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Notes and Comments.

Everyone is more or less on
tenterhooks with concern over
the invasion and
The Threat- heavy attack that is
ening Storm. expected and threat-
ened within the next
few days. The Balkan situation is
alarming because some uncertain-
ty is expressed regarding Tur-
key's loyalty; and the danger to
the heroic Greeks from a flank
attack by the Germans is no mere
chimera. However, there are con-
siderations that challenge us to
optimistic hope. The Lord still
reigns and "He is a righteous
Judge." And in His inscrutable
Providence, He still stays with
His counsel and wisdom those
who trust in Him. There are in-
struments ready to His hand in
Greece as in Libya. It is not to
be thought possible that the wise
leaders of our Mediterranean and
African forces have no policy in
relation to such a German move.
The Italians are practically a
beaten people, most of whom had
no stomach for the war, or have
lost what enthusiasm they may
have had.

And Germany, which has been
battered by our Air Force and
whose forces have had a try-
ing, waiting time, lack the

morale of those men of free coun-
tries whose hearts have been
elated with a succession of vic-
tories in Albania, Libya and other
parts of Africa.

**"THE Lord of Hosts is with
us, the God of Jacob is our
Refuge."**

A controversy has arisen in
reference to the breaking of sad
news to parents of
A Vexed soldiers who fall in
Question. the war. Clergy and
Bishops are express-
ing themselves, and sometimes
pious resolutions are passed and
the Government called upon to
change its present procedure and
revert to the arrangements of the
last war. There is much to be
said on either side. There are
many who are facing the uncer-
tainty of life for their loved ones
who tell us quite frankly that
their preference would be to have
the news sent to them as quietly
as possible, so that no one should
be able to break in upon the
sacredness of their sorrow. Others
there are who knowing the priv-
ilege of the friendship of a sym-
pathetic minister would prefer
that he should be the bearer to
them of the sad tidings. When
we honestly face the present pos-
ition of the church and the masses
of people who live in utter disre-
gard of her, can we be surprised
that there is little desire on their
part for any church ministrant
to intrude upon their grief. Many
clergy with experience of the last
war, are well aware of the limita-
tions placed upon their ordinary
ministrations by their being the
expected bearers of any sad news
that might fall to their lot to
break. There are very distinctly
two sides to the question.

The Council of Churches of
Victoria recently passed a res-
olution in which
Liquor and they said that they
Defence. "viewed with deep-
ening anxiety the
failure of the Government to
take effective measures to check
the consumption of liquor, not-
withstanding its known adverse
effect on national economy, effi-
ciency of fighting forces, and
moral life of people."

The remarkable thing is that
the liquor is quite banned in the
case of members of the Air Force,
it being too evident that it would
prove a grave menace to the effi-
ciency of that force. Why then,
are our leaders so unwilling to
recognise the illogical nature of
their decision to make liquor more
easily available for members of
the other forces?

It is notorious that the liquor
party are making very determined
efforts to increase drinking op-
portunities for men of the forces,
and the public generally. We are
greatly concerned to find that a
section of the press, which, form-
erly, stood for higher ideals, is
now to be found in open advo-
cacy of increasing the hours of
the liquor traffic. Anything that
affects for ill the efficiency of our
fighting men is "Fifth Columnist"
in influence. "The love of money
is a root of all kinds of evil."

A very interesting movement
has been set in motion by Greek
residents of the
Greece and Commonwealth. The
Britain. proposal is being
made to the Greek
Government that Greece should
become a member of the British
Commonwealth of Nations. The
proposal will be welcomed by
members of the Empire, especi-
ally at the present juncture when
Greece is making such a heroic
defence against the aggressor Italy
in Albania. It is interesting in
this connection to be reminded
of an old-time parable drawn be-
tween the British and the Greek
races by Osborn: "I deem the
Englishman as a Greek grown old.
Deep waters crossed and many a
watch fire cold."

Very striking is the
character sketch of
the Englishman by
George Santayana.
He writes:—

**THE BOYISH MASTER OF THE
WORLD.**

The Englishman's heart is per-
haps capricious or silent; it is sel-
dom designing or mean. It is easier
for him to break opposition than to
circumvent it. What governs the
Englishman is his inner atmosphere,
the weather in his soul.

Instinctively the Englishman is no missionary, no conqueror. He prefers the country to the town, and home to foreign parts.

He is rather glad and relieved if only natives will remain natives, and strangers, strangers, and at a comfortable distance from himself.

Yet, outwardly, he is most hospitable, and accepts almost anybody for the time being; he travels and conquers without a settled design, because he has the instinct of exploration. His adventures are all external, they change him so little that he is not afraid of them.

He carries his English weather in his heart wherever he goes, and it becomes a cool spot in the desert, and a steady and sane oracle among all the deliriums of mankind.

Never since the heroic days of Greece has the world had such a sweet, just, boyish master. It will be a black day for the human race when scientific blackguards, conspirators, churls and fanatics, manage to supplant him.

A further gem, along similar lines, comes from the Near East, preserved by the pen of the Countess of Oxford. It reads:—

In 1917 an Englishman, having been forbidden by his doctors to go on fighting, joined a caravan travelling down the pilgrim route through the mountain ranges of Persia to the Mesopotamia frontier. His companions were men of all conditions and ages; merchants, rustics, turbaned tribesmen, muleteers, camel drivers, mullahs, and lesser dignitaries of Islam.

Huddled together, they talked freely among themselves as the long day waned. One night, under a cold moon, some of the younger pilgrims were expressing their views on the fortunes of the war, which was going badly for us.

"The British will be beaten all to nothing, and the Turk will be free," said one, to which an old man replied: "If the Turk is beaten there is an end to all courage in the world."

"Do not forget," said another, "that if the German is beaten that is an end to all science."

A third said: "But if the English are beaten, there is an end of all justice." Upon which an old mullah put his hand above his head and said: "In that case, my brother, God will not allow the English to be beaten."

But the brightest gem is the following item from a Canadian contemporary:—

Concluding an inspiring address on the weekly broadcast "Let's Face the Facts," Mr. Lawrence Hunt, prominent New York lawyer,

summed up the secret of England's greatness in words that should ever be remembered. Some people, he said, were amazed at the British spirit. They need not be. It was a story older than Canada or the United States. Then he went on:

"More than half a century before the first English settlers came to Jamestown and Plymouth, the great churchman, Bishop Latimer, was burned at the stake for his religious beliefs. Just as the fires were lighted, he turned to his friend at the stake next to him, and said: 'Play the man, Master Ridley. We shall this day light a candle, by God's grace, in England, as I trust shall never be put out.'

"That, my friends, is why there'll always be an England."

May God help us to keep the candle burning brightly.

We do not refer to the quack medicine of that title, great though its efficacy may be to allay all human ills. But our imagination has been intrigued by the rare suggestion from the ever fertile brain of one of our leaders that a National University at Canberra is the great desideratum in order to help us in finding "our way into a better world in the years that be ahead."

The Bishop says, among other things:—

"The war will leave us tired and disillusioned. Only a great moral and spiritual effort will lift us out of the slough of despond and set us off on a fresh creative adventure. For this we need the guidance of well informed and trustworthy leaders; better leaders than we have ever had in the past because the task is more difficult than anything we have ever had to face before. The most urgent need of this young country is the foundation of a real national University at Canberra, a University that will gather together the best brains available and set them free in the service of knowledge. Australia needs men set apart to study the history, languages and cultures of the people of the Pacific, in particular, and of the world in general. It is here in the Pacific that we must live and play our special part. It is here we belong and as a people of the Orient, we know precious little about it and there is no readily available sources of reliable information open to us. If this present war gave us the University of Australia at Canberra devoted to the study of the history, languages, and culture of all significant peoples, we

may find among us in due time that informed and reliable leadership that these times need and demand. It is not the work of a day or of a year, but of centuries. The task is too complex and delicate to be done by ill-informed people no matter how good they might be. We need moral goodness of the highest quality but we need also the insight and wisdom that comes from reflection on accurate information and significant experience. The present universities can carry on the useful work they are doing. But none of them can ever focus the mind of the nation."

We agree with the Archbishop of Brisbane's criticism of the Federal Government's recent action in their declaration of a grave emergency. Everybody was in a state of suspense and natural anxiety, and were, no doubt, glad when the Minister for the Navy assured us that things had been in as bad a case before. Archbishop Wand after emphasising the benefits to the community that the warning had undoubtedly brought about, went on to say:—

"All this is to the good. But there is one foot-note that must be written below the record of this outstanding event. It is a respectful plea to the Government that if ever again the need arises to declare a state of national emergency we may be told precisely in what the emergency consists. To say that we are in grave national danger and not to tell us where the danger lies may defeat the very intention of the warning. There are few of us who will forget the anxieties that followed the statement put over the air by Mr. Fadden and Mr. Curtin. What had happened? Had the invasion of Britain begun, with some initial success for the enemy? Had there been some untoward event on the shores of the Mediterranean? Had the Japanese attacked Singapore, the Dutch East Indies or New Guinea? Any one of such events might have created a crisis for us. It was not until the following day that we knew for a certainty where the danger lay.

It would seem to be a first principle of sound statesmanship, and a logical result of the determination to "keep the public fully informed," to let them know not only that a storm is developing, but also the quarter from which it threatens."

We hope that the Archbishop's suggestion will be noted in the right quarter. Nerves are sufficiently set on edge at the present time.

QUIET MOMENTS.

SUNDAY OBSERVANCE.

Calls to the nation to repent, and to return unto the Lord, have been made so often, and in recent times have been so frequently uttered that it might be permissible to infer there has been no response. Perhaps there has not been, or has there? How can we tell? It will be said that any such response will show itself in life and action. It certainly should do so in course of time, but there is something prior to life and action. Hosea called Israel to repentance: "O Israel, return unto the Lord, thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously." But it is possible to take with us words to no effect. St. Matthew tells us our blessed Lord said to the Jews of that day: "Well did Isaiah prophesy of you, This people draweth nigh unto me with their lips; but their heart is far from me. But in vain they do worship me."

A Day of National Repentance might cause multitudes to throng the places of worship. That would be no proof of repentance, though it might testify to a sense of the need of God. Our Days of Intercession have shown that: have they shown more? How can we as a nation show the reality of what we profess on such occasions? It is not the same with nations as with individuals. The individual who repents shows a change of mind and heart in a changed life in all ways wherein he knows he offends. In that he will follow very nearly the dictates of his conscience. A national conscience is not the same thing; and a nation, if generally of one accord, may not be of one mind in all respects. Even if it was accepted that the Word of God should govern the life, there would not be complete unanimity as to the meaning and application of it all. Surely, it may reverently be said, God who must have foreseen this, has graciously made some provision for it.

When God separated a nation to Himself in Abraham, He entered into covenant relationship with it, and ordained that circumcision should be "a token (or sign) of the covenant betwixt Me and you." Circumcision became henceforth a sign, manwards, that they were partakers in the benefit of the Covenant and recognised it; it was also a sign Godwards that they had accepted its obligations. This was maintained even while they were in Egypt. "Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised."

God having redeemed His people out of Egypt had led them to the verge of the Promised Land. To conquer that land and take possession of it was a task utterly beyond their strength. They could do it only by divine aid, and for that they must put themselves in the position which God, by His own enactment, could honour. They must yield themselves to obey, and show this attitude by the practice God had ordained as "a sign of the covenant betwixt Me and you." In the whole of the Old Testament story there are few events so striking as this enforcement of the sign at that particular time. They had crossed the Jordan; the waters had returned, retreat was impossible, and before them stood the strongly fortified Jericho. They were in enemy territory, in the midst of foes. And yet so important was the observance of this sign that Joshua put the whole army out of action, and the people agreed thereto. It must have required the utmost faith in God for Joshua to order such a thing, and very great faith in God on the part of the people for them to submit to it. The truth is, in remembrance of the great things God had done for them, they were ready to acknowledge Him. They believed in His power and that He was with them. It was not theirs to reason why but to obey. It was sufficient for them however inconvenient the thing might be, however inopportune the time might seem, and at what-

ever cost it would be, this was the sign God required that they were His people ready to be and to do according to His will. It was a national act, enforced by enactment, and applied individually.

It must, however, be borne in mind that though this was the case, it did not follow that every individual circumcised was right with God or meant what was implied. Achan, for instance, was among them. But it was a national acknowledgment of God as their God, and by means of the sign He had appointed.

In these Gospel days circumcision no longer has its place among us as a rite or a sign, and what has just been said is only to draw attention to another sign, given much earlier, and not abrogated. "Verily, My sabbaths ye shall keep; for it is a sign between Me and you throughout your generations." The main difference between this sign and that already referred to is that the latter denoted a dedication to do the service of God, whereas this one denoted maintenance in His service. So long as the nation observed this sign, and kept the Day holy to the Lord, whether or not every individual was set upon pleasing God, it was declaring as a nation that it acknowledged God and His sovereignty and was set upon doing His service obediently.

The institution of one day in seven set apart as holy to the Lord goes back to the earliest times, and, as has been stated, the command to observe it has never been abrogated. The obligation to keep it holy is upon us, and it is the God-given sign by which we (or any other nation) may, as a nation, signify that the Lord is our God, and confess we are His servants ready to do all His will. Had God said that every individual member of the nation must be converted and sanctified before the nation could have His blessing we know it would have been impossible consistently with other truths God has made known. We should in that case have no hope of the divine blessing. God does not require that every individual must first get

right with Him, though every one is called so to do. How many exceptions may there be? To ask such a question is enough to show its absurdity. Then how may a nation make known to Almighty God its desire to walk in His ways and to do Him service? By the sign God has appointed. This is what God has graciously taught us in His Word. It seems as abundantly clear as it is reasonable. But does our nation know it?

We need the help and blessing of God—and we know we need it. We are told to return unto the Lord, and some have, and others no doubt would if they knew how sinful man may through the redeeming work of our Lord Jesus Christ, wrought at Calvary, come unto God. But the Gospel is not everywhere proclaimed and some do not know it and have never even heard it. Others who rejoice in the knowledge and experience of the salvation to God through Jesus Christ, our Lord, do not know how to contribute their part towards national righteousness. And it must be generally acknowledged that teaching concerning the Lord's Day is seldom given in the Church or elsewhere. Its observance does not seem to be regarded as a vital matter by the leaders in either the Church or the State. Will they not add to the call to return to God this further call to show our return publicly by the due observance of the Lord's Day, and thus signify our national attitude towards God and His service.

Nothing was more unlikely, from the human point of view, than that the people of Israel beyond Jordan should submit to circumcision in face of their enemies and on enemy territory. It was certainly more unlikely to happen than that the people of this land in this day would respond to a call to give the Lord's Day its proper place. Joshua acted on the Word of God: the people responded, and how great was the blessing! Who dare limit the measure of the blessing which

would come upon us as a nation, if, as a nation, we observed the sign which God has appointed betwixt us and Him?

Personal.

The Archbishop of Sydney has appointed Mr. W. McCoy, Superintendent of the Peat Island (Hawkesbury River) Mental Hospital, a member of the Bar Island Church and Cemetery Committee, in place of the late Harry Hadley Lippman.

The Archbishop of Sydney will commission the Rev. A. W. Setchell to the Hawkesbury River Chaplaincy in St. Andrew's Cathedral, at a Service commencing at 3.30 p.m., on Monday next, 10th March.

Rev. Eric Kent, who has been vicar of St. James' Church, Moonee Ponds, for six years, is leaving to become vicar of St. Andrew's Church, Clifton Hill. In future St. James' will again be linked with St. Thomas' Church, Essendon. A curate will be licensed to St. Thomas' to assist Rev. C. Hedley Raymond in the work of the parish. He will be Mr. R. J. H. Roddick, who is to be ordained on March 9.

Rev. L. W. Bull has been appointed by Archbishop Head to the charge of Mt. Dandenong and Olinda districts (Vic.). Mr. Bull was inducted by the Archbishop in St. Matthew's Church, Olinda, on February 27.

Archbishop Head presented trained women workers' certificates to Miss Ida Curry and Miss Florence Miller at evensong in St. Paul's, Melbourne. Miss Curry will undertake parish work at the mission of St. James and St. John and Miss Miller will be attached to Hawthorn parish.

The Rev. Adrian Gearing, Th.L., has sent in his resignation as Rector of Christ Church, Castlemaine (Vic.), where he has been for the last four or five years, as he has been appointed as locum tenens for Archdeacon Franklin Cooper, at Christ Church Cathedral, St. Arnaud. Archdeacon Cooper has been appointed to an important post as Chaplain in the Air Force.

The Rev. Edward Wolstenholme, who, 21 years ago went to the Diocese of Bendigo, from Kalgoorlie in Western Australia, has retired. He filled parochial charges at Koondrook and Barham, and at Eaglehawk for 10 years.

The Rev. R. G. White, who has been working at Holy Trinity, Bendigo, succeeds Mr. Wolstenholme for the time being at Moama (Bendigo).

The Rev. Eric J. Nixon was married on the 8th February to Miss Mary L. Tout, at All Saints' Church, East St. Kilda, the Rev. Canon Schofield officiating.

A chapel in memory of the late Rev. J. J. McCall, was dedicated by Bishop Green at St. Luke's, North Brighton, (Vic.), on Sunday last. Bishop Green spoke appreciatively of the ministry of the late vicar.

Miss Helena Margaret Moyes, elder daughter of the Bishop of Armidale, and Mrs. Moyes, was married at St. Peter's, Eastern Hill, on February 5, to the Rev. Roger Sinclair Correll, of Penola (S.A.). The ceremony was performed by the Rev. F. Maynard, assisted by the Rev. J. Cheong.

Mr. Ronald McWilliam, B.A. (Sydney), who recently returned from Cambridge, has joined the staff of Geelong Grammar School. He is a son of the Rev. H. McWilliam, of Sydney, and a nephew of Mrs. A. M. Levick, of St. Luke's Vicarage, North Fitzroy (Vic.).

The death is announced of Mr. E. W. Johnson, Principal of the Goulburn legal firm of Messrs. Johnson & Sendall, and for many years a prominent figure in the life of the city. His passing has deprived the Diocese of Goulburn of a man who had served his Church faithfully over a period of many years, and his place will be indeed difficult to fill. For a time he was warden of St. Saviour's Cathedral, and served for many years on the Diocesan Council in the capacity of chairman of committees. He had had long association with the Church of England Property Trust, and also the Goulburn Synod, holding office as chairman of committees.

On February 17, Mrs. Alice Carrington, wife of the Rev. J. Carrington, of Olinda (Vic.), formerly vicar of Aberfeldie and Daylesford, died after a long illness, in her 72nd year. Mrs. Carrington was the eldest daughter of the first Bishop of Bendigo, the Rt. Rev. H. A. Langley. She took a great interest in the Mothers' Union and the Church Missionary Society. There are two sons, Dr. W. L. Carrington, of Surrey Hills (Vic.), and Mr. J. A. Carrington, Housemaster, of Geelong College.

After six years' service as rector of St. Luke's, Liverpool (N.S.W.), Rev. R. Harley Jones is shortly to take up duty as rector of St. Augustine's, Stanmore.

On Thursday, February 20, Rev. R. L. Edwards was inducted by the Bishop of Bathurst, as rector of All Saints, Canowindra, N.S.W. Mr. Edwards has for the past two years been priest-in-charge at East Orange.

Canon B. P. Robin, rector of Woodchurch, Cheshire (Eng.), has been made a Canon of Chester Cathedral. Canon Robin was Warden at St. John's College, Brisbane, from 1926 to 1930 and a Canon of St. John's Cathedral.

The death is announced of Rev. Charles Patterson Smyth, at Elmira, New York. Prior to assuming the rectorship of Emmanuel Church at Elmira, he was rector of Grace Church, Syracuse, and chaplain to the University of Syracuse. He was a son of the distinguished Archdeacon J. Patterson Smyth, of Montreal.

The death of Miss Georgina A. Gollock on November 30th, at Wimmera, deprives Christian missionary activity of a stalwart worker and gifted writer. Born at Kingsdale, Co. Cork, in 1861, Miss Gollock joined the Church Missionary Society in 1890, working in close association with Dr. Eugene Stock, a Life of whom she published in 1929. From 1912 till her retirement in 1927 Miss Gollock was on the staff of the *International Review of Missions*, first as assistant, then as associate editor, and finally, from 1922, as joint editor with Dr. J. H. Oldham. Miss Gollock made many international contacts, and had travelled widely in India, Canada, U.S.A., and on the Continent of Europe.

Dr. Cyril Bardsley, till recently Bishop of Leicester, died suddenly on December 20. He was for some 14 years Hon. Sec. of the C.M.S. He was consecrated to the bishopric of Peterborough in 1924. The late bishop was a son of Canon Bardsley, Vicar of Huddersfield. He was 1st Chairman of the Archbishop's Evangelistic Council. Only very recently he had announced his engagement to Miss Joan Bayldon.

We regret to learn that Mrs. Nathaniel Jones, widow of the late Canon N. Jones, of Moore College, Sydney, is seriously ill. Her many friends will join in prayer for her comfort and recovery.

The following Ordinations took place in the Brisbane Cathedral, on Sunday,

23rd February:—Priest: Rev. Fraser Charles Ham, Th.L.; Deacon: Eric Harold Smith.

The Rev. John Hamilton Smith, Th.L., has been appointed Rector of St. Luke's, Rosewood, in the Diocese of Brisbane.

We offer congratulations to Miss Taubman, the elder daughter of Mr. C. P. Taubman, of Strathfield, N.S.W., on her marriage to Dr. A. Bryson. The wedding took place at St. James', Croydon, N.S.W., on Saturday, February 22. The Archbishop of Sydney officiated.

The Rev. F. H. Meyer will be inducted as Rector of St. Luke's, Liverpool, Diocese of Sydney. Mr. Meyer has been Rector of St. Augustine's, Stanmore, for several years. The Rev. Harley Jones becomes Rector of Stanmore.

The newly appointed Assistant Minister of St. Anne's, Ryde, N.S.W., the Rev. Gilbert Hook, who recently arrived from Singapore, commenced his ministry there last Sunday.

JEHOVAH'S WITNESSES.

(H. R. Smith, B.Sc.)

The sect whose followers now bear the above name has come greatly before the public eye of late, because of its being gazetted as an illegal organisation.

If the sect, as an organisation, has been guilty of subversive activities, then undoubtedly the right thing has been done, but have they?

Jehovah's Witnesses—or, as they were then known—Millennial Dawnists—came into being toward the end of the last century. The real founder was Pastor Russell, hence the movement was also known as Russellism, and again as the International Bible Students' Association.

The subtle danger in the movement lies in its claim to base its whole teaching on the Bible. Jehovah's Witnesses have no love for modernism. However, they deny the Trinity, and consequently the deity of Christ, and the atonement, but this is partly concealed in their literature by the emphasis they lay on prophecy. Their date fixing and teaching about Satan being cast out on to the earth in 1914 and about the Millennium seems to be a hopeless muddle.

Despite all of this the movement has grown rapidly because of the zeal of its adherents (which often puts orthodox Christians to shame) and because so much they have said about present world conditions, national and ecclesiastical corruption is true. While the Church has slept the sect has been wide awake.

Perhaps foremost amongst its denunciations stands the fearless exposure of the Church of Rome, and here possibly, lies the reason for the present ban.

It is claimed that the sect may have been sending messages to enemy raiders. Yet the daily press admits that nearly all of the boats recently sunk had left New Zealand, not Australian, ports, and in New Zealand the times of projected departures of shipping is—or was until recently—still advertised in the Press.

The ban on Jehovah's Witnesses (however mistaken they are) seems like a red herring drawn across the trail. They are not in the key positions in our State, or Commonwealth. They are not swamping our public service, our railways, County Council, Education Department. If they will not fight for Britain, they are at least honest and say so, and almost certainly they would not fight against Britain. Moreover, the sect is not banned in England.

It is well that Protestants should not be deceived in these matters. For too long—in fact until it is almost too late—the Protestant community has politely whispered "Don't be intolerant," and a host of other catchphrases, while Rome, silently laughing at our weakness, has forged ahead.

If Britain's first enemy is heresy then her second mortal enemy is Rome. We may be thankful to God that some of the British statesmen seem to know it. Perhaps at least one of ours does, too, and that is why the sect which has done so much to expose Rome was banned while W. M. Hughes was ill in bed.

It would be foolish and wrong to deny that Jehovah's Witnesses are spreading abroad heresy—ancient heresy in modern dress. But it would be equally foolish to close our eyes to the reason why they have been singled out from among the numerous heresies of the day.

We would be wise to pray—in words somewhat akin to Tindale's "Lord open the Protestant's eyes."

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ALEXANDRIA

Churchman's Reminder.

"Who lives unto himself lives unto none."—Quarles.

"No man liveth unto himself."—St. Paul.

MARCH

7th & 8th.—Ember Days of Prayer for the Clergy about to be ordained. Advisedly inclusive of those who are ordained, as well as for those who ought to be thinking about it.

9th.—2nd Sunday in Lent. These old-time collects show not only the simplicity of early Roman prayer, but they also furnish an up-to-date direction of our thoughts in this penitential season, which we do well to follow. "No power of ourselves to help ourselves," turns our gaze from self to God.

11th.—Fall of Baghdad, 1917.

16th.—3rd Sunday in Lent. "Our hearty desires" will be heard by Him Who regards those who do not regard themselves above others.

17th.—Monday. St. Patrick's Day. The story of Patrick's life furnishes abundant support to Ireland's early dependence on Britain for her religion. Patrick was born in the North of Britain, and died and was buried at Glastonbury.

To Australian Churchmen.

WHENCE THIS TENDERNESS?

It is a remarkable fact that in days of dogmatic or spiritual decline a most unwonted tenderness for the Roman Catholic outlook has always displayed itself.

The Thirty-nine Articles of Religion describe "sacrifices of masses" as "blasphemous fables and dangerous deceits." It speaks of "The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Reliques, and also Invocation of Saints" as a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

The Church of England Homilies, which are asserted in the Articles to contain "a godly and wholesome doctrine and necessary for these times," do not hesitate to describe the Church of Rome as a harlot. The West-

minster Confession of Faith states: "There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but is that anti-Christ, that man of sin, and son of perdition, that exalteth himself in the Church, against Christ, and all that is called God."

John Wesley, in his famous controversy with a priest named Leahy, endorsed these opinions and was accused of manifest intolerance. Wesley's well-known opposition to what has been called "Catholic emancipation" is evidence in the same direction.

The Modern Revolt.

We are not asking modern exponents of Anglicanism, Presbyterianism or Methodism to adopt the exact language in which their leaders framed their opposition to the Church of Rome. But we fancy that Roman Catholics who really know the grounds of difference between themselves and Protestants must often smile at the strange statements that appear when questions of divergence in opinion are raised.

There is a great deal said in this connection that will not bear close examination. We quoted already in this paper the enthusiastic, if misguided, "Priest-in-charge" who believed "That only because Anglicans and Romanists were official heretics to each other was there any chance of all Divine truth being duly emphasised." We confess we do not quite understand this position of an eternal see-saw giving us the equilibrium of truth. The Romanists, to their credit, have no such fantastic idea.

Then we get an eulogy from Rev. J. W. Burton in "The Missionary Review." He speaks of "the simplicity and nobility of some" of the Roman missionaries. Could not the same language be employed with reference to some Mohammedans? But Mr. Burton sees a great point of union between Methodists and Roman Catholics. It is true, he admits "There are

some respects in which we are poles apart; and in thought and theology we are never likely to meet." But he adds, somewhat inconsequently, "We all worship the one God, the Father of our Lord Jesus Christ, and we all acknowledge supreme loyalty to the one Lord and Saviour of men; and we all look for the Kingdom of God that will surely come through the operations of the Holy Spirit. We are apart in method and theory, but we are one in aim and loyalty." Are we not justified in asking: Whence this tenderness? Have we to change not only our mode of speech but the substance of our gravamen against the Church of Rome? In view of the continued aggression of that Church this is a most important question.

Can We Abandon our Protest?

Apparently when we examine closely the pronouncements to which we have referred, there is an underlying assumption that opposition must continue. One writer believes that we must remain as mutual "official heretics" at least as "bodies." What exactly is the difference between a real heretic and an official heretic? Here we are getting into deep waters. The other writer thinks that "in thought and theology we are never likely to meet" although "we are one in aim and loyalty." What a head spinning thing the English language can become.

Of course, there is a sense in which two people may be one in aim and opposed in theory. Two motorists who wish to reach the same town but take a different turning at a cross-roads, illustrate this fact. They also "are never likely to meet." But then only one is on the right way and the other can only get right by accepting the "method and theory" of the other. That seemed to be Dom Chapman's way of looking at it. It is said that after a prolonged controversy he called on Dr. Gore. On leaving, he said: "Well! Goodbye. We both worship the same Master. You do it in your way and I do it in His way." The story has gone the rounds, but it is a good story. Must we not ultimately come to some such po-

sition? If our aims are one and our methods are probably equally or almost equally effective, then there is no great point in continuing opposition. But if one mode of life is a human way and the other is a Divine way, there is an imperative duty laid upon us. We cannot disobey the Master's bidding. While we can still recognise all that is good and gracious in those from whom we differ our protest must persist. And it must persist because of our aim and our loyalty. However sincere the motive of those who oppose us they are opposing in our judgment, the teaching of Jesus Christ our Lord.

It is on this ground that we cannot think the antitheses in either quotation are well or wisely taken. In fact, they raise a question in moral theology which has had extensive treatment at the hands of Roman Catholic divines. They invite us to consider the difference between "formal" and "material" heresy. To revert to our two motorists. The motorist who took the wrong way had the right motive. He was "formally" seeking a certain destination, but he was moving away from it "materially." But, of course, the ideal is the coincidence of the "formal" and the "material." There is little of the comfort of a good supper and a warm bed for the motorist who finds himself bogged in a swamp at nightfall, however much he may have intended to attain both.

And that raises another pertinent question, viz.:—"Are these objective principles of truth?" Of course, if spiritual reality is wholly satisfied by pleasant feelings and high aspirations all may be on the right road. For every soul paves its own way and the magnet of the Divine points to the pole from within so that all roads wherever they start and whatever their course, are directed by this inner magnet to God. But then in fairness we should make as our own the words attributed to an old Buddhist sutra: "The former Tattagatas . . . the many thousands of Buddhas who have gone to final rest . . . these highest of men have all taught but One Truth, have all

shown but One Way. Yet, varied and manifold are the means by which the Eternal has, through them, revealed itself to the world, varied and manifold as are the dispositions and the intellects of the innumerable beings." It is in many respects a noble utterance, but it makes Jesus Christ a means amongst others, perhaps less reliable means, of approach to God. We cannot take this attitude.

What is our Protest?

We have several objections to the Roman Catholic presentation. We begin with a feature that has been made manifest in recent years by Professor G. G. Coulton. The interests of truth are sacrificed to the interests of party. No doubt all ardent partisans are liable to strain the evidence in the direction they favour. But there is something more dangerous and reprehensible in Roman propaganda. There is not only a pretence to greater knowledge than the advocate possesses but there is manipulation of evidence that goes beyond any reasonable latitude that could be allowed to a partizan. We cite one instance. "The Catholic Encyclopaedia" publishes Pope Gregory's defence of his insertion of "The Lord's Prayer" in the service of the Mass at the close of the Prayer of Consecration. Gregory wrote that it was undesirable that the prayer of an unknown scholiast should be used and the prayer that our Lord Himself gave, omitted. This argument is faithfully reproduced in the article to which we refer. But Gregory also said that this argument is strengthened by the known fact that it was the custom of the Apostles to consecrate by the use of the Lord's Prayer alone. This particular is discreetly omitted. That is playing fast and loose with the evidence. The curious can find Gregory's words translated in the series "The Fathers for English Readers" Gregory the Great (pp. 183-4).

We object to the Romanist position because it weakens the authority of our Lord Jesus Christ. We do not say that all who adopt the position desire to produce this result. To revert to a former dis-

tingtion, they may "formally" hold to the doctrine of the supreme place of Jesus Christ but certainly they "materially" weaken that place. Professor Gwatkin emphasises one such serious deflection of the right and glory of our Divine Lord. He points out that the early church in the vigour of its convictions was able after a long struggle to stamp out Arianism. The mediaeval church fell a victim to a concealed polytheism in its doctrine of the invocation of saints. The amazing thing is that some of those who have been delivered from this aberration are returning to it again so that in some English Churches we can hear the "Hail Mary" repeated with the full Roman flavour. Not only so but the head and front of the offending in the alleged sacrifice of the Mass are once more allowed to make their appearance. The great truth that our Lord "once and once only" offered Himself is repeated by the lips while a spurious claim to offer Him again for the sins of the living and the dead is urged with all the semblance of a serious argument. If the word "loyalty" be interpreted as certainly it should to mean loyalty to the Person of Christ and to the teaching laid down as from Him in the New Testament, it is not true to say that the Church of Rome and we, are one in loyalty.

Again, if the word "aim" is interpreted to mean the aim most clearly set forth in the teaching of our Lord and Master, it is not true to say that the Church of Rome, together with ourselves, has that aim clearly in view.

We yield to none in thankful recognition of the many devoted souls who belong to the Roman communion. But the interests of truth compel us to assert that "they have a zeal for God, but not according to knowledge." To the liberal who reduces our Christian witness to a mere development of the inner religious instinct the aims and loyalties of the two competing systems may be identical. To us who believe that God has revealed His will in His Word such a position is impossible.

The Bibleman's Corner.

(Rev. A. W. Stuart, B.A.)

"EVERY MAN'S BOOK."

The popular report of the Bible Society for 1940 is entitled "Every Man's Book." In it the claim is made that the purpose of the Society is to provide the Holy Scriptures for every man, in his own language. The volume arrestingly tells of the organisation which is afloot to hand the sacred volume to every man, and records the joy with which the message is received.

"EVERY MAN'S LANGUAGE."

"This is the only Book that speaks to men in all languages. It is, therefore, the Book for all men, and, like the sun, spreads its rays far and wide, covering the earth from sea to sea," said a man in the street, who bought a Gospel from a colporteur. This is substantiated by the fact that the various Bible Societies have now circulated the Scriptures in 1050 languages. Of these the British and Foreign Bible Society has 741 to its credit, nine new versions being added during the past year. St. Luke and the Acts were printed for the Mentawai of Sumatra, and St. Luke for the Batta. In the Central Celebes, St. Luke was issued for the Kaili, and the same Gospel for the Kulawi, both of the Central Celebes. The Kados in S.W. Yunnan, China, received St. Luke, and in Burma, St. John was circulated for the Awa Khumi. Turning to Africa, we note in the Belgian Congo and Angola that the Gospel of St. John was issued for Kiyaka, and St. Mark for the Ilamba in North Central Tanganyika. While no missionaries are working among the Pere cannibals of the Belgian Congo, some evangelists of the Nlandi tribe have been preaching the Gospel to them and with the help of native converts, these brave men have commenced translation work. The Gospel of St. John is the first printed book in the Pere tongue.

A REMARKABLE YEAR.

The total circulation of the Scriptures in 1939-40, was 11,763,666 volumes, this figure being made up of 1,004,521 Bibles; 1,560,131 New Testaments and 9,199,014 Gospel portions. To every corner of the world a great tide of Scriptures flowed, in spite of difficulties of shipping space, shortage of material and interrupted transport. Rising clear above all material difficulties was the cry of the people for the Message of Cheer. "Everywhere in their sorrow, men and women have been turning to the Word of God." "Almost every missionary has been awed and impressed by the way in which, through the whole country, thousands of people of all classes have turned to the Bible to discover what the Word has to say on questions that are tearing at their hearts," sums up the Rev. W. H. Hudspeth, of the China Bible House.

GOD'S PACKMEN.

"Four Bible Society colporteurs have been beaten, one of them almost to death, a fifth, in addition to being nearly drowned by a mountain torrent, was on one occasion waylaid by robbers. Two others were brought before divisional commanders, while yet another was threatened with a lingering death."

Colporteur Lu was captured and he affirmed that he was a preacher of the Gospel. "You are deceiving us," cried his captors, "you are a spy. Come with us and you'll see your Lord pretty soon." "We'll bury you alive," said a second ugly voice. In pity the village elders interceded, and Mr. Lu was liberated.

EVERYWHERE.

So the Book goes everywhere, to the sorrow stricken cities of Europe, to the refugees of China and their bombed villages, to the teeming millions of Manchukuo, Korea and Japan, to the Islands of the Southern Seas, to the mighty rivers of the Americas, to the outback of Australia and the bush camps of New Zealand. Soldiers, sailors, and airmen carry the Service Testaments in their pockets and many have spoken of the strength received from the Word of God.

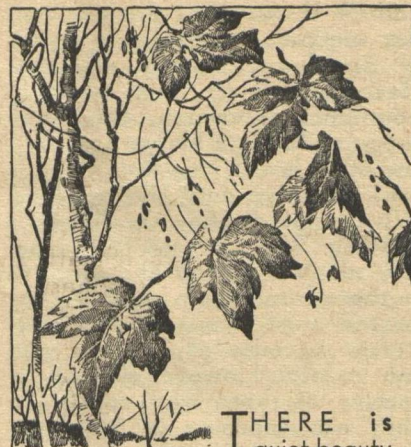
"What do I think of the Bible?" said an elderly Greek tradesman. "It is wonderful. It speaks of God and of Christ and its teaching is sublime." This is the testimony of many who receive the Word with gladness.

EVERY MAN'S CO-OPERATION.

Without the fellowship of a great host of voluntary workers, givers and intercessors, the work of giving the Book to every man could not be continued. The constant support of friends in prayer and giving is earnestly requested. "The Bible Society looks beyond national needs to those of the whole world; it draws no racial distinction; it looks for men, and wherever they are found it offers them the Word of God."

St. Philip's, Eastwood.—Mr. Vernon Leaning gave his farewell message as Catechist, at the evening service on January 19th. At the close of the service a large number of the congregation gathered in the Parish Hall to bid him farewell. Church officers expressed their appreciation of his work and service, to which the Rector, the Rev. A. Colvin, added his own words of commendation. Mr. Leaning was ordained Deacon on February 24th, by Bishop Stevenson, of Nelson, N.Z., and he will serve under Archdeacon Kimberley as Curate of All Saints, Nelson.

St. Stephen's, Penrith.—As a result of the "More Churches for Greater Sydney" appeal, a Church Hall is to be built at Cambridge Park. This will fill an urgent need not only for Church services but also for Sunday School work.



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CHAPELS IN ALL SUBURBS

Tasmanian Notes.

(By Hobarton.)

Summer Schools.

The 21st Annual Summer School, organised by the Tasmanian Branch of the Church Missionary Society was successfully held in Launceston and Hobart, February 5th to 11th, and 12th to 17th respectively.

The Chairman and Leader was the Right Rev. J. S. Moyes, M.A., Bishop of Armidale, and as Missionary deputationist, we had the Rev. H. M. Arrowsmith, Th.L., Acting General Secretary of the New South Wales Branch of C.M.S. The devotional expositions of Scripture by the former, and the strong evangelical missionary appeals of the latter, deeply impressed and stirred the large numbers who attended the Sessions, and we have every reason to believe that a deeper loyalty to Christ, a better understanding of His plan and purpose, and a greater zeal for the extension of His Kingdom will be the result.

Youth Rally.

One of the most inspiring sessions of the Summer School was the Young People's Tea and Rally, attended by over sixty, and addressed by five of their own number. The team had evidently "got together" and planned to present "The call of Christ to youth to enter wholeheartedly into His Service," emphasising Vision, Consecration, Prayer, Purpose, and Service. In this order the speakers were Captain G. Rees, of the Church Army; Messrs. T. A. Doyle, J. Noble, and W. W. Brown (Theological students from Moore College, Sydney), and Dr. Kathleen Blackwood. At the conclusion, Bishop Moyes summarised the crucial points and the Rev. H. M. Arrowsmith presented the "Challenge."

Dr. Kathleen Blackwood.

C.M.S. friends and supporters throughout Tasmania are delighted to know that at last the way has opened up for Dr. Kathleen Blackwood to proceed to Iran, where she is to join the Medical Missionary Staff under Dr. Griffiths. Her "Dismissal" took place in Holy Trinity Church, Hobart; (of which Church her father, the Ven. Archdeacon D. B. Blackwood, is rector) the "dismissal" prayers being taken by the Bishop of Tasmania, and the "charge" by the Bishop of Armidale.

She was subsequently farewelled by the Diocese, the Parish, and C.M.S. She is expected to leave Hobart during the first week in March.

Church of England Men's Society.

The presence in Hobart of the Bishop of Armidale, the Right Rev. J. S. Moyes, provided an opportunity for members of the C.E.M.S. to meet the National Vice-President of the Society at tea. The function was organised by the Hobart Federation and held in the Synod Hall. In replying to the welcome extended to him, the Bishop said some very straight things about the need for a stronger and more definite witness from the men of the Church.

THE CHALLENGE OF OUR TASK.

A Pastoral Message from the Bishop of Armidale.

My Dear People:

The London "Times" in describing the fall of Tobruk has written: "It would be impossible to imagine a more perfect balance between rapidity of action and patience. Nothing was left to chance."

You, in your parishes, are facing a year's campaign for God through the Church. Your Parish Meetings will be held this month. Let nothing be left to chance. Your meeting should be not merely a report of last year's work but a planning of your campaign for God for this year.

You are a battalion for Christ in Will you see to it that at the Annual Meeting when the campaign is planned you are present. Let there be no disloyalty, no slackness in the Church this year, when the purpose of God waits upon us. Let nothing be left to chance.

(1) The first challenge to every parish is that of PRAYER AND WORSHIP, on Sundays and week-days. Talk of it, plan it at your meeting, pledge yourselves one to another to stand shoulder to shoulder in the battle of prayer every week. Nothing should be left to chance.

(2) The second challenge is the ATTACK ON THE INDIFFERENT, the careless, the antagonists, the worldly who beguile many to deny God or to forget God. What is your parish going to do to win them; what plans will you make; how will you prepare? How will you love and lead these people to Jesus Christ? Talk over, pray over, these things with your Vicar at your Annual Meeting. Remember your bishops are trying to help you in this campaign. There is a war on here, against sin and indifference, as truly as there is a war in Europe. And if there is to be victory for God nothing must be left to chance.

(3) Your third challenge will be for THE STRUGGLE BEYOND YOUR PARISH—in the rest of the Diocese, of Australia; the battle for the Aborigines, the nations overseas. God wants them and you have your part. Plan to do your share in work and prayer and meet your assessments. Leave nothing to chance.

(4) Your fourth challenge will be that of MEETING THE FINANCIAL NEEDS of your parish. Plan your budget at your meeting. Divide it by the number of earning Communicants so that the average giving required is known. Then work for it through your Parish Council. Nothing must be left to chance.

(5) Fifthly, in prayerfulness CHOOSE YOUR WARDENS AND PARISH COUNCIL—men and women who are regular in prayer and communion; men and women who are lovers of Jesus Christ and His Church. A

Councillor who does not worship cannot do God's work for God's people.

Plan, pray and work together! Leave nothing to chance! And finally—in Christ's Name, as your Bishop, I ask you, each one, to PLEDGE YOURSELF TO OUR LORD AND SAVIOUR for the campaign of the Church this year.

What an honour it is to be called to overcome evil, with God—what an honour to be Christ's men and women.

With the same fierce faith and courage, our boys are showing on the other side, with a love that is deep and a self-denial that is true, let us fight the good fight of faith this year, and win for God the many who to-day are prisoners to the world, the flesh and the devil, awaiting release, or are wandering aimlessly in the No-man's land of life, lost, waiting to be found.

God bless you! May none of you fail your Captain and Saviour.

I am,

Your friend and Bishop,
JOHN S. ARMIDALE.

INSTITUTION OF ARCHDEACONS.

On December 12, the Bishop of Nelson took the opportunity afforded by the meeting of Standing Committee to institute Archdeacon Kimberley into his office of Archdeacon of Waimea, and Archdeacon Haultain as Archdeacon of Marlborough. Archdeacon Smith was in Greymouth, and could not be present at that time. He was instituted as Archdeacon of Mawhera at the evening service in the Cathedral on the Sunday before Christmas. The three Archdeacons cover the whole of the Diocese, Waimea having its centre in Nelson; Marlborough in Blenheim, and Mawhera in Greymouth.

The Archdeacons are appointed by the Bishop and are responsible to him. Their task is to assist the Bishop in the administration of the Diocese. The duties are set out in the Special Service of Institution provided by the Church of the Province of New Zealand, a portion of which reads:—

"It appertaineth to the office of an Archdeacon to give true and loyal assistance to the Bishop at all times and in all matters wherein he shall call upon him to serve; to help and encourage his brethren, both of the Clergy and the Laity; to take care of the Churches, Vicarages and schoolrooms; to secure obedience to the rule of the Church, as set forth in the Book of Common Prayer, and the Canons and Regulations of the General Synod and of the Synod of this Diocese; and so far as in him lies, to promote the well-being of the Church in that portion of the Diocese committed to his care and oversight."

It will thus be seen that the Archdeacons have very real responsibilities in the matter of the buildings and the

general work of the Church. The Bishop also looks to them to be sympathetic leaders and advisers of Clergy and Laity within their respective spheres, and where and when possible and convenient to gather the Clergy together for conference and spiritual refreshment.

The Bishop of Auckland reminded us recently of the words of Bishop Selwyn when he appointed the Rev. William Williams as Archdeacon of Waiapu—the first Archdeacon in New Zealand. In his charge delivered on September 23, 1847, Bishop Selwyn said: "If . . . this be said to be a system which exalts the Archdeacon above others presbyters, I pray, in the name of our crucified Master, that we may never here discuss the question, 'Which shall be the greatest?' It is to be hoped that the title of a 'Dignitary' of the Church will never be heard in New Zealand. It is well said by the Venerable Bede, 'That the title of a Bishop is a name not of honour, but of work,' and I appeal to one of my Archdeacons, whether I did not tell him, when he was following me on foot along the narrow track of a native path on the side of a wild hill, with a few faithful natives for our only retinue, that if I designed the office of an Archdeacon to be a peacock's feather, to distinguish one Clergyman from his brethren, I would not offer it to the acceptance of anyone who had borne his Master's Cross in retirement and self-denial in the Mission field. . . . The course of life to which I invited the Archdeacons was to unite with me in a combined system of helpfulness and work."

Having made reference to the difficulties and the loneliness of the Clergy of that time and their need of help, the Bishop went on to say that many of them would "desire the presence of their Bishop or their Archdeacon, and rather claim it of us as a due, than resent it as an intrusion, when it is felt that we come, not as being lords over God's heritage, or as having dominion over your faith, but as examples to the flock and as helpers of your joy."

("The Witness," Diocese of Nelson.)

This prayer is taken from an old old Cornish Litany:—

"From witches, warlocks and wurricoes,
From ghoulies, ghosties and long leggy beasties,
From all things that go bump in the night,
Good Lord, deliver us."

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Correspondence.

SUNDAY DESECRATION.

The following letter has been sent to us for publication by the Archbishop of Sydney.

Sir,

We view with the gravest misgivings the increasing efforts that are being made to arrange military displays, secular entertainments, and organised sports on Sunday. We are not unmindful that we are in a state of war, and that military exigencies have to be taken into account on Sundays as on other days. But there are values at stake which ought to be conserved, and which are seriously imperilled.

Sunday has been set apart for centuries as a day which should be devoted to the service and worship of God.

It makes a unique contribution to the economy of the week, and anything which helps still further to secularise it impoverishes our whole life.

Those periods in our national history when this time-honoured institution was best observed have been marked by the greatest moral and material prosperity.

We need hardly give an assurance that we are in fullest sympathy with every worthy effort put forth by any section of the community to bring about the triumph of the cause to which our nation and Empire are committed in the present war, and we do not seek to question the generous spirit which has prompted many people to organise fixtures for the purpose of providing benefits for the members of our Navy, Army and Air Force. We desire to safeguard the day on which the churches cultivate those aspects of life which are their peculiar province. The Churches are the vehicles of comfort, encouragement and consolation for those on whom the personal costs of war press heavily. They are looked to by the public to take their share in providing social centres for the soldiers in the camps, and in the city and country towns.

There is too much laxity in the recognition of our paramount duty to God to permit us to view with equanimity any further inroad on the sanctities of Sunday. To divert the thought and energy of our people from the due observance of this sacred day even though it be in what are supposed to be the interests of war charities, is surely as incongruous as it is unwise, when we remember the vital spiritual issue of the conflict in which we are engaged.

The foundations and the ideals of the Christian civilisation for which we are struggling are being undermined by well-meant, but ill-considered activities of the sort we deplore. If we are to build and preserve sound moral foundations we can only do so by encouraging a deeper reverence for God and the things which stand for God, His Word and His Day.

The proper observance of Sunday tends to give the atmosphere in which folk can feel that in quietness and confidence can be their strength. But to this end the quietness of the Church and its opportunity of doing its work need to be conserved; and we appeal to those who have the ordering of military and patriotic activities to give the Church its proper chance.

It is idle to argue that any emergency has arisen which justifies the gathering together of crowds who spend the greater part of a sacred day in idleness, ministering to their less important sensibilities, and often thrusting on others unnecessary and distracting toil. It is because we have not given God the place in our lives which by right belongs to Him that we have stumbled into the present crisis, and only as we turn to Him in penitence and faith can we hope to find the road that will lead, not to another uneasy Armistice, but to a righteous and abiding peace.

We know that this is the end which all true patriots desire, and we appeal to them not to hinder, but rather to help us in our endeavour to deepen the sense of those things in the heart and minds of the people of our land.

We are, etc.,

HOWARD SYDNEY, Archbishop of Sydney.

A. S. SMITH, Moderator Presbyterian Church.

P. L. BLACK, President, Methodist Church of Australasia.

A. G. A. TAYLOR, Chairman, Congregational Union.

R. E. WALKER, President, Baptist Union of N.S.W.

E. J. HAREWOOD, Commissioner, Salvation Army.

W. J. CROSSMAN, President, Churches of Christ in N.S.W.

A LAYMAN'S PERPLEXITY.

Dear Sir,

I read with interest the letter in your issue of February 6, under the above heading, and have been surprised that no rejoinder has been published. If silence gives consent, evidently your readers agree with Bishop Burgmann in his admiration of the Soviet's democracy, and also in the, to me, alarming statement that **no Nation has ever gone to war inspired by any nobler motives than self interest.** If the clergy and churchmen of Australia believe that statement to be true, on what grounds do they make intercession to the God of righteousness on behalf of their Empire?

I share "A Layman's Perplexity."

Yours faithfully,

PERPLEXED.

[Held over.—"British Israelism," by M. G. Brownrigg.]

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ORDINATION

On Sunday, 2nd March, 1941, His Grace the Archbishop of Sydney held an Ordination Service in St. Andrew's Cathedral. The preacher was the Rt. Rev. W. G. Hilliard, who took as his text Mark 3: 13 and 14 verses; and dealt with the functions and difficulties of the ministerial life. The following were presented to His Grace for Ordination into the Holy Office of Deacons and Priests:—

Deacons:—A. E. Palmer, Th.L.; C. Craven-Sands, Th.L.; M. C. Newth, B.A.; C. H. Sherlock, Th.L.; H. C. Dixon, B.Ec.

Priests:—Revs. J. A. Dahl, M.Sc. App.; J. Mills, Th.L.; F. A. J. Eglington; A. R. B. Morrisby, Th.L.; D. A. Ridley, B.A.; E. J. Seatree, Th.L.; B. E. Hancock, Th.L.; N. M. Gelding, Th.L.; H. M. Arrowsmith, Th.L.; H. Bates, B.Sc.; J. B. Macgowan, L.Th.

Rev. A. E. Palmer was licensed as Curate to Canley Vale and Cabramatta; Rev. C. Craven-Sands to St. Stephen's, Port Kembla; Rev. M. C. Newth to St. Peter's, Cook's River; Rev. C. H. Sherlock to St. Faith's, Narrabeen and Pittwater; Rev. H. C. Dixon to Provisional District of Ultimo.

There was a large congregation present to take part in the service.

CATHEDRAL LENTEN ARRANGEMENTS.

The arrangements for Lent have been excellently conceived and the Card of Services shows a list of Services and Instructions such as should attract good congregations and provide edification and inspiration. The leading subjects for Courses of Sermons and Addresses are as follows:—The Witness of a Christian in Time of War, The Church's Responsibility in the Pacific, God's Call Through the War, Studies in St. Mark, God, Man and War. The devotional addresses in Holy Week will be given by Bishop Hilliard, who will also conduct the 1 to 3 p.m. Devotions on Good Friday. There is to be the usual Procession of Witness from 4 to 5.30 p.m. on Good Friday.

FIRST MARCH OF ITS KIND WOMEN'S WAR AUXILIARIES.

On the 14th March the public will witness a Grand March and Parade by the various Women's War Service Organisations and Hospital Nurses. The march will take place through principal streets and will be held under the auspices of the Hospital Saturday Fund of New South Wales. This event will provide the public with its FIRST OP-



HARVEST FESTIVAL, MILTON N.S.W.

Rector: Rev. R. W. Hemming.

This beautiful display of Harvest Festival offerings was to be seen on a recent Sunday at the Special Service. The Corn in this display was 14ft. high.

PORTUNITY OF ACTUALLY SEEING A FULL REPRESENTATION OF THE WOMEN'S UNITS IN UNIFORM.

Further details of the arrangements will be released later.

The following Organisations, and others, will be represented:—St. John Ambulance Brigade; Voluntary Aid Detachment (V.A.D.'s); Women's Australian National Services (WANS); Naval War Auxiliary; Women's All Services Canteen Fund; Catholic United Services Association; National Defence League of Australia; Australian Women's Flying Club; Women Signallers.

SUNDAY SCHOOLS' UNITED SERVICE.

The Sunday Schools of the Protestant Churches in Manly and District will join in a combined service on Sunday, March 9. The Sunday Schools at Balgowlah, Seaforth and Manly Vale are asked to assemble under their Church banners at Manly Vale at 2.30 p.m. They will move off from there at 2.40 p.m., and march in procession down Belgrave Street, and up The Corso to St. Matthew's Church for service at 3 p.m. The address will be given by Mr. Vincent Craven, and a collection will be taken up for the victims of the air raids in Britain.

ST. ANNE'S, RYDE.

The Archbishop of Sydney visited the historic St. Anne's, Ryde, on February 23, at the morning Service. The purpose of the visitation was to rededicate the restored and releaded stained

glass windows. His Grace launched the original appeal for the restoration in August, 1939, and since that time each window has been completely dismantled, piece by piece, and reset in new lead.

The total cost of the work was about £230, and the workmanship is a credit to the contractors, Messrs. John Ashwin & Co., of Sydney. Despite the great age and thinness of the glass, very few sections were fractured.

Preaching to a large congregation from the text "And let the Peace of God rule in your hearts, and be ye thankful," Dr. Mowll reminded his hearers that there were doubtless thousands of worshippers in England, who would have been thankful to have joined in such a service, for in many cases, not only have the stained glass windows been destroyed, but the Church itself has been ruined. His Grace referred to many other thanksgiving services mentioned in the Bible.

At the evening service, the Rector, Rev. C. A. Stubbin, switched on the floodlighting of the Eastern window and dedicated a pulpit lectern light, the gift of, and manufactured by, the members of the J. E. Benson family. Both these lighting alterations will be of considerable benefit to both preacher and congregation.

At a Social Evening on February 8, the people of Ryde said farewell to the Assistant Minister, Rev. Clive Kerle

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and Mrs. Kerle. Mr. Kerle has been appointed Rector of Kangaroo Valley. The new Assistant, Rev. Gilbert Hook, and Mrs. Hook and family, were warmly welcomed to the Parish. Mr. Hook has recently arrived from Singapore and China. Opportunity was also taken to congratulate the Rector and his family on the occasion of the 19th Anniversary of his Induction to the Parish of Ryde.

THE YOUNG EVANGELICAL CHURCHMEN'S LEAGUE, SYDNEY.

The first meeting of the year was held on Friday evening, 14th February, at St. Philip's Parish Hall, York Street, Sydney, at 8 o'clock. The address by the Ven. Archdeacon H. S. Begbie on the subject, "What Our Church Teaches About Conversion," was very much appreciated by a large gathering of young people, the attendance being over 50.

This encouraging start for the year is but the commencement of an interesting and splendid programme for the coming nine months.

The speaker at the next meeting will be the Rev. Canon T. C. Hammond, M.A., on "The Origin and Principles of the Book of Common Prayer." Friday, March 14th, at 8 p.m., St. Philip's Parish Hall.

The Y.E.C.L. meetings are with a special view to helping leaders in our Church Youth Organisations, Sunday School Teachers and all students of the Word of God. The subjects have been chosen with a special care to placing before our young Church of England people just what their Church really teaches.

Programmes for the rest of the year are to be had at the Church Record Office.

ST. STEPHEN'S HURLSTONE PARK

Parishioners of the above parish will be interested in the following extract from the "Adelaide Guardian," from the pen of "Proteus":—

Is It a Coincidence?—I saw in a contemporary the other day a reference to St. Stephen's, Hurlstone Park. I hope I shall not be suspect of flippancy if I ask whether the choice of the first martyr as patron saint of the church was suggested by the name of the district. There is certainly a curious appropriateness about it!

PARRAMATTA RURAL DEANERY. Sunday School Teachers' Association.

That the war was the result of nations and individuals leaving God out of His rightful place in their affections was emphasised by Bishop W. G. Hilliard, Rural Dean, in his presidential address at the 30th Annual Meeting of the Parramatta Rural Deanery Sunday School Teachers' Association on 17th February.

"Our churches and Sunday Schools," the Bishop said, "need to respond, in the spiritual realm, in the same spirit as England and the Empire have rallied and responded to the present crisis."

"This present conflict is a challenge to our Churches and Sunday Schools, and the need of getting more and more men, women and children into the influence of the Christian religion and fellowship of the Christian Church; so inspired and equipped that this world will be a safe place for humanity to live in."

"Teachers, by an earnest prayer, life, and an intense and deeper consecration in the God-given tasks of today, can do much to build up the forces of Christ, against sin, the world and the devil."

The meeting was held at St. Paul's, Harris Park. Though some of the teachers now are on active service, and others are engaged in war work, 83 members were present—from 22 schools.

Other clergy present besides the president were Rev. J. W. A. Watkinson (Chairman of the Conference), Rev. G. F. B. Manning, Rev. C. Wilder Clarke, Rev. A. W. Setchell, Rev. A. N. Johnson, and Rev. J. A. Dahl.

Mr. Watkinson and officers and teachers of St. Paul's, Sunday School welcomed the visitors and entertained them at tea.

Mr. Watkinson conducted a special service in the church. Prayers of intercession were offered in connection with the war.

At the conference, at which the Bishop presided, feeling references were made to the death of Mr. George Watt (Superintendent of St. Paul's Sunday School for 42 years), and Mrs. T. B. Moxham, mother of the Treasurer, Mr. Stanley Moxham.

The annual reports disclosed a busy year of successful effort.

A life-membership badge was presented to Rev. G. F. B. Manning in appreciation of his services as senior vice-president and executive officer.

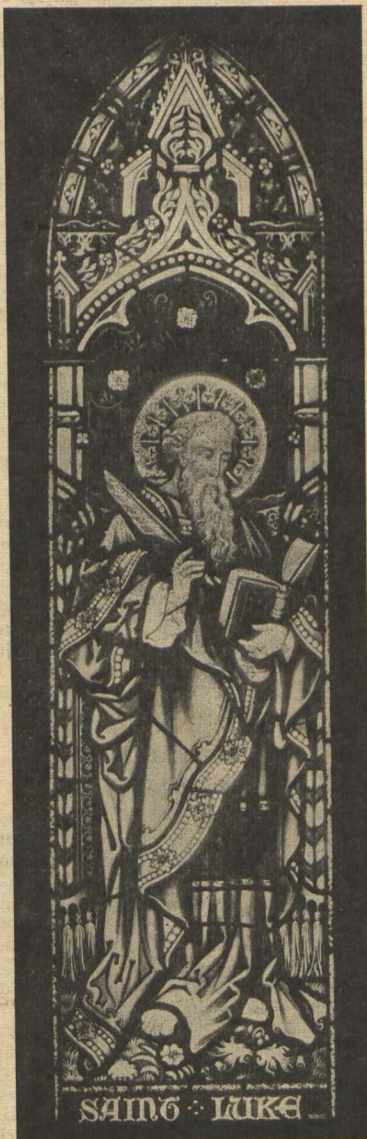
It was decided to carry on with a full programme for 1941.

Votes of thanks were conveyed to all who had contributed to the success of the evening, and to those who had shared in the work during the year.

ST. JOHN'S, WILBERFORCE.

A large parlour coach left Sydney early on Anniversary Day, 27th January, with about 60 members of the Historical Society, to attend the Annual Celebration at Ebenezer and en route called at St. John's Church, Wilberforce, and St. Thomas' Church, Sackville Reach. On arrival at Wilberforce, they were received by the Rev. H. Dunstan who is in charge of the district, and shown over the Church and old School Church. Mr. P. W. Gledhill read a paper on the early life of the district and stated that the old School Church was erected in 1820 by order of Governor Macquarie who in 1810 named the Township in honour of William Wilberforce Esq., M.P. The building is still standing and being used for Parochial gatherings. Mr. Gledhill said it is recorded by Mr. James Steel in his book entitled "Early Days of Windsor" that school was in exist-

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ence in 1815, viz., "At Wilberforce a school was taught by Mr. P. Thompson, 1815-1820; then by William Gow, 1822-1842."

A new church known as St. John's was erected. The foundation stone was laid on 17th December, 1856. It was opened and Consecrated on 12th April, 1859.

After the reading of the paper the gathering partook of morning tea, after which Mr. Aubrey Halloran, Vice-President of the Society thanked the Vicar, his Churchwardens, and the ladies for their kindness and hospitality. Mr. Halloran mentioned that the Vicar was desirous of having a Union Jack and Australian Flag placed in the church. He said that the Union Jack had already been provided by the Parishioners and he said it would be appropriate if the members of the Society would provide the Australian Flag. In response to this appeal, sufficient money was subscribed not only for the flag but for a tablet to be inscribed recording the gift.

Leaving Wilberforce, the party proceeded to the historic church of St. Thomas, Sackville Reach, where Mr. Dunstan again welcomed the visitors. Mr. Gledhill read another paper dealing with the life of the Church at Sackville Reach. He stated that the district was named after Viscount Sackville. It was from here as at Portland Head, that the Local Church of England was swept away in the same flood of 1867.

The foundation stone of the present church of St. Thomas was laid on January 4th, 1870, and was opened for divine worship on February 8th, 1871, by the Dean of Sydney. It was consecrated by the Bishop on 11th September, 1874. The original Trustees of St. Thomas' burial ground were Stephen Tuckerman, Charles Henry T. Dunstan and George Manning. The gathering then had lunch, after which Mr. Brown (churchwarden) gave some details about the church and conducted a number of the visitors over the historic cemetery. He also showed them the site of the original church that was destroyed by the flood of 1867.

JOTTINGS FROM OUR PARISHES.

St. Luke's, Clovelly.—The month of February was a notable one for the parish. On February 11th, a farewell social gathering was held to say goodbye to the Rev. and Mrs. R. H. Dillon prior to their departure for the Parish of Holy Trinity, Erskineville. The farewell was largely attended and reference was made to the splendid work of Mr. Dillon during his ministry at St. Luke's. On Ash Wednesday, the Rev. B. R. Horsley was inducted as Rector of the parish by the Ven. Archdeacon S. M. Johnstone. A welcome was afterwards extended to Mr. and Mrs. Horsley at a social gathering in the Hall. Archdeacon Charlton was one of the speakers and wished them in the words of the Psalter, "Good luck in the name of the Lord."

On March 1st, a wedding of great interest in the parish took place, when

Mr. Jack O'Connor and Miss Dorothy Dillon were married by the Rev. R. F. Dillon, brother of the bride.

VICTORIA.

Diocese of Melbourne.

WAR OBLIGATIONS.

The war becomes more complicated as the winter in Europe changes to spring. We all thank God for the success of the Imperial Army of the Nile under General Wavell, now that Libya has been conquered by the taking of Benghazi on February 7. There are threats of an invasion of England about this time, but it seems that the Mother Country is prepared for any attack however serious. The Germans are pressing down into the Balkans towards Greece in order to try and save Italy from collapse. We are warned by our Federal Government of the seriousness of the position in the Pacific, as Japan seems anxious to carry out some act of aggression in alliance with Germany.

We must all betake ourselves to prayer that God's will may be done through the British Empire, and that He will give our rulers the wisdom that they need, and grant success to our arms by sea and land and air, for the cause for which we fight is that of the maintenance of Christian civilisation throughout the world.

The question has arisen as to whether the clergy should have the duty of breaking the news to those who have been bereaved of their loved ones by death on active service. It is, of course, an unpleasant task for a clergyman to undertake this duty, and it may be argued that it weakens his ministry if he is regarded as the official bearer of bad news. On the other hand we must remember that there is no other class of people better fitted for this task than the clergy. The Post Office officials or the Military authorities themselves or some Government officer, are no more anxious to take this action than the local clergyman. I feel that if the Government should ask us to undertake this sad task, we ought to undertake it. I do not think that it is, on the whole, likely to do a clergyman much harm in his parish, and the spiritual comfort that he can bring at such a moment surely outweighs any possible attitude of mistrust which some people might have because he might, from time to time, be the bearer of bad news. On the other hand, I do not want to ask for this duty to be given to us as clergy, unless those in authority see fit to lay it upon us.

(From the Archbishop's Letter.)

MELBOURNE NOTES

A special Bible Society service will be held at St. John's, Toorak, next Sunday. The preacher will be the Rev. William Rainey, who recently arrived from Western Europe to take up an

appointment as Commonwealth Secretary of the British and Foreign Bible Society.

Clergy of all denominations will speak on the aims and objects of the national and social reconstruction movement in the churches at Moorabbin on Sunday, March 9.

The 91st Anniversary of the old blue-stone Church of England, St. Paul's, Broadmeadow, was celebrated last Sunday. Rev. Canon Wenzel, of St. Colomb's, Hawthorn, was the special preacher, and the choir from St. Paul's, Ascotvale, lead the singing.

WORLD DAY OF PRAYER

In 50 countries of the world, last Friday was observed as a day of prayer. The day of prayer begun in New Zealand and Fiji, and ended in St. Lawrence Island, off the coast of Alaska.

The theme of the day, "Thy Kingdom Come," was decided by the Women's World Day of Prayer Committee, on which are women of eight nationalities.

In Melbourne, Lady Dugan attended the afternoon session at the Baptist Church, Collins St. She was welcomed by Mrs. F. W. Head, Mrs. H. Shepherd, a past president of the Women's World Day of Prayer Committee, and Mrs. Griffith Lloyd, Australian president of the Women's Christian Temperance Union, and a vice-president of the committee.

The day of prayer was carried out in 58 centres throughout Victoria. Mrs. N. H. Seward led the morning session in Melbourne, assisted by missionaries from China, India, and Korea, and Mrs. Hedley Burton, from China, was the speaker.

Miss M. Gillespie, president of the committee was the leader at the afternoon session, and was assisted by Mrs. E. A. Smith, East Bengal; Mrs. O. W. Gray, Papua; Miss E. Dunn, Korea; Miss V. Mannett, China; and Mrs. T. Webb, North Australia. Secretarial duties were carried out by Miss G. Miller and Miss B. Young. Mrs. E. J. Stuckey was the speaker.

Others present included Mrs. F. Beaurepaire, Lady Mayoress; Mrs. Brownbill, M.L.A.; and representatives from many women's organisations.

Diocese of Bendigo.

Preparations are proceeding apace for the Missionary Exhibition to be held in the Bendigo Town Hall from 24th to 27th March, and it is hoped that, in addition to people in Bendigo and the surrounding districts, many country people will be able to visit it. It will be opened on Monday evening by the Mayor of Bendigo.

Diocese of Gippsland.

A CHALLENGE TO ROME.

The first big war income tax assessments are now being received. The

other day a prominent lay churchman expressed some surprise on learning that bishops and clergy are taxed. Yes, we share the burden with everyone else, and we do so gladly and heavily. Some people go out of their way to tell me that Roman Catholic bishops and clergy escape taxation in some marvellous manner. Of course, it cannot be true. But I think it would be in the interests of the common weal if an announcement were made by Roman Catholic authority; for the witness of my lay friend mentioned above shows how easy it is for dame rumour to mislead and give rise to suspicion. The clergy are among the most generous givers to charity and religious work, and they, with many others, are determined that these ever present needs shall not be allowed to suffer, whatever the claims of taxation may be. A devoted Churchwoman said to me last month when handing me a pound note for the New Guinea Mission, "You must not think I'm a millionaire, Bishop, I'm not, but when I give anything for taxation or my own pleasure, I am determined to give God's work a similar amount." That is the sort of grit and heroism that will bring about the new order for which we pray.

(From the Bishop's Letter.)

SOUTH AUSTRALIA.

Diocese of Adelaide. THE BISHOPRIC

The adjourned Synod met and decided to offer the vacant See to Bishop Batty, of Newcastle. No word is yet to hand regarding the Bishop's decision.

DIOCESAN NOTICES.

The Rev. M. P. Cowle, now at Bordertown, will be inducted by the Dean as Rector of the Maitland Parish during the week following March 23rd.

The Rev. R. K. Sorby Adams, M.A., Principal of St. Andrew's School, Singapore, and the Rev. R. H. L. Slater, B.A., Government Chaplain at Maymyo, Upper Burma, have been given permission to officiate in this Diocese during their stay here.

QUEENSLAND.

ORIGIN OF PECTORAL CROSSES

His former parishioners at Rugby are presenting the new Bishop of St. Edmundsbury and Ipswich (the Rt. Rev. R. Brook), with a pectoral cross as a parting gift in remembrance of his five years' ministry among them.

Such crosses (so called from the fact that they are worn on the chest) are nowadays worn by almost all Anglican bishops, but they are not, as is sometimes supposed, a special mark of the episcopal order. The famous ecclesiastical antiquary, Dr. Wickham Legg, traced the origin of such crosses to the box of relics which, in the early days of Christianity was often worn round

the neck by laymen as well as by clerics, and which was often made in the form of a cross, especially when the relics were supposed to include a fragment of the true Cross.

It is said that when the Archbishop of York posed to a party of American journalists on a visit to the U.S.A. some years ago, one of their number exhorted him to "Lean forward, please, all the ladies will want to see the charm on your chest."

(Brisbane Church Chronicle.)

NEW ZEALAND.

Diocese of Auckland. MAORI CLERGY

Low Stipends.

The impossibility of Maori clergy in the Auckland Diocese maintaining a reasonable standard of living on the existing stipends of £140 a year was stressed by Dean Fancourt when preaching in St. Mary's Cathedral.

"They cannot live on those stipends and have to make up a living by working on farms and on the roads," the Dean continued. "The whole problem of the Maori clergy is causing the Standing Committee considerable anxiety."

Dean Fancourt pointed out that £3622 had been raised in the diocese last year for missions in other parts of the world. For the Maori mission, however, only £556 had been obtained.

Evidently the obligations that are nearest are being overlooked.

THE LATE CHARLES JAMES TUNKS.

General sorrow is felt and expressed at the news of the death of Mr. C. J. Tunks, one of the best known and most widely esteemed of Auckland's citizens.

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CANON R. B. ROBINSON, General Secretary.
MR. F. P. J. GRAY, Hon. Treasurer.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 5, No. 5—New Series.

MARCH 20, 1941.

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transmission by post as a Newspaper]

Morale

How To Play Your Part

FORGET YOURSELF IN HELPING YOUR NEIGHBOURS

In days of tension this casts out your own fears and worries. Help them to carry out all instructions about air-raids, evacuees, rationing and waste.

THE SECRET OF STEADINESS AND INNER STRENGTH

is to listen to God and do what He says. God speaks directly to the heart of every man and woman who is prepared to listen and obey. Write down the thoughts He gives you. His voice can be heard wherever you are—in the home, in the factory, in the air-raid shelter, in the first-aid post.

FOREARM YOURSELF BY LISTENING TO GOD FIRST THING EVERY MORNING

This provides a clear plan for each day and the power to work with other people in complete unity. In a time of listening God takes away fear and fortifies against uncertainty, hardship or bereavement; He gives foresight and cool judgment; He offers limitless reserves of energy and initiative.

A BRITISH GENERAL

who has fought through two wars said this: "Telephone wires may be cut, wireless stations be destroyed, but no bombardment can stop messages from God coming through if we are willing to receive them. To listen to God and obey Him is the highest form of national service for everybody everywhere."

This statement has been issued by about two hundred local religious, civic and other authorities throughout England.