almost essential for accuracy of teaching. It is a great pity that the examination bogey tends to strangle at its inception a fascinating study that would stimulate a desire to keep up Greek Testament reading in the after-life of the student. The "tabloid" system of instruction does not tend to lay a true basis of education.

What is required is some system of post-ordination reading, free from the examination complex, in which the clergy, and especially the younger clergy, might have opportunity of cultivating further a taste for study under the guidance of men of enthusiastic and yet sane scholarship.

THE GAMBLING EVIL.

THE Bishop's other reference was to the social evil of gambling. In Synod assembled the Church in practically every diocese has protested against this evil and has passed pious resolutions against its use for the purpose of raising church funds. It is interesting to know that the Archbishop of Brisbane's sane and unexpected action has

caused this "pious resolution" to lead to the strict enforcement of the law of the State against gambling. It was a shrewd move on the Archbishop's part to make the synodical regulation a reason for asking the Attorney-General of Queensland to withhold his consent for licences for games of chance in connection with church organisations. It would strengthen the Church's position in the Commonwealth if each Metropolitan were to follow Brisbane's good example.

THE BEST WAY?

"The attitude which the budding sacerdotalist is taught to adopt towards the Prayer Book is illustrated in a sermon preached at the Festival of Cuddesdon College by the Rev. E. A. Down, an honorary canon of Southwark Cathedral. His subject was 'The Tractarian Tradition,' and in the course of it he said: 'The formularies which they inherited, and with which they had to deal, are sometimes described as 'incomparable'—a phrase, I suspect, which is used mainly by people who do not happen to be acquainted with any other formularies with which to compare them. Newman has somewhat bitterly derided them as 'prayers clipped, pieced, torn, shuffled about at pleasure . . . antiphons, hymns, benedictions, invocations shovelled away . . . heaviness, feebleness, unwieldiness, where the Catholic rites had had the lightness and airiness of a spirit.' Be that as it may, they preached and practised an almost slavish obedience to the Prayer Book; nor, as they chafed under the narrow restrictions of obsolete rubrics, had they discovered as yet that the best way to get rid of a law we dislike is to break it.'"

The spirit reflected in the last sentence seems curiously akin to that of Germany and Japan, who have discovered that the best way to get rid of a treaty they dislike is to break it. Bad faith brings its own nemesis in the spiritual as well as in the political sphere. Curiously enough, I thought that the best commentary on this disparagement of the Prayer Book came in a leading article in the same issue of "The Church Times," as that in which this sermon appeared: "Loyalty to the Bible and to the Catholic principle of reading it orderly and regularly, in a consecutive scheme of lessons, requires the most energetic protest to be raised against any proposal for turning this solid spiritual food of Matins and Evensong, whether on Sundays or weekdays, into the whipped cream of any individual's fantasy."—(A correspondent in an English Exchange.)

CHRISTIAN WORSHIPPERS IN RUSSIA.

Although it is a criminal offence in Soviet Russia to print, publish, or distribute the Scriptures, or any portion of them, religion has by no means been uprooted from the hearts of the people. According to the Society of the Godless, there are still 3,000,000 worshippers in the Soviet Union, of whom 400,000 are in Moscow. The Party Commander of the Godless confesses that about two-thirds of the rural population and one-third of the population in the towns, continue to preserve their religious faith. Nor are these confined to the more aged members of the community. Even the young pioneers, members of a Communist organisation, frequent the churches in considerable numbers. He confesses that coercive measures to suppress religious observance have failed. Nevertheless, it remains a disturbing fact that 25,000,000 children attending school are being taught that there is no God, that there never was a creator, and are being instructed through blasphemous caricatures of Christianity. Hope for the future lies in the fact that God is not leaving Himself without witness even in Soviet Russia, and that Good Friday is the prelude to the new life of Easter. Some day the Word will run again throughout those vast territories: "He is risen indeed."—(The Record.)

Quiet Moments.

MENTIONING HIS LOVING KINDNESSES.

THE prophet Isaiah was deeply impressed with the lovingkindnesses of the Lord towards the house of Israel. He was fully aware of their wonderful history, and he realised how great had been God's goodness towards them. Hence he says, "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses." The people of Israel were a type of the Church of God. Just as God often speaks of Israel as "My people," so He says of the Church, "I will be their God, and they shall be My people." If the prophet felt impelled to mention the lovingkindness of God towards Israel, no less should the Lord's people to-day make mention of His goodness and mercy. David felt it necessary to say to his soul, "Forget not all his benefits." There is danger that we may forget all the mercy and all the truth which He has shown to us. Yet "it is a good thing . . . to show forth His lovingkindness in the morning and His faithfulness every night." The constant mention of His past mercies helps to cheer our hearts, and to stimulate hope for the future. We shall be following a good example if we, like the prophet, pause and afresh make mention of the lovingkindnesses of the Lord.

First, we do well to mention their multitudinous character. Fausset says, "The plurals and the repetitions imply that language is inadequate to express the full extent of God's goodness." Not of one act of lovingkindness only does the prophet speak, but of "the multitude of His lovingkindnesses." One of the sins of Israel is expressed in the words, "They remembered not the multitude of Thy mercies; but provoked Him at the sea, even at the Red Sea." The multitude of God's mercies encouraged David to seek for pardon. "According to the multitude of Thy tender mercies blot out my transgressions." The same truth brought comfort to the heart of Jeremiah. "Though He cause grief yet will He have compassion according to the multitude of His mercies." All through our lives we have experienced His lovingkindnesses. They were manifested at our birth, during our infancy and childhood, in our youth, and in our maturer age, and we still experience them. He has watched over, provided for, protected and guided us all our life long. So numerous are His mercies that we cannot count them. We may well say, "Awake, my soul, in joyful lays, and sing thy great Redeemer's praise; He justly claims a song from me—His lovingkindness. Oh, how free."

Secondly, let us make mention of the sympathetic character of His lovingkindnesses. The prophet says "In all their afflictions He was afflicted." It

touched His heart and drew out His sympathy when He saw their afflictions. He "heard their groaning," and "had respect unto them." He saw the affliction of His people when they were in Egypt. He knew their sorrows, and He came down to deliver them. Our Divine Saviour is no less full of tender sympathy for His people to-day. He can be touched with the feeling of their infirmities. Let us not forget that God has a heart. As a father pitieth his children, so the Lord pitieth them that fear Him. He is "the Father of mercies, and the God of all comfort." Hesitate not to come to Him for sympathy. He knoweth our frame. He remembereth that we are dust.

Thirdly, let us make mention of His redeeming mercies. Temporal mercies have abounded, but these are not worthy to be compared with the mercies of redemption. Of Israel the prophet says, "In His love and in His pity He redeemed them." They were redeemed from the bondage of Egypt. Our redemption is far greater and more costly in its character. Not with silver and gold, but with the precious Blood of Christ, the Lamb of God, have we been redeemed. Our redemption through His Blood has secured the full, free and everlasting forgiveness of our sins. It has delivered us from the curse of the law. It has saved us—let us not fear to say the word—saved us from hell, and secured for us eternal glory and blessedness. We cannot think too highly nor speak too often of the great truth that we are justified freely by His grace through the redemption that is in Christ Jesus. He Who redeemed us to God by His Blood is worthy "to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

How tender, too, are the lovingkindnesses of the Lord! Of Israel we read, "He bare them, and carried them all the days of old." "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him." With the tenderness of a mother the Lord carried and cared for His people, and He is just the same to-day towards His believing people. As one whom His mother comforteth, so He comforts His people. Yet Israel "rebelled and vexed His holy Spirit." All His kindnesses to them were wholly unmerited. Thus He did not deal with them according to their sins, nor reward them according to their iniquities, but as the heaven is high above the earth, so great was His mercy towards them. Unmerited grace marks all His dealings with His people. Marvellous exhibitions of His arm of power also are seen in their history. They have marvellous answers to prayer, marvellous deliverances, and marvellous providences. The lovingkindnesses of the Lord are such that they are worthy to be remembered. Let us not fail to make mention of them.

Purpose gives to life a meaning. Purpose creates enthusiasm and directs energy.

Personal.

The Rev. B. D. C. Simpson, at present Rector of Tumbumba, has been appointed, with the approval of the Presentation Board, to the Parish of Adelong, in succession to the Rev. H. C. Walton, who is now Rector of Lockhart, in the Diocese of Riverina.

The Very Rev. Dr. Marshall Lang, Minister of Whittinghame parish church, East Lothian (Scotland), and brother of the Archbishop of Canterbury, has announced his intention to resign his charge. He was formerly Moderator of the General Assembly of the Church of Scotland.

In his 90th year, the Rev. Henry Alfred Betts died at Brunswick (Victoria) on August 19th. After studying at Moore College, where he was a contemporary of the Rev. William Green and the late Rev. Barley Sharp, Mr. Betts was ordained deacon in 1877 and priest in 1878, by Bishop Moorhouse. Retiring from active work in 1901, he associated himself with work of his parish church. The late Mr. Betts was of a most lovable disposition and is held in affectionate remembrance and the highest esteem by all who knew him.

The Rev. Roy Head, B.A., Th.L., chaplain and registrar of the Diocese of St. Arnaud, has been appointed chaplain of the Armidale School, Armidale, N.S.W.

The Rev. M. J. Stephens, after a period of over 30 years' service in the country centres of the Diocese of Tasmania, has retired from parish work and is living quietly in Armadale, Victoria.

On Tuesday evening, 29th August, the parishioners gave Rev. Andrew Colvin and Mrs. Colvin a surprise evening to commemorate the Rector's 21st anniversary as Rector of the parish. The Rector and Mrs. Colvin were greeted by a crowded hall of parishioners, young and old. A presentation of a pair of armchairs was made to Mr. and Mrs. Colvin by Mrs. Coppin, one of Eastwood's oldest parishioners. A very good programme organised by the Women's Guild, provided a very enjoyable evening.

In 1922 Karl Barth, renowned theologian, was given the degree of Doctor of Theology by the University of Munster, Germany. A few weeks ago the same institution deprived him of it officially on the basis of the assertion that Professor Barth has shown himself unworthy to hold a German academic honour.

The engagement is announced between Christopher Storrs, Archdeacon of Northam, Western Australia, youngest son of the late John Storrs, Dean of Rochester, and the late Hon. Mrs. Storrs, and Joan Margaret, youngest daughter of Mrs. Williams and the late William Williams, of Nedlands, Western Australia. The marriage was to take place in St. George's Cathedral, Perth, on August 19th.

Mrs. L. Gabbott, wife of the Rector of St. Stephen's, Willoughby, has been laid aside for some weeks by illness. We are glad to know that the condition of her health is improving, and pray that she may soon be restored to her normal health.

The Rev. C. M. Chavasse, Master of St. Peter's Hall, Oxford, has been appointed to the Bishopric of Rochester. Mr. Chavasse is one of the most trusted of Evangelical leaders and has been doing a fine constructive work amongst students.

Prebendary and Mrs. Hinde left Sydney last Thursday for England via New Zealand and Canada. We hope that the war situation will not interfere with their plans for return to their homeland.

VICTORIAN JOTTINGS

(By "Melborton.")

TWO missionary propaganda efforts have recently occupied the Lower Town Hall, Melbourne.

The first was the Papuan Village Exhibition of the A.B.M. in July. The second is more fully mentioned below. Both functions were marked by a very happy spirit of fellowship and Christian kindness. The report below is an encouraging call to C.M.S. women to go forward.

"An 'All Nations' Fair," this year's function is likely to create a record. The turnover during the period was £25 better than last year—a record. £355 was the total.

"On Thursday, August 17, Mr. W. Y. Tsao, Vice-Consul in Melbourne for the Republic of China, most graciously opened proceedings. Himself a Christian, he spoke appreciatively of the work of the Christian Church, and concluded with a stirring appeal that the friendship between Australia and China should be strengthened at this time. China would never be an aggressor; she wanted to live and let live. The Australian people could help her much in her life and death struggle of to-day.

"Proceedings opened with prayer by the Most Rev. the Archbishop, who also stressed the importance of the Gospel of Peace in a world of suspicion and fear. He said that the missionary activity of the Christian Church should be strengthened by sacrificial interest. Mrs. Head, in the chair, urged all Christian folk to read more assiduously the report of the oecumenical missionary conference at Tambaram, Madras. It was thrilling. Then she introduced Mr. Tsao.

"On Friday, August 18, Lady Knox opened the Fair, introduced by the Rev. Dr. Law. Mrs. A. L. Johnson was in the chair. Dr. Law led in prayer. Then Lady Knox, in her speech, told of the friendships her family had had with that brilliant missionary family of Studd, dating her interest in missionary problems from that time.

"The All Nations' costumes of the guard of honour were even more effective than last year; the

basement of the Melbourne Town Hall looked particularly pleasant.

"The success is due greatly to the enthusiastic band of ladies, led by Mrs. A. J. Youngman, Mrs. A. L. Johnson, and Mrs. W. M. Buntine."

A Missionary Flame was lit in the industrial parish of St. Saviour's, Collingwood, about 42 years ago, and from its ranks some notable men and women went out to home and overseas fields. Since the brutal murder of the Rev. H. L. Cecil, in 1937, the parish has been worked as a Curacy under the Archdeacon of Melbourne. That missionary interest is kept alive by a small band of prayerful souls, and is still evident. In 1937 St. Saviour's contributed £6/0/10, in 1938 £10/10/11, and so far this year £19. It is heartening to know that this poor parish is thus "doing its bit."

The Rev. A. Roscoe Wilson, B.A., Dip.Ed., is the Archbishop's choice for the Canonry of St. Paul's Cathedral in place of the late Archdeacon Lamble. Canon Wilson is Vicar of the parish of Holy Trinity, Kew, and possesses undoubted gifts as a preacher. Although ordained in 1908, Mr. Wilson is still young in heart and outlook.

A Golden Sunday. St. Mark's kept its Sunday School Festival on August 27th. The service at 8 a.m. was the first Communion of the newly-confirmed, at which 191 persons communicated. The Vicar was assisted by the Revs. C. H. Barnes and W. H. Edwards. At 11 a.m. he spoke to the children on "Golden Keys." At 3 p.m. the Rev. R. A. Peatt preached, and at 7 p.m. the Rev. K. E. Hamilton. The outstanding feature of the day was an offering of 2,500 oranges and 2,200 daffodils. The arrangement of the gifts made a beautiful golden picture. Packed by loving hands and conveyed by willing motorists, the gifts were taken to church homes and hospitals after Evening Prayer.

He who does not think too much of himself is much more esteemed than he imagines.—Goethe.

Anger is not only the prevailing sin of argument, but its greatest stumbling block.—Gladstone.



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ALEXANDRIA

A MEMORABLE DAY AT THE C.M.S. SCHOOL, KASHMIR.

The C.M.S. School at Kashmir has won a name for itself and lasting fame. The Rev. C. E. Tyndale-Biscoe is its Principal, and quite recently the official opening of the new Hadow Memorial High School was celebrated. The opportunity was taken when a number of old boys had gathered together for the athletic sports for the Old Boys' Trophy.

The Bishop of Lahore was present to perform the opening ceremony, and gives the following account of the proceedings in the "Lahore Diocesan Magazine":—

On June 15 I was privileged to take part in the opening of the new school building and hostel in the Sheikh Bagh grounds, the Hadow School, called after one whose name will never be forgotten in Kashmir. Canon Tyndale-Biscoe paid his personal tribute to the Hadow name. Unrecorded deeds of kindness and generosity, going back many years, stood revealed. Those of us whose personal connection with Kashmir is comparatively recent thanked God for such a man. How right and proper that his name should have such a fitting memorial in the school grounds!

Before declaring the new buildings open I added a few words about the Biscoe schools and their ideals, taking as my subject the spirit of the schools, as shown in the Old Boys, always, to my mind, the most searching and reliable test for any school.

To be a Biscoe boy is a claim to distinction. He is now a type, kindly, reliable, courageous, resourceful, out for service for human beings and animals. One can see all this in what the Old Biscoeans accomplish when they leave school. What they have done, and are doing, for those who need helping is a matter of history.

(1) They have stood for the Brahmin widow and for removing her cruel disabilities. The first Brahmin widow was married in 1928. Now over 50 widows have been re-married.

(2) They have stood out against child-marriage and succored many poor little victims.

(3) They have fought prostitution and saved many lives from enforced shame and degradation.

(4) They have espoused the cause of animals. There are now five Old Biscoeans in the State Veterinary Service.

(5) There are many in the police. They have again and again proved themselves unbribeable. They have gone to prison for their honesty, preferring four walls to selling the pass. They have even preferred death. Chimet is the classic example. He fell, riddled with bullets, rather than take a bribe.

Old Biscoeans are writing their own modern Indian chapter of Hebrews xi. because the spirit they have breathed in school pulsates through their lungs when

You're on your own and all alone

With Life's stern game to play.

Did not our Lord once say, "By their fruits ye shall know them"?

The opening of the Hadow Memorial School came at the tea interval of the school sports, the main feature of which was the House competition for the Old Boys' Trophy. Thus the Old Boys give back and hand on something they took away, the flaming torch flung to those who follow. The sports were splendidly run. No prizes, just marks for your House, and that was all that mattered. The relay races were run as they ought to be—the culmination of the House spirit.

It was all most inspiring. A most memorable afternoon.

Nor must I forget to mention the galaxy of distinguished visitors who turned out to honour the occasion by their presence. Conspicuous among them were the Ministers of the State. It did my heart good to see them there and to know of their interest in and sympathy with all that

Canon Tyndale-Biscoe is doing to form the characters of those who will soon be men—Old Biscoeans in the making—preparing themselves to carry a great tradition into what Tennyson calls the "windy ways of men."

TASMANIAN NOTES.

(By "Hobarton.")

Spiritual Rearmament.

Reference has been made in previous notes to the prominent part taken by the Bishop of Tasmania in the united witness of the Churches in relation to the great need for the spiritual rearmament of Christendom. The series of united services previously referred to culminated in a great open-air march of witness, and a united service in the Town Hall. More than eight hundred people of all Protestant denominations in Hobart, marched through the city, led by the Salvation Army Band, and preceded by the Bishop, accompanied by the Rev. J. C. Salter, President of the Council of Churches, and the Rev. A. A. Bennett.

The Town Hall was crowded to capacity, and stirring addresses were given by the Bishop and the Rev. H. G. Hackworthy, of the Baptist Tabernacle. The Bishop's stirring challenge to Christian sloth, and his earnest appeal for positive and aggressive action, are worthy of the widest publicity, and I enclose herewith a brief press report, which I am sure you will be happy to insert elsewhere in this issue for the inspiration of your readers.

Synod.

The business paper for the forthcoming Synod is now in circulation, and contains notices of motions relative to missions, refugees, economic problems, Empire loyalty, etc. It will probably be concluded before these notes appear, but a brief report of the proceedings will be available for the next issue.

Foundation of Diocese.

August 24th was a very memorable day for the Diocese of Tasmania. It was the anniversary of the foundation of the diocese on August 24th, 1842, and the 20th anniversary of the consecration of the Right Rev. Dr. R. S. Hay as Bishop on August 24th, 1919.

The latter anniversary was specially commemorated by a service of Holy Communion in the Cathedral, attended by all the city clergy. The Bishop was the celebrant, and was assisted by the Rev. C. S. Bull, Th.L., the new assistant to the Dean. The service was beautifully simple, but as an Evangelical, one could not fail to notice the emphasis given to certain doctrinal interpretations, in the non-use of the wiper after each communication.

Later in the day the Dean of Hobart, the Very Rev. A. R. Rivers, gave a luncheon at which the Bishop and Mrs. Hay were the chief guests, other guests including the State Governor, His Excellency Sir Ernest Clark and Lady Clarke, and some of the city Rectors. Heartiest congratulations were extended, and affectionate good wishes for the future were expressed.

Miss Monica Farrell.

The Church of England League is taking advantage of the presence in Tasmania (under the auspices of the Y.W.C.A.) of Miss Monica Farrell, and arrangements have been made for her to give two lectures under its own auspices. She will address the quarterly public meeting on September 5th, taking for her subject, "The Confessional."

Hundreds would never have known want if they had not first known waste.—Spurgeon.

Moore Theological College

(FOUNDED 1856)

Sends out its ANNUAL EMBERTIDE APPEAL to ALL CHURCHPEOPLE to ASSIST in the vital task of training an ADEQUATE SUPPLY OF MEN for the SACRED MINISTRY to work in the Parishes of this enormous Diocese of Sydney.

SUNDAY, 17th SEPTEMBER, or a nearby Sunday is the selected time.

CLERGY—Will you kindly co-operate by endeavouring to interest your parishioners?

CHURCHWARDENS—Will you please assist by giving special or retiring offertories?

COUNCILLORS—Will you also do your share towards this effort?

CONGREGATIONS—Will you support this magnificent work by liberally contributing to the Moore College offertory at Embertide, or by sending your gift direct to the Clerical Organising Secretary?

We require the prayers and help of every Church member in this great work, especially at the present time, when many promising young men are offering for training.

IMPORTANT FACTS ABOUT MOORE COLLEGE:

IT has had a long and honoured career of over 83 years; first at Liverpool, then at the present site at Newtown.

IT has trained over 500 men for the ministry, 15 of whom have become Bishops.

IT is greatly loved because of the tutors, pastors and missionaries that it has sent forth to proclaim the Kingdom of God.

ITS principals and Lecturers have always emphasised to their students the great Evangelical principles of the Church of England.

IT is attracting men of deep spirituality and fine educational standards to be the future clergy of the Church.

IT is essential that every man entering the College should receive a thorough training for his future important work as a minister of God's Word and Sacraments.

IT has the tremendous responsibility of supplying sufficient men in Holy Orders to meet the needs of more than one-quarter of the total Anglican population of the whole of the Commonwealth.

IT therefore needs and deserves your most liberal help.

What a great responsibility rests upon the College! But what a glorious opportunity of sending forth well-equipped men to win many souls for Christ! Will you share both with us?

Now is your chance of helping to send the Gospel to nearly three-quarters of a million Church of England people resident in the Sydney Diocese, as well as assisting to train men for other parts of Australia and the Mission Field.

Spirituality, understanding, efficiency and learning are the key-words of the training given at Moore College!

Surely this work warrants the most generous response of every Churchman and Churchwoman who is sincerely anxious for the maintenance of our moral and spiritual standards, and the progress of the Kingdom of God in our midst and abroad.

Please remember the date: SUNDAY, 17th SEPTEMBER or a day nearby, and the address:

REV. S. G. STEWART

Clerical Organising Secretary

Diocesan Church House,

George Street, Sydney.

CHURCHMEN'S REMINDER.

"Some people give generously—too generously of what no one wants."—Anon.

"Give, and it shall be given unto you."—Christ.

SEPTEMBER.

7th—Thursday. Queen Elizabeth born, 1533.

10th—Fourteenth Sunday after Trinity. Faith, Hope and Charity are much needed to-day as ever. This old prayer is very direct, for it expresses our defectiveness and its cause. The way to amend is to pray that God would "make us love that which Thou dost command." Some of us need "making," we are so set.

14th—The great Duke of Wellington died, 1852. So many great fighting men have been true saints of God. Also it was Wellington who chose the first Bishop of Australia—Broughton.

15th—Liverpool and Manchester Railway opened, 1830. The world began to change with the locomotive. Air travel has increased our "much running to and fro," a sign of the times we live in.

17th—Fifteenth Sunday after Trinity. "The frailty of man," so well put in this ancient prayer, is so often lost sight of, which is why we do not improve in religious matters as we might. Note—that in the Gospel the old English phrase, "take no thought," really meant, "take no anxious thought." We must take some thought, or we neglect real duties for others as well as ourselves.

18th—Royal visitation of monasteries begun by Henry VIII, 1535. Henry was now building better than he thought. Not an ideal Reformer, certainly, but a most effective one without doubt. He put down the Pope in England, and made himself into another Pope. But he did finally authorise the Bible in English, and order its use.

20th, 22nd and 23rd—Ember Days. Let us pray for more clergy and for better ones. But we are meant to pray every day and not only at Embertide, for those who minister in holy things.

21st—Thursday, St. Matthew's Day. Probably called because this publican readily left his cash box and took to counting heavenly treasure. His richest gift to us is the Gospel in his name, the Gospel for the Jew, full of Hebraisms, and giving the genealogy of Jesus from Abraham through David. Other distinctive features of this Gospel are the Sermon on the Mount and chapter 13, with its parables of the Kingdom.

To Australian Churchmen.

GOD IN THE MIDST.

SOMEONE has said that there is this essential difference between the pessimist and the optimist: the pessimist sees all the difficulties and impending disasters and is depressed; the optimist equally knows all about the difficulties and impending disasters, but also sees God, and is encouraged. "God is in the midst of her, therefore shall she not be moved." The world has been looking forward to a "zero hour" from day to day, but that hour has not yet arrived. Broadcasting stations have given their latest news, and then have kept open beyond the usual hour for closing down, so as to give even later news—if there were any to give. Letter after letter keeps passing between Ger-

many and England—each has said its last word, and still there is engendered hope for something more. Armies continue to move, fleets go off "into the blue," merchant vessels run for shelter into their own or neutral ports, evacuation of women and children proceeds apace, ration cards are issued and utilised, the mind and hearts of men generally are at a limiting tension, and the whole mad and maddening confusion continues to hang upon the word of a single man whose bluff has at long last been "called," and whose mind now appears to be distraught, and who is with his fellow criminals, impaled upon the horns of a ghastly dilemma.

Meanwhile we are thankful to be assured that the heart of our leaders and people is sound and united in the determination to see the horrid business through to a conclusion of a world peace, which will not hurriedly be broken again.

The task ahead is full of difficulty, for we can no longer afford to live with a pistol continually pointed at our heads. Some means must be discovered whereby the madness of men who throw off all moral obligation may be restrained and they may be put where their madness can no longer jeopardise the other peoples amongst whom their life is set.

The nation has been at prayer, and to a large extent the nation remains at prayer—prayer for deliverance from dangers that threaten; prayer for guidance to the solution of difficult questions; prayer for men who are wrong-doers, that they may be restrained—that their hearts may be changed.

We have come to know that "prayer changes things." Over and over again in our individual and our national life we have realised that "Prayer moves the arm that moves the world to bring salvation down."

We have not forgotten, the older ones among us, the "moving of that arm" in the days of the Great War. We know that that "arm is not strained, nor His ear heavy." And we must not forget the challenge of prayer, not to self-righteousness, but to humility of approach, realising our own and our nation's failure to be true to God's standards of love and righteousness.

It is Righteousness that exalteth a nation. We must pray and work that our national life may be cleansed from those grave faults that unfit it for its work of witness to God amongst other nations, and that individually, for the individual makes the nation, we may be found to be "a people fearing God and working righteousness."

"Happy are the people that are in such a case, yet happy are the people that have the Lord for their God."

In this intense "war of nerves" that Hitler has been waging in Europe, we may well be thankful that our British people and their allies have gone quietly along in steady preparation for the worst eventuality of actual war, so that to-day we find our Empire, France, and Poland, confidently awaiting the "zero hour" if it comes, refusing to be stam-

peded into any act of aggression that might be regarded by the German people or any of their sympathisers as any kind of justification for Hitler's inhuman policy.

"The mills of God grind slowly, but they grind to powder," and it is becoming increasingly apparent that God, and not Hitler, is to have the last word.

In this great crisis, possibly the greatest the world has known, may we not humbly, and yet quite confidently, say "The battle is the Lord's." "The Lord of hosts is with us, the God of Jacob is our Refuge?"

"In quietness and in confidence shall be your strength."

THE WORLD SITUATION.

BY the time this article is in the hands of our readers the die will be cast which shall determine whether Europe is or is not to be delivered from war. We all shudder at the thought of a new slaughter-house being opened. We tremble at the measure of responsibility which rests upon the statesmen of the various countries. The wild charges of timidity and partisanship which are levelled by the unthinking against those whom God, not fate, has thrust into the place of decision, are unworthy and most unpatriotic. We are reaping the fruit of past incompetence, and we are harvesting the fruits of man's uncontrolled will and misdirected conscience.

There is little use in denouncing Herr Hitler, or issuing glaring headlines about Comrade Adolf and Nazi Joe. That suits the sensation mongers, who are tinged with jingoism. Nor is it satisfactory to read, on the other hand, laudations of a Russia that is experiencing the first fruits of a wide industrialism which is bound at first to improve the economic order and has done so, incidentally, at the cost of much bloodshed and suffering. We stand amazed at the attempts made to dragoon humanity by Left Book Clubs and Right Book Clubs and Religious Book Clubs. Is our mental pabulum to be steadily rationed so that we get a crop of mental dietists all blazoning their special vitamins, and all unbalancing the processes of nature?

There is so much dishonesty, whether intentional or unconscious, in this new method, that we regard it as part of that hysteria which leaves our poor world in its present distracted state. Dean Hewlett Johnson is a passionate supporter of Russian Socialism. He believes it is the truest Christianity he can find. We do not wonder. He has parted company long ago with the real Christianity of Saint Paul. But that is perhaps his own affair. When he urges us, in the name of a common humanity, to stand behind a system, he should represent that system in all its parts. Here is a statement which is so plainly biased that it holds its refutation in its presentation! "Russia persecuted religion, because

religion, as she saw it, was not brotherly enough, not good enough; Germany because it was too good, and the breeding-ground of equality and brotherhood." It is unhappily true that Christianity has been grievously misrepresented in Russia by the employment of ceremonies and opinions which have been introduced at Canterbury under the aegis of the present Dean, who, in many particulars, reversed the practice of his predecessor. But it has no less been maligned in Germany by followers of Left Wing theologians. In neither case could the Dean establish the actual motive for rejection. We are asked to condemn Nazism for its militarism and to extol Russia that insists on universal conscription. These things illustrate the blight that has fallen upon Europe. Left Wing, Right Wing, Religions, they all alike insist on specially prepared glasses; they all alike substitute the voice of man for the call of God. When will men see that God's judgments are abroad because they have turned their back on Him?

When we are bidden by Dean Johnson to look to Russia and by others to imitate Italy, the voice of the old prophet sounds its warning note, "Cursed is the man who trusteth in man." It may be the combined folly of the nations will plunge us into war. There is but one course open to us in such a dread eventuality. We must stand by the things that point to righteousness, however ineffectively. But while we resolve to aid our country in defending a precious heritage, we must acknowledge our responsibility for the evils which assail our land. Repentance will not leave us nerveless. It will express our resolution to abide where God calls us, and to purify the spiritual processes which alone can make a nation great. We are all guilty, but we are not all equally guilty. It is our firm conviction that righteousness can only be secured by fair dealing. The broken pledge at Munich—the repudiation of war debts—the aggressive onslaught in Albania—the blasphemy that has held the Son of God up to ridicule in Russia—these things are sure indications as to the line which separates right from wrong.

BIBLE SOCIETY'S MEETING.

The Marquess of Willingdon, formerly Viceroy of India, and Governor-General of Canada, presided at the annual meeting of the British and Foreign Bible Society, held in May in London.

The Rev. Dr. John R. Temple introduced the summary of the 135th annual report.

"In a sorely troubled world," he said, "the Society has gone on with its task, and is able to report that 11,039,491 volumes of Scripture were circulated, this figure being made up of 1,091,874 Bibles, 1,273,805 New Testaments, and 8,673,812 Portions. While this represents a decrease of 279,084 volumes in comparison with the previous year, there has been no diminution of effort to place God's Word in the hands of all mankind."

During the year nine languages have been added to the list of those in which the Society has published or circulated the Scriptures, bringing the total up to 732. The total available income was £376,071, and the total expenditure amounted to £375,638; thus there was a small but gratifying surplus.

THE REV. E. G. VEAL.

The Rev. E. G. Veal is a veteran clergyman of the Diocese of Melbourne. Born in 1853, he was educated in Western Australia and at Melbourne Grammar School. After a period at business he entered Moore College, Liverpool, N.S.W., in 1876. At Moore College he obtained the Student's Prize in Greek. Mr. Veal was ordained deacon on Whitsunday, 1877, and priest in 1878 by Bishop Morehouse, in St. James's Pro Cathedral, Melbourne. His first curacy was at Rushworth, and his first parish at Bright, where he remained from 1880 to 1886. His next appointment was to Bairnsdale, in Gippsland, where he was Vicar from 1886 to 1910, and in the latter year he was appointed to Dandenong, where he carried on his ministry for 25 years. Although resigning from his parish, Mr. Veal has been active in preaching and in chaplaincy work right up to the present, and has also kept up his reading. He is now in his 87th year. In 1936, at 83 years of age, he secured the Th.Schol. of the Australian College of Theology.



THE REV. E. G. VEAL, Th. Schol.

A veteran Melbourne clergyman. One of our oldest "living" Moore College students.

Last month Mr. Veal visited Sydney for the Diamond Jubilee of the Scripture Union, and gave a very vigorous address on the occasion of the Scripture Union rally in the Assembly Hall before more than a thousand people. His testimony as to the value and blessing of the Word of God in his own life and in the experiences of others made a deep impression. For 25 years our veteran friend has been the Hon. Secretary of the Scripture Union in Victoria, succeeding his revered mother, who had carried on the work since 1879. During his visit to Sydney Mr. Veal addressed the students at Moore College at early morning chapel, and was introduced by the Principal as the oldest student "in active work."

We congratulate Mr. Veal on his fine record of Christian service, and pray that God will continue to further bless his ministry in "bringing forth fruit in his old age."

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

ST. THOMAS' CHURCH, MULGOA.

Services in connection with the 101st anniversary of the consecration of the Church will be as under:—

Wednesday, 13th September (actual date of consecration): 11 a.m., Holy Communion and sermon by the Rural Dean of the Hawkesbury, Rev. G. P. Birk, Rector of Windsor. 3 p.m., Service of Thanksgiving. Preacher, Rev. Canon Barder, M.A., Rector of St. Mark's, Darling Point.

Sunday, 17th September: 7.45 a.m., Holy Communion; 11 a.m., Holy Communion. All communicants in the parish are specially asked to be present, and any former parishioners and all who are interested in the parish are asked to join with us at this service.

3 p.m., Service of Thanksgiving. Preacher, the Most. Reverend the Lord Archbishop of Sydney.

PARRAMATTA RURAL DEANERY.

Teachers' Conference.

The 108th Quarterly Conference of the Parramatta Rural Deanery Sunday School Teachers' Association was held on 14th August, at St. Philip's, Auburn.

Twenty-two schools were represented by ninety teachers and officers. Clergy present were the Rural Dean and President of the Association, Archdeacon Begbie; Revs. W. J. Reboul, Rector of St. Philip's; O. G. Dent (Lidcombe); A. J. Dyer (Guildford); E. Fletcher (locum tenens, Cabramatta).

The visiting speaker was the Ven. Archdeacon A. L. Wade, M.A., B.D.

A fellowship tea and a short service conducted by the Rector, preceded the Conference.

The Rev. W. J. Reboul, who officiated as Chairman (in the absence of the Rural Dean), extended a hearty welcome to those present.

A resolution was passed by all silently standing, expressing sympathy with the widow and relatives of the late Rev. G. B. Webb, of Cabramatta, and to several teachers who had been bereft of dear ones subsequent to the previous conference.

Amongst the business dealt with was a Discussion Evening on "The Teacher's Preparation," being arranged for October 16th at St. John's, Parramatta.

A "United Witness of Christian Youth" was announced for Sunday afternoon, November 19th, when the various denominational Sunday Schools and Church Youth Movements throughout the district are being invited to participate in a procession to the Parramatta Park, where a special service will be held. Arrangements are being made by a committee of interdenominational church and Sunday School representatives.

The principal business of the evening was an address on "The Minister's Most Important Ally," given by the Ven. Archdeacon A. L. Wade. The speaker referred to in the "Sunday School Teacher" as an "Ally," allowed of God to win boys and girls to Jesus Christ and link them on by united effort to the Church.

He urged the teachers to attend their Church regularly, and by example and teaching to lead their scholars on to take their rightful stand at Confirmation, to become full members of the Church of Jesus Christ, truly serving God in their day and generation.

A teacher, by prayerful preparation, and thrilled with the Gospel Message or Scripture portion, and with thoughts that he or she is a trusted disciple of the Lord, building for an

eternity, will likewise thrill and grip the scholars so that they, too, will learn to know and love and serve the Lord.

At the close of the conference votes of thanks were conveyed to the speaker, also to the Rector and teaching staff and helpers of St. Philip's for their contribution to the success of the evening.

CONFIRMATION AT CHATSWOOD.

On Sunday, the 27th ult., the Archbishop held a Confirmation service at St. Paul's, Chatswood, when the Rector, Rev. R. M. Long, presented 19 candidates and the Rector of Woolwich presented five candidates. The Church was well-filled with an interested and sympathetic congregation, and the Archbishop's deeply spiritual addresses were listened to with earnest attention. After the service the great majority of the congregation responded to the Archbishop's invitation and remained for a short service of Prayer for Peace.

DAPTO.

A united meeting of the Guilds of the Parish of Dapto was held at Wongawilly on August 10th. A programme including competitions was given, and later Miss Elizabeth Taylor, recently from the C.M.S. Mission in Groote Eylandt, gave an address illustrated by pictures, on the work amongst the aboriginals of that wonderful island. The Dapto parishioners have been taking very keen and practical interest in this mission for some time past, and an aunt of one of the mission staff at Groote, and also of two at Oenpelli, is resident in the parish. Miss Harris donated material used for the dresses of the candidates recently confirmed at Groote by the Bp. of Carpentaria, and also material for the mission children. As always, when interest is stirred by knowing more about "things as they are," came the query, "What can we do?" and several present have promised help in many directions.

To those who often cannot feel any response to the call of "foreign" missions, the call of our hapless aboriginal constitutes a strong claim.

CHRIST CHURCH, KIAMA.

The "Board Room" of the parish hall was filled with eager faces on the evening of the 17th August, when the Rev. J. W. Watkinson, on behalf of the Secretary and members of the young people's associations, welcomed most kindly to their midst two former parishioners—Mrs. Stephen Taylor and Miss Elizabeth Taylor. The interest of the meeting was greatly enhanced by recollections of similar gatherings in days past when missionary interest was created and fostered. Particularly and sympathetically was remembrance made of the late Mrs. Philip Taylor, and late Dr. Joan Taylor, for both missionaries were well-known in Kiama when the Rev. Stephen Taylor was resident there. Miss Ethel Weir and her band of busy workers have continued to further the interest in missionary endeavour, and very tangible evidence in the shape of parcels of gifts continues to emanate from Board Room work parties. Above and beyond is also the prayer and intercession made for God's blessing on the work "in the field."

The Rev. J. W. Watkinson, himself formerly a missionary in the islands, spoke encouragingly and appreciatively of all his young people were doing to help on the work he always loved.

Mrs. Stephen Taylor spoke of the people of India, amongst whom Dr. Joan had worked, and showed many objects of interest. Miss Ethel Weir was dressed in Punjabi costume to show how different "fashions" are there from here.

Miss Elizabeth Taylor then gave lantern pictures of Groote Eylandt, from which she has very recently returned, and where Mr. Philip Taylor is in charge of the Mission.

ARCHBISHOP AT LAWSON.

The Archbishop of Sydney (Dr. Mowll) visited Emmanuel Church, Lawson, on Wednesday last, and commissioned fifteen churchwardens of the Blue Mountains Rural Deanery.

The Rev. Prebendary Hinde, of London, based his re-

marks on St. Paul's Epistle to the Philippians, first chapter, part of verse five: "Your fellowship in the Gospel." He referred to the churchwardens' work in fellowship with the parishioners and with the Rector. Only fellowship in the Gospel could bring about complete harmony. Each must be completely given to Christ for His work. But the fellowship extended to the Deanery, and the service that afternoon exemplified that thought. There was the fellowship of the Diocese, in which the wardens had their friendship in the Archbishop. Beyond the diocese there were the other dioceses, and finally the whole world. At no other time in history has fellowship been so needed between people as in the present condition of the world.

About 100 visitors were entertained at afternoon tea at the Stratford School for Girls by the ladies' auxiliaries of Lawson, Hazelbrook and Woodford, and the Stratford School Council. Mrs. Barwick, as President, was assisted by a splendid band of ladies.

Canon Langford Smith moved a vote of thanks to the ladies of the parish and the School Council, which was carried by acclamation.

Mrs. Hinde, who accompanied her husband, was presented with a bouquet of daffodils and primroses, which she greatly admired, and which, she said, reminded her of England.

CLERGY RETREAT AT MOORE COLLEGE.

The Retreat conducted by Prebendary Hinde during the closing days of his visit to Sydney was well attended. It proved an unqualified success. The subject, "The Parson's Problems," was handled admirably. The main topics were the problem of reaching the great industrial masses, and the indifferent wealthy; awakening a deeper spiritual life and a sense of responsibility towards the world in the church attender, problems arising in the children and adolescents, in regard to church funds, and in regard to the social problems of unemployment and gambling.

The Retreat opened each day with Holy Communion administered by Principal Hammond, and after breakfast the Prebendary gave a devotional address in the College Chapel. Sessions for conference were held in the morning, afternoon and evening, and periods for prayer twice daily.

The Prebendary was excellently equipped for his theme with years of pastoral experience and an abundance of illustrations from life. Members of the Retreat realised that they were listening to no mere theorist. The speaker knew thoroughly most, if not all, of the difficulties of parochial work. By the grace of God he had overcome many of them. In his huge parish of Islington and elsewhere, Prebendary Hinde had not only striven to awaken spiritual zeal in church attenders, but he had grappled with the problem of handling large numbers of unemployed men and youths. In his crypt, for instance, crowds of unemployed youths were led in spiritual and social activities by trained workers. The Prebendary's emphasis and success demonstrated the effectiveness of the Evangelical approach to social problems.

A feature of the Retreat was the readiness and the earnestness with which the members discussed the problems. Man after man made a thoughtful contribution. The interchange of ideas was in itself an education.

The Retreat was a most happy and useful time. The spirit of brotherliness prevailed, and the exceptional hospitality provided by Moore College was unstintingly commended. The resident clergy, mostly from the country parishes, said that they had experienced spiritual refreshment which would be a stimulus for the future. All the members of the Retreat realised that their fellowship with Prebendary Hinde had been a great privilege, for he is undoubtedly one of the leaders in the Church of England to-day. The success of this Retreat indicates that a similar gathering later on will be deservedly popular.

NOTES AND NEWS FROM OUR PARISHES.

St. Philip's, Eastwood.—The halfyearly offerings for the Church Extension Fund will be made at the services on Sunday, September 10th. The preacher at the morning

service will be His Grace the Archbishop of Sydney. It is hoped that £100 will be given.

Christ Church, Gladesville.—The annual Spring Fete to aid the Property Fund will be held on Friday, September 15th. An attractive display of goods is being arranged.

St. Andrew's, Lane Cove.—Sunday, September 3rd, was set apart as the annual Gift Day for the Bush Church Aid Society. The Organising Missioner, the Rev. T. E. Jones, was the preacher at all services. Groceries and other gifts were brought by the people during the day.

St. Michael's, Vacluse.—On Sunday, August 20th, Archdeacon Charlton dedicated five stained glass windows in the baptistry of the church, which were given by the Misses Lamb, of Vacluse. Baptismal scenes are depicted on the windows, the subjects having been selected by Canon Barder, who was formerly Rector of the parish.

St. Mary's, Waverley.—A quarterly conference for Sunday School Teachers will be held in the Parish Hall on Wednesday, September 20th, at 8 p.m. This gathering will mark the resumption of these conferences for the group known as the "Waverley-Rose Bay Association," in connection with the Board of Education of this diocese. The speaker to open the discussion will be the Rev. C. K. Hammond, M.A. The subject will be "The Teacher and the Class." All Sunday School teachers of the following parishes are invited to attend: St. Mary's, Waverley; St. Barnabas, Mill Hill Rd.; St. Matthew's, Bondi; St. Barnabas', North Bondi; St. Stephen's, Bellevue Hill; St. Paul's, Rose Bay; St. Luke's, Clovelly.

St. Hilda's, Katoomba.—A Flower Show is to be held in the Parish Hall on Wednesday, September 27th. Various classes of flowers are to be exhibited, and there will also be cooking competitions and competitions for school children.

St. Alban's, Epping.—The Rev. E. H. Parsons will be inducted to the parish at a service in the church at 8 p.m. on Thursday, September 14th, by the Ven. Archdeacon H. S. Begbie. There will be a welcome in the parish hall after the service. Mr. Parsons was formerly Chaplain at the Children's Court.

Diocese of Newcastle.

THE SINGLETON CENTENARY.

The centenary celebrations at All Saints', Singleton, were of interest to more than its own congregation. The Archbishop of Sydney struck a most interesting note at the outset of his sermon by reading some extracts from the diary of the first and only Bishop of Australia (Dr. W. G. Broughton) in reference to his visits to Singleton in connection with the formation of the parish. Actually the original parish was called Whittingham. Singleton's rise to importance was still a thing of the future when Dr. Broughton paid his first visit to the district.

There is therefore a special appropriateness in the fact that the money which enabled the present fine parish church to be built should have come mainly from Whittingham. It was Mr. A. A. Dangar, of Baroona, Whittingham, who, by an original offer of £5,090, to which a further sum of £20,000 was later added, made it possible to build a most noble structure which will always stand as a memorial to his outstanding qualities as churchman and citizen. His son, Mr. Rodney Dangar, who still maintains a close personal and practical interest in the church and parish, is at present in England, and so was unable to attend the celebrations. But the family was represented by Miss Maud Dangar, and there were messages of greetings from other members of the family.

VICTORIA.

Diocese of Melbourne.

CONFERENCE OF THE BISHOPS IN VICTORIA.

The conference of the Bishops of Victoria met at Bishops' court, Melbourne, on Monday evening, August 7th, and finished on Friday morning, August 11th. There were present the Archbishop of Melbourne, the Bishops of Gippsland, St. Arnaud, Wangaratta, Ballarat, Bendigo, and Geelong. The daily services took place in the Bishops' court Chapel.

The effort now being made in this diocese to encourage candidates for confirmation and members of the different youth organisations of the Church to take a pledge against alcoholic liquor until they reach the age of 21 years, received general approval.

Various financial problems were considered, and the relations between the town and country dioceses were discussed.

Having heard the report of the Bishop of Gippsland on the recent United Mission in Prahran, the Bishops expressed their deep appreciation of the spiritual work which was carried out there by the Bishop and his assistants, and emphasised their thankfulness to Almighty God for what had been done, and their hope that such efforts may be repeated in other places in accordance with the proposals of the Lambeth Conference in 1930.

Arrangements were made to meet the requirements of military chaplains in case of mobilisation for war service.

On Thursday, August 10th, the Bishops were graciously received by His Excellency the Governor, at Government House in the morning. In the afternoon of the same day an informal conference with some of the leaders of the Methodist Church was held in order to discuss problems common to the two Churches.

The next meeting of the Bishops was fixed for December 4th, 1939.

MISSIONARY CAMP.

The C.M.S. League of Youth will hold its usual camp at Upwey from 23rd December to 6th January. The camp—the eleventh annual—will consist of separate house-parties for young men and women, all uniting for meals in the marquees on their own ground near the Church of England, on Morris Road. The camp mothers are to be Mrs. H. Hannah and Misses M. Ball and D. Fuller. Enrolment forms for intending members can be obtained at the C.M.S. rooms, Cathedral Buildings, from the girls' secretaries, Misses Lilian Brown or Winnie Dansford; or the young men's secretary, Mr. Wilfred Bishop; or from the Keswick Book Depot.

Diocese of Bendigo.

THE BISHOP'S STAFF.

A specimen of gold given by the Directors of the South Virginia Gold Mining Co., was recently presented by the Mayor of Eaglehawk (Councillor P. Truscott) in the Bendigo Town Hall, to the Bishop of Bendigo (Dr. C. L. Riley), for inclusion in his pastoral staff.

Bishop Riley inherited the staff from his late father, who was formerly Archbishop of Perth, and it contains specimens of gold from centres on the West Australian goldfields.

Councillor Truscott thought it fitting that a nugget of gold from a Bendigo mine should be added.

Love is like a flame—light as many fresh flames at it as you will, it grows instead of diminishing, by the dispersion.

Letters to the Editor

S.S. "Esperance Bay,"
Southampton Waters,
12th June, 1939.

The Editor,
"Church Record."

Dear Sir,

The recording of an example of great self-sacrifice which has come to my notice en route to Europe, might give us all fresh encouragement, and incidentally, add fire to the spirit of mission work. Miss Evelyn S. Karney, a member of the most excellent Order of the British Empire, conferred upon her by the late King George for her outstanding service to mission work in Ceylon for nearly 40 years, recently broke her thigh in two places, and is going home for a rest per this ship. Her brother (Arthur B. L. Karney, D.D.) Bishop of Southampton (formerly Bishop of Johannesburg), intended flying to Ceylon for the purpose of fetching his sister home, but found it impossible to cancel his engagements, so my wife offered to give a certain measure of voluntary help to Miss Karney, who was brought on the boat on a stretcher bed. An anonymous donor sent Miss Karney a fairly large cheque, presumably to help her in her accident, but she gave every penny of it to the hospital.

Three homes, or hospitals, with four visiting doctors, have been established in Talawa, Ceylon, entirely by Miss Karney, and last year, 11,108 out-patients, 1,119 in-patients and 315 maternity cases passed through her hands. She is now over 70, but she is longing to be well again so as to return to this great work forthwith. The Governor of Ceylon visited the homes on March 6th last, and he wrote: "I was conscious all through my visit of a great work being done in a most unpretentious and supremely efficient manner."

I have had the great privilege of administering Holy Communion to Miss Karney in her cabin each Sunday morning. Her brother (the Bishop of Southampton) comes on board this morning to take her off. I had not discovered such a life of sacrifice in any previous experience. She wrote over 40 letters of encouragement to others whilst lying on her bed the first day she came on board ship. I could hardly have credited her power to do this had my wife not posted the letters for her.

This incident brings to my mind one or two statements made by Dr. Karney (Bishop of Southampton) in one of several books published by him, which I think every clergyman should have in his library, even although he may not follow the writer in every detail of his "school of thought."

I quote from his book, "Studies in the Character of Christ"—"The Power of Christ. Power in life. Power in healing. Power in preaching. Power without fuss. That power was due to the sheer simplicity of His life. He had but one object in life, to do the Father's will . . . Singleness of mind, simplicity of aim, were His dominant characteristics. Here lay the secret—singleness of mind, simplicity of aim. . . . Christ's power, our lack of power. That must be our next thought. It is not merely a personal powerlessness. The whole Church suffers from it. . . . I need not enlarge on this, nor contrast the spirit-filled Church of the Acts with our own committee-ridden, over-organised Church of to-day. The world tolerates us, is very kind and hospitable; listens with quite amazing patience to our very powerless sermons—and remains for the most part almost untouched."

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So much for Dr. Karney. I think some of Disraeli's statements have a bearing on the subject, too, so I quote from his book, published in 1835: "The past must be defended insofar as it is living and likely to live, but also the party must be kept clean of prejudices and outworn principles, and above all, it must be guided boldly in the direction of a generous policy, inspired by love of the ordinary, common people, and capable of conquering them."

Disraeli, more than anyone else in British history, carried this into effect throughout the Empire, without in the slightest degree subverting the fundamental standards or secular creeds of the English-speaking peoples, but the details of the management of the Church were left "high and dry." Of course, no one would for one moment suggest that her creeds should be tampered with by any power outside the Church. Later on in his famous speech at Oxford, he defended the Church against innovators; he said, "Why, my Lord, man is a being born to believe. And if no Church comes forward with its title-deeds of truth, sustained by the tradition of sacred ages and by the conviction of countless generations to guide him, he will find altars and idols of his own heart and his own imagination. . . . The discoveries of science, we are told, are not consistent with the teachings of the Church. . . . What is the question now placed before society with a glib assurance the most astounding? The question is this: Is man an ape or an angel? My Lord, I am on the side of the angels."

Are not this man's words fairly true to-day, although in a somewhat different direction? Is it because of our failure to provide the title-deeds of "sacred ages" with the seal of the "singleness of the mind of Christ" that so many "altars and idols of men's own hearts are being set up in our midst? I am not qualified to answer the question, but there must be an answer.

In conclusion, I again quote from Disraeli: "We must prepare for the coming hour. The claims of the future are represented by suffering millions; and the youth of a nation are the trustees of posterity." I do not myself comment on this quotation, but ask the simple question—can it be applied to the Church? Certain Bishops would say it can be so applied. Is it possible for the youth of to-day to gain easy access to the councils of the Church of their forefathers (I speak as an ardent Evangelical), and is it true that thousands of churchpeople are without any direct representation in the councils of the Church? A certain Evangelical Bishop has said that it is true, even in this twentieth century, when every free citizen expects the full freedom of such citizenship. I learn that we are losing thousands of our young people, and an English Bishop makes very strong comment on it. He virtually states that we are driving them out by an over-organised and committee-ridden Church. He is a Bishop who has taken services in Methodist and Presbyterian Churches, where, he states, there is always a welcome—a warm welcome—for the youth of the Christian faith, and they are admitted into councils, etc., whereas we are shut out by ordinances and regulations too numerous to mention.

GEO. BROADFIELD WEBB

(Our readers will remember that Mr. Webb recently died suddenly in England.)

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WANTED!

Dear Sir,

The enclosed verse was quoted in a sermon by W. M. Blow. I should be grateful if any of your readers would supply me with the source of it.

"The balsam, the wine of predestinate wills,
Is a jubilant pining and longing for God."

I remain,

Yours faithfully,

ROBERT HALLAHAN.

The Rectory, Cummins.
22/8/1939.

SIX O'CLOCK CLOSING IN DANGER.

To the Editor,
"The Church Record."

Sir,

Sunday, September 10th, is Australian Temperance Sunday. In view of the persistent agitation of the liquor interests for extended hours of trading, and the fact that six o'clock closing is in danger, we are asking Ministers to preach on the subject on that day.

There is an urgent necessity for our people to be instructed and inspired to withstand these demands, and if we are not vigilant we will not only lose six o'clock closing, but other dearly-bought restrictions as well.

I am,

Yours faithfully,

O. A. PIGGOTT

General Secretary.

GROOTE EYLANDT.

Dear Sir,

To an old reader of "The Church Record," and ardent supporter of Christian work amongst our aborigines everywhere, it was pleasing indeed to read in your August 24th issue the account given by Mrs. Davies, of the wonderful Confirmation service conducted by her husband, the Bishop of Carpentaria, at the above C.M.S. Mission Station.

The accompanying photograph coupled with the description of the "blessing," afterwards, of the newly-erected dormitory which has evidently given such new and keen delight to the Euralian young women whose life is given to the work of the Mission Station, is indeed something to thank God for, in that it shows that repression and the inculcating of the "inferiority complex" need not be a factor in successful handling of the half-caste. Too often is the half-caste used without consideration of that innate reaching-out for better conditions which at least half his nature demands.

Reading in a former issue of your paper of the large number of native children (eighty, I believe), now being taught in the Groote Eylandt Mission School, one wonders to what occupations these youngsters, culled from the bush life and fed by the Mission (seeing that they cannot hunt for food and be taught in school at the same time), are afterwards to be allocated. Are they being raised from the level of their forebears to be thrown back, after a few years of mission life, to conditions made thereby intolerable? Could not Government aid be obtained for these All-Australian schools, and should not agricultural settlements be encouraged and the Euralian, trained mission boys, used as overseers? In this way, surely the Missions could be made more self-supporting and the being sent "walkabout" because the Mission stores from the south become depleted, obviated?

Surely an interested band of "Big Brothers" could be got together to carry out such a project without actually drawing on the limited funds of the Missionary Society,

funds devoted to the more spiritual side of the work—though it would need keen discernment to say where the temporal and the spiritual deviate! If "no man hires" or provides work, where can the blame for "idleness" in the future be placed?

Let us beware of half-measures and of responsibility half realised.

I am, etc.,

"GREATLY CONCERNED."

Societies—the magazine of Moore Theological College, Sydney (price 1/-). Our copy from the College).

This is a terminal publication containing information about the College. The "Editorial" notes a considerable increase in the number of students, and pays a graceful tribute to the Principal and the liberal methods of his teaching. Without doubt we place Principal Hammond's article on "Verifying Your References" as the most important and useful of the contributed papers. Dr. Pilcher writes with authority on "Hallgrim Petursson," the Icelandic poet of the Passion. One article, which is an apotheosis of the anthropologist with a vengeance, blandly overlooks the wonders of the missionary enterprise of the past and the inferences to be drawn from the success which has marked the simple evangelism of the past. This is only by the way, for we heartily congratulate editor and contributors alike upon a very readable issue.

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THE OXFORD GROUP.

BOARD OF TRADE GRANTS APPLICATION.

In the House of Commons recently, Mr. A. P. Herbert asked the President of the Board of Trade whether he had yet reached a decision on the application by the followers of Dr. Frank Buchman for a licence to register a limited company under the name Oxford Group, with the privileges and exemptions granted by Section 18 of the Companies Act, 1929.

Mr. Oliver Stanley, in a written reply, states: "After full consideration of all the circumstances, I have decided to grant to the association a licence under Section 18 of the Companies Act, 1929, to be registered by the name 'Oxford Group'."

In this connection the Editor of the "N.S.W. Presbyterian" writes:—

"A. P. Herbert and Stuart Watts both dislike the Oxford Groups and never lose an opportunity of sneering at them. They call them Buchmanites, which naturally reminds one of Russellites or Rutherfordites, and they strongly object to the Group use of the name 'Oxford'—I don't know whether they object to the well-advertised 'Cambridge' sausage and other delicacies! It is with pleasure that I read that over 200 members of the British Parliament have signed a petition that the Groups be confirmed in the legal use of a title that, even if it originated accidentally, has become their recognised nomenclature, the petition says, in over 60 countries in which they are working. For I like the Groups. I could never bring myself to go all the way with them that they go, but I have learned a lot from them and I am grateful. Indeed, I think all Christian people should be grateful, for the stimulating influence their movement has exercised on our religious literature in recent years has been tremendous. And they do get results. Certainly their converts sometimes slip back; but then so do some of yours and mine—if we have any. And, even here in N.S.W., where the Groups have been, I believe, singularly unfortunate, there are many whom they have literally brought from darkness to light, and very many more whose Christian experience has been immeasurably enriched by their influence.

"And I have been getting a little unofficial Group paper called 'Tryst' from Melbourne for several years now. At first it had a circulation of a hundred or two. Gradually it has mounted to the thousands, till last month 9,200 were issued. It doesn't cost anything, but a lot of people evidently find it helpful and voluntarily (without ever receiving a bill) send in donations which pay for it month by month. As an editor, I am impressed. I wish that I could publish a paper that people would want like that."

And we (A.C.R.) echo the wish in our own behalf.

A MORNING "ACT OF FAITH."

I believe on the Name of the Son of God; therefore I am in Him, having redemption through His blood, and Life by His Spirit.

And He is in me, and all fulness is in Him.

To Him I belong by purchase, conquest, and self surrender.

To me He belongs for all my hourly need.

There is no cloud between my Lord and me.

There is no difficulty inward or outward, which He is not ready to meet in me to-day.

The Lord is my keeper. Amen.

—H. C. G. Moule.

The victory of success is half won when one gains the habit of work.—S. A. Bolton.

TASMANIAN SYNOD NOTES.

(By "Hobarton.")

THE final session of the 27th Synod held in Hobart from 29th to 31st August, proved to be more interesting than anticipated, through the introduction of motions not appearing on the first business paper, and some very important discussions took place affecting the clergy.

Synod was asked "to agree in principle that the limitation of tenure of incumbents of parishes is desirable." This was moved by the Rector of Queenstown, the Rev. K. J. Hughes, M.A., and was very warmly debated, being finally rejected in favour of an amendment moved by Canon Barrett, M.A., that the question be adjourned for a year pending an investigation and report by a special committee.

The Rector of Queenstown also moved: "That every parish shall pay its Rector an adequate travelling allowance." Naturally, this met with a great deal of sympathy, and was unanimously agreed to, but no one can see how it can be enforced. There can be no doubt, however, that the placing of this resolution on the statute book will greatly strengthen the hands of the Patronage Board in making future appointments.

A motion submitted by the Rector of St. George's, Hobart, the Rev. A. A. Bennett, Th.L., drew attention to the injustices, hardship, and innocent suffering resulting from the present economic system, and a resolution was passed urging Christian people everywhere to pray and work for a solution to the problem, the Synod meanwhile affirming its deep conviction that national prosperity can only follow the nation's return to God. The attempt on the part of certain public bodies to introduce Sunday entertainments was also strongly condemned, and the Christian public urged to create a public conscience to prevent any further desecration of the Lord's Day.

The Bishop's charge was most challenging, and revealed a very deep insight into the causes of national unrest and religious inertia. The following are two very pregnant sentences:—(1) "The most pressing need of the times is spiritual recovery, the world needs a new spirit, and that was a task for the Christian Church." (2) "A divided Christendom is a reproach to the Christian Church."

The Annual Missionary Breakfast was attended by 61 members of Synod. The Bishop presided, and addresses were given by Miss Dorothea Henslowe, Hon. Organiser of the Women's Auxiliary of the A.B.M. and the Rev. A. A. Bennett, Hon. Sec. of the C.M.S.

Everyone was delighted and gratified to hear from the Bishop that he had appointed the Rev. C. H. Corvan and the Rev. W. Greenwood to be Hon. Canons in St. David's Cathedral. These honours are well-deserved. Canon Corvan, who is Rector of St. John's, New Town, has served the diocese faithfully for 33 years, and Canon Green-

wood, who is Rector of St. John's, Launceston, for 26 years. The installation took place at the Synod service, the ceremony being performed by the Dean of Hobart. The sermon was preached by the Rev. Canon Wilson.

The Rev. H. J. Dodson attended the Synod for the 45th time. He has only missed one Synod in 46 years, and on that occasion he was prevented by floods. A very inspiring meeting of Evangelicals was held under the auspices of the Church of England League, and presided over by the Rector of St. George's, Hobart, who stressed the importance of educating Evangelicals to an understanding of why they were Evangelicals. A very interesting discussion took place on various matters affecting Evangelicalism.

SCRIPTURE UNION DIAMOND JUBILEE MEETING.

A verse in the Scripture Union portion for the day, Mark 12: 11, "This was the Lord's doing, and it is marvellous in our eyes," was undoubtedly the heartfelt expression of the 1,500 members and friends who attended the Jubilee Rally held on Saturday, 19th August, in the Assembly Hall, Sydney, and heard the reports of the growth of the work of the Union since its inception in 1879.

The Children's Rally, after a short time of chorus singing, led by the staff missionary, Mr. H. Alexander Brown, commenced at 3 p.m. under the chairmanship of Mr. G. Hardie, A.I.C.A., the Honorary Secretary of the work in Australia. After one of the foundation members, the Ven. Archdeacon W. A. Charlton, had led in prayer, the Rev. R. S. Bevington, M.A., who was enjoying his first Annual Meeting since arriving on these shores, read the Junior Scripture Union Portion. The feature item of the afternoon was a pageant depicting how the work had spread from land to land, till at the present time over 1,000,000 members are following the readings as set out on the cards which are printed in 92 languages. Mr. H. A. Brown, in his unique way, showed how the life of the Christian should be like the diamond, enduring, transparent, useful and precious.

The singing throughout the afternoon by the Carlingford Church of England Boys' Home Choir, conducted by Mr. R. E. Hill and the N.S.W. Bush Missionary Society Quartette, was greatly appreciated by all.

Commencing at 6.30 p.m., after an interval for tea, Mr. G. Hardie gave an interesting illustrated address on "The Progress of the Scripture Union." The evening meeting was chaired by the Ven. Archdeacon W. A. Charlton, who has been on the Australian Committee since 1894, and after Mr. G. Hardie had presented the financial statement, gave a short talk on the Bible. The Scripture Union portion for the day was then read by Rev. R. B. Robinson. The Rev. E. G. Veal, Th. Sch., the veteran S.U. Secretary for Victoria, who has been a stalwart of the work in that state since its very early stages, when his mother, Mrs. J. M. Veal, was the first Australian Secretary, told of God's faithfulness and blessing in that state and urged all those present to constant reading of God's word. After Mr. W. V. Craven, the General Secretary for Australia, had presented the Annual Report and welcomed the Melbourne visitors, the Bush Missionary Quartette rendered an item. The Rev. R. S. Bevington, M.A., gave the main address of the evening, from the Epistle of Peter, showing how through the Power of the Word of God, Peter was changed from a poor fisherman to a humble servant of the Living God, rich in all the qualities of a powerful ambassador of the Lord Jesus Christ. After a moment's quietness His Grace, the Archbishop of Sydney, Dr. H. W. K. Mowll, closed with the Benediction.

Throughout the day God's presence and power was felt, and the Lord Himself exalted and praised for all He had done.—R.M.



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THE "Walter and Eliza Hall" Trust owes its existence to the spontaneous generosity of the late Eliza Rowdon Hall. She had a keen sense of the responsibilities of great wealth, and soon after her husband, Walter Russell Hall, died in 1911, she set aside from the estate he bequeathed to her, one million pounds for the foundation of a benevolent and educational trust.

Mrs. Hall was born at Melbourne in 1847, and was the elder daughter of Mr. George Kirk, of South Yarra, a Yorkshireman who came to Victoria in 1839. He had pastoral interests in partnership with Richard Goldsbrough, who founded Goldsbrough, Mort and Co. Ltd. Mrs. Hall died at her home, "Wildfell," Potts Point, on the 14th February, 1916.

Mr. Walter Hall was born at Kingston, Herefordshire, England, in 1831. He arrived at Sydney on the 14th February, 1852, with only a few pounds in his pocket. He soon followed the gold rush to Victoria, but his early mining ventures were not lucrative. Then he became agent for, and finally a partner in, the famous and romantic coaching firm of Cobb and Co., which was the forerunner of the railways in the greater part of the eastern States of Australia. He was connected with the firm for many years, and his wonderful organising ability and pioneering work contributed largely to its prosperity and expansion in New South Wales. It was in this State he made most of his wealth. Two years before he retired from Cobb and Co., he became interested in the Mount Morgan Gold Mine in Queensland, and thereby increased his fortune.

Mr. and Mrs. Hall were married in 1874; they had no children. Mr. Hall died at their home, "Wildfell," Potts Point, on the 13th October, 1911. As stated before, Mrs. Hall soon afterwards set in motion the legal machinery for the establishment of a trust in perpetuity.

This trust was declared on the 24th May (Empire Day, 1912), the first trustees being the late Mrs. Hall herself, the late Mr. R. G. Casey, Sir Kelso King (then Mr. King), the late Sir Adrian Knox and the late Sir John Russell French (then Mr. Knox and Mr. French respectively).

The first secretary of the Trust was the late General H. Finn, C.B., D.C.M., 21st Lancers, who came out to Australia in 1900, first as Military Commandant of Queensland, then of New South Wales, and finally Inspector-General of the Commonwealth Military Forces. In 1912 at Mrs. Hall's invitation, he returned to Australia to accept office as secretary of the Trust; he died in 1924 and the position was conferred upon his daughter, the present secretary.

By the provisions of the Deed of Trust the income only may be expended, and the disbursement,

other than administration expenses, is confined to (a) "The relief of poverty"; (b) "The advancement of education"; (c) "The advancement of religion in accordance with the tenets of the Church of England"; (d) "The general benefit of the community not falling under any of the preceding heads." The deed further enacts that half the distributable income is to be spent in New South Wales and a quarter each in Victoria and Queensland, and that as far as practicable one-third of the income devoted to each State shall be applied primarily for the benefit of women and children.

The Trust, during the past twenty-five years, has distributed £1,045,725/18/-.

The Trust has established through the Universities of Sydney, Melbourne and Queensland, a number of Travelling and Research Fellowships and Scholarships. The Travelling Foundations are awarded to graduates of certain standing and ability for research, who are required to study abroad subjects of importance to Australia and to return to their respective States for their final year of tenure in order to lecture and otherwise disseminate the knowledge they have gained abroad.—(Southern Churchman.)

THE DRUMS OF PEACE.

The drums of war were sounding,
There was redness in the sky;
The fires and lathes resounding
Made shells that men might die.
But behind the iron hammers
Comes a whisper of release,
It's the beating, drawing nearer,
Of the drums, drums, drums, drums of peace.

The drums of peace are sounding
From Alaska to the Cape,
Where in city, town and hamlet
The new world is taking shape.
For from office, farm and workshop
Comes the news that strife can cease,
And of homes remade in laughter
Tell the drums, drums, drums, drums of peace.

The drums of peace are sounding
That the drums of war shall fade,
They are calling up new armies,
Pledged, God-guided, unafraid.
They are calling Christ's battalions
To enlist and to increase,
And I'm marching to the music
Of the drums, drums, drums, drums of peace.
—Ronald Allen.

Australian Temperance Year Book (No. 20), for 1939 is to hand. It has been prepared by Arthur Toombs, State Supt. of the Queensland Temperance League, for the Australian Temperance Council. It is a veritable "multum in parvo" of Liquor Trade statistics and State licensing laws for the Commonwealth. There is a useful article on "Alcohol—Its Medicinal Value," by Dr. A. W. Evans, M.D. A "Foreword" by the President of the Council, Canon R. B. S. Hammond, stresses the need of a pledge-signing crusade. The general Australian statistics have been "supplied by the Commonwealth Statistician, to whom grateful acknowledgment is made."

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

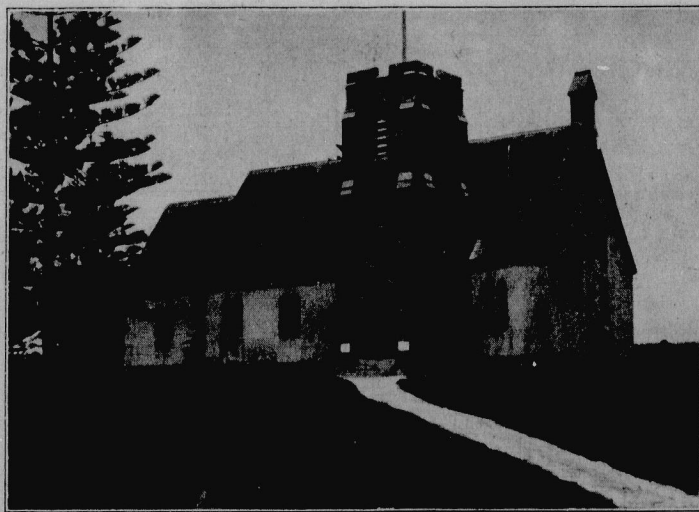
CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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AN INTERESTING ANNIVERSARY



The Parish of Christ Church, Kiama, one of the earliest parishes on the South Coast, kept up the 80th anniversary of the consecration of the present Church by a series of services and meetings recently held. The records of the parish go back to 1827, and the present Church replaced the original weatherboard building in 1859. The Rector and his enthusiastic band of workers are to be congratulated on the success of the celebrations.