

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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National Day of Prayer

16th November, 1941

Should not a people seek unto their God? (Isaiah.)

Now, therefore, O God, the great, the mighty and the terrible God, Who keepest covenant and mercy, let not all the trouble seem little before Thee that hath come upon us;—howbeit, Thou art just in all that is brought upon us; Thou hast done right; but we have done wickedly. Neh. ix.: 32, 33.

Abroad the sword herewith, at home there is as death. Lam. i.: 20.

If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do. Jer. xviii.: 8.

Behold, I am the Lord, the God of all flesh; is there anything too hard for Me? Jer. xxxii.: 27.

Let us lift up our **hearts** with our hands unto God in the heavens. Lam. iii.: 41.

Humble yourselves in the sight of the Lord. Jas. iv.: 10.

I called upon Thy Name, O Lord! Thou hast heard my voice; hide not Thine at my breathing, at my cry. Thou drewest near in the day that I called upon Thee; Thou saidst, Fear not. Lam. iii.: 55.

To the Lord our God belong mercies and forgiveness though we have rebelled against Him. Dan. ix.: 9.

O God, incline Thine ear and hear; open Thine eyes and behold our desolations—for we do not present our supplications before Thee for our righteousness but for Thy great mercies.

O Lord, **hear**—O Lord, **forgive**; O Lord, **hearken** and **do**; **defer not**, for Thine own sake. O my God! Dan. ix.: 18, 19.

And to Thy Name be the Glory !

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Notes and Comments.

"O Thou Lord of All Worlds,
we bless Thy Name for all those
who have entered
into their rest, and
reached the Pro-
mised Land, where
Thou art seen face
to face. Give us grace to follow
in their footsteps, as they fol-
lowed in the footsteps of Thy
Holy Son. Encourage our wav-
ering hearts by their example, and
help us to see in them the mem-
orials of Thy redeeming grace,
and pledges of the heavenly
might in which the weak are made
strong. Keep alive in us the mem-
ory of those dear to ourselves,
whom Thou hast called out of this
world, and make it powerful to
subdue within us every vile and
unworthy thought. Grant that
every remembrance which turns
our hearts from things seen to
things unseen, may lead us al-
ways upward to Thee, till we too
come to the eternal rest which
Thou hast prepared for Thy
people; through Jesus Christ our
Lord. Amen." (F. J. A. Hort,
1828).

"These all having obtained a
good report through faith, re-
ceived not the promise; God hav-
ing provided some better things
for us, that they apart from us
should not be made perfect.
Wherefore seeing we are com-

passed about with so great a
cloud of witnesses, let us lay aside
every weight and the sin which
doth so easily beset us, and let
us run with patience the race that
is set before us, **looking** unto
Jesus, the author and perfecter
of our faith." (Heb. xi. 39, 40;
xii. 1-2).

"We also bless and praise Thy
Holy Name for all Thy servants
departed this life in Thy faith and
fear; beseeching Thee to give us
grace so to follow their good ex-
amples, that with them we may
be partakers of Thy Heavenly
Kingdom."

How very beautifully our
Prayer Book sets before us, with
confidence, the joy
of our loved ones
who, from time to
time, fall asleep in
Jesus. Quite gone
are the old ideas of the unre-
formed Liturgies which kept the
sorrowing bereaved in uncer-
tainty regarding the state of the
Christian departed. The various
prayers for the dead, and masses
for the repose of their souls and
all their purgatorial sufferings
could bring little comfort to those
who were sorrowing.

Our Prayer Book, in its deter-
mined loyalty to the revelation of
Christ, reminds us of the glori-
ous promises of God and the per-
fect satisfaction of the sacrifice of
Christ. It is the robe of His
righteousness that fits them for
the banqueting hall of heaven.
Sin and sorrow have no place in
that Home; the Father's will is
"done in heaven" in such a ful-
ness and with such delight as we
pray it should be done on earth.
Whatever progress in character
there may be, there are no condi-
tions we can imagine that could
impede the growth. Whatever
pious or impious opinions mem-
bers of our Church may hold con-
cerning prayer for those who have
passed within the veil, neither
New Testament nor Anglican for-
mularies offer any encouragement
for such a practice. Instead of
the sometimes too glib ejaculation
"Requiescat in pace," our Church
bids us to the more confident and
scriptural jubilation "Requiescit
in pace." For, as St. John had re-
vealed to him, "Blessed are the

dead which die in the Lord for
they rest from their toils."

"Father, in Thy gracious keep-
ing,
Leave we now Thy servant
sleeping."

We imagine that our Prime
Minister has chosen November
16 as Armistice Sunday
for his Call to the Na-
tion to pray. It is a
fitting occasion, for Armistice
Day reminds us of the intervening
Hand of God. Shall we ever for-
get it, those of us who were old
enough to realise what the Armis-
tice meant in the ending of fear
and foreboding and the tremen-
dous relief of heart and preserva-
tion of life. The crowds in our
city streets throughout our Com-
monwealth singing in the over-
whelming joy the Doxology of
Praise to God were an indication
of the measure of surprise as well
as of thanksgiving for the ending
of the war. The remembrance of
that day will give us fresh en-
couragement and challenge as we
respond to this new Call to
Prayer.

Lift up your hearts!
We lift them up unto the Lord!

V. for Victory—but we are
being warned that "the war may
be lost if we lose
our souls in the
winning of it." The
Bishop of Goulburn
has been making a
strong protest against the lower-
ing of our moral standards by the
adoption of unrighteous means
of raising money for Red Cross
and other patriotic purposes. Dr.
Burgmann truly says:—

"There is no chance of running
the world with low moral stan-
dards. We can have all the brilliant
schemes for new world orders, yet
unless we get men of the right moral
character to work these ideas and
put the reforms into practice we
will achieve nothing. We have got
to find people whose moral char-
acter is unimpeachable to guide the
nation, and we will not be looking
for these people among gamblers."

To the same effect the follow-
ing official statement was issued
on behalf of the United Social
Service Committee of the
Churches of Tasmania, and was

signed by the Bishop as Chairman and Mr. Josiah Park as Secretary:

"At a meeting of the United Social Service Committee of the Churches of Tasmania the strongest disapproval was expressed of the type of some of the entertainments which are being held in connection with the queen carnivals. In the name of charity and under the guise of war efforts, practices are encouraged which are detrimental to the moral and spiritual character of the community, and must have a bad influence upon our young people.

"In not a few cases excessive drinking and every type of gambling are being indulged in. The Lord's Day, with its sacred sanctions, bequeathed to us by our forefathers, is being flagrantly violated. The selfish indulgence of many necessitates labour on the part of others who are thereby deprived of their day of rest.

"The barbecue advertised for Sunday has close affinities with the barbarities of pagan days and, as such, is a challenge to our Christian way of life. Such types of entertainment do more serious harm to the spirit of the nation than reversals on the field of battle.

"We make an earnest plea to the Christian people of Hobart to dissociate themselves from functions that are so destructive of good character, and that violate so grossly the principles of Christian living. This war may be lost by us if we lose our souls in the winning of it."

The Bishop of Tasmania emphasised this appeal in his monthly letter to his diocese in the following terms:—

"Let me draw your attention to the official statement recently made by the United Social Service Committee of the Churches in Tasmania. The subtle and dangerous tendency to make use of Sunday for the holding of functions and entertainments in aid of various patriotic funds is to be deplored. It is a fallacious argument that the end justifies the means. Most worthy of ready and generous support as the objects are for which these efforts are made, there is not the slightest reason or justification for holding them on Sunday. The promoters have at their disposal the rest of the week, and certainly Saturday affords most people time for leisure and pleasure; this is especially so for those in and around Hobart, where it is observed as a stop-work day.

"But one word more. May God enable us all to walk worthy of our Christian calling in these critical days. Be constant in your prayers, and unselfish and persevering in whatever service you can best serve our nation and Empire in the righteous cause which is a sacred trust committed to us to uphold."

We are grateful to these Church leaders for their outspoken condemnation of these very unworthy issues and methods of money raising. The subtle spirit of the world is ever watchful to spoil our Christian witness by means of an unworthy compromise. Our Lord in His temptation has given the lie to that devilish suggestion that evil means can ever be justified by righteous ends.

We reprint the following extract from one of our exchanges:

Parsons and Petrol.
Petrol Rationing.

In reply to an application for special consideration the Secretary of the Liquid Fuel Control Board writes inter alia: "The Board is not unmindful of the work performed by ministers of religion, and has instructed me to say that it is prepared to give sympathetic consideration to any appeal lodged by a minister of religion." It will now remain with individual ministers to take the matter up with the Board, should their work be unduly handicapped by the rationing of petrol.

This interesting statement will encourage many of our brethren to apply for a more adequate supply of petrol tickets in order that their work may not suffer unduly by reason of the rationing.

As illustrating the great disservice to the Church and community the Archbishop of Perth has been responsible for, we reprint the following from the Melbourne "Argus" of Saturday last:—

MODERATOR CHALLENGES PRIMATE.
LOTTERY ISSUE.

To Archbishop Le Fanu, of Perth, Primate of Australia, Rt. Rev. Dr. C. H. Button, Moderator of the Presbyterian Church of Victoria, has suggested in an open letter that they should both remove ecclesiastical gaiters and meet as man to man in public debate, failing a further statement by the Primate, removing any wrong impression which may have been gained from his remarks about lotteries.

Dr. Button wrote to Archbishop Le Fanu:—"You were recently reported as having expressed approval of State Lotteries to raise money for hospitals, and in so doing you have, willingly or unwillingly, lent the prestige of your name and office to the proposal for such a lottery, now being widely canvassed in this State. None may question your right to hold or to express any opinion, but in this particular instance your words have produced an effect which you yourself can hardly have contemplated, and would probably deplore. Many people who have never learned to think straight on the general question of private and public gambling are quoting your utterance not only to justify establishment of a State lottery, but also in support of their own ethical muddle-mindedness on the whole question of gambling. Moreover, thousands of people in your own communion and in mine have been surprised and pained that at so grave a time, when there is urgent necessity to rally all the moral forces of the community, not only to win the war but to make it worth the winning, such an utterance should have come from the highest dignity of the Church of England in this country."

In suggesting that they should meet in public debate in any Australian capital city town hall, Dr. Button said he was well aware that for an Archbishop to meet a Moderator in this way would involve a radical departure from all precedent, and would be regarded by many in both communions as a falling from proper ecclesiastical dignity, but the times were so grave and the issue so important that conventional notions might well be set aside.

"If, in short, we could both take off our ecclesiastical gaiters and meet as man to man for a public discussion on this subject, and if in the event one or the other of us were well and truly thrashed—either you for your utterance or myself for my impudence in questioning the wisdom of it—neither of us would have cause to complain. We might even be able to rejoice together in having raised a large sum of money for the hospitals."

A thorny question! How difficult it is to keep within reasonable bounds! The writer has in the course of years seen a large variety of Church notices. Some short and to the point—others full to overflowing—some wholly incongruous with the occasion of service—some wholly undignified. Fancy a congregation being invited to a "Knife and Fork Tea," or to the annual ball (tickets, including supper, 1/6) and so on ad infinitum. It never seems to strike many of the clergy that no congregation could possibly retain in memory the ample menu provided for their spiritual digestion or otherwise. And how out of place it all is! We have just received an amendment of this class of announcement which wholly commends itself to us and we pass it on to our

clerical brethren. Here it is (produced in typewriter duplication):

CHURCH OF ENGLAND, MILSON'S POINT.

WEEKLY NEWS SHEET.

SEPTEMBER 28—OCTOBER 5

Friend, you enter this church not as a stranger, but as a guest of God.

He is your heavenly Father—come then, with joy in your heart and thanks on your lips into His presence, offering Him your love and service.

To-day.—The Rev. H. M. Arrow-smith will be with us this evening. He will speak to the young people at their Fellowship Tea at 5.30 p.m. and preach at the Evening Service.

Monday.—St. Michael and All Angels' Day. Holy Communion, 7 a.m. Women's Guild 2.45 p.m. "Many hands make light work." Church women, you are cordially invited to join the Guild and "lend a hand."

GREAT C. OF E. RALLY IN THE SYDNEY TOWN HALL.

Particulars on separate invitation.

Wednesday.—Women's War-time Fellowship, 2.30 p.m. Come along and help prepare the Christmas parcels for our lads overseas. Intercession Service 7.30 p.m. Parish Council, 8 p.m.

Thursday.—Church of England Boys' Society, 7 p.m.

Saturday.—Market Stall, 10 a.m. to 12 noon.

Next Sunday.—Whether on holiday or at home, don't forget your duty to God.

Please take this News Sheet with you and refer to it occasionally.

We draw our readers' attention to the leading article in this issue. Our readers generally in New South Wales will have welcomed Bishop Pilcher's letter on the subject to the "Sydney Morning Herald," and will probably not have been impressed with the very weak note in reply to his lordship's letter by the Editor of that journal. Just in case some of our readers, especially in other States, have not seen Dr. Pilcher's letter we reprint it and the editorial note herewith:—

Sir,
In Saturday's "Herald" I read with surprise and regret a leader, in which the action of a former Minister of the Crown in banning Joyce's book, "Ulysses," was spoken of as "an exhibition of repressive bigotry." I sincerely hope that this article does not represent the considered judgment of your venerable and esteemed journal. If the laws which restrict the sale of seductive but poisonous drugs are not "exhibitions or repressive bigotry," it

is difficult to see why the action of a Minister in endeavouring to restrict the spread of moral poison should be so classed.

There are passages in "Ulysses" of so monstrously foul a nature that if I were to quote them in this letter to show your readers the real character of the book, concerning which this controversy is raging you would undoubtedly refuse to print them. Would you then be rightly accused of "bigotry"? Let me add that there is nothing intellectual or literary or scientific about these passages. They are merely unspeakably nasty. To disseminate them would be not liberty, but licence.

If to try to save the public from mental poison is bigotry, I take my stand by the side of the former Minister of the Crown and proclaim myself, unashamedly and unrepentantly, a "bigot."

C. VENN PILCHER.

Diocesan Church House.

(While any work of art is open to different interpretations, few, if any, of the recognised authorities on English literature share Bishop Pilcher's view of "Ulysses." No book can be fairly judged on the basis of isolated passages wrenched from their context. There are undoubtedly passages in "Ulysses," though taken together they would form but an insignificant part of the full text, which the "Herald" would be unwilling to publish per se because of their unusual frankness. The same, however, is true of many great literary masterpieces, and were this criterion to be universally applied, the works of Chaucer, Shakespeare, Swift and innumerable others would be banned to the reading public. Even the Authorised Version of the Bible could hardly survive a test.—Editor, S.M.H.)

REFORMATION RALLY.

Some 500 people assembled in the Chapter House, Sydney, on Tuesday night last for the Annual Reformation Rally organised by the Reformation Observance Committee. It was a splendid gathering and the organisers are to be congratulated on their effort. Dr. F. G. N. Stephens presided and gave a valuable testimony to Reformation principles. Canon T. C. Hammond was the special speaker and his address on "The Tragedy of Newman and its Present-day Consequences" was a fine study of Newman's character, and the events which led finally to his embracing the Roman faith.

There was a large gathering for tea in the Lower Hall at 6 p.m. provided, as in recent years, by ladies from St. Paul's, Chatswood. The entire proceeds were for the

"Church Record," for which we express our gratitude.

Prior to the main meeting, Canon R. B. Robinson gave an interesting lantern talk on the growth of the Church in Sydney, and emphasised some of its great expansion work, as shown in the Church Missionary Society, the Bush Church Aid Society and the Home Mission Society.

THE PATRIARCH OF ANTIOCH.

The Bishop of Ballarat has had the very happy experience of receiving a most interesting letter from His Beatitude, the Patriarch of Antioch. This incident is the outcome of the presence of Australian soldiers in Damascus, and of a visit which one of the Priests of this Diocese, the Rev. V. O. Phillis, who is with the A.I.F. as a chaplain, paid to the Patriarch. Together with the letter, His Beatitude has sent a most charming photograph. The Patriarch has sent a similar letter to the Bishop of Bendigo, as the Bishop with the Australian Forces. His Beatitude placed his Cathedral at Damascus at the disposal of Chaplain Phillis, where he might celebrate the Eucharist according to the Anglican Liturgy, for the benefit of British soldiers.

THE PATRIARCH'S LETTER.

Alexander, Greek-Orthodox Patriarch of Antioch and All the Orient, Damascus, 14th July, 1941. To His Lordship, the Bishop of Ballarat, Australia. Your Lordship,

We were delighted to have the visit of Rev. V. Orman Phillis, Chaplain, Signals 1st Aust. Corps, who conveyed to us the brotherly greetings of your Lordship which we reciprocate to your Lordship in these lines, as well as through his canal.

It has pleased our fatherly heart also to hear him speak of our Orthodox Children in Australia and praise their honesty, piety and attachment to the Commonwealth.

We profit of this occasion to praise in our turn the excellent work of the Australian Troops in the Allied Syrian Expedition, their valour and devotion to the Cause for which the Allies are fighting. May God help them and be with them wherever they go.

We express, finally, the hope that the cordial and friendly relationship that has always existed between the Church of England and our Orthodox Church be maintained and developed in our mutual interests and the welfare of Christendom.

With kindest regards,
Your Brother in Jesus Christ,
Alexander III,
Patriarch of Antioch
and All the Orient.

QUIET MOMENTS

A Meditation for All Saints'-tide.

It is good to forget for a while this world's feverishness and to catch some cheering gleam from reflecting upon the blessedness of the Saints; to feel that we are one Church with them, unseen yet ever near. On this tide we, members of the Militant Church, unite to celebrate the memories of our fellow-members triumphant. We raise our thoughts to the "city of the Living God, the heavenly Jerusalem," and call to mind all those holy souls who, redeemed by the Blood of Christ, are there waiting for their final consummation and bliss in the kingdom of glory. Not only, therefore, as on other saints' days, do we remember Apostles, Evangelists and Martyrs, but every just spirit which has been made perfect in the faith of Christ, the "great multitude which no man can number." We praise God for the holiness which He has wrought in them, and in the words of the prayer for All Saints' Day, we pray God to help us to follow them in all virtuous and godly living. This prayer teaches us to consider the members of Christ, whether triumphant above or militant below, as one body; we have all been joined together in one communion and fellowship. Joined to the same Head, partakers of the same privileges, redeemed by the same Blood, strengthened by the same grace, heirs together of the same hopes of glory. And no power can dissolve this holy fellowship, not even temporal death.

The members of Christ, removed from our sight by death, still remain true and living members of the Mystical Body, only they have reached the point which conceals them from our view. What a joy it is to feel our oneness with them, we in weakness, they in strength; we hard pressed, they having conquered; we the

struggling, they the freed; we seeing in a glass darkly, they face to face. Their trials are over and they are safe in the world of spirit, in the presence of their Divine Lord.

"O happy Saints! for ever blest,

At Jesus' feet how sweet your rest!"

There they hold communion with us and we on earth with them. Like a great cloud of witnesses they encompass us about to encourage us in our heavenward path; we remember their virtues and strive to follow in their steps.

This is the blessed company which was seen by the blessed disciple, noted in his divine revelation. From this revelation we learn that none are excluded from it who are found marked with the mark of Christ. Those who have embraced and kept the faith—from every people and nation—all meet to sing one triumphant praise to God upon the throne. There they stand before His throne with palms in their hands to mark their victory, their white robes denoting their innocence and purity. They in this happy state are safe "in the hand of God, and there shall no torment touch them."

By what paths have those holy ones entered into their rest. Oftentimes it was through much tribulation. As Christ our Lord entered not into His glory but first endured the Cross, so neither could His servants. We may read of the sufferings and afflictions of the saints in all ages, and we learn how they "resisted unto blood, striving against sin." Strengthened and solaced by the blessed hope of immortality, they showed "great boldness in the sight of them that afflicted them"; their persecutors were troubled and "amazed at the strangeness

of their salvation." And now their reward is with God Most High, Most Holy.

But it is not enough to contemplate the victory and happiness of our fellow-members of the Church Triumphant. We who are still militant on earth have yet to "press forward towards the prize of our high calling"; and if we would attain unto it as they attained, we must tread the path which they have trod. Though we may be led to the prize by different ways, the same end is in view of all, and the same rules serve for all; we must be "faithful unto death," through whatever trials, temptation or suffering be meted out to us.

To consider but for a moment the fleeting nature of things here below and regard them as shadows that pass away, we shall look to the "inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for us." We must take up our cross and fight manfully against every sin which besets us. "Looking unto Jesus, the author and finisher of our faith," we must ascend with Him unto the Holy Mount, and there learn from His own lips what were the graces which shone conspicuously in His saints, that we may go and do likewise (read the Beatitudes). Step by step we must learn how to add grace to grace and virtue to virtue.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NORTH SYDNEY.

AN EXAMINATION will be held at the School, commencing at 9 a.m. on NOVEMBER 20 and 21, for the purpose of Electing to certain SCHOLARSHIPS tenable at the School. The subjects of the Examination are English, Latin, French, Arithmetic, Algebra, and Geometry. Entries should reach the School not later than MONDAY, NOVEMBER 10. Particulars and forms of entry may be obtained on application by letter to the School.

L. C. ROBSON, M.C., M.A., B.Sc., Headmaster.

Then, looking upwards to the things of God, we must "purify ourselves, even as He is pure," and so hunger and thirst after righteousness here that we may be fit to be with Him where He is hereafter.

With all the noble souls who have gone before, we must be ready to rejoice when we are "counted worthy to suffer for His Name," knowing that the "tribulation of this present time is not worthy to be compared with the glory which shall be revealed in us."

May we then be enabled to follow God's blessed saints in all virtuous and godly living that with them we may be numbered in glory everlasting.

(From the Bush Brother.)

Personal.

A group leader of the Young Anglicans' Association and a Sunday School teacher, Miss Winifred Middlemiss created a stir during the Eisteddfod at Wagga (N.S.W.). A competitor was impersonating a clergyman making announcements when Miss Middlemiss suddenly walked down the aisle and smashed the stand which the competitor was using. She explained afterwards that she took the action because it was absolute blasphemy. "The character of Christ was being reviled," she said. "At a cultural festival I consider it bad taste to impersonate a minister, but in my view this went very much further."

Rev. Walter Duffy, of Linton (Vic.), is to succeed Rev. G. R. Beatty as minister in charge of the B.C.A. District of Heytesbury Forest.

Having recovered her health, Miss Edith Williams has been accepted by the Bishop of New Guinea for service in his diocese, and has returned to her work.

Parishioners of St. Stephen's, Bellevue Hill (N.S.W.), marked the occasion of Rev. E. Shipley's 25th anniversary as Rector by making a presentation to him and his wife.

The Melbourne branch of the C.M.S. has arranged a farewell to Rev. and Mrs. A. Stanway and Miss M. Moulton on October 28. At the same time, Dr. Norman Griffiths and his wife, who have returned on furlough from Egypt, will be welcomed. Mr. and Mrs. Stanway are to return to their station in Kenya Colony; while Miss Moulton is proceeding to Tanganyika, where she will be married to Dr. H. Wellesley Hannah.

Mr. Harry Gorton, for many years Editor in Sydney of the "Protestant World," received his Home Call on September 28th. He was a regular communicant in the Church of St. Andrew, Lane Cove. The Rector, Rev. P. R. Westley, in his address at the service in the Church, spoke of the simple faith, love of truth and devoted life of the late Mr. Gorton.

Miss Monica Farrell conducted a Mission to Roman Catholics in Sydney on September 29, 30, October 3 and 4. There were aggregate attendances of 600 people, in spite of the storm on the Wednesday evening. There were various questions and questioners. At the close of the mission, Miss Farrell was asked to speak before the Newman Society at the University of Sydney. The lady accepted the invitation subject to the condition that Canon T. C. Hammond be allowed to be present as a witness.

The Rev. G. F. Cranswick, M.A., Indian Secretary of the C.M.S., recently presided over an interesting C.S.M. Summer School at St. John's College, Durham. "Towards a Christian World" was the theme of the conferences. The closing service of praise and dedication, conducted by the Chairman, was described as "the gold thread which gave inspiration and a sense of consecration to the whole week." Mr. Cranswick is the younger son of the late Canon E. B. Cranswick, of Sydney, "of gracious memory."

Mrs. Herring, wife of the Archdeacon of Bendigo, has had a very serious

operation and is in a private hospital in Melbourne. Although she is making some progress, it will be some time before she is able to leave hospital.

Two of the Bendigo diocesan officers—the Dean and Mr. B. F. Lamb, who is a member of the Bishop in Council—have been in hospital having surgical treatment, and we wish them both speedy recovery.

The passing of Mr. W. A. Pocock, of Golden Square, Bendigo, has removed from St. Mark's one who has for many years been a faithful and loved worker there. As a Sunday School officer and Church Secretary, and for many years a Synodman, he gave of his best to the Church and also to the community generally.

Major-General E. F. Herring, who succeeded Lieut.-General Sir Iven Mackay as Commander of the 6th Division, has been appointed by the Archbishop of Melbourne as Chancellor of the Diocese of Melbourne, in succession to the late Sir Edward Mitchell. The position is one of great responsibility and is the highest office a layman can fill in the diocese, involving an expert knowledge of Ecclesiastical and Civil Law. His main office is to advise the Archbishop in all matters involving legal points, and to act as trial judge in all disputes relating to church law, whether doctrinal or disciplinary. The appointment has been warmly welcomed throughout the diocese.

Cr. E. C. Rigby and Mr. L. V. Biggs, well-known Melbourne churchmen, together with Cr. William Jacka (Mayor of Footscray), have been appointed by the State Cabinet of Victoria as a committee to inquire into the constitution of the Melbourne and Metropolitan Board of Works, and suggestions for the extension of its powers. Cr. Rigby is chairman.

The death of Mr. W. G. Hawkes, of Adelaide, has removed a prominent churchman in South Australia. His name is well-known amongst pastoralists in Australia. By those who knew him personally he is remembered for his devoted attention to the work of the Church.

(Continued on page 10)

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ALEXANDRIA

To Australian Churchmen.

WHAT IS LITERATURE?

When we turn to our dictionaries we discover that "literature" in its accepted sense is such written or printed productions as are marked by elevation, vigour and catholicity of thought, by fitness, purity, and grace of style, and by artistic construction. A narrower use of the word is also indicated which excludes the positive sciences, and deals with the wider and less determined fields of human emotions and experience. In either case it may be assumed that certain canons of taste have been formulated. These may be wide in their comprehension and varied in their application. But if there are no canons there is no literary standard. We do not suppose that any thoughtful person will dissent from these positions.

Literary Taste has National Characteristics.

When we examine a little more closely the standards of taste in literature, we find that they vary in different nations. There is a distinctive flavour in our English exemplars of literary genius that is lacking in other countries. The French drama and French lighter literature has a character all its own which differs widely from what its advocates regard as the sombre hue of its English parallel, devised by a nation which "takes its pleasures sadly." These are commonplaces, but they need to be repeated in view of the amazing assertions that find currency in our local press.

To come still closer to the subject, we have to notice that literary taste varies at certain epochs within the same national ambit. New standards emerge, and may be placed in favourable or unfavourable contrast with the standards of another time. English literature, e.g., has been divided into the Early Chaucerian stage, the Golden Age of Shakespeare that carried on as far as Milton, the Augustan, or Silver Age, of Dryden and Pope, merging with the Post-

Restoration dramatists, to be succeeded by the wealth of literary activity in the Victorian Age. All this can be found in any textbook, but there are considerations attendant on it which have not received the consideration they deserve.

The upspringing of national life is a powerful incentive to literary effort. But by a sad reversal of this general law periods of decadence and putrescence are also marked by a corresponding literary output. "The Satires" of Juvenal, and "The Clouds" of Aristophanes, are alike witnesses to this fact. A corrupting literature is the evidence of a corrupting age.

The decay of certain principles may be evident in a certain literature which becomes, as a consequence, a pathological monstrosity, useful after the fashion of wens, cancers, and putrifying sores. The healthy revolt from it. The morbid, like the noxious flies surrounding a decaying carcase, revel in it. It is our duty to check morbidity in the youthful and inexperienced.

Jowett has some excellent remarks in his introduction to Plato's "Philebus." "Once more there are the religious principles of morals:—the will of God revealed in Scripture and in nature. No philosophy has supplied a sanction equal in authority to this, or a motive equal in strength to the belief in another life. . . . True religion is the synthesis of religion and morality, beginning with divine perfection in which all human perfection is embodied. It moves among ideas of holiness, justice, love, wisdom, truth; these are to God, in which they are personified what the Platonic ideas are to the idea of the good. . . . Of that religion which combines the will of God with our highest ideas of truth and right there can never be too much. This impossibility of excess is the note of divine moderation."

Is it too much to say that in our English literature this is the saving blood stream that checks putrescence, and correct morbidity? Can we not confidently declare that where this is weakening we have evidence of decay, and where it is absent we have already the disintegration of death?

The Controversy of the Moment.

Considerations like those we have outlined seem to have been forgotten in the unhealthy agitation that has grown up round James Joyce's "Ulysses." We regret exceedingly that learned bishops and others have been dragged into an impossible attitude by a senseless clamour against what has been called censorship.

In order to make our meaning clear, we quote the following from Bury's preface to "Religious Liberty": "Within the last nine months, at least six persons have been prosecuted and punished for blasphemy. When a Bill was introduced in Parliament for the repeal of these laws in 1889, it was defeated by a large majority. . . . Such restrictions on freedom may not be very serious grievances, but so long as the State is officially associated with religion, there is always a danger that they may become serious, and the tendency now perceptible, to regard the State as a paternal guardian is not reassuring." These words were written in 1912, and relate to England where, at the time, there was no censorship of books in the modern acceptance of that term. We fear that the bishops and clergymen who protested had not clearly before their minds the fact that this country, like England, is still professedly Christian. As a consequence, laws against blasphemy and obscenity are still on the Statute Book. Do the bishops want them removed?

Again, James Joyce hailed from Eire. He is a product of the famous Jesuit schools Clongowes Wood and Belvedere College. The Constitution of Eire, approved by the Irish Parliament, June 14, 1937, contains the following provisions: "The State acknowledges that the homage of

public worship is due to Almighty God. It shall hold His Name in reverence, and shall respect and honour religion.

"The State recognises the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the Faith professed by the great majority of the citizens.

"The State also recognises the Church of Ireland, the Presbyterian Church in Ireland, the Methodist Church in Ireland, the Religious Society of Friends in Ireland, as well as the Jewish congregations and other religious denominations existing in Ireland at the date of the coming into operation of this Constitution."

Do the bishops and clergymen before mentioned wish to have deleted, the words: "It shall hold His Name in reverence, and shall respect and honour religion"? If they do not, and we believe they do not, what is the meaning of all their objections to what they call censorship? A little clear thinking ought to assist them greatly in their future public actions.

The Bogey of Puritanism.

Not only is there complete failure to distinguish between the enforcement of statute law and a closer censorship of books, which is a purely departmental matter, but the issue has been complicated by a senseless attack on what the "Sydney Morning Herald" calls the danger of puritanical excess. There is an old proverb that "any stick is good enough to beat a dog." The "Sydney Morning Herald" has gained a deserved reputation as a high-class newspaper. It is a pity to see its fair name sullied by an appeal to popular prejudice that is devoid of any logical or historical foundation. In the first place, the leader writer who found entrance for this startling aside might have remembered that "Ulysses" has been banned by the State that "recognises the special position of the Holy Catholic Apostolic and Roman Church." It is rather hard on the Roman Catholic representatives of government in Eire to accuse them of puritanical zeal, even though we may think a little of it would be an improvement.

In the second place, all honour must be given to the Roman

Catholic doctor who made his dignified protest at the Sydney University Union, when "James Joyce v Tradition" formed the subject of a lecture. It is not easy to say, whether a meaningless title like "James Joyce v Tradition," or "the danger of puritanical excess" is more open to criticism. The former is absurd. Joyce is the creator of a tradition, or the follower of it. We almost despair when a professed litterateur descends to a banality of this sort. The latter is unwarranted, and so hopelessly conventional as to be completely ineffective, unless with the biased. The truth is that in their main contentions the much despised Puritans were truer followers of the mediaeval Church than their opponents. The "Sydney Morning Herald" might bear in mind that the spiritually minded Franciscans objected to stained-glass windows, reed or pipe accessories to Church music, and elaborate deckings of altars. The thoughtful at least recognise in these recurrent manifestations of distaste for the ornate the striving of something a little deeper than ill-regulated hostility. But the whole reference is absolutely wide of the mark.

The Real Issue.

If our readers are not wearied of this discussion, may we revert to the fact already indicated that literature may carry with it evidence of decadence. The great value of history is that it marks for us the mistakes as well as the achievements of the past. The mistakes warn us not to repeat profitless experiments. Students of English literature, who have retained a love for sound writing, usually regard the Post Restoration period as one that has been disfigured by what is usually called "the prevalent licentiousness of the age." Collier's "Short View of the Immorality and Profaneness of the English Stage" gives quite sufficient information on that point. Whatever Collier's critics had to say the indictment is established. Most people regarded this aspect as a blot on what was otherwise brilliant writing. It opened the door to the huge army of unintelligent scribblers that disgrace the period. It was the beginning of putrescence.

And where did it lead? To the dark pall of scepticism and national degradation that overshadows the eighteenth century. Not only so, but it led to a deterioration in literary taste. Here is a priceless gem from the repertoire of that period: "As you are a lover of letters, I shall inform you of a piece of news, which will be agreeable to you—We may hope to see good tragedies in the English language. . . . Some years ago (Home) wrote a tragedy called "Agis," which some of the best judges, such as the Duke of Argyle, Sir George Lyttleton, Mr. Pitt, very much approved of. I own, though I could perceive fine strokes in that tragedy, I never could in general bring myself to like it; the author, I thought, had corrupted his taste by the imitation of Shakespeare. But the same author has composed a new tragedy; and here he appears a true disciple of Sophocles and Racine, I hope in time he will vindicate the English stage from the reproach of barbarism." (Hume's Correspondence. Burton I, 392.)

The "Sydney Morning Herald" expressed a fear lest the principle that excludes "Ulysses" might be applied to Shakespeare, and even to the Authorised Version of the Bible. The decadent literature of the Post Restoration period issued in the banning of Shakespeare as barbarian. Even in the interests of clear vigorous writing we can make a case against the admission of the outpourings of a diseased reactionary like James Joyce. Much more might be said, but space calls a halt, and we halt here. Our readers can best judge whether our new champions of literary freedom deserve well at their hands. And then the moral issue can be determined with greater confidence.

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PERSONAL.

(Continued from page 7.)

The death is announced of Mr. J. Haydon Cardew, M.I.C.E., of Wahroonga, at the great age of 90 years. The deceased gentleman was the son of an English clergyman and has always been practically interested in the work of the Church. The late Mr. Cardew lost his eldest son in the last war and was largely responsible for the building of a Soldiers' Memorial Hall for St. Paul's Church, Wahroonga. He is, we understand, survived by his widow, a son and a daughter, to whom we extend our sympathy.

News has reached Sydney of the death of the Rev. G. E. A. Weeks, D.D., on August 24. The late Dr. Weeks was for some time headmaster of Trinity Grammar School, Dulwich Hill, N.S.W., and also Dean of Nelson, N.Z. He was appointed to the vicarage of Fenny Compton, Warwickshire, some 12 years ago. It will be remembered that Dr. Weeks was joint editor of the revised edition of the well-known "Protestant Dictionary."

Much sympathy will be felt by a large circle of friends for Mr. A. L. Blythe, O.B.E., on the death of Mrs. Blythe, who passed away recently at Springwood, N.S.W. Mrs. Blythe had been ailing for some time. Mr. Blythe is a well-known Sydney Churchman, a member of a number of important Synod Committees, and is the hon. organiser for N.S.W. Red Cross.

Mr. R. G. Moon, of Ryde, N.S.W., who died last week, had been organist at St. Anne's, Ryde, for a considerable period. He also represented the parish in synod. His loving and gentle disposition won for him many friends. We extend to Mrs. Moon and family, who are well-known church workers, our prayerful sympathy.

We regret to note the death of Mr. S. E. Hayes, hon. treasurer of St. Peter's, Neutral Bay, Sydney, and late of Eastwood. Mr. Hayes died suddenly last week. Just prior to his death he had attended a parish function. We offer our sympathy to the bereaved ones.

The Rev. J. R. LeHuray will be inducted to-night to St. Hilda's, Katoomba, N.S.W., by Archdeacon Begbie.

The Rev. L. S. Dudley was inducted to the parish of St. Peter's, Cook's River, Sydney, on Wednesday night, October 29, by Archdeacon Hammond.

RECOGNISE AND TEACH IT.

As the corner stone of a new and better world, should we not seek in the secular knowledge of to-day to lift the miracle black-out of last century from our national mentality?—English Churchman.

Correspondence.

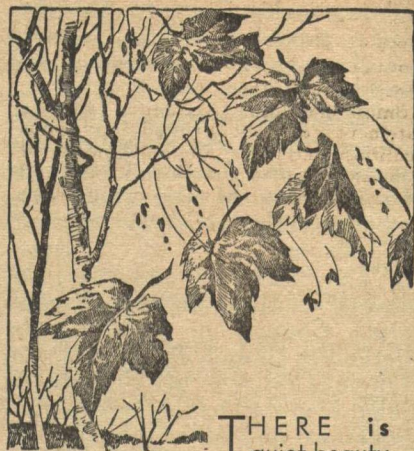
THE A.L.P. AND F.O.S.U.

(To the Editor, "Church Record.")

Sir,
The fact that the Australian Labour Party (A.L.P.) looks with suspicion on the Friends of the Soviet Union (F.O.S.U.), even going so far as to threaten expulsion to any of its members identifying themselves with that body, is to be expected when the dominating factors in the A.L.P. are considered. I am not surprised. It used to be said that Labor rule means Rome rule, because of the "power behind the throne."

Recently you were good enough to publish in your columns extracts from the Rev. J. T. Phair's monthly letter to his Narellan-Cobbitty parishioners, wherein, in referring to Mr. R. G. Menzies' recent vacating of the Prime Ministership of Australia, he said: "That the hidden hand seemed at work." Everybody knows that the Papacy has been making out that it is the great buttress in the world against Communism—whatever the term may mean! Rome's hand was seen in this respect in the recent Spanish Civil War when Franco, a true son, vented his cruelties on freedom-loving people in that backward land. Not long ago, when the people's government was uppermost in Spain there was complete liberty of worship and the Bible was freely circulated. Now that Ultramontanism is again in the saddle, freedom of worship has been abolished, last May 100,000 Bibles in Madrid were confiscated and Spain signed a concordat with the people making Romanism the exclusive religion of the land. Everybody knows who are behind the Isolationists in America; and in the fact that Russia and Britain are side by side fighting and resisting Hitler's German armies, these American Isolationists see a further cause for America keeping clear of the conflict. Readers of your journal need therefore take a look at Australia. The A.L.P. is the spear-head of Labor governments. Recently two such governments have come into power—in New South Wales and in the Commonwealth! Make a note of the preponderating personnel of the members and their ecclesiastical proclivities—both in the several Houses and in the Cabinets. I am not saying one word against this preponderance, but I remind readers that it is the A.L.P. which chooses the men who are to be Ministers in the Labour Cabinets, the Premier or Prime Minister being required only to allot the portfolios.

I hold no brief whatever for the F.O.S.U. and its tenets. All I know about it is what I have read in the daily press. That is not the point. But knowing Rome's avowed hostility to Communism, and the clever, far-reaching ways in which she works, and her preponderating elements in Labour parliamentary membership, I consider that any action contemplated or taken by the A.L.P. in this regard is heavily



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discounted. I therefore could not place any value on its opinions and doings in a matter of this kind.

I am,
S. H. DENMAN.
Marrickville.

NATIONAL DAY OF PRAYER.

(To the Editor, "Church Record.")

Sir,

The date fixed for the next National Day of Prayer allows time for adequate provision to be made by Church authorities for its widespread celebration.

I venture to submit to those responsible for the matter two requests for their consideration:

1. As our political system, our democratic institutions, our trades Unions, our charitable and philanthropic organisations, and so forth, owe their existence, their vitality and their inspiration to the Christian ethic based on the doctrine of the Fatherhood of God, earnest invitations should be sent out early to all associations, shires and municipal councils to be present in their corporate capacities at one or more of the services to be held on the appointed day. Thus the persons concerned would be able to testify to their belief in a God Whose claims to our reverence, loyalty and service we have treated so lightly in the past with disastrous results, individual and national.

2. Every family should receive a direct appeal to participate in one or more of the day's services. Let local churches co-operate in the preparation and distribution of a short, plain state-

ment of the need for universal repentance, and for the approach to God in humble faith, making appeal to His goodness and mercy for help in our time of national emergency.

Small handbills containing such a statement could be printed in various localities, and distributed by means of such agencies as the Boy Scouts and the Girl Guides, the distribution being so organised that every house letter-box will receive at least one such document.

And between to-day and the day fixed, let all God's people pray daily for a mighty response to the call to worship, and for special gifts of grace for those who shall be in charge of the various services. It goes without saying that the appeal to each individual should be to attend the church to which he, in name at least, belongs.

Earnest, co-operative and systematic preparation, prompted and sustained by firm faith in God as a Hearer and Answerer of prayer will surely result in overflowing congregations offering to God acceptable worship.

Your sincerely,
C. BLUMER.
Greenwich, N.S.W.

ACT OF PRAISE.

(The Editor, "Church Record.")

Sir,

Prior to my induction, August, 1941, raffles, cards and dances were a source of revenue at St. Barnabas' Church, Mill Hill, Waverley. Towards the end of that month, however, these objectionable means were agreed to be dispensed with, but it seemed to many that the annual Sale of Work, to be held during the then coming October, would in consequence not realise more than one-third of the previous year's takings. The matter was made one of much prayer. It was realised that when things are done in the right way there is always the accompanying blessing. The total takings for the Sale of Work last year, aided by proceeds from raffles, cards and dances, were £123/7/-; the total for the Sale of Work this year, without the aid of the objectionable means mentioned above, was an identical amount, namely £123/7/-.

Perhaps other clergymen are of the same opinion on these matters as the writer. Why not manage their Church finance on faith and spiritual lines and have done with objectionable methods of raising funds! Nothing is too difficult for God. He has supplied our

personal needs, cannot He do the same for the needs of the Church? The result mentioned above is not just coincidence, but answer to prayer and encouragement to pursue right methods.

"But my God shall supply all your need according to His riches in glory by Christ Jesus."

H. C. DUNSTAN.

"JOHN WAS 14."

(By Ian Shevill.)

(Issued by the Propaganda Officer with the authority of the Executive, the Church of England Boys' Society, Diocese of Sydney.)

John had been a choir-boy, but then his voice had snapped. John had been very keen about Sunday School, but, now he was 14 he had a job and a pair of most uncomfortable long trousers, he wanted lots of other things too, but most of all to put away everything childish.

As the church seemed to him solely composed of people in their first or second childhood, the Church had to go into the subconscious taking with it teething rings, rattles, penny-dreadfuls and school-books.

So the Rector looked over his spectacles in vain for John, there were no more lusty urgings of Christian soldiers from his corner, no more mischievous sparkling when the tongue ministerial became confounded in the notices, no more boyish amens, no more John.

The Rector sat in his study thinking, John had been so promising, he had even hoped that some day John might . . . but now, ah dear! it had happened before too. There had been Fred and Dick, and in his last parish, Will, once they reached that terrible age of 14 it was the end. Of course there was the Young People's Band, an enthusiastic group of 14-15, but what's that in a population of thousands? No, the Rector was worried, frankly worried.

It must have been three weeks later that the Rector met Matt Gorton, who had a small parish about three miles away. As they strolled along the road a boy passed in a hurry. He touched his hat, gave an awkward mutter and hurried on gazing fixedly at the pavement.

"Yes," said the Rector, "that was my John, or at least he used to be, but now he is 14 you know," giving a profound now at 14.

Matt looked surprised. "14," he said, "what's wrong with 14? There is no need to lose boys at that age, you know. In fact, there is a society in our Church which has been especially formed to hold them; it has enlarged its sphere during the process of development, but that is what it stood for originally."

"I've never heard of it," said the Rector, stroking his chin carefully, "don't tell me it is one of these boys' club arrangements?" "Well, yes, it is really," replied Matt, "it is the Church of England Boys' Society; you see, this club is rather like the Scouts, but it rather fills up the gaps which they can't help leaving. It has a uniform, the boys work for badges, the lads all have tests of religion, practical jobs and crafts needing some thought. We have it, and it works rather well; Joe and Mike run it for me."

The Rector's eyebrows quivered; he knew Joe and Mike. If this could happen in Matt's parish, surely it could in his.

Matt continued: "You see, these two fellows went to the leaders' training classes they hold at their office in the city; then they went round to various branches and saw how they worked, and now we have our Knights on Friday nights; the Esquires, fellows from 10-14, have their night on Wednesdays; and little chaps, whom we call Pages, have their fun on Saturday mornings."

"It seems that these age groupings are worked out scientifically from the point of view of child psychology, and you have three separate units working together."

Let Us Try It.

After a month, during which literature was read and inquiries made, the Rector asked John to come and see him. John did not want to; really he felt he ought to have been to Church but couldn't. However, screwing up all the courage available, he twirled the Rectory doorknob.

John looked bored at first, then mildly interested; then, fearing to look really thrilled, just dull. Yes, the idea appealed to him, he would see the gang, he might be able to get to the classes. Of course, there was Tech., but he would really do the best he could. John wanted to lead, and there were lots of others like him in that parish, and very soon the groups began to form—leaders for lines teams, divisions and companies were found, and the boys came back to Church. They stayed back and are still there to-day.

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Now, if you have read this far you must be interested in Boys; perhaps also in the society and apparently in John.

Now, further adventures of John are really in your hands, because the 1000 boys in the Cebbs are working to build a permanent camp, such as they have in Melbourne, and John is one of them.

They have about £15 collected during the year from various friends thus far. They will do the building, but two things are needed—the land and more money.

John feels that this camp will allow city Cebbs, to bring country Cebbs, to the city for holidays, quiet days, conferences and other activities; he knows it will give a central place for the activities of the society; he hopes to help slum branches, and believes that with work it can be done. He is going into a Theological College next year so we shall have to work on without him, but the society which has solved the problem of the "boy of 14" has this aim in view and wants your help to solve it.

Have you a camp site? If not, a cheque will help us greatly.

THE OPPORTUNITY OF CRISIS.

(By the Rev. W. F. Pyke, B.D.)

The many articles and letters recently issued in the "Record" reveal that there is a great deal of constructive thinking being done by our Church leaders, both clerical and lay, regarding the present situation in Australia and in the world.

One of the lessons which the present struggle of the nations brings out is that there are whole avenues of our modern life where Christianity has not been allowed to enter and in which we refuse to accept and apply the principles of Christianity in our social and international affairs.

There is one thing we must not forget that as British people we are proud to belong to a race which is conscious of a difference between the blatant, aggressive insolence of a German nation conscious of its power and intoxicated by its success in Europe, and the quiet discipline and patience of Britain and her Allies, conscious of its strength, and who desire only to serve through self-sacrifice those who have suffered at the hands of the aggressor.

We shall best serve Australia in the same spirit. Tremendous issues for the future of the world

hinges on victory or defeat. The battle must be waged with determination and with the concentration of all the intellectual and national resources in the true spirit of sacrifice.

This war is bringing out in many people a new loyalty to the Christian ideal. Multitudes are learning the joy of helping others and finding new avenues of service for the King and country. And the Church encourages all who are doing this essential work.

In these days of disintegration and collapse we must not be defeatist. It would be treason to believe that evil will prevail and that men will inevitably relapse into their old and evil ways when the struggle is over.

Already men of ability and influence are planning for the New Order, a Christian civilisation in the future. There is a Divine Discontent among many who are praying and working for victory.

There must be a radical transformation of much of our industrial and political institutions. There is an urgent duty for concrete political and economic thought and action, based on Christian ideals and aims. We must bring our Christianity into politics; this can help towards the New Order. We must revise our educational system and bring the unity of a religious faith and philosophy into daily life.

There is a great deal of human capacity and devotion which needs Christian leadership to build a new Christian civilisation. In the utterances of our bishops at their various synods and at the many public gatherings organised by them, the faith and witness of the Church has been clearly set forth. In the dedication of all Christians to the will and purpose of God for the world, shall we find salvation.

It is the property of our faith to give illumination, to transform optimism into hope, altruism into charity, endurance into spiritual power, and to enlarge the horizon of human vision. If we are to learn to use them, we must be in heart and mind and will, such men and women "fit for the Master's use," whom God Himself can use.

Churchman's Reminder.

November.

1—Saturday. All Saints' Day. The small as well as the great are a necessary part of life. The work is done by mediocre people, it is said.

2—21st Sunday after Trinity. Pardon and Peace go together in Christian experience as in this Collect. It is not possible to have in a true sense one without the other.

5—Wednesday. Gunpowder Plot, 1605. Landing of William of Orange at Torbay, 1688. It is proper and needful to keep such happenings in mind, which we can do without bitterness or lack of charity towards others.

8—Saturday. John Milton died, 1674. How beautifully he dramatised the story of Man in verses which are not much read nowadays, more's the pity.

9—22nd Sunday after Trinity. Continual godliness sounds almost a counsel of perfection. But it is a permanent gift from God and not an acquisition by our unaided effort.

10—Monday. Luther born, 1483. Perhaps the peculiar custom in Germany by which each separate minor state adopted the form of Christianity of its princeling so deprived the Reformation of strength that it could not defy Hitler.

11—Armistice Day, 11.11.11, 1918. God save the King.

12—John Bunyan imprisoned, 1660. But the episcopate of to-day adopts the opposite policy of that era. Perhaps they may change otherwise in time, also.

13—Thursday. Lesser Monasteries suppressed, 1535. Now they seem to be resuscitated somewhat. But there are still strong reasons for discouraging this form of piety.

A POWER AS GREAT AS GRAVITY.

In the "Reader's Digest" for April Dr. Carrel states: "Prayer is a force as real as terrestrial gravity . . . it is the only power in the world that seems to overcome the so-called 'laws of nature.'" If we heard this pronouncement from a pulpit we should regard it as mere assertion and subconsciously affirm that this is an age of science. But here is one of the greatest scientists in the world who is making this statement as a result of his research. Prayer, a force as great as gravity! Gravity is unseen, but we recognise its reality, and, although we do not understand what it is, we do not label it as "superstition."—English Churchman.

CONCERNING BLACK-OUTS.

(By Sir Charles Marston, F.S.A., author of "The Bible Comes True," etc.)

As we pass through life we notice there are mental black-outs as well as material ones, and they are not all beneficial. A few years ago a section of our people started a black-out against German war preparations, and the results have been disastrous. Other calamities may be traced to black-outs which have actually been forgotten.

An Answer Imperative.

There is an aspect of modern life which causes some few of us a good deal of anxiety. We claim to be a Christian Nation, we claim that this war is being waged for Christian ideals, yet something like four-fifths of our people attend no place of worship on Sundays. Why?

No satisfactory answer seems to be forthcoming. Surely the solution of this enigma is of some importance.

The Know-Alls of Last Century.

I suggest that the cause may be traced to a black-out which was started half a century or so ago by then current knowledge, and has never been lifted. My first contact with it came when, as a young man, I discussed religion with the sister of a distinguished scientist. She stated that her brother had just written that scientists then knew about all there was to be known, and there was no room left for miracles. So, to fit the phraseology of this essay, miracles were blacked out by the current knowledge of fifty years ago, and have not been restored.

To-day's Faith.

Now this non-miracle philosophy has gradually saturated this country from the learned to the unlearned. It is, of course, true that many still conventionally believe in miracles, who would not otherwise go to Church. But it is quite another matter to find a real belief in them. A small boy, educated under present-day conditions, has defined Faith as "that quality which enables us to believe what we know to be untrue." And this definition rather coincides with the modern popular conceptions. Consider for a moment how a non-miraculous secular teaching alters our education. For there is nothing constant about the benefit of education as so many seem to assume—it depends upon its fundamentals. Hitler has manipulated German education to startling effect by tampering with these, and so have others.

Precept Upon Precept.

Organised Religion is now advocating more religious education, but is it to include belief in miracles? The difference becomes clear-cut when we come to Prayer. The average man in the street subconsciously feels—"What is the use of praying to a God who is

entirely subject to natural laws; it is mere superstition?" And with this mental background it is easy to understand—"Why waste time on going to Church? It won't help us against the Germans!" What with all the printed matter and with all the radio messages which ignore the Deity, it takes moral courage in any form of society for a man to affirm a real belief in miracles. To the great mass of our people Religion is to-day "just precept upon precept, line upon line, here a little and there a little."

The New Approach.

But, even as this black-out, of perhaps the most important thing in life, was brought upon us by an old-fashioned and superficial science, so the more enlightened scientists of to-day are endeavouring to raise the curtain. To begin with, scientists no longer think they know about all there is to be known—they are stressing their ignorance instead of their knowledge. One affirms that the very actions of every-day life partake of the nature of miracles. And there are others whose writings take them into account.

But it has been left to a United States scientist—Dr. Alexis Carrel, of the Rockefeller Institute, a Nobel prize winner—to come forward and state that, as a result of his researches in Medical Science, a negative attitude to miracles can no longer be sustained. He claims to have witnessed even the healing of cancer by Prayer. And now he has gone a stage further.

THE NEED OF A DYNAMIC FAITH.

"As we face the evil forces let loose in the world, we must recognise that we shall have no final success unless we confront them with a spiritual force of greater power. We shall have no 'drive' unless we are driven by our Christian faith. From our religion comes not insight alone, but dynamic as well. It is only he who loves God who can adequately love his neighbour, or even know who his neighbour is. 'Except ye abide in the vine,' said Jesus, 'ye can do nothing.' If we would set ourselves to achieve anything lasting in the settlement after the war, only dependence on God will see us through; no sufficient change of heart will come otherwise; nothing else will make us willing to face the necessary changes, many of them irksome to the natural man, many of them demanding large sacrifices and long devotion to high, and sometimes seemingly hopeless ends, many of them calling for endurance beyond belief, and to be made against the opposition even of some whom they will benefit—who is sufficient for these things, unless it be given him from on High? To such tasks the Christian faith alone can inspire?"

—Rt. Rev. J. Cockburn, Moderator of the Church of Scotland.

LIVERPOOL CATHEDRAL.

SIR GILES SCOTT, THE ARCHITECT, IN THE PULPIT.

What is probably the most striking architectural achievement in England for more than a century has been revealed by the opening out for public worship recently of the great central space of the Liverpool Cathedral. In this central space at least 2000 people can be seated at a time with a clear forward view. The first great service to be held in this new area has been that of the Liverpool Fire Service, when over 1000 were present, in addition to members of the general public. It is fitting such a congregation should have been first to use the enlarged space for worship, because the firemen have saved the Cathedral from all the destructive attacks of the Nazis. The Cathedral architect (Sir Giles Scott) addressed the congregation from the pulpit. In all probability this is the first occasion on which a cathedral architect has addressed from the pulpit he himself designed. What would Sir Christopher Wren have said, it is surmised, if he had spoken at the opening of St. Paul's Cathedral?

A City of Memories.

Sir Giles Scott said, "Liverpool is to me a city of memories. It is forty years since I first began to plan this building. I never thought I should be at a gathering of this sort; but I thank God, and I thank the efforts which have been made by all the services, especially the Liverpool Fire Services, for having saved up to now this building from destruction." He would say, let us "Look up and look forward."

THE UNEXPECTED.

The Rev. J. S. Cowland, of the Church Army, Newcastle, writes:—

An officer of the Church Army, who is at present serving with the A.I.F. as a sergeant in a gunnery section, was recently given three days leave and made his way to Damascus. On arriving in that city he was looking for somewhere to stay. Seeing a bright looking youth of Damascus he asked him where he could stay. To his utter amazement the youth replied, "The Church Army Hostel up the road." The sergeant made his way to the hostel and found to his joy that it was one of the hostels the Church Army has established in the East for the use of the troops. Newcastle people will remember the sergeant as Capt. Ken Walker, of our society.

Here is his letter:—

"Dear Captain Cowland, "Thanks for your letter, also for the 'Staff Notes,' which arrive from time to time. I'm always glad to hear of the

work in 'Aussie,' and am looking forward to the time when I will be seeing you all again.

"A few weeks ago I had three days leave to Damascus. I was looking around for a place to stay when one of the youngsters in the street, much cleaner and much better spoken than usual, told me that there was a Church Army Hostel in the city. You can imagine how pleased I was to hear that and then to find my way to it. A very clean place it is, too. It had been reserved for the H.Q. but the C.A. were able to get hold of it and are putting it to good use. About 30 beds, a large hallway, some fifteen to twenty feet wide, which will make a splendid place for services, sing-songs, etc., a little room off the reading room, which is being turned into a chapel—quite a splendid show. I had some great yarns with the Officer-in-Charge (Captain Isaacson) and really enjoyed my stay there. Of course, I pottered around the places of interest—St. Paul's window; the Street called Straight, so by the time I do get home I'll have stored up some impressions, which may prove very useful in the work.

"May God bless you in your work.

"Yours sincerely,

"KENNETH L. WALKER."

THE NETHERLANDS CHURCH

A very interesting and instructive address was given recently at a S.C.M. Conference by Pastor Buskes, which indicates the faith by which the Church in Holland lives and struggles. It concluded with this expression of belief:—

"Jesus Christ comes to you, students of 1941, with His two questions: Whom do men say that I am? and Whom say ye that I am? We must not repeat the Articles of the Creed in a servile and legalistic manner. But we must take our stand and struggle for the truth with the same seriousness and the same faithfulness with which generations confessed their faith. Let us, therefore, here in Holland, here and there and everywhere, in all countries and continents, confess our Catholic Christian Faith:

"I believe in God the Father—God of Abraham, Isaac and Jacob, not of the philosophers and the wise; He is only found in the way which the Gospel shows us.

"The Almighty, Maker of Heaven and Earth, from Whom, through Whom and to Whom are all things, whose is the earth and the fullness thereof, Who has made of one blood the whole race of men; the Creator, Who remains God while the world remains world; nothing and nobody else is almighty or holy or eternal; He alone is God; all other gods are idols, gods of nothing.

"And in Jesus Christ, His only Son, our Lord—not Jesus and not Christ but

Jesus Christ, sent by the Father, God from God, Light from Light; not the highest flowering of human life but God revealed in the flesh, therefore our Lord, Who alone has authority over us, because He has bought our body and soul with His blood.

"Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, He descended into Hell—not the hero, not the martyr but the Mediator, the Lamb of God that bears the sin of the world and takes it away.

"The third day He rose again from the dead, He ascended into Heaven and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead—the Lamb which is the lion, the Victor, who has overcome death, through Whom the Father governs all things and will accomplish His work of salvation, Who is the same yesterday, to-day and forever.

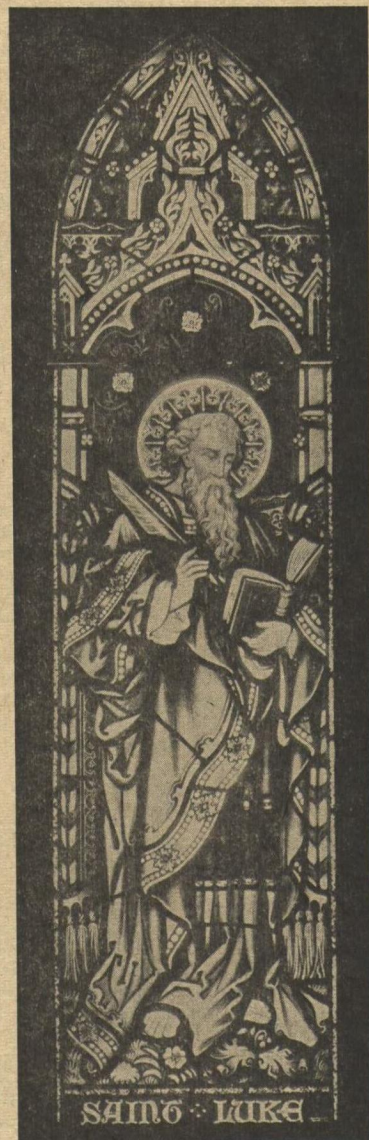
"I believe in the Holy Spirit—I do not believe in the spirit of man, nor in the spirit of any human movement, but in the Spirit of God, Who is Lord and gives life, Who speaks to us, not in nature, not in history, not in blood and soil, not in world events, but in the one Word of the one Lord.

"The Holy Catholic Church, the Communion of Saints—I do not believe in a holy nation, a holy race, a holy culture, but in the Holy Church, the communion not of good people or of heroes but of those who belong to Christ, who have been baptised and celebrate the Lord's Supper in His Name, those who have been bought from all generations and tongues and peoples and nations, the communion of unity in the true faith, through the Word of God and the Spirit of God, the communion of those who live by faith in the promises of God and by obedience to the commandments of God.

"The forgiveness of sins—I do not believe in a God Who is with the big battalions, helps those who help themselves, blesses those who make themselves worthy of His blessing, and gives the world to the tyrants; I believe in a God who receives sinners, and promises the earth to the meek, who hunger and thirst after righteousness.

"The resurrection of the body; and the life everlasting—I believe in a God Who is not only the Creator and Saviour but also the Redeemer, Who accomplished His work; on the ruins of Rotterdam I expect the city which has gates of pearl, the New Jerusalem, into which shall be brought the glory and the honour of the nations—not bombs—by the kings of the earth; this time becomes eternity, this life life eternal, this world the Kingdom of God; and when it comes it will be the work, not of men, but of Jesus Christ."—I.C.P.I.S., Geneva.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

LADIES' HOME MISSION UNION.

Did you realise that there is a great shortage of clergy owing to the War? And did you know that deaconesses are able to help relieve this shortage by their work in the parishes? Also, did you know that the L.H.M.U. wholly or partly supports six of these deaconesses? Finally, that five more students completed their training at Deaconess House at the end of last term, and that the L.H.M.U. is being asked to accept more responsibilities in supporting them? Would you like to help in this—definitely—War Work? Would you like to become a member? or a subscriber? or to take a box? And, of course, the deaconesses are always asking for clothing (second-hand or new) to give to those in need!

If you would like to help, our address is, Diocesan Church House, George Street, Sydney. Tel. MA2852.

ST. ANDREW'S CATHEDRAL SUNDAY SCHOOL.

Since our Sunday School opened in February, 1940, we have had the privilege of sending from it £6/5/10½ to the Church Missionary Society, with which we are linked as a Y.P.U. Sunday School. We now have as well an L.H.M.U. box, from which we have collected 11/7.

There have been seventeen children on the roll. We have been given a room in the Choir School for our own, and Mr. Grindell has very kindly presented us with a piano. But we DO need a cupboard, and we DO want some mats so that we can teach the children to kneel for prayer. Would anybody like to give us these?

C.E.N.E.F. RALLY.

The rapid growth of the Sydney Diocesan Churchwomen's Association since it was founded in October, 1939, was described by Mrs. H. W. K. Mowll when the second birthday of the Church of England National Emergency Fund was celebrated with a rally in the Town Hall recently.

The association was formed to mobilise churchwomen in the service of Church and Empire Mrs. Mowll said. It now had 114 branches and 4582 members. Primary objects of the association were to help C.E.N.E.F. to build and equip huts for men of the fighting forces, and to provide books and comforts for distribution by the chaplains.

Lantern slides of C.E.N.E.F. work were presented with a commentary by Archbishop Mowll, and Mrs. Mowll gave a commentary for lantern slides of S.D.C.A. work.

About 1000 people attended, including St. Andrew's Cathedral Hut workers in uniform.

MOORE COLLEGE.

We are greatly indebted to His Grace the Archbishop, to Bishop Pilcher and Bishop Hilliard, to the Principal and to Mr. Vine Hall for their respective contributions to this year's refresher course; and we wish also to place on record our appreciation of the work of the matron and domestic staff of the college in attending to our material needs throughout the day.

The course might have been better attended (32 being the highest attendance, at the afternoon session) but we would not assess its value in mere numbers.

The annual Reunion will be held at the College on the Wednesday in Synod week (November 12), when, at the business meeting, members of the Old Students' Union will discuss the advisability of arranging another refresher course for 1942.

FOR YOUNG CHURCH PEOPLE.

All young church people are invited to attend a meeting of great interest to be held in St. Philip's Church, York Street, Sydney, on Friday, November 14, at 8 p.m. The Rev. Canon T. C. Hammond will give an address on "The Return of our Lord." This will be the final monthly meeting of 1941 arranged by the Young Evangelical Churchmen's League.

JOTTINGS FROM OUR PARISHES.

St. John's, Ashfield.—The Young Men's Club has arranged for Professor Ian Clunies Ross, Professor of Veterinary Science at the Sydney University, to give an address on the subject of "After the War—What?" on Friday, November 14, at 8 p.m. in St. John's Hall. The meeting is open to all who are interested.

St. Andrew's, Summer Hill.—On Saturday, November 1, the Girls' Missionary Band and the Junior Y.P.U. are holding their annual sale of work at 2.30 p.m. in the School Hall. The opening ceremony will be performed by Dr. Paul White.

The members of the Young Women's Physical Culture Class will hold their annual display and concert in the Parish Hall on Tuesday, 4th November, at 8 p.m.

VICTORIA.

Diocese of Melbourne.

Archbishop Head attended a ceremony at St. Catherine's Church, Caulfield, last Saturday at 3 p.m., when Mr. Menzies, M.P., laid the foundation stone of a new church hall. Archbishop Head preached at the annual service of the Girls' Friendly Society at St. Paul's Cathedral at 3 p.m. last Sunday.

SYNOD SILENT ON "ULYSSES" BAN.

Because very few clergymen present knew much about the contents of James Joyce's "Ulysses," the Diocesan

Synod meeting at St. Paul's Chapter House decided not to express an opinion on the banning of the novel by Mr. Harrison, former Customs Minister.

A resolution expressing appreciation of Mr. Harrison's action was on the agenda paper for discussion, but was accordingly passed over.—Argus.

Diocese of Bendigo.

ADDITION TO GIRTON GIRLS' GRAMMAR SCHOOL.

Some years ago, Mrs. C. M. Frew gave to Girton C.E.G.S. land in Vine and McKenzie Streets, Bendigo, known as Horwood's Foundry, and adjoining the school property. It has become increasingly evident that new kindergarten rooms were needed at the school, and before the Bishop left for abroad a scheme, which it is hoped will sometime in the future be realised, was decided upon, and the building of the kindergarten rooms was commenced as the first step in this scheme. The old foundry building was found to be in excellent order in part, and this portion was reconditioned for an assembly hall, making a large, lofty building.

The new buildings were opened on Saturday afternoon, September 27, by the Lord Archbishop of Melbourne; Mrs. Head accompanying him.

The hall was filled for the ceremony and those on the platform included Archdeacon N. D. Herring, of Bendigo; Rev. E. H. Pickford, Mr. B. F. Pidgeon, and the College Head Mistress (Miss O. Gordon). The Mayor (Cr. A. J. Anderson) and Mrs. Anderson were also present. The school choir assisted in the service.

After congratulating the architect and contractor on the fine building, which had been added to the school, the Archbishop said the name of Girton reminded him and other former Cambridge students of the women's college at Cambridge, which was also called Girton, and the Bendigo school should mean as much to the girls of Bendigo as the Girton of Cambridge meant to the women of England.

The people of Girton were interested in the training of Christian liberty given to the girls of the school. There were at least three types of education with which we were familiar. We wanted to realise why the people of Bendigo spent the money in building a school of this type. This type of education was not the same as the Nazi system of education, where the State trained the individual boys and girls to be servants of the State, so they might do what the State demanded of them. The individual in Germany was dissuaded from seeking the truth, and taught to accept the "truth" given by the authorities. The second type of education was provided in Victoria and throughout Australia by the State schools. These schools provided an excellent education, and built up a splendid type of character. The

third type of education was the Christian system, and this was the type of instruction given at Girton. It was a religious school for training girls to be members of the Church of England. It was wonderful to look back upon history and see the effect of the Christian education upon national life in the Motherland and the Dominions, among which must be included Australia. It had built up a type of character that the school wanted to instil in its students. It was for that reason the Bendigo people had spent their money. It was necessary for the school to have a hall for the united work of the school, and to have a place of assembly in which the students could begin their day in prayer. The two kindergarten rooms were a valuable asset to the college. It was here that the little ones would learn to take an interest in the activities of the school.

Reference was made by the speaker to Mrs. C. Frew, one of the greatest benefactors of the school; while the Archdeacon mentioned other individuals and school organisations which had financially assisted in the erection of the new additions.

QUEENSLAND.

Diocese of Rockhampton.

PROVINCIAL SYNOD.

May I remind you all again of the Provincial Synod to be held in Rockhampton from Tuesday, October 21, to Thursday, 23, inclusive, and of the big public rally in particular in the School of Arts on the Wednesday at 8 p.m. The speakers on this occasion will be the Archbishop of Brisbane (chairman), the Bishop of North Queensland, Mr. F. T. Cross, a well-known solicitor of Brisbane, and the Bishop of New Guinea. The subject will be "The Church and Post-War Problems," one in which I should say most people will be naturally very interested. This is one of those occasions when the School of Arts should be crowded to the doors. In order to assure that it will be so, I shall be thankful if all our own regular church people will not only come themselves, but endeavour to bring as many of their friends as possible.

Start talking about it now, so that it will be well in people's minds, and incidentally in their engagement books, before the representatives of Synod arrive.

I should mention here that his Worship the Mayor has kindly offered to tender a civic welcome to the Bishops in the Town Hall on the Wednesday morning of the big rally.—From the Bishop's Letter.

SYNOD AND GAMBLING.

At the recent session of Synod the following motion was passed unanimously.

"That this Synod reaffirms the principles of the resolution passed at the

Synod Session of 1917, dealing with National Vices, especially with regard to the evils of Gambling, and of State Lotteries in particular. It further reaffirms its adherence to the declared policy of the diocese in discountenancing all forms of gambling in connection with functions designed to assist Church funds."

TASMANIA.

CHURCH MISSIONARY SOCIETY.

The great success of the Society's tearoom in Murray Street, Hobart, over a number of years has prompted the Committee to further develop this source of income by opening a new luncheon room (over the present tearoom), where hot meals may be obtained.

The occasion was marked by a special ceremony held on September 30th, when the Lord Bishop of the Diocese dedicated the room and declared it open. In the course of a short address he congratulated the Society on the excellent service maintained in the room below and expressed the hope that the new venture would meet with the support that it deserved.

The Venerable Archdeacon D. B. Blackwood, Chairman of the Committee, pointed out that the whole of the proceeds would be devoted to the support of Missionaries.

A large assembly of C.M.S. friends and supporters included Revs. C. H. Corvan, Canon C. W. Wilson, A. A. Bennett, E. N. Gidley, L. A. Benfield and C. C. Robertson (Hon. Secretary of A.B.M.).

Friends and supporters of the C.M.S. will be interested to know we received a visit at the Institute from Mr. E. C. H. Lousada, who formerly served ten years on the Mission's vessel "Holly." Mr. Lousada took over the running of the vessel from the late Rev. H. E. Warren (who lost his life in the airplane crash when crossing Bass Strait). Mr. Lousada's sea time on this vessel was recognised by the Navigation Department, and he was able to pass for his mate's ticket. He is now serving as lookout man on a famous ship.

(Mission to Seamen's Report.)

THE QUESTION BOX.

**What is the Anglican Communion?
And who founded it?**

The Anglican Communion, a part of the historic Church founded by Jesus Christ, is composed of the Church of England and other Churches derived from it, including the Episcopal Church of the U.S.A.

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(From The Canadian Churchman.)

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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NOVEMBER 13, 1941.

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transmission by post as a Newspaper]

The Secret of Strength—Psalm 90:1, 2



Divine Service during the meeting of the British Prime Minister, Mr. Churchill, and the President of U.S.A., Mr. Roosevelt.

A Trumpet Hath Sounded!

The Prime Minister of Great Britain, in a broadcast, gave the following vivid description of the service which was held aboard the "Prince of Wales," which the President of the United States and he attended.

"We had a service on the Sunday in our Atlantic bay. The President came on to the quarter deck of the "Prince of Wales," where there were mingled together many hundreds of American and British sailors and marines. The sun shone bright and warm while we all sang the old hymns which are our common inheritance, and which we learned as children in our homes.

"We sang the hymn founded on the psalm which John Hampden's soldiers sang when they bore his body to the grave, and in which the brief, precarious span of human life is contrasted with the immutability of Him to Whom a thousand ages are but as yesterday when it is past and as a watch in the night.

"We sang the sailors' hymn, 'For those'—and there are very many—'in peril on the sea.' We sang 'Onward, Christian Soldiers,' and indeed, I felt that this was no vain presumption, but that we had the right to feel that we were serving a cause for the sake of which a trumpet has sounded from on high.

"When I looked upon that densely packed congregation of fighting men of the same language, of the same faith, of the same fundamental laws, of the same ideals—and now, to a large extent, dangers—it swept across me that here was the only hope, but also the sure hope, of saving the world from measureless degradation."