

ern Australia, another comes from Tasmania, and the remaining one from Sydney.

The Sisters' Department of the Church Army have just learned that Sister Johnson, who is stationed on Palm Island for work amongst the Aborigines, has decided, in spite of the evacuation of practically all the women (we understand there are only five left) to remain at her post whatever happens. The Governor of the island, when learning of her intention, has asked her if she will spend part of her time at least amongst the natives in the hospital there. Sister Johnson says, "When I think of those people dying on the leper island and the others suffering from varying diseases, I feel I could never look a coloured person in the face again if I ever left these dear people at this time." The Chaplain, the Rev. Canon S. Gribble, is also determined that nothing shall separate him from his work amongst those people on Palm Island.

In the Military Department of the Society it was decided when an executive board committee met at the end of December last to provide a mobile canteen and a mobile church for work amongst the troops stretched out along the coastal areas and other isolated camps in the State. Before proceeding with the matter the Federal Secretary, Rev. J. S. Cowland, got into touch with the Liquid Fuel Control Committee, asking for a petrol allowance for at least one of these ventures. In view of the fact of the present situation the Liquid Fuel Control Board replied saying that they could not allow any petrol for a venture of this kind. This is rather to be deplored, especially when so many small units are scattered through the length and breadth of the State with very little chance of getting into town.

VICTORIA.

Diocese of Melbourne.

"The Diocese owes a real debt to Bishop Baker, upon whom the Council of the Diocese called for leadership until I could return from service overseas, and in the name of the Diocese I would express to him our thanks and appreciation. General Blamey, G.O.C., A.I.F., M.E., was most understanding and helpful, and I can only express my gratitude to the Army for the helpfulness and courtesy extended to me during my service in the Middle East. The General allowed Senior Chaplain John McKie (Chaplain of Trinity College) to take my place until the Chaplain-General had expressed his wishes about the future leadership of our Chaplains overseas.

"There is no space here to enlarge on the Chaplaincy work with the A.I.F. The duties which fall upon a Chaplain vary with the type of unit to which he

is attached. Almost all long to serve with a line unit. They have to learn that other tasks are just as important and perhaps more exacting. Camp life, movement and distances make the task more difficult than ever, but I came away feeling that we have given the Army some of the best we have, and they are learning and serving under difficulties manifold." — From Bishop Booth's Letter.

C.E.M.S.

Our First Bequest.—We have received from the executors of the estate of our late Bro. E. W. Parkes, C.M.G., our first bequest. It is with mingled feelings that we look back to those happy meetings with him in St. Paul's Cathedral, Melbourne, in Room 9, a room that is now becoming somewhat famous as existing as a C.E.M.S. headquarters one jump ahead of the bailiff. To think, as we spoke often one to another as they that feared the Lord, that our brother, now with Christ, had, when arranging his earthly affairs, remembered the difficulties that beset the management of 'The Australian Churchman,' makes us aware what a great support of faith is Christian Fellowship.

The late Bro. Parkes was Chief Clerk of the House of Representatives, one who had the gentleness of a true follower of Jesus, one who believed with almost the same tenacity as our National Lay Vice-President and Founder, Bro. Richard Ruegg, that God has a special purpose for C.E.M.S., and not all the apathy of Churchmen can deflect it, though it may delay it. Bro. Parkes proved his faith in C.E.M.S. by his bequest. May we who love this movement do likewise.—F.H.G. in "The Australian Churchman."

RELIGIOUS INSTRUCTION

The joint Council for Religious Instruction in State Schools in its annual report expresses satisfaction that, despite many difficulties owing to war conditions, the work has been well maintained. Regular instruction is being given by 1755 voluntary instructors to 168,182 scholars in 2220 State schools.

The council feels that it is a serious matter, however, and a challenge to the Christian community, that there are still 319 grades in metropolitan State schools without instructors. Because so many children do not receive religious teaching in the home and do not go to Sunday school, an appeal is made for more volunteer instructors.

CATHEDRAL IN LENT.

On Ash Wednesday, Holy Communion was celebrated at St. Paul's Cathedral at 8 a.m. and 10.30 a.m. Communion was said at 10 a.m.

Commencing on Ash Wednesday, Canon Dewhurst will give a series of addresses in St. Paul's Cathedral at 1.15 p.m. each Wednesday during Lent. His subject will be "The Mes-

Confirmation Service

As Approved by the Archbishop
of Sydney.

Pty. They include Ballarat Orphanage £250, Old Colonists' Association (for upkeep of the Sidney Clark cottage) £150, Ballarat Benevolent Home £100, Christ Church, Ballarat, £200, Sister Payne Mission, Africa £52/10/, and the Ballarat Diocesan Trustees Settlement, £700.

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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A DEADLY EVIL

Mr. Curtin — — What About It?

What the Secular Press has to report and say:—

DRUNKENNESS IN MELBOURNE

FEDERAL MINISTERS SHOCKED.

MELBOURNE, Sunday.

Because of personal observations by senior Federal Ministers of drunken street scenes in Melbourne last night, the War Cabinet may request the State authorities to take steps to clean up the liquor trade.

Ministers were shocked at the number of drunken men in uniform in the Melbourne central city area, and also at the lack of restraint being shown by some of them and their companions, often girls in their comparatively early teens.

Until last night Ministers had been disposed to think that practical difficulties would stand in the way of more stringent liquor control, but they are now of the opinion that rigid enforcement of legal closing hours in all States would probably go far to meet the situation.

DRUNKENNESS IN SYDNEY.

MENACE TO WAR EFFORT.

(By our Police Reporter.)

If senior Federal Ministers extended their observations to Sydney, they would find that Melbourne is not the only city where drunkenness is rampant because liquor is obtainable at any time during prohibited hours.

ABUSE OF LIQUOR IN WAR-TIME.

Excessive indulgence in alcoholic liquor in Australia, under war conditions, is becoming a national scandal, touching the fitness and morale of the nation, that the abuse should be dealt with by Federal intervention.

If necessary, the efforts of the police to suppress these parasitic places should be strengthened by Federal regulations under the National Security Act. Now that the personal attention of Federal Ministers has been directed to the drink question as a war-time problem, there is a clear obligation upon the War Cabinet to exercise its emergency powers to check abuses which threaten to sap the morale of the nation and the efficiency of its armed forces.

It is understood that for some months the police have been pressing the State authorities for power to clean up what they describe as "dens of vice and iniquity."

GOVERNMENT CONTROL OF BREWING URGED.

CANBERRA, Monday.

Control of the brewing industry by the Federal Government for the duration of the war was advocated by the chairman of the Australian Capital Territory Advisory Council, Dr. L. W. Nott, to-day.

"Beer uncontrolled," Dr. Nott said, "is a ghastly menace. It is responsible for a large proportion of the population in Australian gaols and asylums, and is the bedrock cause of all our social diseases.

"The war, beer, and soil erosion, are the three greatest menaces confronting Australia."

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Notes and Comments.

Very often such statements are
as misleading as falsehood itself.

What the secular
press regards as "a
striking statement,"
was made by a
preacher on Sunday
last when, to quote
from the reporter, he said:—

"It is possible that for all her past
glory the Christian Church may only
survive the present human tempest to
be regarded as an inconsiderable cult,
impotent and ineffective, and without
power to shape the destinies of the
community waiting to be born. Every-
thing will depend on leadership and
the loyalty it evokes."

We are quite aware of the
speaker's meaning, made clearer
by his subsequent statements.
But there are many people, pro-
Christian and the reverse, who
would read into such a statement
something quite untrue to the
teaching of our Divine Master.
"Upon this rock I will build
My Church and the gates of hell
shall not prevail against it." It
is only too true, in the history of
the past, that Churches have
passed, but "the Church" has al-
ways persisted, "the pillar and
ground" of that truth which is
still transforming life as in all the
days of the past. Fruitless bran-
ches may be lopped off, but the
Vine still lives. It may be that
Methodism, Congregationalism,
Presbyterianism and even Angli-

canism may pass, just as com-
pletely as Alexandrianism and
other decadent branches, but the
Church of Christ Jesus goes on
for ever..

While the history of the past
is full of warning for lukewarm-
ness of discipleship and default
of witness, history still is "a tonic
for drooping spirits," as it re-
minds us of the transforming
power of the Spirit of Christ still
manifest in the Church of Him
Who is "the same yesterday, to-
day and forever." Wherefore
lift up your hearts and gird your
loins.

We commend the action of
our contemporary, "The Sydney
Morning Herald," in
drawing attention to
the grave abuses con-
nected with the indis-
criminate use of alco-
holic beverages in
connection with the
armed forces of the
Commonwealth.

"Drunkenness," says "The
Sydney Morning Herald," apart
from being an evil in itself, is a
source of weakness to a country
at war. It is saddening and dis-
gusting to see in the streets and
parks of our capital cities so
many evidences of the growth of
the habit of over-indulgence.
Men in uniform are conspicuous
offenders, partly, no doubt, be-
cause the uniform itself attracts
attention, but also because exces-
sive drinking is far too rife among
members of the armed forces.
The military authorities should
spare no effort to discourage this
vice, which degrades the King's
uniform and impairs the physical
and mental fitness of the men
who indulge in it."

The "Herald" was prompted
to write thus plainly, no doubt,
because of the special police re-
port which wrote of drinking—
"in Hyde Park near the welfare
huts provided for soldiers and
sailors . . . in which young girls
take a leading part," and of the
fact that "women police have had
reports of young girls absenting
themselves from their work in
factories and shops so that they
can join the drinking parties."

But we would remind the
bishops of this Province, with

two honorable exceptions, and
"The Sydney Morning Her-
ald," that this journal was
pilloried for advocating dry
canteens. We were told that un-
less well regulated facilities were
given the soldiers to drink beer in
camp, just this orgy of outside
drinking would result. We have
the wet canteens and we have the
orgies. Well! Lent is the time
specially set apart to consider
repentance. We hope the article
in the "Herald" is a sign that
Lent has had its effect. But what
about the Bishops?

What are we to think? Long
ago strong protests have been
uttered against the
terrible Liquor Traf-
fic, but the Federal
and State Govern-
ments have maintain-
ed a settled supineness of atti-
tude, refusing to realise its dan-
ger to our fine troops and to the
morale of our people generally.
The sympathetic attitude of the
Governments to wet canteens and
free disregard of the feeble liq-
uor restraints we have, has at last
provided such a scandalous state
of affairs amongst our soldiers
and people as to have awakened
a complacent and lethargic press
to the tragedy that is at our doors.
The fact that at least one great
press organ has devoted practi-
cally a whole column to a report
on the leader page of the depre-
dations of the traffic, and a lead-
ing article of similar length, call-
ing for Federal action, is a fair
indication that all reasonable
limits have long been trans-
gressed. Let us hope that such a
strong public opinion will be
brought into being that relentless
action, regardless of any self-in-
terest, will at length be taken to
stem this tide of iniquity and ir-
responsible greed.

There has been a healthy reac-
tion against the recent contempt-
ible utterance of Dr.
Evatt in the Federal
Parliament. In sup-
port of an excellent
leading article in the
"S.M. Herald," a correspondent
writes to that paper.

"Your leader on Dr. Evatt's recent
speech on external affairs was a model
of balanced criticism. Its exposure of

the Minister's suppression of the truth comes at a time when the Prime Minister has just informed the Australian people that they must trust their Government. We want nothing better, but trust will be impossible if responsible Ministers indulge in such flagrant special pleading. Dr. Evatt's slickness will quickly destroy the impression of honest endeavour Mr. Curtin labours to create, and a pronouncement by the Prime Minister that he is not a party to it would be welcome."

It is the anti-British spirit, so manifest in the speeches of our political leaders, and the dismay and disunity thus engendered, that make for a genuine pessimism as we view the possibilities of a Japanese invasion. It might be well worth while if, as the "S.M. Herald" seems to suggest, these gentlemen, who are so free in their criticism of those well tried leaders who have the confidence of the overwhelming majorities in the Empire's dominions, excepting, of course, Eire and its recreant leaders, if these would-be war leaders, would examine their own more patent defaults. We are still "muddling through"—at least we hope we shall get through—in spite of feebleness and apparent insincerity of our leaders.

Probably the fate of Java, after the splendid service to the Allied cause and the *The Tragedy* heroic fighting on of Java.

Dutch, will come as a shock to the British and American people. It is so difficult to understand the situation. When help had been so definitely paid for and just as definitely promised, for failure to ensue in delivery one is forced to wonder what has been the obstruction. It is perhaps one of our failings that we are a complacent, trusting people; slow to suspect others of a perfidy from which we ourselves would shrink with horror. Evidently there are obstructionists pursuing their ill trade in such a way as to avert suspicion. What with deliberate obstruction and feebleness in leadership, our Commonwealth is in a parlous condition. The responsible Federal Ministers seem over obsessed with their own dignity of office, and are at pains to impress upon

the public the parts they are playing in the defence of Australia. For instance, Mr. Beasley has been "spreading himself" in Sydney. As one paper reports:

Mr. Beasley said that a complete organisation of Allied strategy for the Pacific had been worked out during recent weeks.

It had been his duty to play some part in framing a policy that would help to save Australia. Naturally, he could not give details of the plans.

"MUST FOLLOW LEAD"

The war in the Pacific was not less important than the war in other parts of the world, added Mr. Beasley. He appealed for whole-hearted support of the Government to organise the country's defence. The people must accept and must follow the Government's leadership.

"I ask you all to play your parts, to steel your determination, and to be steadfast," Mr. Beasley added. "The stage of withdrawal to prepared lines is over, and there is no doubt about our ability to defend our own country."

One wonders what Mr. Beasley means by withdrawal. Whether should we flee? If only the party to which Mr. Beasley belongs had long ago realised the position, we should not have had the "sit back and take it" policy to which too truly we seem to be wedded. It is of little use to say that we "must accept and follow the Government's leadership," unless a real leadership be given. That is what our people want to see without all the stagecraft and showmanship of political Canberra.

Sunday, March 15, will be Mother's Day. The Melbourne "Church of England Mothering Messenger" says the revival of the ancient observance of the 4th Sunday in Lent as "Mothering Sunday" is a remarkable example of how the Church is at times called back by a development outside its own borders to a realisation of the value of some gift or activity which she has allowed to slip out of her life in a greater or lesser degree. We owe a debt of gratitude to our American cousins for calling us back to an ancient ceremony to which so many Churchmen seem to apply the characteristics of the American Mother's Day.

Quiet Moments.

"O LORD, REVIVE THY WORK."

(By Canon Sydney F. Alford, Bristol.)

Habakkuk 3: 2.

Revival in the Church, or Churches, of our land is one of the greatest needs of the present day. As a nation we have drifted far in the wrong direction, away from God and First Things. In proof of this we have only to think of the Lord's Day. Those of us who look back fifty or more years ago will remember that the religious and quiet atmosphere of the Day was very different to what it is to-day. Only a small percentage of our nation go to any place of worship and the drift is to what is known as a Continental Sunday. Queen Victoria's words may well be emphasised: "The secret of England's greatness is the Christian Sabbath and the Bible."

It is sadly possible for the life of the Christian Church to be at a low ebb. Revival has to do with the Church and not with the world. It presupposes life and the need of rekindling and reviving that life. It is a supernatural and Divine work and must come from above. It cannot be worked up by man; God Himself must work. Nevertheless there are certain conditions which may help. Acts ii gives us the story of Pentecost, the beginning of a New Dispensation. The Coming of the Holy Spirit provided a power for Christian life and service. We might look at this great historical event as a Revival, the first great Revival in the Christian Church. What were some of its characteristics?

First it was ushered in by prayer. Acts i 14 tells us the disciples during the days of waiting were united in earnest and persistent prayer. Although we are not told what they prayed for, we surely cannot be far wrong in thinking that what was uppermost in their minds was the Coming of the other Comforter who would more than make up for the bodily absence of

Christ. This would have a foremost place in their petitions. We are never on safer ground in our prayer life than when we get hold of God's Promises and plead them at the Throne of Grace. We are praying along the lines of God's Will and for those blessings which we know He is willing to bestow. His Promises are fulfilled through the prayers of His people.

As we study the story of the great Revivals in the history of the Christian Church we find that generally they can be traced to prayer. A few of God's consecrated saints had it laid as a burden upon their hearts to pray for Revival. As a result of persistent and persevering prayer Revival came and showers of blessing.

Moreover at this Pentecostal Revival Peter, full of the Holy Ghost, stood up and preached the Word. His discourse was Biblical. He proved from the Scriptures that Jesus of Nazareth was the true Messiah. Revival is always accompanied by revived interest in the study of the Word of God. The Apostle's message was a personal testimony and was marked by great courage. It brought home to his hearers the consciousness of guilt and sin. It led to confession, "Men and brethren, what shall we do?" As a result five thousand were converted and the Church grew and multiplied. The closing verses of the chapter, giving us a beautiful picture of the Apostolic Church, have been thus summarised:—v 42, their steadfastness; v 44, their unity; v 45, their self-denial; vs 46, 47, their joy. Oh, that the prayer of the Ancient Prophet, might rise to the Throne of Grace from many hearts—"O Lord, revive Thy work."

DAY OF NATIONAL PRAYER

SUNDAY NEXT
15th MARCH.

THE FREEDOM FOR WHICH WE FIGHT.

(By the Archbishop-Elect of Canterbury.)

We are fighting for the opportunity to maintain and develop a type of civilization which recognizes in every man and woman an ultimate value not to be sacrificed for any end alien from itself. (So much was said in the first article of this series.) That is a more elaborate and careful statement of the conviction that we are fighting for freedom. It is a good thing to employ sometimes the more elaborate and careful form of statement, because freedom, one of the greatest words in the language, is rather ambiguous. Freedom from what? Freedom for what? Mere abstract freedom can mean nothing except absence of all controls; and then it is indistinguishable from chance. That cannot be what we mean. But what else is it?

The history of the modern world shows that there are two roots of this belief in freedom. One is the claim that each man, in virtue of his humanity, has a right to order his own life. This is substantially the doctrine of both Kant and Rousseau. In Kant it was combined with a strong sense of duty and discipline, with the result that the pure freedom of the will was found only in obedience to the Categorical Imperative, which is itself the expression of man's Practical Reason. This was a purely abstract formula incapable of generating its own content. Kant himself was a prophet of the League of Nations; but Fichte was quite as consistent as Kant with this abstract doctrine of duty when he supplied its content by deifying the State. Thus what started as an intellectual doctrine of Freedom became a philosophical buttress of Prussian absolutism.

Surrender of Liberty.

Rousseau was more sentimental and less austere than Kant. So Freedom for him was much more nearly "doing what I like." It was this kind of Freedom which was proclaimed in 1789; the sentimental outlook associated with it led people to suppose that if only men were free from external control they would recognise the equality of all men and practice fraternity with them. So the great trio Liberty, Equality and Fraternity were proclaimed.

In the course of the French Revolution we watch Liberty and Equality struggling with each other till the equality of all except the despot is served by the surrender of Liberty to despotism, Fraternity being expressed in the common enthusiasm with which the citizen-soldiers of the Republic fought their neighbours in other countries.

We know that Fascists and Nazis, looking at the western democracies, have condemned them as fundamentally immoral systems. These critics say that our politics are organised selfish-

ness; our elections—the focus of our political freedom—are occasions when politicians buy votes by promises to the various sections of society. In other words, freedom as understood in democracies, appeared to these observers as a system of self-assertiveness on the part of individuals, families and classes—a jungle of competition in which the fittest survive. Against this they exalted their ideal whereby all are bound together in the service of the State and each finds his self-fulfilment in obedience.

Now both these conceptions of Freedom start from Man. Kant was a noble spirit, steeped in Christian piety of the Lutheran tradition, and developed an impressive doctrine of duty; but it was so empty of content that it turned into the freedom which is, in Hegel's phrase, the comprehension of necessity. It left the individual helpless before the Prussian State. Rousseau was a gentle and generous soul, but his doctrine became the inspiration of the Terror. Robespierre was a most sincere, indeed a Pharisaically meticulous disciple of Rousseau.

Rooted in God.

But there is another and quite different root of Freedom. This is found, not in what man is in himself, but in the fact that man is a child of God for whom Christ died. In himself he has no claims to liberty or to anything else. But in his relationship to God, he has a status which is independent of any earthly society and has a higher dignity than any State can confer.

On this ground the English Puritans, the Dutch Calvinists, the Scottish Covenanters and the Pilgrim Fathers asserted their claim against the State; it was a claim to worship and serve God as conscience should direct. They had no belief in liberty, as they showed when they themselves had power; but the claim which they successfully asserted carried within itself the claim to liberty, and by fidelity to God they initiated liberty among men. They became unwittingly the pioneers of freedom.

Liberty claimed on this ground is free from that whole type of criticism which we have considered. If I claim freedom because I am a child of God in order that I may obey God, certain results inevitably follow. First I must recognise that every other human being has the same right to liberty which I have; this is true of the other conception of liberty also. But, secondly, I cannot consistently exercise my liberty except in obedience to God. As He is the Father of all men, whose love embraces all His children, this means that I can never exercise my freedom selfishly without denying the ground of my right to it.

What Kind of Freedom?

Now—for which kind of freedom are we fighting? Is it not a fact that the modern democratic movement rests to a degree which we are rather unwilling to recognize upon the outlook of Rousseau? Is not the Fascist critique of our political life more true

Personal.

than it is pleasant to admit? May not the collapse of France be partly connected with the fact that its democracy was grounded in a conception of Liberty which positively encourages class-selfishness? Has not much of English political life been a selfish struggle between the Haves and the Have-nots? And what on earth would the Pilgrim Fathers have said to the Declaration of Independence?

Freedom is so indispensable to all the finer flowers of culture and of the spiritual life that it is worth while to uphold any free system till the last possible moment. But I am persuaded that a Freedom grounded in the nature of Man apart from his relationship to God will never generate the unity needed for resistance to the totalitarian claims of the modern State. It will be unable to survive, and, broadly speaking, it will be unworthy to survive.

But the freedom which springs from conscious sonship to God can draw strength through that relationship by which it can survive all persecution and break the bonds of all oppression. Faith in God is the only fountain of true liberty. Faith and Freedom stand and fall together.—From the Canadian Churchman.

CHURCH ARMY HUT, DARWIN.

The Rev. J. C. Cowland, Captain of the Church Army, has just returned from Darwin, where he went to gain first-hand knowledge of the work being done by the Church of England Church Army Hut. He was welcomed by the Padres Leslie and Gilhespy, and by Capt. Wrightson, who has been in charge of the work for the last twelve months. The latter will now be replaced by Capt. Cole, as the Society has decided to make it a twelve months' station. There are three Church of England padres in the Darwin area, and each one desperately in love with his job. Capt. Cowland was not able to contact the third padre.

The Hut is the largest, as well as the first to be built in any of the camps. At a military welcome accorded to Capt. Cowland, the Commanding Officer spoke highly of the work and also of the officer in charge. He expressed the hope that there would be further developments of the work within the area.

During the evening selections were played in the Hut by the Battalion Band and tea was served to the troops and a party of nursing sisters, who attended.

Reading matter is a very urgent need and a good New Year's resolution would be to send one book or periodical each week either direct to Capt. H. Cole, Church Army Hut, Parap Camp, Darwin, Northern Territory, or through Church Army Headquarters, Tyrrell House, Newcastle, N.S.W.

Mr. F. E. Johnstone, organist of St. John's, Parramatta, and Mr. Frank Taylor, organist of St. Matthew's, Manly, have both been called up for military duty.

Two ordinations of unusual interest have taken place in China recently. The first was that of Dr. T. C. Chao of Yenching University, who for a year shared with the Rev. Gilbert Baker the charge of the new church in Kunming. Previously a Methodist layman, he has been recognised as one of the leading theologians in China, and as a member of the Chinese delegation to Jerusalem and Tambaram he took an important part in those conferences. The other ordinand, Roland Koh, is working in the large Sun Yat-sen University which has now been transferred from Canton to a place south of Kunming in Yunnan. He has been in close touch with some of the C.M.S. missionaries in South China, and is a welcome reinforcement to the ministry in that part of China. His wife and mother take an active share in his work among students. Following the precedent in the Early Church these two experienced men were each ordained deacon and priest on the same day.—The Outlook.

The parish of Raymond Terrace, N.S.W., lost a keen worker in the death of Mrs. Alice Gordon Windeyer, in February.

Lieut. Peter Withycombe, son of Canon and Mrs. E. J. Withycombe, of Mayfield, N.S.W., has been reported as missing in Malaya.

Rt. Rev. S. H. Davies will observe the 20th anniversary of his consecration as Bishop of Carpentaria on Sunday, March 22.

Rev. Thomas Gee, rector of Milson's Point, N.S.W., has been appointed military chaplain for the duration of the war.

The Bishop of North Queensland writes: The Rev. V. L. Johnstone, late Fellow and Chaplain of Keble, Oxford—first in Modern History—has consented to come and be chaplain at All Souls' School "for the duration." He is well-known through his broadcasts as an extremely able teacher. This year, and in 1939, he lectured to the Summer School for Priests to our great enjoyment and enlightenment. All Souls' is extremely fortunate to get such a chaplain.

Miss N. Fagan, head of the Melanesian Girls' School at New Torgil, Island of Aoba, New Hebrides, has arrived in Melbourne on furlough.

The Rev. H. Kestell Cornish, of Nundah, has accepted nomination as rector of St. Paul's, Ipswich, Qld.

Mr. Gordon E. Gall, the Registrar of the Diocese of Brisbane, who has been attached to the Army Officers' Reserve (with the rank of Lieutenant) has been promoted to a captaincy.

The Bishop of North Queensland has offered the Rev. E. Webber work at Palm Island under the Rev. E. Gribble, and it is anticipated that he will take up his work there after Easter.

Miss Margaret Kay, who died recently in Adelaide, was one who did much for All Souls', St. Peters, as a member of the Guild of Perseverance, which raised large sums of money for the erection of the church. For several years she was president of the Women's Auxiliary, and in 1936, with her sisters, gave the beautiful Memorial Hall, which has proved so useful for our many meetings.

Rev. Norman A. Pullin, who was recently appointed to the charge of Clarence Town, N.S.W., was married on February 21 to Miss Jean Hinde, at Christ Church, Newcastle.

It is reported that Rev. Michael Underhill, formerly vicar of Ohakune-Raetihi, N.Z., who was taken prisoner whilst serving as a chaplain with the N.Z.E.F. in Libya, has now returned to his own forces.

Mr. Clement A. Harris died at his residence, Gawler, S.A., on February 12, after a long and weary illness courageously borne. Mr. Harris will be remembered as one who always did the "second mile." As Lay-Reader, Church Warden and Choirmaster, Synodman and Assistant Organist at St. George's, Gawler, he willingly used his rich gifts in the service of Christ and His Church.

At St. Paul's Cathedral, Sale, in February, Bishop Cranswick ordained the Rev. D. H. Wicking to the priesthood, and Messrs. H. A. Cairns, E. J. Chapman, G. W. Edwards and C. H. Pilkington, to the diaconate. Two of the newly ordained men are natives of Gippsland.

Within six weeks Rev. H. Oliver Hole, Precentor of St. Paul's Cathedral, Melbourne, has suffered the loss of both parents. His mother died in Sydney, aged 80 years, and last week his father, aged 89, also died.

Rev. C. W. T. Rogers, St. Augustine's Church, Moreland, Victoria, will exchange parishes with Rev. A. Craig, of St. Barnabas', Balwyn, early in May.

Rev. Basil Williams, B.A., has arrived from New Zealand to take up his duties as resident tutor of Moore College, Sydney. He will be assistant curate in the Parish of St. John's, Glebe.

CHURCH MISSIONARY SOCIETY.

MISSIONARY SERVICE LEAGUE REPORT, N.S.W., 1941-42.

One cannot begin a review of the past M.S.L. year without first recording our debt to the late Miss Harper. On January 3, that great soul passed on to her Heavenly Home. Almost from its inception Miss Harper was the very life and inspiration of the Gleaners' Union, as it was then called, and for twenty-six years gave herself and her great gifts unstintingly to its work and development. She laid a good foundation, which has enabled the M.S.L. to weather many storms, and still in these troublous days to remain an active force in the work of the Kingdom through C.M.S. Up to the very last she took the keenest interest in our plans and doings, and was ever ready with help and encouragement. The greatest tribute we can pay to the life and witness of Miss Harper is to "go and do likewise"—to follow in the path of her zeal and loyalty to her Lord, and to hold high the Banner of C.M.S.

Our membership this year shows a slight decrease—926 as against 956 last year. Five new branches have been formed at Rose Bay, Bankstown, Northbridge, Erskineville, and St. Paul's, Redfern, so that the decrease in membership is really more serious than appears at first sight. In addition four Church Groups have linked up for Mission study and service, in parishes where Rectors thought it inadvisable to begin a new organisation, and one Church has agreed to a quarterly missionary Sunday.

Funds have increased considerably this year, and £575/18/10 has been paid in through M.S.L. In addition, the branches worked splendidly for the Rice for China Fund. We are also indebted to Miss M. Byles for a lecture on behalf of the fund, which increased it by over £5. The amount raised was £139.

There has been much more mission study, and more frequent talks prepared and given by members in the branches. To this end a course of

lectures for leaders, for which we are indebted to Rev. Canon Denman, Rev. T. Gee, Mr. A. L. Short and Rev. H. M. Arrowsmith, was held early last year, and this eventually grew into the Home Preparation Union, under the leadership of the Rev. H. M. Arrowsmith, and is proving of great value to M.S.L. and other secretaries and leaders.

As we look back over the past year there is ample evidence of vigour and solid work. Medical supplies, subscriptions and donations have been maintained in spite of extra calls for the war effort. Yet there is room for the development of a more vigorous policy. In other spheres we are learning that to be constantly on the defensive only serves the enemy's purpose. Even so with us we must bring to our work in this extraordinary year sanctified imagination and courage to venture into new ways, to meet new demands and devise new methods of launching fresh attacks upon ignorance of and indifference to the needs and claims of the non-Christian world, and to counter opposition to the great cause to which we are pledged. More than ever must our work be planned and carried out in prayer, for with new conditions and new demands we must "give the Holy Spirit time to give us fresh thoughts about our work."

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ALEXANDRIA

To Australian Churchmen

The Church and the War

A COMPARISON AND A CONTRAST.

We hear a great deal about war effort in these days. We are exhorted by those in authority to put our whole energies into the task of winning the war. It is right that this should be so. The winning of the war means the safeguarding of our most vital spiritual interests. The losing of the war would mean the practical extinction of Christianity in the South Pacific.

The Position of Australia.

We are glad that protests have been raised against the anti-British propaganda that is being conducted at the present time in some quarters. Australia, as we pointed out in a recent leader, cannot stand alone. Her very existence as a free country depends on her connection with the British Empire. Now that the threat to Java, a country with a larger population, has become so menacing, this fact must be abundantly apparent. If we were cut off from the strength and resources of Great Britain, Japan would not even need to attack us directly on land. She could blockade us into submission. It is an idle dream to imagine, in such circumstances, that any sentimental attachment to a particular way of life would impel any Pacific power to come to our aid. There might be other considerations that would operate, but there are possibilities on other sides.

Russia is doing magnificent work, but it seems to escape the notice of some people that she is sorely pressed. Her stand has exceeded all expectations, but she has stood at great cost. She ought not to be expected to embark on perilous adventures in the South while her own territory is still largely in the grip of the invader.

The United States of America has closer ties of blood and cul-

ture with us, and a more vital interest in our preservation. But it is not seen as clearly as it should be seen that an independent Australia does not offer the same bulwark against Japanese aggression as an Australia and New Zealand that have strong links with Great Britain. We are glad that Mr. Curtin had the wisdom to give utterance to this opinion, and we hope the country will weigh his words.

The Church's Contribution.

But just at present attention needs to be directed to the Church's part in the great struggle which is being waged the world over. Sometimes it almost appears as if the quiet, steady work of the spiritual leaders is completely ignored. We are glad to believe that it is only a few noisy people who really wish that all the moral element were wholly removed. But they are very noisy and very insolent. Insensible themselves to any appeal but the appeal of "the almighty dollar," they influence the unthinking. They cannot see the use of Chaplains, or huts where men can get the chance of communing with their Maker. They ridicule all such efforts. When they come home, and are down on their uppers, they look to the Church for—a bed. And they get it, and snore into forgetfulness, disturbing people still. Though, of course, very excellent people snore! But poor beggars down on their luck are not the noisy demagogues against whom our paragraph is directed. They are the sleek materialists who dine well and babble afterwards. They know no god but their belly, and they brag of their great deeds all done for a consideration. Men like these are a blight on any country, and men like these fatten in times of war when others bleed. But their clamour notwithstanding, the

Church has her contribution to make and makes it.

What Has Been Done?

Those who can only judge by that which strikes the eye may be advised of Sydney's Diocesan efforts. Shortly after the war started a hut was erected in the Cathedral grounds to provide meals, a wash down, a writing room and recreation for the visiting soldiers. It was a small hut at first, and only a tiny trickle of men came in. But more came and still more. The hut was too small. It was enlarged. Baggage lockers were provided so that men could leave their kit-bags in safety, and do their business in the city. Still the numbers grew, and the hut had to be enlarged for the second time. Anyone who passes and sees the crowds of men will realise that this effort is much appreciated. And every day ladies spend hours voluntarily catering for the men's needs. The letters that have been received bear eloquent testimony to the value that our sailors, soldiers and airmen place on this cheerful personal service.

And more than that, the needed funds have been provided so that these comforts might be forthcoming. And they have been provided without the inevitable quid pro quo that seems all the rage. The only personal reward the donors have is the reward of seeing happy faces, and knowing that somebody's boy has found an hour of rest and good fellowship. But is is a glorious service reviving the best traditions of unselfish giving that have been sadly overcast by the multitudinous appeals to our baser self. There is none of the stupid sordid wheedling, "Buy a ticket, win a prize, and help our soldiers." The Church knows how to give, thank God, and to find a joy in giving, not in gaining.

The First Venture Grows.

Men are stranded in a great city. Sydney has its night hawks. Sydney is not alone in this. It is as old as the patriarchs, this practice of playing on the passions. War stirs up the devil in a thousand and one ways. Young fel-

lows are keenly conscious of a mother who prays: "God, keep my boy from harm." But what are they to do? The Church in Sydney answers as far as it can. A hostel has been opened, and clean beds in clean surroundings are provided. How? By beating the drum and raffling the taltalus? No! Many parishes and schools gave £6 each for the furnishing of a bed, looking for nothing again. No doubt the gift is set to music, the gentle whistle of a sleeping boy—most of them are just boys. Occasionally the old veteran turns up, who has companied with the vermin in the old trenches in Flanders, France and Gallipoli. He knows the difference, and is not slow to point it out. Another milestone on the road of service. God bless the veterans. They come back to stick it out again, dust, and dirt, and vermin, and blood, and sweat. And they know what it means.

And Still We Move On.

Talking of blood reminds us. A poor fellow in the last war was found sitting on the ground. "It?" says the sergeant. "Yus, in habdomen," says the Tommy. "Garn!" says the sergeant, "you're shot in the stummick. It's only horficers as 'as got habdomens." But our nurses have hard work to do in dressing stations and hospitals. And nurses are very human. Here is a pretty room. (We are not allowed to say anything about the people in it.) Everywhere there is a feminine touch. Dainty curtains, comfortable chairs, and, perhaps, if you are good, a cup of tea. This is the nurses' club and quarters. Again the Church steps in. Again it meets a need. Without swagger and without noise, her people gave, and those who care for the sick and wounded find themselves cared for. A dapper little man with a keen eye had a great tribute paid to him. "Es little, but 'es wise, 'es a terror for 'is size, an' 'e doesn't advertise, our Bobs." Sydney Diocese is big and sprawling, but it is modest and gets things done. "Poor Sydney!" "Poor old grandmother!" "Dear narrow-minded people!" Well, well!

That is no way to talk of or to your milch cow. And Sydney does things, as the nurses can tell you. It is a great story of a march forward as need arises. Do not forget the tramp of steady feet on the road of duty.

And The Work Goes On.

Ingleburn, Narellan, Richmond, Liverpool, and other centres have also their huts. We pick up a Diocesan Magazine, and read, Total £12,079/4/-. This is in addition to comforts representing a further £16,000 or £17,000. We read of parishes, firms and individuals who have donated groceries and other gifts. We read of a little booklet, "The Citadel of the Soul." A Padre writes: "I told you in my last letter the great interest created amongst the small group of officers when they began to follow through the Old and New Testament the references to promises, etc., as set out in the Citadel of the Soul. Quite a few have come for the Old Testament for that purpose."

Here is a prosaic item of statistics: "The number of men served in the Hut during December totals 27,335. In addition, over 1200 meals were served free on Christmas Day. The number of men who had slept in the Hostel during December totals 1037." Did we say "prosaic"? Well, yes, to the unimaginative. But think for a little. 27,335 men have found a happy resting place in the Cathedral grounds. The great Church looks down on them with a kindly interest. And they can believe that the interest is kindly. Some of them will go away to battle stations in Australia or abroad. Some of them will speed over vast tracts of sky, scouting for the enemy. Some of them will stand in the gun emplacements as their ships return shot for shot. Some of them will fall wounded on the battlefield, and it may be the nurse who soothes their pain had sat in the Nurses' Club under the shadow of the same old mother Church. It does not seem so prosaic after all. The little paragraph thrills with life, perhaps with romance. The Church is doing all that.

What Is It All For?

Some who are working, and working very hard, in this great cause scarcely bother to think. They have their job and they do it. But someone must think about it if we are to get to the heart of our problem. We turn to the Diocesan Magazine again. A voice from overseas speaks to us. It is a well-known voice. Padre Hulme-Moir writes well, but he ends a good story with these words: "Above all, one has to remember the reason which brought one here — that men should be led to a saving knowledge of Jesus Christ." That is what it is all for.

Is there an Incarnate Son of God Who lives in high heaven? Did He leave the glory and come down to die for sinful men? Have we availed ourselves of His great gift of eternal life? Have we a saving knowledge of Jesus Christ? The Church must show men that she cares. She must show them that she cares for their comfort. But she has missed her mission if she does not show men that she cares for their souls. Men will return from this war maimed and broken. But that is not the worst. "Lost innocence returns no more. We are not what we were before transgression." The beer-swillers and the blasphemers who, in the name of patriotism, wrecked souls, will meet the hosts of the morally defeated at the bar of God. Would you like to take their chance? The Church must uphold the Name of God, and the love of Christ, and the need of pardon, and the power for holiness. Unless she does that she fails. Unless you do that you fail. But do you know that your sins are forgiven?

We have spoken of Sydney's work because we know it. If any Diocese cares to give its record we will gladly find place for it. But there is one record most precious of all that we cannot give. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Chats on Church Topics.

Under this title we are publishing a series of articles sponsored by the Anglican Church League. The first of these is printed hereunder on "The Invocation of Saints."

A POPE'S PRAYER.

In a moving account of the last hours of Pope Pius XI, in the "Universe," May 23, 1941, we are told that almost with his last breath he murmured the words, "Jesus, Mary and Joseph, I give you my heart and soul. Jesus, Mary and Joseph, assist me in my last agony. Jesus, Mary and Joseph, may my soul expire in peace with You." The narrator was greatly moved at what appeared to be the evident piety of the dying Pontiff. We see no reason to doubt either the sincerity or the piety of the Pope. We would like to give full credit to him for patient devotion to the spiritual world as he had been taught to regard it. In this particular he sets an example to many who have flung aside their childhood memories, and have put nothing in their place. The abandonment of all religion is a serious menace to the well-being of the community. At least the Pope sought to grasp the unseen, and to remind us by his dying moments that "man doth not live by bread alone."

And we have to remember that the dying prayer of the Head of the Roman Catholic Church is uttered by millions every day, and is used to comfort the departing somewhere every hour and perhaps every minute. It will not be denied that these short ejaculations are commended to all the faithful in many popular books of devotion.

Nor has the practice of such invocations been confined to the Roman and Greek Churches. "The Layman's Book of Prayers," published by Mowbray and Co. in 1910, contains in its form for the observance of Holy Communion the following: "Joining in Communion with and reverently commemorating the memory of the Glorious and ever-Virgin Mary, Mother of our Lord and God Jesus Christ, as also of the Blessed Apostles and Martyrs, and of all Thy Saints, by whose merits and prayers do Thou grant that we may be always defended by the help of Thy protection; through the same Christ our Lord. Amen."

In a series of essays specially written at the request of the Rev. P. St. J. Wilson, Chaplain of the Melbourne Church of England Grammar School, published in four handy books, under the general title of "The Open Eye," obtainable from the Diocesan Book Society, Regency House, Little Collins Street, Melbourne, we find the following in an essay on Prayer by the Rev. Farnham E. Maynard, B.Sc. It is found in No. 3 of the series. "Fortunately, there is a happy mean between forgetting the Saints altogether and allowing a disproportionate place to them. Bishop Gore thought it was wise not to include invocations to them in the pub-

lic prayers, but added: 'Certainly we are not called upon to forbid such invocations' (Religion of the Church, page 100). So we shall do well to use them, as they help our God-consciousness. Experience seems to show that a recognition of the Court of Heaven does not distract attention from 'Him that sitteth upon the Throne,' for God reveals Himself in His Angels and in His Saints." It is perhaps wise, before we discuss the questions raised, to point out that Bishop Gore in another work, "The Creed of the Christian," has the following passage: "Whether we can have personal intercourse with the saints by asking their prayers personally for us in our need, we cannot tell for certain. It may well be that it is in order that we may worship God only—the Father and our divine and human Lord, and the Holy Spirit—that this knowledge is withheld from us." (p. 101.)

So here we have a strong body of evidence. The Archbishop of Aquila, when he was Mgr. Confalonieri, assisted Pope Pius XI to ejaculate, "Jesus, Mary and Joseph . . . the Pope whispered . . . may my soul expire in peace with You. Those were his last words."

The Diocesan Book Society of Melbourne spreads similar teaching, and Mowbray and Co. issue manuals of devotion inculcating prayer to the saints. What have we to say?

The Church of England excluded all such prayers from her Book of Common Prayer. That is admitted. The Rev. Farnham Maynard gives us the reason in the essay just quoted. Such prayers "had been so multiplied that they tended to obscure the fact that all grace comes from God." And yet the same gentleman can add, "Experience seems to show that a recognition of the Court of Heaven does not distract attention from 'Him that sitteth upon the Throne.'" But how then did experience reveal the fact that such prayers multiplied and obscured the fact that all grace comes from God. But the Church of England does more. It declares: "The Romish Doctrine concerning . . . invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

But what did the Church of England mean by the invocation of saints thus condemned? Here are the words she authorised her clergy to use with reference to this matter: "Why then do we pray one for another in this life? some man perchance will here demand. Forsooth we are willed so to do, by the express commandment both of Christ and His disciples, to declare therein, as well the faith that we have in Christ towards God, as also the mutual charity that we bear one towards another,

in that we pity our brother's case, and make our humble petition to God for him. But that we should pray unto saints, neither have we any commandment in all the scripture, nor yet example which we may safely follow. So that being done without authority of God's word, it lacketh the ground of faith, and therefore cannot be acceptable before God. . . . Let us not therefore put our trust or confidence in the saints or martyrs that be dead. Let us not call upon them, nor desire help at their hands; but let us always lift up our hearts to God, in the name of His dear Son Christ, for Whose sake as God hath promised to hear our prayers, so He will truly perform it. Invocation is a thing proper unto God, which if we attribute unto the saints, it soundeth to their reproach, neither can they well bear it at our hands. . . . Ye ought to direct your prayers in time of need and necessity . . . not unto angels or saints, but unto the eternal and ever-living God, Who, because He is merciful, is always ready to hear us, when we call upon Him in true and perfect faith."

Dealing with questions like these, the distinguished Archbishop Whately said as long ago as 1853, "The more wide-spread and deep-rooted any error, and the more it prevails in the minds of the wise and good, the more important it is to refute it." (Cautions for the Times, Preface to reprint.) If that be so, no apology is needed for uttering a warning against this practice that has taken such deep root. The invocation of saints is not found in Scripture. If it were a thing of comfort and help to struggling souls it would be found there. Invocation of saints practically deifies the persons to whom it is addressed. "When it came to be believed that a holy person, when removed from earth, can hear the addresses of thousands and millions calling on him in all parts of the world, and can know the secret dispositions of mind in each several person that invokes him, this belief did, in fact, deify him. . . . The pagans acknowledged that many of the gods whom they worshipped had been MEN; only they fancied that, after death, their souls had obtained great power and influence over the management of things in the world; which is what was meant by calling them gods." (Cautions for the Times, 2nd Edit. pp. 31-2.)

Notwithstanding the Rev. Farnham Maynard's confident assertion, experience has shown that the elevation of the Blessed Virgin has distracted attention from "Him that sitteth upon the throne." "In twelve cases (of medieval stories), Christ in His severity refuses to pardon, until the Virgin's pleas bring about a change of the Divine Mind; in three others, where direct prayers to God have failed, prayers to the Virgin are successful." (Coulton—Five Centuries of Religion, p. 147.)

The teachers of God's Church, Apostles and Evangelists, direct the soul to our Lord Jesus Christ, and to Him alone. Great is the responsibility of those who offer other aids or helpers. He is the Great God and our Saviour, and our trust should be in Him alone.

THE LATE CANON JOHN NEEDHAM.

It was with very sincere sorrow that Churchpeople throughout the Commonwealth and in adjacent islands heard of the sudden passing of Canon Needham, for nearly 20 years Chairman of the Australian Board of Missions. The following is the brief record of his life's varied service, extracted from the Year Book of the Diocese of Sydney.

NEEDHAM, Canon John Stafford. St. John's Coll. (Perth). D. 1899; P. 1901, by Bp. of Perth. C. of Subiaco, 1900-01. R. of Subiaco, 1901-03; P. in C. of Mt. Malcolm, with Leonora, 1903-05; R. of Kanowna, 1905-06; R. of St. Barnabas, Leederville, 1906-11 (Dio. of Perth); R. of St. Luke's, Rosewood, 1911-12 (Dio. of Brisbane); Supt. of Yarrabah Aboriginal Mission, 1912-13 (Dio. of North Queensland); Org. Sec. Australian Board of Missions in the Province of Queensland, 1913-16; R. of St. Andrew's, South Brisbane, 1916-22 (Dio. of Brisbane); Commissary in Australia to the Bp. of New Guinea, 1917; Commissary in Australia to the Bp. of Polynesia, 1922; A.O., 1922-34; Chairman of Australian Board of Missions, Sydney, from 1922; Hon. Canon of St. Andrew's Cathedral, Sydney, 1934; Lecturer and Ass. Min. in St. Andrew's Cathedral, Sydney, from 1934 (Dio. of Sydney); Commissary to the Bp. of Bunbury from 1938.

Canon Needham's whole ministerial life was dominated by the missionary motive. As the Bishop of Newcastle said, in his sermon on the occasion of the funeral, he loved the Gospel of Salvation through Christ. It was his one delight to preach that Gospel and extend the benefits of it to races beyond our shores. At one time Superintendent of Yarrabah Mission to our Aborigines, he ever retained a love for the work going on for their uplift. He was a forceful preacher and a good organiser. Under his leadership the A.B.M. work has advanced considerably and that leadership has been freely exercised in spite of increasing infirmity due to cardiac weakness.

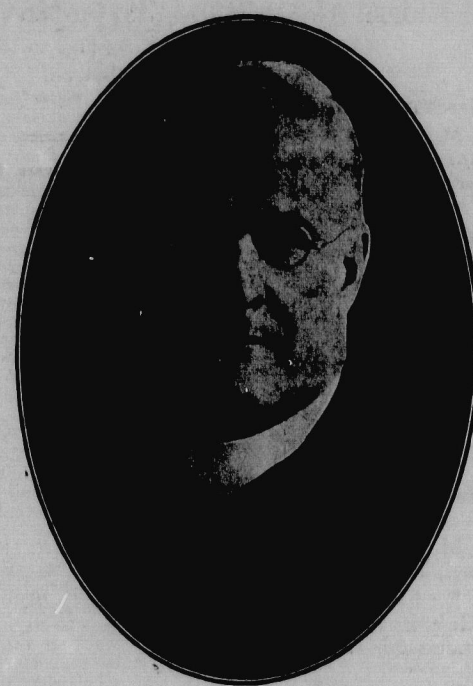
The late Canon was possessed of a sunny disposition and a great capacity for making friends. A rare conversationalist, he had a great fund of humour and interesting incident. He was a man who seldom forgot the purpose

of his ministry, and in his quiet and tactful way preached the Gospel in season and out of season. In the later years of his life he was interested in the Group Movement. Its methods of friendliness and direct personal challenge appealed to his large-hearted Christian outlook. He was a man "greatly beloved" and there will be many who will feel that in his passing a friend has been taken from their side.

Up to the last the Canon was in harness — on the Tuesday before his Home-call he was in his place as Chairman at an A.B.M. meeting.

On the Thursday, quite suddenly, he passed "within the veil," "to be with Christ which is far better," for to him "to live was Christ."

To his bereaved widow and family we join in the general sympathy, for "whether one member suffer, all the members suffer with it, or one member be



THE LATE CANON J. S. NEEDHAM.

glorified, all the members rejoice with it."

The great congregation that filled St. Andrew's Cathedral, Sydney, and the fine appreciation uttered by Dr. Batty were some evidence of the greatness of the man who has been taken from our midst.

A POINT OF VIEW.

"What a significant comment is afforded, by the horrible happenings of the day, and the reactions thereto of good men and women, on the imprecatory psalms and those passages of the Old Testament that the men of the generation that is almost passing presumed to condemn with such superiority. Man in his presumption criticised without understanding, the records of Divine revelation, and thought he could evolve a higher morality. One fierce breath from the Engineer of Evil and all the house of cards has toppled over. The fierceness and vindictiveness of the present generation exceeds even that of the old Hebrew prophets, and psalmists, who saw with their eyes that the imagination of man's heart was evil. Alas, for the veneer that has been mistaken for regeneration! Are we all growing callous? Libera nos, Domine."—Eusebius in the "Record."

SATAN AT LARGE.

In the course of a charge to his diocese the Bishop of Huron said:—"When I was a young man, very satisfied with my own ideas of things, as is not unusual under such circumstances, I used to doubt the reality and existence of Satan. But fifty years' experience of the vast movement of constructive devilry in the world, together with the knowledge and bitter experience of strange and unexplainable perversities, even in the best of us, have long ago changed my opinion. Evil is too vast, too persistent, too mysterious, to be accounted for as a product of the human spirit alone. It is, indeed, as in St. Paul's phrase, 'The mystery of iniquity.' His dictum to the Ephesians receives ample corroboration in all experience that 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, (Ephesians iv. 12).'"

PROPER PSALMS AND LESSONS.

March 15th, 4th Sunday in Lent.

M.: Gen. xliii or Eccus xxvii 30-xxviii 9; Luke xv or Heb. xii; Psalm 119: 145-176.

E.: Gen. xlv 1-xlv 8 or xlv 16-xlv 7 or Eccus xxxiv 13; Mark xv 1-21 or 2 Cor. ix; Psalms 39, 40.

March 22, 5th Sunday in Lent.

M.: Exod ii 23-iii; Matt xxi 17-28 or Heb xii 1-21; Psalm 22.

E.: Exod. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10; Psalm 51.

March 29, The Sunday next before Easter.

M.: Isaiah lii 13-14; Matt. xxvi; Psalms 61, 62.

E.: Exod x 21-xi or Isaiah lix 12; Luke xix 29 or John xii 1-19; Psalms 86, 130.

Correspondence.

IS BRITISH-ISRAELISM A HERESY?

(The Editor "Church Record.")

Dear Sir,

Many British-Israel believers will be grateful to you for your sympathetic reference to their point of view in the face of attacks from various quarters. It is obvious that no belief about the racial origin of the British or any other people can in itself possibly be heretical. The heresy, if anywhere, can only lie in the implications of such a belief. If British-Israel belief leads its adherents into an attitude analogous to that of the Jews in the time of our Lord, i.e., a fanatical and rabid sense of racial superiority and jingoism, then it is obviously a heresy of the very worst type. But this attitude of mind, which might more fittingly be called British-Jacobism, is very far from being that of most British-Israel believers. It is possible to see in the British-Israel hypothesis a confirmation of that deep sense of racial vocation and destiny which many of us feel about our people, in spite of their manifest unworthiness. Such a viewpoint sees the hand of God in the present disasters to our arms purging us of our materialism and fitting us through suffering to be a blessing to the world in the future.

Once more thanking you,

I am, Sir, yours faithfully,

R. C. FIREBRACE.

Wahroonga, March 2, 1942.

DEITY AND DIVINITY.

(The Editor "Church Record.")

Dear Sir,

I notice in your issue of February 26, you make further reference to me and my letters. Even if we disagree on definitions of Jesus Christ, surely it is important that we should show forth His spirit of love and goodwill. I ever strive to have an open mind. If ever I find convincing arguments to make me adopt your point of view, I trust I shall have the courage and honesty to change my mind and confess the change, openly, under God's guidance. Meantime I do not take back a single word that I wrote to the A.C.W. or to you on this matter. I do not wish to misrepresent you. In fairness I ask you not to misrepresent me.

1. You say, "Now he reduces his theologians to those Churches in which the Nicene Creed is no longer a standard of faith." I did not do so, and it was your paper that first introduced the reference to "Churches in which the Nicene Creed is a standard of faith." (February 12.)

2. I do not know B. B. Warfield as "a theologian of good scholarship and good repute." That may be my ignorance or faulty judgment, but it does not alter the fact. E. F. Scott may be regarded as a theologian of good scholarship and good repute. I would recommend his book on the Fourth Gospel.

3. I have already referred to Rom. 9: 5 in my letter to the A.C.W. in answer to Mr. Blackwood. If Rom. 9: 5 is the only instance in which Paul refers to Jesus as God, it is a flimsy foundation for a doctrine. Any of your readers who does not know Greek may see how flimsy it is by referring to the margin of the Revised Version of that verse. For further answer I refer you to my letter to the A.C.W., 23/1/42.

4. I did not ignore the statement of the Westminster Confession of Faith, though you state that I did! I do not believe every detail of that statement. You seem not to like the word "absolutely," but will you allow me to use it by saying that the Presbyterian Church does not accept the Westminster Confession of faith absolutely? It accepts the Confession only as read in the light of a certain lengthy Declaratory Statement. (See page 38 of our Presbyterian "Procedure and Practice.")

5. You seem to suggest that our Church accepts absolutely the Nicene Creed, and that your readers should know that: When your readers have read chapter II in our Code Book referred to above, they should be able to judge for themselves.

6. I did not refer to Jesus as "a God who is not God absolutely." I accept Paul's statement, "God was in Christ, reconciling the world to Himself."

I have no desire for a victory for myself in this controversy; I did not seek the controversy. I am trying to seek for the truth and to live by such



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truth as God has revealed to me in Jesus Christ or in any other way. If I have misrepresented you or your point of view, I apologise. I had no intention of doing so. If I have said anything in this letter unfair to you or to the Church you represent, I will gladly take it back, or correct it before you publish it. Misrepresenting me and my Church will not convince me that you are right. I do not mean to imply that you deliberately intended to misrepresent anything; but you can see from the above that, from my point of view, you did misrepresent me and (I believe) my Church, even though you did not intend to do so.

I honestly believe it is far more important to show forth the spirit of Christ than to be able to define Him exactly. Jesus asked men to follow Him ever before they could define Him.

Best wishes, yours sincerely,

E. H. VINES.

St. Philip's Presbyterian Church,
Campsie, 2/3/1942.

[It has become necessary to deal at some length with Mr. Vines' letter.

We are not conscious of any disregard of the spirit of love and goodwill. If Mr. Vines thinks so, we can only express our regret. We are glad that he strives to keep an open mind.

We have to direct Mr. Vines' attention again to what we regard as inaccuracy. The progress of the discussion is as follows:—In our issue of February 12, we asserted, "In those Christian Churches in which the Nicene Creed is a standard of faith, it was an impudent charge to make that 'No theologian of good repute and good scholarship accepts the full inference

of the statement concerning our Lord Jesus Christ that He is God of God, Light of Light, true God of true God, of one substance with the Father." To that Mr. Vines replied, "I do not belong to one of those Churches in which the Nicene Creed is a standard of faith. There is such a thing as growth within the Christian Church." We naturally assumed that Mr. Vines did not dispute that there were theologians of good repute in Christian Churches that accepted the Nicene Creed. If we are wrong then we, of course, apologise. But does Mr. Vines really mean to say that Swete and Lightfoot and Gore and Westcott and Headlam and Temple, to mention just a few, are not reputable theologians? If he does not say this wherein have we wronged him? If he does say this the general public can judge of his right to sit in judgment on the capacity of leaders such as these.

We are sorry Mr. Vines does not know B. B. Warfield as "a theologian of good scholarship and good repute." The many tributes paid to him by scholars of all schools of thought seem to have escaped Mr. Vines completely.

With reference to the statement that Romans ix. 5 is "the only instance in which Paul refers to Jesus as God" and that "it is a flimsy foundation for a doctrine," we would point out that we merely cited B. B. Warfield's opinions on that point as that of a reputable theologian and did not go further. Mr. Vines ought, however, to recognise what A. T. Robertson points out, "Moulton agrees, we may note, with Sanday and Headlam (in loco) in taking (we translate) 'who is over all' as referring to Jesus. As is well known the difficulty here is a matter of exegesis and the punctuation of the Editor will be made according to his theology. But it may be said in brief that the natural way to take 'Who is' and 'God' is in apposition to 'Christ.' It seems strange to find Mr. Vines assuring us that a Greek exegesis defended by Warfield, Moulton, Sanday and Headlam is 'flimsy.'" We would want a little more evidence to convince us. We could refer Mr. Vines to "liberal" theologians who solve the problem by rejecting the whole passage as "incredible" but we refrain.

We are aware of the Code to which Mr. Vines refers. But we did not read it as giving any individual minister of the Presbyterian Church the right to revise the Westminster Confession at will. If Mr. Vines can cite an authoritative judgment of a Presbyterian Theological Court in which the passages we cited have been withdrawn or explained or explained away, we will gladly publish it even though we would have in some conceivable instances to deplore it.

Mr. Vines says, "I did not refer to Jesus as 'A God Who is not God absolutely.'" What Mr. Vines said is, "I note . . . that reference is made to my letter . . . and my statement that Jesus Christ was not God absolutely."

Mr. Vines, we assumed, asserted that Jesus was God in some sense, else there would be no need for the word "absolutely." If he meant that Jesus was merely man, it was unfortunate that he led us to believe that he held He was God but not God absolutely. We cannot see that we are to blame in reading his statement in that light. If there is ambiguity it rests with Mr. Vines. We meant by stating that Mr. Vines ignored a statement in the Westminster Confession that had it been present to his mind he could not lightly assert that his Church was not "one of those Churches in which the Nicene Creed is a standard of faith." Mr. Vines has given no evidence that his Church as a body, repudiates the words we quoted. We await the evidence.

We have covered most of Mr. Vines' points and feel justified in saying that we neither misrepresented him or his Church. We appeal to other Presbyterian ministers to assist us to clarify the position so that we may remove the least suggestion of such an odious charge as that of deliberate misrepresentation.—Ed.]

A CHAPLAIN IN FRANCE.

"The Rev. A. Cotter, who stayed behind in Paris in order to minister to the congregation at the Embassy Church, was interned in the barracks at St. Denis with the bulk of his congregation a year ago. This week a letter has arrived from him; in it he gives an account of his stewardship. "On Sunday mornings I hold an Anglican service; in the evening we have an informal service. Both are well attended. At the communion services a large percentage of the people attend. Every day we have half an hour's devotions, when we pray for the people at home and for all who have suffered by reason of war. At first, few attended, but now we have about one hundred men. I have held memorial services for men who died, and I have baptised the baby of an internee. I have distributed a hundred prayer-books from the Embassy Church, but I need many more. Perhaps they could be sent through the Red Cross. The Holy Spirit is moving in unknown ways. My work keeps me extremely busy, yet I manage to continue linguistic studies (Mr. Cotter speaks French, German, Spanish, Russian, Finnish, etc.). Jennings (a famous jockey and a devout Christian) and other Chantilly people are here. Remember us and this work in your prayers."—Record.

The King has nominated the Right Rev. Bertram Fitzgerald Simpson, M.C., D.D., Bishop-Suffragan of Kensington, and Rector of St. Botolph's, Bishopsgate, for election by Chapter of Southwark as Bishop of Southwark in the place of the Right Rev. R. G. Parsons, now Bishop of Hereford.—The Guardian.

Churchman's Reminder.

March.

15—4th Sunday in Lent. Called "refreshment" Sunday, used in providing a stop to the severe Lenten Fasting, but not now of much necessity. Perhaps we shall learn to fast in the better way which the Prophet Isaiah (58) said the Lord preferred: "to loose the bands of wickedness . . ."

17—Tuesday. St. Patrick's Day. Though not one of the Calendar Saints, it may not be amiss to remember one of the greatest British churchmen of early times. He ended his life as head of the monastery at Avalon, Glastonbury, Gloucester.

22—5th Sunday in Lent. This is Passion Sunday (not the following Sunday) on which Our Lord foretold His coming Passion. Passion means suffering.

25—Wednesday. The Annunciation of the Blessed Virgin Mary. The date is a guess as doubtless the Birth of Our Lord took place about October, and December 25 was a Pagan Festival which seemed to fit in conveniently.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ORDINATION.

The Archbishop held an Ordination Service on Sunday last in the Cathedral, when the ordinands announced in our last issue were ordained. The Rev. F. W. Tugwell preached the sermon, in the course of which he spoke of the ministry of Jeremiah as one of the most remarkable in history.

It was carried on not only through the clash of empires, but through the struggles and panics of small peoples, the slaughter of the youth of nations, all the anxieties to faith and the problems of Providence which such things must naturally raise. But it could be written of his ministry that there was none greater under the old covenant.

"Like Jeremiah," said Mr. Tugwell, "the ordinands are being called to the ministry when empires are clashing, when youth is again shedding its blood, and when people are losing their faith. The war, for the preacher, is a fight between the spirit of Christ and anti-Christ. Anti-Christ believes in might as opposed to right, in lies as opposed to truth, in force as opposed to love.

"This is the spirit which at times seems unconquerable. No doubt in days of Jeremiah it seemed just as unconquerable, but the comforting as-

surance was this—"Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord."

"Our great aim to-day, as in Jeremiah's day, is to set up a new standard of life, a standard in which peace and happiness, truth and justice, religion and piety, may be established for all generations."

CHURCH MISSIONARY SOCIETY. "M.S.L."

The annual meeting of the Missionary Service League was held this year on February 24, at 6 p.m. The time was planned to avoid a possible blackout. There was a surprisingly good attendance, especially as many parishes have not yet made any re-adjustments of times of meetings, and also there were air-warden meetings, First Aid and other classes in connection with the war.

His Grace the Archbishop presided, and spoke of the new demands of the new conditions created by the war situation. Far from relaxing our efforts should be intensified. The possibility of being able to spend many evenings at home in the coming months suggested more extensive reading, and deeper study of missionary literature. This, too, would dispel much of the ignorance which still exists about the people of non-Christian countries, and would make for that greater understanding which is so necessary.

The annual report showed a slight decrease in membership, but a large increase in funds. There had been more study done in the branches and more talks prepared and given by members. The Rice for China Appeal had been splendidly supported, and £139 was ready when it could be sent. Other activities, medical, etc., had been kept up well and the prayer of the branches well maintained.

The underlying thought of the meeting was Repercussion of the War—on the Field, and at the Home Base.

Miss Varley spoke of the dislocation caused by the war in China, from which they had suffered for nearly five years. Yet the attitude of the Christians had a marvellously steadying effect upon the population. Miss Varley told of one incident where faith and prayer halted the Japanese. Chinese victims were stood against a wall to be shot. Miss Varley protested and stood in front of the men, and finally rifles were lowered and the men released. She paid tribute to the Chinese pastor and Chinese Christians who were carrying on so bravely under threat of air-raids and occupation.

Mrs. L. J. Harris, who with two other missionaries was evacuated from Groote Eylandt, made a stirring appeal for prayer, and understanding and help for the Aborigines. They, too, now living under the shadow of possible air-raids or invasion need our help still. Of their need, and their response, Mrs. Harris spoke feelingly. She told of an old woman suffering from gangosa and of the joy of being able to give

injections and blankets to ease her physical suffering. But the greater joy was in ministering to her spiritual need. This was possible through one of the schoolgirls, Donabrara, who talked to her of the Saviour's love, of heaven, where Jesus is, and where there is no pain and no disfigurement. She told of several school-girls just coming to a joyful hold on Christianity and needing fellowship, understanding and prayer. All the school girls and half-castes have been evacuated with Sister Faith Ward to Roper River station.

Dr. White followed with some plain facts about the situation created in Tanganyika through the war, and the huge new fields that are being thrown open to C.M.S. He re-inforced the plea of Bishop Chambers to supply the nine recruits needed for those pre-German fields, and for the general upkeep of the work in that important section of Africa and the Empire.

THE MOTHERS' UNION

The Annual Festival of the Mothers' Union will be held in St. Andrew's Cathedral on Wednesday, March 25, 1942 (Feast of the Annunciation), at 2.15 p.m. The preacher will be the Most Rev. the Archbishop of Sydney. There will be a celebration of Holy Communion in the Cathedral at 11 a.m. Basket Lunch in the Lower Chapter House at 12.30 p.m., tea available.

A WISE DECISION.

The Church Committee of Balgowlah, who recently received £1800 from the endowment of the Mother Church of Manly, have wisely decided to defer the building of their new church until the end of the War, and meantime to accumulate funds towards the erection of £3000.

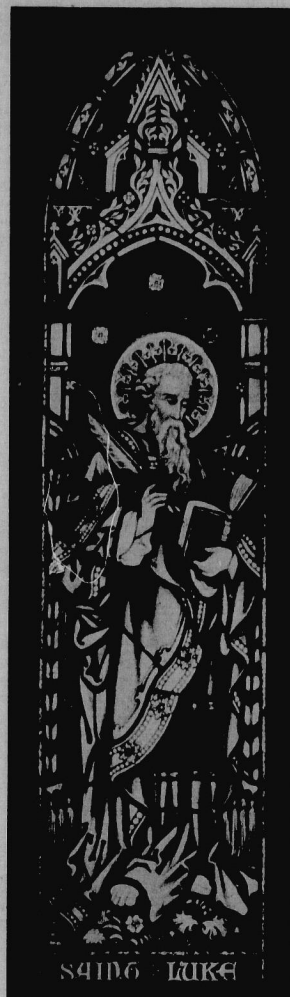
JOTTINGS FROM OUR PARISHES.

St. Matthew's, Bondi.—Teams of voluntary workers have for some time past given afternoons to the painting of the Parish Hall, which is now completed. A transformation has been wrought in the appearance of the building, and the great amount of free labour has made it possible to execute the work at a minimum of cost.

St. Michael's, Vaucluse.—Mr. J. F. N. Mason, who has for some time been the Catechist of the parish, was ordained in St. Andrew's Cathedral on Sunday last. The rector will now be assisted by the Rev. R. H. Freeman, B.A., who also was ordained on March 8. Mr. Freeman is an old Cranbrookian, and has been invited by the headmaster of Cranbrook School to give religious instruction there.

St. George's Church, Marsfield.—St. George's, Marsfield, a branch church of St. Philip's, Eastwood, celebrates its 25th anniversary on Sunday, March 29. It was opened and dedicated by the Ven Archdeacon Davies, M.A., on Sunday, 31st March, 1917. The special preacher on the 29th will be

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VICTORIA.

Diocese of Melbourne.

MEMORIAL TO THE LATE ARCH-BISHOP.

At the last meeting of the Council of the Diocese, the Administrator (Bishop J. J. Booth) announced the personnel of a committee to arrange for a memorial to the late Archbishop F. W. Head. The committee consists of the Administrator, the Archdeacons of Geelong (Bishop Baker), and Brighton (Ven. H. B. Hewett), Canon Schofield, the Rev. P. W. Robinson, and F. A. Ray, Messrs. C. R. Colquhoun, H. W. Buckley, E. C. Rigby, J. G. Robinson and the Registrar. The committee has already met, and it is expected that a fund for the purpose will be opened immediately.

C.E.M.S.

The following have been appointed to hold office in the Church of England Men's Society, junior, for 1942: Chairman, Mr. H. A. Day; registrar, Mr. W. Copley; honorary treasurer, Mr. R. Sutton, spiritual director, Rev. W. G. Thomas; committee, Messrs. C. E. Adair, D. C. Ebbs, R. Newall, S. H. Robinson, N. R. Walker.

Diocese of Ballarat.

THE CHURCH'S WAR WORK.

"We had some useful meetings in Sydney on February 3 and 4, and have set up a Council to federate the Church's war work. I am sure it is the right thing to do, for much of the most pressing work falls in areas where there are fewest Church folk to tackle it. Now we make it a task for the whole Church in the Commonwealth, it can be done more effectively. While in Sydney I had a good afternoon with a number of our own chaplains, and when I go through to Brisbane in March I shall be holding conferences and Chaplains' Schools in N.S.W. and Queensland." — From the Bishop's Letter.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CHURCH MISSIONARY SOCIETY.

The urgent needs of the Diocese of Central Tanganyika for additional staff and monetary support have led the Bishop (the Right Rev. G. A. Chambers) to forego his furlough for a special trip home to plead the cause of his work. Directly and indirectly the war has greatly increased the work of the Diocese and added to its cost. The staff has been depleted, some of the missionaries having gone as chaplains to native regiments. The Bishop visited Adelaide from February 28 to March 10, and his chief engagements were:—Preaching: Sunday, March 1, 11 a.m., St. Andrew's, Walkerville;



The three Churchwardens of St. George's Church, Marsfield, in continuous office since the opening service, 31st March, 1917.

From the left: Mr. F. Hooper, Mr. W. B. Poole, Mr. E. S. A. Lindsay.

the Ven. Archdeacon Begbie. St. George's was originally attached to Epping parish, but after Eastwood was formed into a provisional district, it was joined to Eastwood, under the care of the Rev. Harold Mullins, during whose ministry of two years a nice church of brick, with tiled roof, was built. The present rector, the Rev. A. Colvin, took charge in August, 1918. The church was clear of debt in 1923, a witness to the devotion of a keen band of workers. A unique fact in connection with the church is that the three churchwardens, first elected 25 years ago, have held office continuously up to the present, which probably establishes a record for the diocese, and have worked unitedly and faithfully together. One of St. George's members, who was a Sunday School girl, and confirmed from there, Miss Mary Andrews, is an honored missionary of the C.M.S., and has for over three years been in China, and is now working in the province of Szechwan, Western China.

Diocese of Goulburn.

The quarterly meeting of the Council of the Diocese was held on March 3, the Bishop presiding throughout. The Bishop and Mrs. Burgmann entertained the members to lunch. Rev. D. A. Garnsey was appointed by the Bishop and the Rev. C. A. Wilson by the Council to fill the vacancies caused by the resignations of Canons Done and Sherris. It was decided to postpone Synod and the Clergy Conference indefinitely. Every aspect of diocesan

finance and work was thoroughly reviewed. Messrs. J. L. Bush and Co. were reappointed diocesan auditors. It was decided to ask the clergy to refer to the work of the Church Mail Bag School upon the Sunday nearest St. Michael and All Angels, and to take up retiring collections for the work. Some thirteen grants were made. Sympathy was expressed with the family of Canon J. S. Needham and a tribute paid to his work.

SYNOD.

It has been decided to postpone Synod and the Clerical Conference indefinitely. Authority will be sought from the Federal Authorities for the suspension of the Constitution, providing for the summoning of Synod at certain intervals, for the duration of the war and six months afterwards.

Diocese of Newcastle.

ORDINATION SERVICE.

Five priests and four deacons were ordained at the Cathedral on Tuesday, February 24. Deacons ordained as priests were Revs. W. Brown, J. S. Cowland, C. Dickson, K. Heuston and L. Richards. Laymen ordained as deacons were Messrs. R. Ayscough, G. Mullin, L. H. Pitcher and D. R. Stewart. The sermon was given by the Warden of St. John's Theological College, Morpeth, Rev. T. M. Robinson. The men ordained were presented to the Bishop of Newcastle by the Archdeacon.

7 p.m., St. Wilfrid's Torrens Park; Sunday, March 8, 11 a.m., All Souls', St. Peters, and also Christ Church, North Adelaide; 7 p.m., St. Cuthbert's, Prospect. On Saturday, March 7, there was a Young People's Rally at St. George's, Magill, at 3.30 p.m., at which Bishop Chambers was the speaker.

The C.M.S. Annual Demonstration will be held at Trinity, North Terrace, on Saturday, May 2. There will be the service in the Church from 3 to 4 p.m., and tea will follow in the Hall.

A public meeting to welcome the Bishop of Central Tanganyika was held at Trinity Hall on Wednesday, March 4, at 8 p.m. The Bishop of Adelaide presided at this meeting.

QUEENSLAND.

Diocese of Brisbane. THE MOTHERS' UNION.

The Annual Festival will be held on the Feast of the Annunciation, Wednesday, March 25. A Corporate Eucharist will be celebrated in the Cathedral at 10.30 a.m., after which there will be the usual procedure of basket lunch in St. John's School Hall, followed by the general meeting.

The sympathy of all members goes out in sorrow to the Rev. Samuel and Mrs. Atherton in the loss of their gallant son, Sergeant Observer William Atherton, R.A.A.F.

THE CHURCH AND THE WAR.

"In another respect, the close approach of the war has impelled us to tighten up our organisation. The Church of England throughout Australia has made a tremendous effort on behalf of the troops, but her welfare work has so far been organised only by the separate Provinces or Dioceses and there has been no central organisation. The consequence is that we have found it impossible to act as a united body when we wish to make representations to the Government or to make any special effort that can not be regarded as the responsibility of a particular section. In order to meet this difficulty a Church of England War Work Council has been constituted for the whole of Australia. Our own Help Society is being affiliated to this Council and has sent a representative to its first meetings. We may hope that as a result of its work the whole of our welfare work will be both consolidated and extended."—From the Archbishop's Letter.

NEW ZEALAND.

ORDINATION.

On the fourth Sunday in Advent, December 21, the Bishop of Auckland, the Right Rev. W. J. Simkin, in his Cathedral Church of St. Mary, admitted to the diaconate Francis Lechampion Allen and David Niblock. The occasional sermon was preached by the Ven. Archdeacon E. M. Cowie.

A VERSE.

"Thou shalt understand hereafter."

In a dark room they worked; and each
had part
Of an extensive broidery of lace
Whereon to ply their busy hands
apace;
And on each portion one bright ray
did dart
To guide the worker; yet the Master's
art
Alone avail'd throughout the dark-
ened place
To blend into a finish'd feat of
grace
The separate workmanships of hand
and heart:

It is a parable of life; the room
Is God's great world, wherein we
sit and ply
A wondrous pattern on a complex
loom,
A small part only reach'd by any
eye;
Yet God adjusts the little each can do;
He sees the whole: and we shall see
it too.

W. Saumarez Smith.

Sydney, May 7, 1904.

WOULD ENGLAND BE ENGLAND STILL?

Hearken, you men of the open air,
You maids who love vale and hill,
If never the church bells rang again
Would England be England still?
Your children will one day follow you,
Ask you the faith you hold;
What will you say if your Church be
dead
And your courage growing old?
Keep England true, you men and
maids,
True to her deathless Creed:
England for Christ, her Lord and God,
Her Church for all who need.

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PAGE 11.

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"Thou shalt understand hereafter."

In a dark room they worked; and each
had part
Of an extensive broidery of lace
Whereon to ply their busy hands
apace;
And on each portion one bright ray
did dart
To guide the worker; yet the Master's
art
Alone avail'd throughout the dark-
ened place
To blend into a finish'd feat of
grace
The separate workmanships of hand
and heart:

It is a parable of life; the room
Is God's great world, wherein we
sit and ply
A wondrous pattern on a complex
loom,
A snail part only reach'd by any
eye:
Yet God adjusts the little each can do;
He sees the whole: and we shall see
it too.

W. Saumarez Smith.
Sydney, May 7, 1904.

WOULD ENGLAND BE ENGLAND STILL?

Hearken, you men of the open air,
You maids who love vale and hill,
If never the church bells rang again
Would England be England still?
Your children will one day follow you
Ask you the faith you hold;
What will you say if your Church be
dead
And your courage growing old?
Keep England true, you men and
maids,
True to her deathless Creed:
England for Christ, her Lord and God
Her Church for all who need.

All Church-people should

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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

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✠
"The Lord is Risen
Indeed."

✠
"But chiefly are we bound to praise
THEE, for the glorious RESURREC-
TION of THY SON, JESUS CHRIST
OUR LORD; . . . Who by His Death
hath destroyed Death, and by His RISING
TO LIFE again hath restored to us
EVERLASTING LIFE."

Mighty Victim from the sky,
Hell's fierce powers beneath Thee lie,
Thou hast conquer'd in the fight;
Thou hast brought us life and light:
Now no more can death appal,
Now no more the grave enthrall;
Thou hast opened Paradise,
And in Thee Thy saints shall rise.

Easter triumph, Easter joy—
Sin alone can this destroy;
From sin's power do Thou set free
Souls new-born, O Lord, in Thee
Hymns of glory and of praise,
Father, unto Thee we raise;
Risen Lord, all praise to Thee,
With the Spirit, ever be. Amen.

"HE IS NOT HERE: FOR HE IS RISEN, AS HE SAID."—St. Matt. 28: 6.

Block kindly loaned by Rev. F. Cash.