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The Passing of H.M.A.S. Sydney



Toll for the Brave! The Brave that are no more!
All sunk beneath the wave, fast by their native shore.

(Colver.)



“They that go down to the sea in ships, that occupy their business in
great waters;
“These men see the works of the Lord, and His wonders in the deep.
“Then are they glad, because they be at rest; and so He bringeth
them to the haven where they would be.”

—Psalm 107: 23 ff.



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Notes and Comments.

Quite a gloom has fallen over the community because of the sad news of the sinking of these famous warships of ours. They have had a short but glorious life and have done wonderful service in this present War in the Mediterranean and elsewhere. The memorial plaque of bronze so recently attached to the Sydney in testimony to her heroic actions against the Italian fleet is but a symbol of her actions as a whole. And now in or after the brave and useful discharge of duty in destroying a dangerous raider in the Indian Ocean close to our Australian shores, she and her wonderful crew—officers and men of all ranks—have been posted missing. Not a single member of her crew has been saved from the disaster and many a home in our fair land is clouded with sorrow. It is a major disaster, but we know that the hearts of her heroic men would be satisfied to know that her latest feat has been the cause of the salvation of thousands of our men from the implacable and relentless foe.

As we pray for those in sorrow in this double tragedy, we must surely praise God for "famous men" who have deserved the best of their country's gratitude, and

we must not rest until we know that a grateful country has done its best to mitigate the needs of those loved ones whose lives have been so bereaved.

There appears to be a growing desire on the part of the country to throw in everything that is possible towards the aims of Hitlerism. Our own Australian bishops have indicated that Conscriptio may be necessary if not sufficient support is given to the war effort. The House of Bishops in Canada have now given utterance to similar sentiments. At a recent meeting they passed the following motion:

The House of Bishops of the Church of England in Canada, assembled at Hamilton at the opening of this third year of war, place on record:

1. Their conviction that the cause for which our nation, our Empire and our Allies are fighting is the cause of liberty, justice, and righteousness.

2. In this day of stress and strain, of turmoil and confusion, they call upon their people everywhere to find in God a quiet strength and a mighty fortress.

2. Their entire support of our Government in the total effort required of the people of this Dominion.

4. They call upon their people to sacrifice all personal and sectional interests. Already many young men have made the supreme sacrifice, a fact which should shame any individual or any group of individuals who place selfish interests above selfless service to the great ideals which our Empire is defending.

5. The Church bears a heavy responsibility in striving to establish a Christian order, and a call goes forward to all our people to adventure dangerously, and to serve wholeheartedly, in the spirit of Him Who gave Himself for the life of the world.

In reference to this utterance "The Montreal Churchman" has the following note:

BISHOPS' APPEAL.

Timely utterance of their entire support of the government in the total effort required of this Dominion was made by the House of Bishops meeting in Hamilton recently. It was not for that body, perhaps, to speak on the question of conscription but the highest body representing Labor in the Dominion has come out in favor of it and a resolution calling for it was introduced at the annual meeting of the Canadian Chamber of Commerce, but was not put to the vote, although the indications were that it would have passed readily enough. We agree with the Toronto Telegram when it says: "Those who imagine that conscription

can safely remain an academic question must have wasted their time in last war's school of hard knocks."

We fear that there will be bitter opposition to the proposal for Conscriptio, but it is of interest to note that an important section of the Labour Movement in Canada is in favour of it, and there is some substantial support for it in our own Labour parties.

The claims and action of Roman Catholicism are sometimes so patently impudent that many people find it hard to think the report of them can be true and, ostrich-like, ignore them and so allow underground engineering to go on undisturbed. The following paragraphs from the cautious "Canadian Churchman" may perhaps open some blind eyes to what is possible in the way of "Catholic Action" and may encourage sympathetic assistance to those who are antagonising Roman claims and methods of action.

Mixed Marriages Legal.

It is not often that politics or legal questions get on this page. But a recent judgment by the Court of Appeal in Quebec is so important that I am compelled to refer to it. For some time Mr. Justice Forest in Quebec has been annulling marriages on the ground of the "Ne Temere" decree of the Roman Catholic Church. He annulled one performed by Canon Howard, rector of St. Martin's, Montreal. Canon Howard appeared in the case and opposed the motion for annulment. The judgment levied costs on the canon. He appealed and now his appeal is unanimously upheld by the Court of Appeals.

The judgment points out that the "Ne Temere" decree, declaring void such marriages, has no effect on the Civil Code. So Canon Howard is vindicated and we congratulate him. The vexed question of mixed marriages is clarified and for this we are devoutly thankful. Our fellow Christians in the Roman Communion can make such restrictions as they will for their members, but we desire the same liberty also. Let us hope that this will put an end to these annulments and if they continue, the Minister of Justice should take action.

It is almost beyond understanding that the Canadian Church and other Protestant bodies can have allowed Mr. Justice Forest to be pronouncing for so long these unjust decisions. The Orangemen's journal, "The Sentinel," has been putting up a lone fight against the

judge for some time. Canon Howard is to be congratulated indeed for his brave determination to fight the judge in the higher court. It will be interesting to watch the future decisions of Judge Forest. We are quite aware that "one swallow does not make a summer," but there is a good old Latin adage "ex uno disce omnes," for in this case we can only suspect some power at work behind the Judge.

The Bishop of Armidale, in the opening of his Moorhouse Lectures, has disturbed *The Australian* in a mild way, a Way of Life. Dr. Moyer's nest. Dr. Moyer was very outspoken in his criticism of the Australian method of living. He is reported to have said in his opening lecture:

"Opposition of Australian people to the totalitarian powers is based on fear and hatred of their ideas, rather than on any passionate convictions. Mentally and spiritually Australians are inert. We have no frenzied faiths and no zeal, no passionate ideals, and no enthusiasms beyond those linked with physical life and its expression. Religion has not had a marked formative influence on Australian life, despite many great men and women in the Churches. The fight with Nature, antagonism between the 'haves' and the 'have nots,' and the climate, have been greater influences in national life than religion. Australia to-day is a land of critics and disgruntled grumblers. We have no unity in Church or State, in politics or in industry. War has shown our divisions clearly as never before. Many of our churches are only half full, and to many people religion does not count. Our education systems satisfy very few and in their lust for pleasure and gambling, multitudes of our people have provided the world with a living example of what it means to go to the 'dogs.' We are physically brave, and can face the greatest dangers; we are utterly selfish, and yet given to generous moods; we are adventurous, gamblers with nature, money and morals; and yet we crowd to the supposed security of cities and of the public service. We can work, but hate it. We are too lazy to open our mouths to speak distinctly. Possibly it is a virtue in our favour that we love leisure and pleasure more than money. Youth's leisure to-day finds him with no interest nor creative inspiration. It is a time to be killed—in sport, in cinema, in youthful pleasuring. He has no power to think, nor material on which to think, and the emotional eroticism of the picture show provides the inspiration of his morals. There is little sense of responsibility for honest work among a large section of Australia's youth, little desire to accept re-

sponsibility for service, and very little sense of creative vocation. Australia is facing a struggle with the 'new morality,' and the future of the nation's home life and character depends on the issue."

No doubt there will be a growing resentment against the bishop for his plain speaking; but we need the prophet who is not concerned to play the part of a flatterer at a time when so much in our national life is in need of condemnation. The absence of a sense of responsibility is the main weakness of our people and no doubt that is due largely to the paganisation of our habits of thought in so far as we do think. The present generation of our citizens are mainly the children of parents who have thrown away their Christian heritage.

Japan has struck like the proverbial snake—but a reckless and damaging stroke which is likely to recoil to her disaster. With her ambassadors in U.S.A. seeking ostensibly to avert war all the time Japan was preparing for this sudden treacherous blow. Mr. Cordell Hull's outburst against the Japanese will be seen to have a very complete justification. His words to the special envoys of Japan have probably no counterpart in the history of so-called civilised peoples. In his last interview with Admiral Nomura and Mr. Kurusu Mr. Cordell Hull said:—

"I must say that in all my conversations with you during the last nine months, I have never uttered one word of untruth.

"This is absolutely borne out by records.

"In all my 50 years of public service, I have never seen a document more crowded with infamous falsehoods and distortions—and one on a scale so huge that I never imagined until to-day that any government on this planet was capable of uttering them."

He also declared that the Japanese were the greatest liars on earth.

Most reasonable people will agree that Mr. Cordell Hull has had every provocation for this accusation against the Japanese rati-

Japan has struck the first blow, a blow beneath the belt, which will not redound to her credit.

We shall be surprised indeed if she has any power left to meet the last blow.

But all men of goodwill will regret that we have to strike back at a people whose welfare both American and British Christians have been seeking sacrificially for many years. The Japanese Christians challenge our prayer for themselves and their suffering people.

Christmas Day is our next day of publication. Consequently we have to get to work earlier in order that before Christmas our next Number. issue may be in the hands of our subscribers. For that purpose we hope to have all the papers in the post on the Friday before Christmas.

Needless to say, we wish all our readers every true Christmas blessing. It will be a shadowed Christmas. But He—the Father's Christmas Gift—is ever "a Brother born for adversity" Who knows and understands our sorrows and anxious fears, and also knows best how to give us "the oil of joy for mourning and the garment of praise for the spirit of heaviness." Let us look ever to Him, "The Author and Perfecter of our faith."

Quiet Moments.

REST.

By Senex.

There are many short words in our language, most of them of Saxon origin, which are veritable wells of comfort and inspiration. Love, joy, peace, home, hope, rest—to mention only a few, what detailed study can reveal their full meaning?

Rest implies previous activity. Just the word "holidays" brings before us the idea of previous toil, so we cannot use the word "rest" to imply only inaction. Rest and holidays, to be enjoyed, must be earned. The man or woman whose whole life is spent in leisure does not know what rest is, any more than those to whom sickness has been unknown can fully understand the blessings of health.

But further, we note that rest is not an end in itself. When we are worn down by an excess of labour, we long for rest, and can perhaps conceive of nothing more desirable than a total and permanent relief from the demands of ever-recurrent effort. By the good providence of God, night comes at the close of day, and the Lord's Day after each six days' toil. We look forward, too, to entry into the "rest that remaineth for the people of God" in one of the "many mansions prepared for us by our Father in Heaven.

But the rest provided by sleep, and by participation in the peace of earthly Sabbaths, and even that awaiting God's faithful workers in His earthly vineyard, should surely and reasonably be regarded, not as an end, but as the means to an end. We perhaps use nightly the words of Bishop Ken's evening hymn, praying, "May our souls on Thee repose, and may sweet sleep our eyelids close;" passing on to say, "Sleep that may us more vigorous make to serve our God when we awake."

And is it a far-fetched idea to think of those who have passed beyond the veil after a life of toil in the service of God and humanity, as resting for a season from their labours, to take up in the heavenly kingdom service for which their earthly work fitted them? Think of the devoted women whose delight it is to spend themselves in the care of bodies, souls, and spirits of the young members of their families. To them, inaction in heaven would, we venture to think, be wearisome. May it not be, for example, that such veritable "mothers in Israel" find an outlet for their love in ministration to

the many motherless ones who have gone on before their parents into the better land?

But thanks be to God, we have not to wait for rest till the end of our earthly course. "They that believe have entered into rest"; so runs the Divine pronouncement. And if amidst the labour, the sin, the sorrow, the bereavements and disappointments of our life here we feel utterly crushed and far spent by the burdens we bear, this surely is evidence that we have not by steady faith entered wholly into the present inheritance of "rest in the Lord."

To-day, more than ever before, in the world's history, men need to rest in the Lord, and wait patiently for Him, coming to the Christ Whose words of comfort and re-invigoration are so definite, "Come unto Me all ye that are weary and heavy-laden, and I will give you rest."

Truly, in the matter of the blessing of rest, as in other of God's infinite gifts, "We have not because we ask not," and we ask not because our faith is weak.

Personal.

Miss Ursula Levick, third daughter of the Rev. A. M. and Mrs. Levick, of St. Luke's Vicarage, North Fitzroy, has just announced her engagement to Driver James Lyn Garden, A.I.F. (Artillery), elder son of Mr. D. Garden, of Ararat, and the late Mrs. Garden. The marriage will be celebrated at St. Luke's, North Fitzroy, at an early date.

"The Bishop of Armidale began the Moorhouse Lectures entitled, 'Australia, the Church and the Future,' after Evensong on Monday, November 24. These lectures are very interesting, and will stimulate thought in all the different subjects which will have to be considered in the work of reconstruction after the war. I hope that many will make an effort to attend them, as

I believe that the Bishop will show himself to be a really valuable leader and guide in these difficult days. I am glad to see that some of our organizations, such as the Cathedral Chapter, the C.E.M.S., and the Anglican State School Teachers' Guild, are taking this opportunity to invite the Bishop to meet them in the evenings to talk over some of the problems raised at the lectures."—Archbishop of Melbourne's Letter.

A memorial was dedicated on November 30 at St. Hilary's, Kew, in memory of the Rev. J. V. Patton, formerly Assistant Chaplain of the Melbourne Grammar School, and Superintendent of St. Hilary's Sunday School.

The Rev. E. R. Gribble, a missionary veteran, has been appointed Canon of St. John's Cathedral, Townsville.

By the death of Mr. Harry Guy Mallam, at the age of 78, the Armidale Cathedral lost one of its most devoted members. Mr. Mallam was for some years treasurer of the Cathedral Council. Archdeacon Forster paid a tribute to the beauty of Mr. Mallam's character—at the service in the Cathedral. The Bishop of Armidale writes concerning him, "One of the most delightful Christian men I have known."

The Rev. A. E. James, assistant Curate of the Armidale Cathedral, has been appointed to the parish of Collarenebri.

The Right Rev. E. J. Bidwell, D.D., whose death took place in September, was a foundation scholar of Bradfield and graduated at Wadham College, Oxford. Ordained in 1891, he went to Canada in 1903 and became Bishop of Ontario in 1917. He was secretary of the Canadian Prayer Book Revision Committee. In 1930 he returned to England as vicar of Sellindge, Kent, and for some time acted as Assistant Bishop in the Canterbury diocese. In 1894 he married Frances Mary, daughter of the late Mr. J. Morris, of Leamington, and had a son and five daughters.

Miss May Newell, B.Sc., Dip.Ed., was accepted as a missionary of the Victorian C.M.S. at the last general committee meeting, and is at present awaiting location by the Federal Council.

(Continued on page 11.)



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ALEXANDRIA

To Australian Churchmen.

The Christian Ministry

The very term is significant, and pregnant with meaning. It declares in due proportion the ideal the Master Himself has set, for "even the Son of Man came, not to be ministered unto, but to minister." "I am," said He, "among you as He that serveth."

The title by which our Lord's Incarnate life was foretold was "The servant of Jehovah"; and not without meaning did St. Paul speak of the Christian minister as "The Lord's servant."

Several terms in the original Greek have as their translation the term minister or servant. For instance, the Christian minister is said to be the Lord's "deacon," the household servant, who does the work his Master orders however lowly the duty may be, or perhaps as a messenger ready to run in his Master's service.

Again, he is the Lord's "slave"—His bond slave, belonging to his Master body and soul in the most absolute way—so belonging that he has nothing of his own, it is all his Master's; and on the other hand having no anxiety about the means of life and work because that is his Master's responsibility.

And so he owes his Lord the most absolute and unquestioning obedience; he comes and goes and works just as his Lord commands him. No other will claim his loyal obedience save that of his Lord.

And then whenever sent upon his Master's business he knows no cares as to ways and means. He learns day by day that all his needs are well supplied according to the unsearchable treasures of grace, the store-house of his Master's love.

Again, as in the Epistle for the third Sunday in Advent, he is the Lord's "under-rower," the subordinate official, the orderly that waits on the commander in chief, always ready for his Master's bidding.

And St. Paul, in writing to the Corinthians, extends the service that Christ's slave renders: "We are your slaves for the sake of Jesus."

So we see the greatness and the serviceableness of the Christian minister: Christ's slave called to be Christ's friend and fellow-worker, and for Christ's sake giving himself to the service of others in ministering the Gospel for their benefit.

The Christian minister, then, is one who has consecrated himself in the power of the Holy Spirit to the service of Christ and in that service to the ministration of Christ's gospel amongst men. In the words of the Ordinal, he is called to be "a messenger, a watchman, and a steward of the Lord: to teach and premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world that they may be saved through Christ for ever."

In order that he may fulfil his high function of being the Lord's servant, and, for His sake, His peoples' servant, he has authority given to preach the Word of God, to minister the holy sacraments; he is bidden to be a faithful dispenser of the Word of God and of His holy sacraments; and, further, prayer is made for him that God's Word spoken by his mouth "may never be spoken in vain."

Quite patently, the messenger should have an earnest mind to his message or rather the Lord's message by him. That should be laid upon his heart demanding constant prayer that the sermons he preaches may indeed be his Lord's message given simply and forcibly in the Lord's strength and for the Lord's glory.

If he has "imprinted in his remembrance the greatness of the treasure committed to his charge"

he will be much in prayer for guidance in the choice, preparation and delivery of that sacred message. He will ask for the tongue of the learner, the sweetness of the singer, and the tenderness of the Good Shepherd, that that word may woo men into the Great Master's kingdom.

And for the people, the sheep of His flock, what shall be their reaction to this ministry? Surely theirs will be the prayer that God will send upon their minister "His heavenly blessing; that he may be clothed with righteousness, and that God will grant to them that they, on their part, may have grace to hear and receive what he shall deliver out of God's Word and that in all their words and deeds they may "seek God's glory and the increase of His kingdom."

TOTAL CHRISTIANITY.

THE CHURCH MUST PROCLAIM STANDARDS THAT ARE ABSOLUTE.

(By the Rev. H. Wallace Bird, Vicar of the Churches of St. Mary and St. James, Brighton.)

I have just been reading the evening newspaper, and I have been wondering why the man who does his duty, complies with all the regulations, gets on quietly and efficiently with his job, makes the fullest contribution to the nation's effort, is not news, while the man who fails, slacks, and is so much grit in the national machine is. The paper tells me—all in the one issue—not of the 4,300,000 children receiving full-time education, but of the 40,000 "Dead End Kids" who are not; of the thousands of people who have failed to re-register with their retailers; of "shop crawlers" who form up with every queue; of the cigarette problem; of the hotel meat problem; of a drive to wipe out "one night" gambling houses; of "gin-and-it" girls who escape mobilisation for national service; that "we are brewing beer up to capacity"; of disquieting allegations about the use of petrol for pleasure; of the "greed" deal of side-stepping of the legitimate shop-keeper.

An Unhappy Feeling.

I put down the paper with the unhappy feeling that I would not like it to be exported to be read by any friend of Britain who was attempting to form a reliable estimate of my country's will to victory. For victory, after all, does not come with scribbling Vs on the pavement, but by deserving it, and giving all to achieve it. And yet, of course, the truth is that the real Britain is not revealed in the headlines

and columns of my newspaper. Most of Britain is magnificent—brave, industrious, unselfish, united, determined. It is no use just blaming the newspapers for printing the wrong kind of news. They have an instinct for news; they know what is news and what is not. I must ask myself the more difficult question—"Why is this kind of thing news?"

It is just the same with the Church. The Church the man-in-the-street most hears about is the Church that fails, and he passes on with embellishments of his own what he reads and what he hears. The thousands of hard-working faithful parish priests, the tens of thousands of regular, devout communicants, of well-trained and carefully instructed children, the year-in, year-out devotion of a multitude of unheard-of Christians to a multitude of good causes, the patient toiling, the sacrificial giving, the expectant praying of the faithful is forgotten and unrecorded. The hypocrite, the backslider, the reprobate, the sinner who gets caught, the failure, is remembered and gets the headlines. All the world knows about Judas. The one thing all men know about Peter is his denial, and about Thomas is his doubting. All this is tragic, but it is true. It will not be altered merely by demanding positive news, by endeavouring to cover up what is wrong by talking about and printing what is right, by saying all is well, when we know, unhappily enough, that all is not well.

In the Headlines of My Daily Record.

Nearer home, it is just the same with me. The things that stand out in the headlines of my daily record are my failures. If I cease to take an interest in my sins, to be aware of them, to be warned by them, to accept the challenge to final victory they fling out, then the day of total collapse is not far off. How long shall I do anything right if I refuse to observe how I get things wrong? I must, as it were, have a "final night" edition of my own daily doings, and I must face the record of my failures. Only my enemy would dare to creep up behind me and say, "Never mind, old chap, you've done rather well really. After all, it's only human to come a cropper sometimes. You can't always be at your best. You mustn't expect perfection in this world. Only fools believe in Utopia." Because I know this, and because I hate the accusing columns of my private "final night" I go stealing round looking for someone who will give me just the sort of thing I want—the praise which I do not deserve, the adulation which enervates, the soft stroke of comfort rather than the sting of conviction. When I am like that, even for a moment, I have given up believing in total Christianity. I have joined the nationally dangerous percentage my selfrighteous soul protested against as I read the newspaper just now. I have joined the compromisers. I am standing in a queue waiting to get something for myself. My greed of

softness has overcome my need of God.

Business Must Be Balanced.

When I left school I went to work in a bank. On my very first day I discovered that not even I, the most junior of juniors, was allowed to leave the office until the whole business of the day was balanced to the very last figure. If we were a penny out we must all stay and pursue the error until it was discovered, and sometimes the penny error was more difficult to trace than the hundred pound one. I do not remember that the manager ever said, "That's all right, never mind the slight difference to-night; you have all worked very well, and, after all, we're not so far out." Who would keep his account at a bank where they were content with such arithmetical approximations? Who would trust a pass book or statement which was almost right? But is it not true that we, who demand absolute accuracy where money is concerned, are often content with approximations when it comes to morals? Our pass books must be right to a penny, because we know we cannot run the financial world except on the basis of absolute accuracy, but we buy and read the final night editions wherein as a matter of course, in bold and black letters, our national failures are proclaimed as news. What are we doing about it?

Threat to Complete Victory.

The reason for printing negative news and for facing and acknowledging the margin of failure in my own living may not be wholly identical, but this much is certain—we get that kind of news because that is where the danger lies. There is a real threat to final and complete victory from the irresolute and selfish percentage, however small it may be. The nation must have one hundred per cent. commitment from every citizen. That is the price of victory. Brilliant exploits and heroic self-sacrifice on land and sea and in the air are not enough. So urgent and critical are the times that we begin to get out sins in the right focus at last. We see them for what they really are—an attack upon the freedom of all our fellow-countrymen, treachery to the nation.

The Church Must Be Ready.

Even so must the Church be ready to face the ugly record of her departure from the standard of perfection which is the standard of her Master. If the Church is the soul of the nation then clearly the Church must proclaim and uphold standards which are absolute. Moral approximations envelop us in spiritual fog in which we lose our way, and the blind certainly cannot lead the blind. Let us thank God for all that is so good, but let us remember that so it ought to be. Let us rather beware of the threat of what is not so good. A Church which refuses absolute standards is a Church which has lost the knowledge of a Christ Who can save to the uttermost. It is good to have a fine sense of what

is proper, or what is beautiful, or what is efficient, but the urgent need is for an overwhelming and humiliating sense of sin. Most of us can achieve a measure of success with the goodness with which we were born, but once begin to accept the standards of an absolute Christianity, and it will not be long before we know that we must be born again. A Christian, after all, is not just an ordinary man with a few religious convictions thrown in, but a Christian acknowledges his sins—to the very last figure—accepts a hundred per cent. standard, goes all out in the power of Christ to reach it, recognises every form of compromise as treachery to his nation, his Church and to Christ, knows that his value to God's cause in the world is exactly in proportion to the measure of triumph he is achieving in the margin—the dark and dangerous margin—where he sins.

GAMBLING—WHAT IS IT?

Is it Only Evil in Excess?

There are some practices which are quite obviously only sinful or injurious when indulged in immoderately. It is not always clear whether any particular practice is of this kind. Some people maintain that even in small quantities tobacco and alcohol are injurious, but that is a question of evidence. There is no reason to suppose that it is immoral to drink in harmless quantities what would injure one's health and self-control in larger draughts. But gambling has no analogy at all to smoking and drinking. However small the stake may be the nature of gambling is the same. Each party desires to take something from the other and give nothing in exchange. The amount will make a great practical difference; if large it adds imprudence or even criminal rashness to covetousness, but however small there is still the desire to put in one's pocket what belongs to another; the players covet one another's goods.

The defender of gambling, who is seldom without an excuse, will attempt to avoid this truth, by maintaining that the player for small stakes does not care whether he wins or not. This may of course be true in a few cases. An individual, drawn into a game or wager out of weakness or indifference may not wish to win. He might even hope he will not; in fact if he is a generous-minded person he will hate to take other people's money so lightly. But this does not affect the question. The others who insist on there being a stake do want to win. If there were not covetousness at the root of it, why have a wager at all? How can the defender use his other stock defence, that it gives an interest to an otherwise dull game. How can it give an interest, if the prize is not coveted? And how comes it that counters will not act just as well? People may protest that they do not care whether they lose money or not, but the fact is that

those who "play for money" do play to win money more than to win the game.

Is Gambling a Natural Instinct?

Another line of defence is to say that gambling is in our nature and cannot be eradicated. Men will gamble no matter what we say.

This is far from true. Gambling is not a natural instinct and is unknown in many races until it is taught them by others. What is true is that all men by nature tend to be covetous, to seek to get the goods of others, and even to steal and murder for the sake of wealth, but we do not hear anyone justifying their sins or social wrongs on the ground that man naturally tends to commit them. We probably never will in the history of the world stamp out sin, but it is our duty to avoid and to disapprove it, and to put it in its true light, instead of smugly accepting it as inevitable.

Towards Reunion with the Free Churches

By SIDNEY DARK, Formerly Editor of the "Church Times."

Seventeen years ago I became editor of the "Church Times." Before this appointment I had over twenty years' experience of journalism, beginning as a cub reporter on the "Daily Mail," then for seventeen years on the staff of the "Daily Express," and for four very happy years under Lord Riddell with Newnes. The proprietor of the "Church Times" wanted a lay-editor, and I was engaged as an experienced journalist, and certainly not as a theologian.

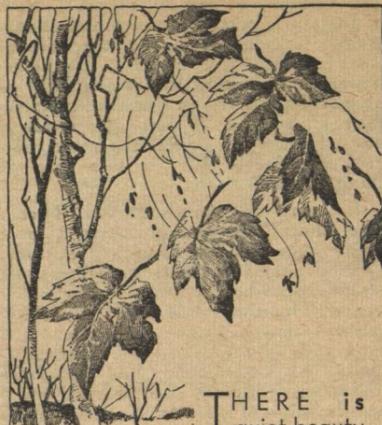
I am not, and I have never been, an ecclesiastical-minded layman. I was, and I still am, a High Churchman convinced of the Tractarian claim that the Church of England is the Catholic Church in this realm. I hold all the essential clauses of the Catholic Creeds while certainly not subscribing to modern Roman doctrines. I am a ritualist; that is to say, beauty and elaboration of ceremonial have a deep, symbolic value to me. As a Catholic, I respect law and order, and have no sort of sympathy with the captious disregard of canonical authority. Briefly, I am one of the English laity either born in the Tractarian tradition or in later years convinced of its validity. This was my position seventeen years ago; it is my position now.

I LEARNED MANY THINGS

I learned many things during my editorship of the "Church Times," and most of first importance during the last six or seven years. At the beginning it was my good fortune to be in frequent contact with the late Lord Halifax, and affected, as all men must have been who knew him, by the charm and enthusiasm of that great saint, I became convinced that the reunion of Christendom, without which it is certain that Christian influence must, at the best, be comparatively impotent,

For a Good Cause!

Then we have the plea that it is often done for a good cause. The Golden Casket helps Hospitals; Churches are supported by raffles and other gambling concerns. One would have thought that the maxim "Do evil that good may come" could amongst Christians only be named to be condemned. At any rate St. Paul's comment on it is, God forbid! There should be no need to point out that this method of financing hospitals inevitably leads to the necessity of their being either bankrupt or requiring taxation to support them; that it dries up the well-springs of charity, and makes religion a matter of self-interest, which is not religion. These things are true, but good sought by evil means cannot be good, and a Church supported by such means deserves to die, for it is contrary to the spirit of Christ.—From the "Northern Churchman."



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CHAPELS IN ALL SUBURBS

me that, as the continuance of national independence and individual freedom throughout the world can only be secured by the close and brotherly co-operation of all the English-speaking peoples, so the only possibility of Christian opinion influencing the revolution through which we are living so that it may be a Christian revolution, depends on a similar co-operation between the mass of English-speaking Christians in practice, between the Church of England and the Free Churches. This it has recently been made clear is the opinion of the Archbishop of York, the Bishop of Chichester and other Anglican leaders.

I have never been much interested in Gilbert's "the depth of a chasuble's hem." I have always cared deeply for social reform and, week after week, I have urged the Christian duty of striving to destroy the cankers of modern society—foul housing, malnutrition, insecurity of employment, the class system of education, the depriving of 80 per cent. of the population of their just share of the good things of this earth, all the evils that derive from the system of production primarily for profit, evils which were denounced by Dr. Temple and the Malvern Conference almost as vehemently as by Eric Gill.

In order to urge the things that seemed to me to matter tremendously I had to defend the things that seemed to me not to matter very much. Certainly fasting before Holy Communion is a Christian duty, but it is a much more obvious Christian duty to see that every child shall have an adequate breakfast every day. If the new society in which this and other good things would be secured can be hastened, and perhaps only made pos-

meant primarily the return of the provinces of Canterbury and York to communion with Rome.

It soon, however, became apparent to me that modern Roman doctrines, such as that the Immaculate Conception, modern Roman cults such as that of St. Therese de Lisieux, the obscurantism typified in the banning of Alfred Noyes' "Voltaire" and the hard, arrogant claims of the entirely Italianised Vatican made such a return in our times unthinkable.

VATICAN'S BLESSING OF RIVALS!

This conviction was immensely strengthened by the Vatican's backing of Franco, by the Italian bishops' blessing of the Abyssinian piracy, and by openly expressed Fascist and semi-Fascist sympathies of influential Roman apologists. I do not forget the courageous, democratic attitude of such enlightened Roman Catholics as Jacques Maritain in France, and Eric Gill in England. But, in a world striving not only to preserve freedom, but immensely to extend its significance, I see little hope of effective help from Rome in the battle now raging between love and truth on the one side and hatred and lies on the other, and I see little prospect of constructive co-operation between the Church of England and the Church of Rome.

In the past, I have been sceptical of most of the proposals for reunion with the Free Churches and particularly of the South Indian scheme. Most of these proposals seemed to me to ignore real and important differences, and, in particular, with regard to Holy Communion, to demand the surrender of the claim of the Church of England to the possession of peculiar Catholic privileges.

The war, however, and all that is now at stake, have made it clear to

sible by real Christian unity—unity of worship as well as unity of good works—then it is clear that to make such unity difficult is an offence to secular well-being and may well, at the same time, rob the Church of what little influence on contemporary life it still possesses.

In view of the horrible and successful rampaging of the devil, with its consequence of death and suffering and with the threat to all that is comely and of good report, I can no longer understand how any Christian can oppose proposals for whole-hearted joint action, even though such co-operation may mean the modification of cherished claims.

FIRST STEPS TOWARDS REUNION

I have insisted for years that the first step towards the reunion of Christendom is a greater unity within the Church of England itself, and I like to believe that I have done something to stimulate the remarkable increase in sympathy and understanding between Catholics and Evangelicals. There remains, of course, irreconcilables at either extreme, but they do not amount to much. The genuine "entente" between the two important parties in the Church has convinced me of the possibilities of a similar "entente" between the Church and Nonconformity and this conviction (thanks God I am still young enough to change my mind) is encouraged by the attitude of such enlightened Nonconformist divines as Dr. Nathaniel Micklem.

Civilised society is in the pangs of a new birth. What is the new birth to be? That will largely depend on whether, or no, the Church accepts in its full significance the declaration that man cannot serve God and mammon. In his autobiography, Eric Gill says: "While we fight among ourselves about doctrine we are united in the common worship of money and material success. That is the awful thing." It will be the damning thing unless that worship is generally recognised as the surrender of the Christian faith.

—C. of E. Newspaper.

(Of course, we do not assume responsibility for all the statements in the above article.—Ed. A.C.R.)

JUBILEE CONFERENCE OF ANGLICAN MISSION AT DOGURA, PAPUA.

The Jubilee Conference of the Anglican Mission was held at Dogura in August. This is an annual gathering, and usually the white staff have their conference first, and the return trip of the "Maclaren King" brings the native delegates to Dogura for their anniversary celebrations, timed to have a thanksgiving service on St. Laurence's Day, the date of the original landing at Kaieta. This year, being the jubilee of the Mission, all the delegates assembled together, so as to have united thanksgiving services on the great day. It was a memorable gathering, and all the delegates brought back to their

respective stations very happy memories of the events of the fortnight spent together. Besides the members of the white staff and the native delegates from all the stations, a number of visitors came from other parts of Papua, some of the congregation from Samarai, and some representatives from the Kwato and Methodist Missions. His Honour the Administrator had intended being present on St. Laurence's Day, but a visit to Port Moresby of some members of the Commonwealth Government prevented his coming on the day itself. However, he brought them with him for a short visit by seaplane on the previous Thursday, and thus we had the added pleasure of this link with the Commonwealth Government, and an official luncheon in their honour was the occasion of one of the largest gatherings of Europeans Dogura has seen.

The dominant note throughout the proceedings was one of humble thankfulness to God for all His blessings over the last 50 years. The Bishop, in his address to both the native delegates and to conference, traced the history of the Mission through 50 years of ups and downs, many difficulties and disappointments in the early days, but still more triumphs and encouragements as the work proceeded and the guidance of the Holy Spirit was everywhere evident, to the virile young Church of to-day. The motto for the first 50 years had been "Christ for Papua." He gave us a new motto for the next 50 years, "Papua for Christ." This year there have been many depletions in the staff personnel through sickness and death, and at present there is a serious shortage in numbers, and there is a danger, if any more depletions occur, of having to close down temporarily one or more of the stations, a calamity too awful to contemplate. But we are looking to the Church in Australia, under the guidance of God, to send us reinforcements before that calamity occurs.

The work of the last year has given us much hope for encouragement. The War has left its mark on our work, but at the same time has opened several more doors to us, and we must see to it that we do our utmost to use those doors for Christ's work. This will depend to a great extent on what help Australia is able to send to us in the coming year. The big debt through A.B.M. not being able to send us our full quota in the past, still has to be met.

We are gradually building up a strong Papuan Ministry and teaching staff. Last year one Papuan was ordained priest, and two were licensed as teachers. Nine new students were admitted to St. Aidan's College, making 18 in residence now, and three are to be admitted to study for deacons. A most significant fact is that one of these is the son of the Rev. Peter Rautamara, the first Papuan to be ordained priest.

On St. Laurence's Day, which this year by a happy coincidence fell on a Sunday, the day commenced with a thanksgiving celebration of the Holy Communion, at which over 800 Christians, white and native, made their communion. It was a wonderful joy

and privilege to be present at such a service, where the mingling of this great crowd of white and brown was yet another parable of the catholicity of Christ's Church, and of the joy and peace His message had been brought to Papuan hearts, through a people whose skins were of another colour, but whose souls were as one in His Family, who were here united in this wonderful act of thanksgiving, and partaking of the same Food at His Table.

After Mattins, another impressive service followed when the Revs. Robert Jones and Keith Clarke were ordained priests, the former the builder of the cathedral in which he was ordained, and we all felt how fitting it was that this ordination should be on the jubilee Sunday of the Mission.

The next day, there was an open-air celebration of the Holy Communion, as an act of thanksgiving, at Kaieta, the spot at which, 50 years before, Albert Maclaren and Copeland King had first set foot on mission territory, and planted the seed which had grown into such a vigorous Church to-day. The Bishop was the celebrant, and the address was given by the Rev. Peter Pautamara.

The following Sunday, the bishop and clergy met in conference in the Cathedral, and various matters affecting the ministerial life and the conduct of our work were discussed.

The Bishop conducted the Quiet Day and led us through a series of meditations on the Resurrection appearance of Our Lord, to try to realise more the presence of Jesus in every detail of our work, bringing us His message of Peace and Joy. We have learned to look to these Quiet Days for much needed spiritual refreshment, and once again we were given a real spiritual uplift, and many thoughts to sustain us in our difficult times.

We have returned to our stations with many happy memories of this our Jubilee Conference, and with renewed vision for the future. Much work waits to be done, and new opportunities are opening up every year. But we need all the help the Church in Australia can send us, men, money and material. Fellow Christians in the Home Church, rejoice with us, and thank God for His loving care and guidance during the past 50 years, for the many obstacles overcome, and the many signs of the working of the Holy Spirit in this land. Send us all the help you can, and above all, "Brethren, pray for us." —R.L.N.

Y.M.C.A. FIELD SERVICE.

Men, possessing energy, initiative, leadership, and organising qualities, together with a strong desire to render Christian service amongst the Australian Army and Air Forces, are invited to communicate with the General Secretary of the Young Men's Christian Association of Sydney. The Y.M.C.A. endeavours to provide an efficient recreational service in the Camps. Representatives are expected also to be friends to the men and to give counsel and spiritual leadership.

R. deV. KIDSON,
General Secretary, 325 Pitt St., Sydney

Churchman's Reminder.

"Be patient therefore, brethren, until the coming of the Lord."—St. James, December.

12—Friday. Delhi made the capital of India, 1911. A step in the process of self-government.

13—Saturday. His Majesty the King born, 1895. Also the day of the Graf Spee defeat by the British. "Frustrate their knavish tricks." "God Save the King."

14—Third Sunday in Advent. The Coming of Christ through the ministry of men. This is an Ember season. Let us pray daily for our clergy. Let us pray as they preach.

15—Monday. The House of Commons rejected, in 1927, the Revised Prayer Book, which is still illegal, notwithstanding some episcopal sanctions.

17, 19, and 20—Ember Days.

21—Fourth Sunday in Advent. St. Thomas' Day. The Coming of Christ by the Spirit. Thus He comes daily.

25—CHRISTMAS DAY. May the hope of the First Advent make us look for Christ's Second Coming to judge the world.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

MEMORIAL SERVICES

Naval Losses.

An impressive memorial service to the lost officers and men of H.M.A.S. Sydney and H.M.A.S. Parramatta was held last Thursday.

St. Andrew's Cathedral was crowded and hundreds of people stood outside for a service conducted by the Archbishop of Sydney, Dr. Mowll.

Among the congregation were the Governor and Lady Wakehurst. The Governor-General, Lord Gowrie, was represented by Brigadier-General A. T. Anderson.

Others present were:—Commodore Muirhead-Gould (Commodore-Superintendent, Sydney Naval Establishments); Lieutenant-General Miles (G.O.C., Eastern Command); the Minister for Home Security, Mr. Lazzarini; the Minister for Transport, Mr. Lawson (representing the Federal Government); the Minister for Agriculture, Mr. Dunn (representing the State Government); the Lord Mayor, Ald. Crick, and the Town Clerk, Mr. Roy Hendy. Mr. E. Bowen-Thomas represented the Chief Justice of New South Wales, Sir Frederick Jordan. New Zealand and other Dominion Governments were represented.

In the congregation also were a detachment of about 200 men of the

Royal Australian Navy, representatives of the Free French movement in Australia, of the Women's Volunteer Naval Reserve, the Naval Auxiliary Patrol, the Returned Sailors and Soldiers' League, and many other organisations.

The service opened with Choral Preludes, by the Cathedral Organist, Mr. T. W. Beckett, and a voluntary by a naval band. The hymns, "O God, Our Help in Ages Past," and "Fight the Good Fight," and Mendelssohn's anthem, "Cast thy burden upon the Lord," were sung.

The service closed with the playing of the "Last Post," by a naval trumpeter, in conjunction with the naval band, "The Dead March," by the band, and the National Anthem.

Archbishop Mowll, in his address, said that Australians would recall proudly the service to humanity by which the names Sydney and Parramatta would be remembered.

Bad news never depressed the British character, nor shook its morale. On the contrary, it braced Britons to an even stronger determination to see the job through at whatever cost. The loss of the Sydney and the Parramatta would be a clarion call to all men and women of British blood to make every sacrifice so that the cause of freedom might triumph.

E.U. ANNUAL PICNIC.

The Sydney University Evangelical Union held their annual picnic at Woronora River on Saturday last. The Militia Camps interfered with the attendance so far as the men were concerned. Some 50 members and friends foregathered in the morning and spent a very pleasant day on the river. During the lunch interval an address was given by Mr. Tom Hungerford, a graduate in Veterinary Science, on the subject of Practical Christian Living. Songs and choruses at this meeting and on the river made the echoes ring in the adjoining hills. Mr. John Knox, the president of the Union, was responsible for the arrangements.

LADIES' HOME MISSION UNION.

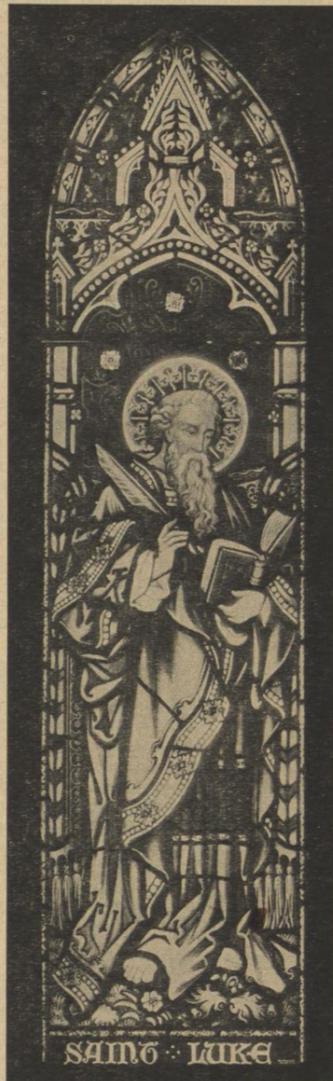
A visit was paid from December 2-4 by the General Secretary to Katoomba, Lithgow and Leura, where addresses were given in the afternoons, as well as to G.F.S. branches at night. There were many who knew little about Deaconesses, but on hearing of their work, especially amongst the poor and needy, were very glad of opportunities to help.

Collecting boxes were taken, and gifts were given towards Christmas parties and hampers.

JOTTINGS FROM OUR PARISHES.

Holy Trinity, Concord West.—The 28th anniversary services, commemorating the opening and consecrating of the church, will be held on Sunday, December 21. The Ven. Archdeacon Begbie will preach at 11 a.m., and the Rev. A. H. Venn at 7.15 p.m. The day will be observed as a "Come to Church" Sunday, and all parishioners

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are being asked to attend in families at the services.

St. Hilda's, Katoomba.—The Rev. J. R. LeHuray was inducted as rector of the parish on October 3, by the Ven. Archdeacon Begbie, who announced that the rector had been appointed Rural Dean of the Blue Mountains District. A welcome social followed the service, a number of clergy being present from neighbouring parishes, and some from Sydney.

St. Peter's, Neutral Bay.—The rector Rev. R. P. Gee, will celebrate the 20th anniversary of his ordination on St. Thomas' Day, December 21.

Mr. G. M. Mackenzie has been elected to the office of churchwarden to fill a vacancy that has occurred. The recent Spring Fair was successful to the extent of £240 clear.

Miss Alison Caldwell, a member of the Girls' Friendly Society, was married to Mr. Jack Gray on November 8. The members of the G.F.S. branch decorated the church in blue and white, formed a choir and sang the choral service. A guard of honour was composed of the members as the bride and bridegroom left the church.

St. Paul's, Rose Bay and North Bondi.—The annual Sunday School prize-giving will be made at a children's service to be held in the church at 3 p.m. on Sunday, December 14. Mrs. C. J. D. Goldie will make the presentations.

Diocese of Armidale.

In Armidale there is what is termed the "Swagmen's Shelter," whose founder and superintendent is Rev. A. E. James, assistant priest of St. Peter's Cathedral, Armidale. Mr. James has been greatly assisted by the co-operation of the Bishop of Armidale, Rt. Rev. J. S. Moyes, M.A., and local clergy. Discipline at the shelter is firm, and two simple rules, that guests can stay 48 hours only, and that there must be no drink, must be adhered to.

VICTORIA.

Diocese of Melbourne.

CIVIC SERVICE.

A Civic Service was held in the Cathedral on Sunday, 30th ult. The Lord Mayor with City and Metropolitan Councillors, were in attendance and the Lord Mayor and Councillor E. C. Rigby read the lessons. The sermon was preached by the Archbishop.

CHURCH MISSIONARY SOCIETY.

The 32nd Summer School will be held at Brother Bill's Holiday Home, Mt. Evelyn, on January 6-13, 1942. The chairman will be the Right Rev. the Bishop of Gippsland. The secretary of the Summer School is the Rev. C. P. Young, B.A., C.M.S. Cathedral Buildings, Melbourne, C.I., from whom all information may be obtained.

MEMORIAL SERVICE.

Large congregations attended a memorial service at St. Paul's Cathedral on Friday last, to pay tribute to men of H.M.A.S. Sydney and H.M.A.S. Parramatta.

"We are met together to remember before God the lives of brave men," said Archbishop Head.

"Our first thought," he said, "must be of the grandeur of the self-sacrifice of those men. Most of them were at an age capable of enjoying life, health, and strength; possessed with an ambition for the future, when suddenly, almost in a moment, they were taken from life. It seemed so sad that, with a little more previous knowledge, it might have been prevented. When we contrasted our own comfortable living with those men who gave their lives for others we saw in a flash the grandeur of their self-sacrifice. Were we capable of following that example? Were we going on in the future living within ourselves for our lives' ambition, or were we going to catch some of that spirit?"

"Here in Australia we were free to serve our country as our conscience dictated, but the danger was that it often became an easy-going thing, which gave us the benefit of the doubt to choose the easy and reject the difficult. In the light of the sacrifice of those men we needed to ask God if we shouldn't choose the hard and reject the easy, and take the motto that liberty is to do what we ought, not what we like.

"We wanted to save our lives and live them in the best way, but the Lord said, 'Whosoever shall save his life shall lose it, but whosoever shall lose his life for My sake and the Gospels, shall save it.' If we intended to be willing to lose our lives for the sake of others we would have caught something of the spirit of those gallant men. We would have learnt the power not only to look at their example, but the power to benefit by it."

The congregation stood in silence while naval buglers sounded the Last Post and Reveille, and while Dr. A. E. Floyd, Cathedral organist, played Beethoven's "Funeral March on the Death of a Hero." The choir rendered the anthem, "Here On Earth," from Brahms' "Requiem."

The Governor and Lady Dugan were present at the service, and the Governor-General was represented by Air-Commodore J. E. Hewitt. The Federal Government was represented by Mr. Curtin, Prime Minister, and Dr. Evatt, Attorney-General; the State Government by Mr. Dunstan, Premier. Cr. Beaurepaire, Lord Mayor, was also present.

WESTERN AUSTRALIA.

Diocese of Perth

CALL TO PRAYER.

At St. George Cathedral in the morning Dean Moore was the preacher.

The Lieutenant-Governor and Lady Mitchell, over 100 members of the R.A.A.F., under Squadron-Leader Lansell, and a Red Cross Society detachment were among those present. On that national day of prayer, said the preacher, the people were called upon to remember those who had offered up their lives for their country, to rededicate themselves to the service of all that was right and true and just to save the world, and make it one great brotherhood of nations, and bring in the Kingdom of God.

As the congregation stood in silence the Dean laid a wreath in the Soldiers' Chapel. Then the "Last Post" and the "Reveille" rang through the building, and the solemn service of Holy Communion followed.

PERSONAL.

(Continued from page 5.)

Miss Rosa Baker, daughter of Rt. Rev. Bishop Baker, Principal of Ridley College, Parkville, Melbourne, was married on Saturday, November 22 to Dr. Gordon Keys Smith, at St. John's Church, Latrobe Street.

Probate of the will of Mrs. Annie Thompson, who died in August at the age of 101 years was granted by Mr. Justice Nicholls of Sydney recently. Most of the estate, which is valued at £29,000, has been bequeathed to Church of England charities.

Canon and Mrs. R. B. Robinson, of Sydney, celebrated their silver jubilee of married life last Saturday. Some of their friends gave them a surprise party for the occasion. May we add our sincere felicitations. Canon Robinson is the general secretary of the Home Missionary Society for the Diocese of Sydney.

The Archbishops and Bishops of Australia have elected the Reverend Farnham Maynard to a fellowship of the Australian College of Theology, which carries with it the certificate of Th.Soc. This distinction has been conferred on Mr. Maynard in recognition of his book "The Continuity of the Church of England."

Rev. M. A. F. Downie, Th.L., vicar of Furneaux Islands, has been appointed rector of Beaconsfield and Exeter, and will take up his new duties early in the new year.

Rev. Brian Richard, rector of Sorell, Tasmania, has resigned from the diocese for the purpose of taking up work in North Queensland.

We extend our warm sympathy to the Rev. F. J. McCabe, rector of Burnie, Tasmania, whose son Donald, R.A.N., has been reported missing as the result of enemy action.

SYDNEY HOLIDAY—Use of North Harbour side Rectory during January in exchange for light Sunday duties. Apply "Record" Office.

The death of the Rev. W. A. B. Best removes a familiar figure from the ranks of Tasmanian clergy. He was ordained in 1906, and since then has laboured faithfully in Strahan, Penguin, Sheffield, Kingston, Swansea and Carrick. We offer our sympathy to Mrs. Best in her loss.

Bishop Song has written of safe arrival, travelling via Singapore, Hong Kong, Chungking, to Chengtu. He says, "It is so nice to see one's family again. What a great comfort it is to one's soul to come back to suffer with those that are suffering. I hope soon to travel in this province, not by plane or steamer, but by rickshaw—to visit the churches of my diocese. You can imagine how I shall tell them of your country, your noble people, and your big diocese! How eager are our people to hear all about you! How we would pray for you and your work! What a family friendship we have in Christ! Our people, Christians and non-Christians, are all very deeply interested in your land. I shall tell them about your beautiful flowers, and birds, and home-life, etc. Truly our two countries can be great friends and help each other for the welfare of the human race. We shall continue to pray that God is going to use your country and yourselves to accomplish the great loving purpose He has for the whole wide world."

The Victorian C.M.S. has received a legacy of £500 from the estate of Mr. Thos. Woodward, late Treasurer and Trustee of C.M.S., Victorian Branch. He died in 1931, and left this sum in trust to be invested, and the income used for pensions for retired missionaries.

The Rev. George Stubbs was chaplain on the H.M.A.S. Sydney, which has been reported lost in action with all hands. Mr. Stubbs, who was admitted to the diaconate in 1912 and ordained priest in 1913, was curate at Palmerston, N.Z., from 1912-13; vicar of Balclutha, N.Z., 1913-15; chaplain Royal Navy (N.Z. Division) 1926; Royal Australian Navy 1915-21, and from 1926.

Correspondence.

INTER-CHURCH RELATIONSHIP.

(The Editor, "Church Record.")

Dear Sir,

I have just read with considerable interest and appreciation an article on "Inter-Church Relationships," which appeared in your informing journal of August 21st, 1941, page 5.

Probably the "neo-Catholic intolerance" referred to in the article is more widespread than many Anglican Church dignitaries are prepared to allow. One finds it almost everywhere.

A Ministers' Fraternal Association in this colony desired to hold a united communion service in Suva. The An-

glican Bishop dissented, and the project had to be abandoned.

When voyaging on the steamship "Ceramic" en route to England in 1926, on the first Sunday morning after leaving Capetown, I was invited to attend the communion service. The invitation came verbally from a most genial and brotherly rector from Capetown, and was repeated by his chief vestryman. Having received their assurances I accompanied them to the ship's library and kneeled between them at the Communion Table. The officiating rector was from Adelaide and he was assisted by a rector from East Malvern, Victoria. After having served the Bread to the rector on my right, the officiating rector semi-circled to the vestryman on my left, leaving me at a distance from himself of not less than two arms' length. The same act was repeated when the Cup was administered. It is quite impossible to say what the state of my feelings were at the time, or what they still are; but it was pathetic to witness the sense of extreme humiliation which clouded over the rector from Capetown and his vestryman. As the communicants that morning—about 40 in all—were representative of all the Protestant Churches, my exclusion and denial were the more inexplicable, and I am still wondering why I was singled out for this embarrassing experience.

Here in Fiji I am domiciled in the home of a most devout member of the Anglican Church. The distance from Suva and the absence of any means of transit precludes my landlady from attending her church. This is made up to her—in part at least, by a monthly visit by the Archdeacon who administers the Communion. My landlady very cordially invited me—at the first—to have fellowship in this spiritual exercise, but the Archdeacon would not give his consent until he had consulted his Bishop. The following month the Archdeacon informed my landlady that the Bishop refused permission. It is now sixteen months since I have been able to attend the Presbyterian Church services or receive communion.

In view of the timely and well-chosen words of his Grace the Archbishop of Sydney, and in the light of the ruling of the Bishops at the Lambeth Conferences of 1920 and 1930, I conclude the Bishop of Polynesia, his Archdeacon and the rector from Adelaide have slipped lamentably. Certainly this sort of attitude "is disastrous to the Anglican Church," raises a tremendous barrier to the bringing about of that "inter-Church" unity so much desired, and is a bad witness to all non-Christians.

As the basis of unity is not in doing the same things but in having the same spirit—"The Spirit of Christ," there should be no difficulty in arranging an "Inter-Church Relationship" satisfactory to all.

There is still the grave danger of making an idol of the Table, instead of honouring the Lord and Head of the Table.

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I am a non-Anglican minister of forty-two years' standing, and have been on the friendliest relationships with the Anglican Church wherever I have been.

It was my pleasure to conduct one week of Advent services in one of your important suburban churches, and "the fellowship was sweet."

From one in fellowship with Him, who was wounded in the house of His friends,

L. C. M. DONALDSON.

(Late of the Hunter Baillie Memorial Presbyterian Church, Annandale, and afterwards in temporary charge of the North Sydney Baptist Church.)
Suva, Fiji.

Reference:

Rev. Canon Langford-Smith.

Rev. R. C. M. Long, of Wollongong.

Mrs. E. Claydon, widow of the late Canon E. H. Claydon.