

which was to have been held at Hornsby from January 17 to 24.

While this course is regretted by the Summer School Committee, it has been thought wise under the circumstances. Will all prospective members please note.

Diocese of Goulburn.

ORDINATION.

On December 21, the fourth Sunday in Advent, in his Cathedral, the Bishop of Goulburn admitted to the diaconate Mr. Francis Charles Blake Moyle, B.A., and ordained to the priesthood the Rev. Gordon Keith Armstrong, the Rev. Brian Strong Kugelman, B.A., the Rev. Henry Parker Reynolds, and the Rev. Jack Cecil Whight, B.A. The gospeller was the Rev. F. C. B. Moyle, B.A., and the preacher the Rev. Harold Marshall, Th.L., Precentor of St. Saviour's Cathedral.

Mr. Moyle was ordained upon a title to Cootamundra, although for the month of January he will be working in Junee. The Rev. J. C. Whight will remain at Cootamundra until the end of January, and will then proceed to Young. The Rev. H. P. Reynolds has been licensed as assistant priest in the Cathedral parish. The Rev. B. S. Kugelman has been licensed as assistant priest in the parish of Junee, but he will remain at St. Peter's, Eastern Hill, Melbourne, until April. The Rev. G. K. Armstrong will continue to work in Young for the month of January, after which he will proceed to Albury.

173 BAPTISMS IN ONE DAY!

The Rev. P. Howard Harley, vicar of St. John, Hoxton, writes: "The other day I had to look up the baptism of Mrs. Martha Shipp, dated June 24, 1875. I found that on that day the then vicar, the Ven. G. P. Pownall, formerly Archdeacon in Goulburn, had personally baptised 173 infants!"

Evidently the clergy in those days used to work, too!

Diocese of Armidale.

ST. ANDREW'S, WALCHA.

A special service of witness, arranged by the Young People's Fellowship, was held in St. Andrew's Church on Tuesday evening, 6th ult., and was representative of the various youth organisations of the parish. Many parents and other parishioners joined with the young people in their worship. It was an occasion of thanksgiving to God for His blessings on the young people's work in the parish during the year, and was also an occasion of inspiration and encouragement to the young people to go forward in His service in the future.

The service was conducted by the leader of the Fellowship (Mr. E. E. R. Walker, Th.L.) and the vicar (the

Rev. J. S. H. Cawte) preached appropriately to the occasion, speaking of our Lord's two questions asked of His followers in the high lands of Caesarea Philippi (Matt. 16: 15). Mrs. S. Hoy presided at the organ.

SOUTH AUSTRALIA.

Diocese of Adelaide.

MOTHERS' UNION.

The annual festival was held in the Cathedral on November 19. The attendance at Holy Communion was 600, the Dean of Adelaide being the celebrant. The choir consisted of 38 Mothers' Union members. Banners from the various churches, including our own, were carried in procession. Lunch was partaken of on the Cathedral lawns.

At 2.30 p.m. Evensong was sung, the preacher being the Rev. C. W. J. Gumbley. Lady Muriel Barclay-Harvey was present at this service.

Collections at both services were for the Church of England Children's Homes.

WESTERN AUSTRALIA.

Diocese of Perth

ORDINATION.

The Most Rev. Henry Frewen Le Fanu, Doctor of Divinity, Primate of Australia and Tasmania, on Monday, 22nd December, 1941 (St. Thomas' Day) in the Cathedral Church of St. George, Perth, Western Australia, ordained the following to the priesthood:—Rev. Ivan Alexander Cardell-Oliver, M.A., LL.B., Jesus College, Cambridge, England, assistant curate in the Parish of St. Luke, Cottesloe; Rev. Walter Bowen Churchill, rector of West Northam, and in charge of the District of Goomalling.

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[Registered at the G.P.O., Sydney, for
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Aboriginal Sunday, February 1st, 1942



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Notes and Comments.

Next Sunday will be the anni-
versary of the First Christian Ser-
vice held in Australia.
That day may well be
Christian regarded as the day on
Service. which took place the
"sacring" of the Com-
monwealth. As we look back
over our past history there is
much that calls for thanksgiving
to God for abounding blessings.
In the crisis which now faces us
may we, as a people, seek grace
from God that our nation may
fulfil its world ministry of witness
to God's love, power and holi-
ness among the nations of this
part of the world. We publish
illustrations of the origins of the
Church of Australia.

We hope that Aboriginal Sun-
day, February 1, will be well
observed in the
The Aboriginal Churches of the
Commonwealth.
The subject is really urgent for
the health of our Australian
Church as well as for the unfor-
tunate people who have been
neglected for too long a period.
Only a small proportion of our
white Christian population take
any practical interest in the abor-
igines. The Church needs awak-
ening from a lethargy which not

only keeps from these people
their just portion, but keeps the
Church in a condition of weak-
ness in relation to the other tasks
that call for strength of action.
The uplift of the aborigines is
a work that the Church must ever
consider her peculiar task, and
for the glory of her great Head
she must demonstrate to the
world the fact that the power of
Christ is adequate to the great
needs of these people. Our re-
cord is poor indeed: only one or-
dained minister of the Gospel
from earliest times, and since his
passing there is not one. Is the
fault with us or with them? Is
our Gospel sufficient for them?
Have we any right to withhold
from them the knowledge and
power of our World-Saviour?

The Federal Government has
issued an urgent Call to the
Nation for whole-
hearted co-opera-
tion with them in
this hour of dan-
ger. "Men and women of Aus-
tralia! This is the gravest hour in
our history," was the solemn
warning sounded by the Prime
Minister (Mr. Curtin) in a na-
tional broadcast immediately fol-
lowing Australia's declaration of
war on Japan.

"The call is to you for your
courage, your physical and men-
tal ability, your inflexible deter-
mination that we, as a nation of
free people, shall survive. My
appeal to you is in the name of
Australia, for Australia itself is
at stake in this conflict."

The past weeks, and more es-
pecially the past few days, have
stressed the urgency of the ap-
peal. New Guinea, which is in
grips with the foe—a relentless
foe—is altogether too strategic a
jumping-off base for attack upon
Australia itself to allow of any
shirking of national service. The
enemy is nearly at our gate and
we are bidden "to give our best
in the service of our imperilled
nation; to give to our elected
leaders, with all our strength and
will power, our uncomplaining
loyalty and obedience; to give
whatever we have in material
resources, in hard work and in
sacrifice."

May we as a people rise to the
occasion, and as a Christian
people press on with "the confi-
dent hope that strength will be
given us to overcome whatever
perils be ahead until victory is
won." The way is dark, but
"There are stars to guide us on
our way and the brightest of
them all is our Faith in God."
These closing words from His
Majesty's Christmas message
point us to the only basis of opti-
mistic hope.

The War situation is such that
concern is being felt in many
quarters, and there is
a growing desire on
the part of those who
are in the position of
leadership to get all the resources
of our Empire into the War effort.
We, as a people, have been very
complacent during the time that
the conflict was far away from
our own land, but the initial
successes of the Japanese war mach-
ine have been shaking us out of
that complacency. This is all to
the good so long as we are care-
ful to preserve a true morale as
we face this new danger. The
willingness with which our people
are facing what looks very like
conscription, both in men and
means, augurs well for an all-in
effort. But we must not forget,
as a Christian people, that, like
Nehemiah of old, we must "set a
watch" against our enemies and
not forget the prayer that Nehe-
miah put first. In prayer we
commit our cause to God, con-
fident that He can help by many
or by few, and determined to
hold ourselves in readiness for
any use He wills to make of us
for the fulfilment of our prayer.

True prayer demands full conse-
cration to the work to which God
may summon us. But consecra-
tion to the work by itself lacks
that fulness of power and assist-
ance which the work demands.
As the Bishop of Armidale has
recently so truly said:

"No stirring activity, no rushing and
eager service, no efforts at co-ordina-
tion will finally avail unless we are
bound—not at the surface by fear,
but at the roots and in the depths by
faith.

"No citizen's service in 1942 will
be adequate unless cradled in prayer,
no citizen's attitude to our leaders will
be true unless it includes prayer for
and on their behalf. The roots of the

nation's life are the means to its character, its morale, its power to live and survive. And our roots must be in God if we are to have unity of love, of purpose and of power."

We were recently in touch with an interesting biography of that interesting imperial figure, Ranjitsinghi, the well-known cricketer, and a great leader among the Princes of India. Speaking at a farewell dinner to the Australian Cricket Team (September, 1930), he said:—

"I very much doubt whether in any other country in the world a man not belonging to that country would be selected to reply to the toast of the national game. I feel I am replying to the toast of the British Empire. . . . How often have I wished that all the political leaders of all the countries in the Empire were cricketers! For if they had undergone the training and the discipline of the game, they would find it easier than they appear to do to think first and last of the team. . . . The Princes of India have been very old members of Great Britain's teams; and both on easy and difficult wickets they have tried their best to play with a straight bat for the Empire."

We strongly commend "Ranjit's" words to some of our "responsible ministers" who show little sense of their responsibility by the irresponsibility of their utterances. When men like Dr. Evatt and Mr. Beasley take upon themselves to lecture the British people in statements made for Australian ears, we can only regard their utterances as subversive of that unity of purpose that our past history should ensure and the war emphasises. Politicians have short memories indeed, or apparently think the public have. It is interesting to note how these gentlemen who wanted to keep the A.I.F. in Australia are now preening their feathers, forsooth, upon the fact that we have so many Australian troops in Malaya. If these gentlemen had been big enough in their imperial outlook we should long ago have had a National War Council under a leader who has won the respect of all the Allied Nations.

We published in our last issue a motion passed by the Archbishops and Bishops of the Commonwealth against the Anglo-Soviet Pact with which we stated that all right-minded people would be in accord. That Pact is being wrongly used to force Australia into an alliance with Russia which would compromise our principles of life, in view of the frankly atheistic principles on which the Soviet has been based by its leaders. It is one thing to sympathise and go to the help of a people whose very life has been attempted by the Nazi beast; it is altogether a different proposition for a nation, professedly Christian, to be asked to overlook the anti-Christian attitude of the Soviet and form such an alliance as would practically make us partakers of its sins.

That is the reason why we cannot entertain a request from a self-appointed "N.S.W. Aid Russia Committee" to deprecate any criticism of Russia and its methods as may seem justified and necessary in the interests of our Empire.

The imposing list of Presidents and Vice-Presidents of this committee contains names of men who have not always been unsuspected of communistic ideals. In fact the President himself, in other circumstances, was guilty of unwisdom in a cable of congratulation, without qualifications, to the Soviet Government, and the Legion of Christian Youth, under the same presidency, issued a circular, pacifistic in the extreme, calling upon its members in the last resort to refuse obedience to their country's government, if called upon for military service.

Now that some statement from the Washington correspondent of the "S.M. Herald" ventures to express a doubt of Russia's loyalty to the pact. "Deep distress to patriotic supporters of the Anglo-Soviet Pact" has been caused, and we are asked to publish a statement from the committee which places this article in the category of Fifth Column-work and Hitlerite propaganda of the worst type." And a fur-

ther statement is made to the effect that "The Soviet leaders are wise enough to know that no stable New Order can be imposed by force, but must be based on the freewill of the peoples."!!!

What short memories we are supposed to have! This is too thin an attempt to "whitewash" the luridness of the bloody horrors of the Russian revolution.

We are familiar enough in our Church life of the common complaint by lukewarm Church people and others that the Church should do this or that in the interests of the social and moral life of the nation. The same class of mentality is ever critical in the political sphere as to what our leaders ought to do, forgetful of the responsibility resting on them to be led. It has been said recently by a writer in the Brisbane Church Chronicle that

"Real Christianity and real Democracy both depend upon their ability to develop a sense of individual responsibility; to help the people to read the signs on the finger-posts; to choose carefully the path they ought to take; and to go on their way undaunted!"

"Most problems are solved very simply when people keep faith with the highest they know; the common decency, the common faith, the common courage, which form the common stock of just common people who are honest with themselves.

"The cry for a leader is almost invariably the outcome of shirking personal responsibility. Our real need, at all times, is for men of wisdom to advise, to inspire and instruct; and people wise enough to act upon the advice. Lacking finger-posts (because we are ever entering upon new country) we require a generous share of those people who have a good sense of direction, and it is safe to say, that where a people are true to themselves they will never lack such advisers; the people actually create them."

No doubt there will be an increase of applications to the Country Public Schools in order to safeguard the lives of the children of the cities. Very wisely some of our city schools are moving, with their boarders, to country centres where the risk will be lessened for the children in case of

Playing the Game.

Cricket!

Shirking Responsibility.

Evacuation of Children.

Quiet Moments.

THE HUMAN TOUCH.

A "human touch" instinct with a power divine, is a part of the message that Christmas brings to us in all the stresses and sufferings of this terrible war. The Incarnation of the Son of God means the consecration and enrichment of that human nature which He has for ever assumed to Himself. It means that "in every pang that rends the heart, the Man of Sorrows had a part. It means that "in all their affliction He too is afflicted and the Angel of His Presence will save them." It means that in all our human experiences, joyful and sad, we have the assurance of His comfort Who graced with His presence the simple wedding feast at Cana and mingled His tears with the sorrowing sisters of Bethany.

We may well thank God, with adoring praise, that in His infinite wisdom and love He has brought Himself so near to us in the Incarnation of His beloved Son. As we read the simple yet graphic record of His life in the "Days of His Flesh," those "human touches" bring Him so near to us as we enter into that transforming friendship to which He calls us. The sight of Jesus, the Lord, asleep in the boat in the midst of the threatening storm, steadies our nerves, and renews our courage as we realise the disciples' safety and our own safety, since He Who is one with us is present to our call.

Clouds may sometimes hide Him from our view, but we shall ever find, in condemnation of our fears, that when the clouds are past He was with us all the time, knowing and caring.

FEAR NOT!

The wave may be defeated,
But the tide is sure to win;
God stands for Right and Freedom,
And the overthrow of sin.
Regain the faith! and fear not!
Let no doubting dwell within;
The wave may be defeated,
But the Tide of Right shall win.
—Willa Hoey.

PRAYERS FOR OUR ABORIGINES.

O Lord Jesus Christ, Who wast filled with compassion towards the downcast and oppressed and protect the remnant of our Aboriginal people whether still living under tribal conditions or detribalised, and also the increasing coloured population in whose veins our own blood is mingled. Save them from their sins and superstitions and from the destroying influences of our civilization. Frustrate the callous treatment of any who oppress or ill-treat them. In the mission and other reserves may efforts for their uplift be crowned with success. Move the hearts of all our people to assist the Aborigines to take their true place in the community, and strengthen Thy Church, that in her witness of loving service for Thee the darkness of ignorance may be dispelled and Thy true light shine; for Thy Name's sake. Amen.

O Lord Jesus Christ, Who hast promised in Thy Gospel that whatever is done unto the least of Thy brethren Thou wilt receive as done unto Thee: Bless we beseech Thee, Thy servants whom Thou hast sent to minister amongst Thy children the Aborigines of Australia. Fill them with Thy Holy Spirit, and so prosper their labours that the darkness of the ignorant ones may be enlightened, and their weakness enabled by Thy strength, Who with the Father and the Holy Spirit art God over all, blessed for evermore. Amen.

Miss Merle Charlton, who has been in Melbourne on furlough, will return this month to her work in the New Guinea Mission.

A MESSAGE TO CITIZENS OF WELLINGTON

Convinced that moral and spiritual forces are the true basis of national life, and feeling that the following messages may help to strengthen these forces in each of us in this time of crisis, the Mayor and Councillors of Wellington, whose signatures appear hereon, commend them to their fellow citizens.—T. A. C. Hislop, Will Appleton, W. Jas. Gaudin, Leonard McKenzie, Chas. M. Bowden, E. M. Gilmer, R. H. Nimmo, W. Duncan, Mirtin Luckie, I. D. Sievwright, Malcolm Fraser, R. L. Macalister, W. Stevens, R. A. Wright.

Morale.

Others Need Your Help.

In days of tension forget yourself in helping your neighbours. Give them friendship. This will cast out your own fears and worries. Assist your fellow citizens to carry out cheerfully and efficiently all the duties and restrictions inevitable in war time. Start the day with the questions: How can I help somebody else to-day? What extra service can I give to my country to-day?

As I Am, So is My Country.

National morale is built up from the countless moral victories of every loyal citizen. Strengthen the home front by strengthening the moral and spiritual front in your own life.

Safeguard the Nation's Confidence.

A nation's strongest line of defence is the character of her citizens. Material and physical defences will not avail unless behind them stands a people strong in spirit. A country rich in faith is rich in everything. Restore faith and you build strength. Develop character and you build greatness.

Faith, confidence and cheerfulness are as contagious as fear and grumbling. Which are you spreading?

The Key to Steadiness and Inner Strength

is to have confidence in God and to accept direction from Him.

The voice of the Spirit is the voice of God. Each of us can listen for himself, and listening, obey. The call to our citizens is to return to their robust faith in His power of guidance.

Faith.

Cling to your inborn belief that there is a Higher Power and that whatever happens on this earth will be weighed in the scales of eternal justice.

In Thought, Faith—In Word, Wisdom—In Deed, Courage—In Life, Service.

"I said to the man who stood at the gate of the years, 'Give me a light that I may tread safely into the unknown.' And he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than the known way.'"—The King's Message, 1939.

Personal.

The Rev. T. W. Gilbert, D.D., Principal of St. John's Hall, Highbury, has been appointed Prebendary of St. Paul's Cathedral, London. Dr. Gilbert is in the front line of scholarship and is an evangelical leader.

The death is reported of Rev. A. J. Rolfe, Headmaster of the Malvern Preparatory School, Hunter's Hill, Sydney.

Rev. C. B. Simpson, rector of Adelung, N.S.W., with the approval of the Presentation Board, has been appointed to Bombala as from February 1.

Rev. F. A. Ray, Director of the Home Mission Fund, Melbourne, and organising secretary of the League of Soldiers' Friends, is in St. George's Hospital, Kew, Vic.

Rt. Rev. C. Venn Pilcher, D.D., was the leader of the tutorial session each day at the four days' non-residential Emergency State Conference of the Australian Student Christian Movement at Gillespie Hall, Sydney University, from January 14 to 17.

Mr. F. J. Eggerdon, who has filled the office of vergor and sacristan of the Goulburn, N.S.W., Cathedral for the past thirty years, has tendered his resignation, which has been accepted with regret, as from Easter next.

Rev. F. A. Keay was ordained to the priesthood in St. Peter's Cathedral, Armidale, N.S.W., at the Feast of St. Thomas, December 22, the clergy present beside the Bishop, taking part in the laying-on of hands.

The deepest sympathy of the Commonwealth goes out to the Governor of Queensland (Sir Leslie Wilson) and Lady Wilson in the loss of their son, Major David Wilson, who died on November 30 from wounds received in action in Libya.

The death occurred recently of Mrs. Sylvia Kathleen Morgan, of Spring Vale, N.S.W. Mrs. Morgan was a staunch church worker in the parish of St. John's, Young, the foundation stone of the west-end extensions of which was laid by her uncle, the late Bishop of London, Dr. Winnington Ingram, in 1927.

Mrs. J. G. Hole, mother of the Rev. Herbert Oliver Hole, Precentor of St. Paul's Cathedral, Melbourne, died at Marrickville, N.S.W., on January 19, at the age of 80 years.

The Rev. Prebendary Cash, O.B.E., D.S.O., D.D., was consecrated to the See of Worcester early in November. The Dean of Manchester, the Very Rev. F. Garfield Williams, preached the sermon. The Archbishop of Canterbury presided at the Consecration.

At St. George's, Malvern, Vic., on the last Sunday in December, at the conclusion of the morning service, Rev. J. Tyssen conducted a Service of Dismissal of outgoing missionaries for Rev. A. G. and Mrs. Reynolds, who have been commissioned for work at the Aboriginal Mission Station at Lockhart River. Mr. and Mrs. Reynolds left Melbourne the following day for their new sphere of work.

The marriage was celebrated on Saturday, January 10, of Rev. Thomas Kitley, eldest son of Canon H. Kitley and the late Mrs. Kitley, of Gosford, N.S.W., and Miss Margaret Champion, youngest daughter of the late Rev. Stanley Champion and of Mrs. Champion, of Cremorne, Sydney. The ceremony was performed at St. Thomas', North Sydney, Canon Baker officiating.

Our sympathy goes out to the Rev. E. Fletcher, L.T. of Lithgow, who has received word that his son has died of wounds received in the Middle East. Mr. Fletcher was formerly of the Goulburn Diocese.

Archdeacons Charlton and W. L. Langley, of Sydney, are still in hospital and it will be some time before they are well enough to leave.

The Rev. S. J. Maxworthy, of Tallangatta, Wangaratta Diocese, will be inducted to the charge of Healesville on February 4, at 8 p.m., by the Acting Administrator.

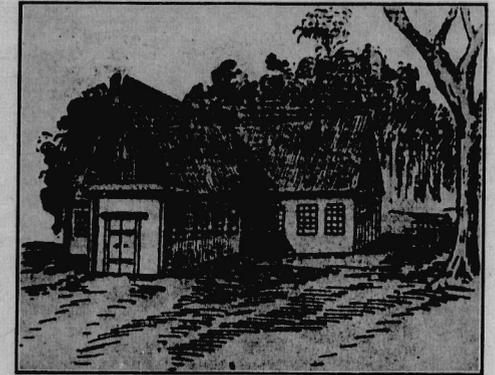
The Rev. Walter G. A. Green, M.A., of All Saints', Geelong, has accepted the living of St. James', East St. Kilda, Victoria, rendered vacant by the death of the Rev. W. A. Shaw.

We regret to record the death of the Rev. Herbert Thomas Fowler, B.A. He went to Heyfield on his ordination in 1898, and was there when the diocese of Gippsland was formed a few years later. After serving at Foster and Yarram, he went to Melbourne as curate to St. John's, Camberwell, in 1910, since when he has ministered at Lara, Winchelsea, Cheltenham and Doneaster, retiring on the ground of ill-health in 1936.

The death is recorded of the Rev. Frederick Thomas Charles Reynolds. He was ordained in Ballarat in 1890 and, after service in Grafton and Armidale, he returned to Ballarat in 1897. Amongst other positions, he was a Canon of Christ Church Cathedral, Ballarat. In 1920 he went to Melbourne and, after a term at Greensborough, he was appointed to Mentone in 1927, when he retired in 1934. He will be gratefully remembered wherever he has ministered.



Rev. Richard Johnson.



Australia's First Church.

Mrs. Bevan, widow of the late Canon Bevan, died in Albury on November 5, at the age of 77. She went back to Albury in indifferent health some years ago and her passing was a happy release.

"We offer our sympathy to the family and friends of Mrs. Morgan, of Spring Vale, who died on December 15. Through her uncle, the last Bishop of London, Dr. Winnington Ingham, she was closely linked with St. John's, for the Bishop laid the foundation stone of the west end extensions to the church in 1927. Her son Harold was also on our Council for 10 years, and her husband has been a worshipping friend of the parish for many years. The service in church was a beautiful one, thanks to the faith and hope which unites those who put their trust in God."—St. John's, Young, N.S.W., Parish Notes.

After a few days' illness Emily Louise Muschamp, wife of Canon E.

G. Muschamp, Rector of Holy Trinity, Launceston, passed away peacefully at the Rectory on Sunday, November 30, 1941. Her death came as a great shock to all who knew her, as her general health was usually good, but she was one of those who never complained. She passed away while kneeling at her bedside.

Melbourne Churchmen will be especially interested in the promotion of Brigadier Basil Morris, to the rank of Major-General. Major-General Morris, who is an artillery officer, holds the D.S.O. from the last war, in which he was mentioned in despatches three times. He was Director of Supplies, Transport Movements, and Quartering at Army Headquarters from 1937 to 1940. He was born on December 19, 1888, at East Melbourne, the son of the late Mr. W. E. Morris, for many years Registrar of the Diocese of Melbourne. He was educated at the Church of England Grammar School,

Melbourne, and Trinity College, Melbourne University. He obtained his commission in the Royal Australian Garrison Artillery in 1910. He was promoted captain in 1917, major and brevet lieutenant-colonel in 1921, having been through the war as Staff Captain, 5th Division Artillery. Instructor at artillery schools in Sydney in 1921-22, he commanded the R.A.F.A. in the 2nd Military District, 1922-24. He held various artillery commands in Victoria, South Australia and New South Wales before his appointment as Director of Supplies and his present overseas command as Commandant of the 8th Military District, Port Moresby. The Major-General is still closely connected with the Church, Canon W. Morris, of the C.E. G. School, Brisbane, being his eldest brother, and the Revs. W. H. Irwin, Eustace Wade and the late Canon Crotty, of Melbourne, being brothers-in-law. His mother, the late Mrs. A. E. Morris, was a step-daughter of the late Dean W. M. Cowper, of St. Andrew's Cathedral, Sydney.



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To Australian Churchmen.

The Place of The Church in National Crises

(By the Right Reverend W. G. Hilliard, M.A., Bishop Coadjutor of the Diocese of Sydney, Broadcast from Station 2CH Sunday, December 28, 1941, at 2 p.m.)

I have been asked to speak on "The Place of the Church in National Crises," and I must remember that I have to deal with the subject in fifteen minutes. I shall, therefore, not spend time in any lengthy discussion of my terms, but shall think of the Church as meaning, for the purposes of this talk, the whole body of believers in Jesus Christ as God the Son, the Saviour of mankind, a body more or less organised in various groups, each preserving a treasured tradition and all invisibly bound together by a common devotion to the one Lord, and a grateful experience of His saving grace. It is a body, therefore, which includes laymen as well as clergymen, and which suffers incalculably from the merely nominal character of the membership of so many of its professed adherents. In relating this Church to national crises I shall have in mind chiefly—if not entirely—the crisis through which we are passing just now.

The conflict in which we are engaged is something far greater than a mere struggle for national survival—tremendously important as we all feel that survival to be, not only for ourselves, but for the welfare of the world—it is something far more significant than a mere clash of national ambitions and warring political and economic systems; it is nothing less than a crisis in the spiritual history of mankind.

We are living in a day of the Lord when our philosophies and ways of life have come to judgment, and it is part—perhaps, the most important part—of the Church's service to the national life to-day to stir the conscience of our people and drive this message home. Until men and women realise the fundamental cause of the present distress, and react to that realisation as they should, there can be no solid ground for any hope of better things to come. The last war should never have taught us that. You will remember how John Oxenham sang in the midst of that conflict—

"O, see that ye build securely,
When the time for building comes;
—With square-hewn blocks of Righteousness,
And corner-stones of Faithfulness,
And girders strong of Righted Wrong,
And the blood of our Martyrdoms.
And—build on the One Foundation,
That shall make the building sure—
The Rock that was laid ere the world was made—
Build on Him, and ye build secure!"

Unfortunately, the world did not take that advice, and there is tragic truth in Bishop Carey's description of the period between 1918 and 1938, as "twenty bad, stupid, drifting years." They were bad years because, as a general rule, the dominating motive with individuals and with groups was self-interest. They were stupid, because as a generation we generally sought no wisdom higher than our own. We drifted from Versailles to Munich and beyond it, because we lacked a compelling vision of God's purpose, and the will to carry it out. We have trodden the way of selfishness, self-sufficiency, and self-will, and we have come to the inevitable end of the road: disintegration chaos, and disaster.

Back to God.

I believe, therefore, that the Church's first and obvious duty to the State as well as to God, is to recall the world to Him Who is its rightful Sovereign, and the Author and Giver of all good things. She must sound with earnest insistence the note of repentance, and it is here that all blessing must begin. There is a human tendency to hide our faces from our sins, and consecrate attention on the sins of our enemies. God knows the sins of Hitler and his associates are rank beyond our capacity adequately to describe them. They have flouted the Divine Sovereignty and outraged the moral law; they have shocked the conscience of the civilised world, trampled on the elemental decencies, and befouled the sacred things of life; but let us not imagine that merely because we have drawn the sword against these wicked men, we ourselves are therefore sinless, or even entirely guiltless of the situation out of which the present world-calamity has come.

It is true that in the period between the two wars our nation did much—and probably far more than any other—to promote the cause of peace and righteousness in the world, and that so far as the events which immediately preceded the outbreak of the present conflagration are concerned, we can stand before the bar of History unafraid, but honesty compels us to admit that we cannot escape some measure of responsibility for the post-war policies and ways of life, which created the conditions out of which the present crisis emerged, and we should not shut our eyes to the sins which stain our personal and social life to-day. What of the widespread vice of gambling, whose aid is even invoked for patriotic purposes? What of the gross intemperance, the easy standards which so many hold in the matter of sex? Think of the widespread secularisation of Sunday, and of the irreverent use of the name of God. What of the un-

christian features of our economic system that we have tolerated, the selfishness, the greed, and the unchristian standards of values that have governed or influenced our conduct, and demoralised our characters? All these things stand knocking at the door of our conscience, clamouring to be heard. The Church should strive to induce the people of our nation to unlock the door and persuade them to listen. Nor must she forget her own grave measure of guilt and her own strong need to repent. She herself must lead the way.

A War of Morale.

Besides reminding men of the holiness of God and calling them to repentance, the Church has to minister to the national morale, and this conflict in the last resort will be a war of morale. Hers is the privilege of sustaining confidence and inspiring effort, of holding up the anxious, encouraging the despondent, and comforting the sorrow-laden, helping the bewildered and distressed. She must keep the lamp of faith and courage burning brightly, she must hold aloft the banner of hope. Hers must be the tireless voice of challenge and of inspiration, of guidance, and of strength. She can keep before our people the vision of the high enterprise to which God has called them. I was greatly stirred by the very eloquent words with which Mr. Duff Cooper is reported to have ended his speech at the St. George's Day lunch in England last year:

"Once again," he said, "St. George is mounted on his charger, his adversary the most vile that he has ever gone out to destroy.

"St. George is once more in his saddle. You meet him in the country lanes. You see him in the crowded city streets.

"Either he will return with his laurels of victory on his brow, or he will sleep, his duty well done, with England graven on his heart."

That is a stirring challenge, but it can be more stirring still if it is the Christian knight, St. George, who finds an incarnation in the Empire to-day. Let us labour to make the nation conscious of the high opportunity that has come to it to be God's knight in very truth, and fight for the overthrow everywhere, at home as well as abroad, of everything that flouts the Sovereignty of God, and enslaves and degrades mankind.

"A sword for the Lord and for Gideon," was the triumphant slogan of the consecrated band that overthrew the Midianite oppression in the days of long ago. "A sword for the Lord and for Britain": shall this be our slogan to-day? It will assuredly carry us to victory if we can emblazon it with sincerity upon our national banner. Let the Church, if she can, rouse and inspire the nation to catch the vision, to take up the Crusade, to overthrow the strongholds of evil and to build the Kingdom of God.

High Vision.

Two years ago the spectacle of the perfidy, the racial brutality, the bestial

THE ARCHBISHOP OF CANTERBURY.

The Archbishop of Canterbury, Dr. Cosmo Gordon Lang, has announced his retirement.

The King, by Royal Warrant, appointed a commission consisting of the Archbishop of York, the Bishop of London, the Bishop of Durham, and the Bishop of Winchester, to receive the resignation, and the Commission have now reported their acceptance of the Archbishop's resignation to take effect on March 31.

Dr. Lang made the announcement to the Full Synod Convocation of Canterbury, held in London on January 21, stating that his retirement would take effect on March 31.

His resignation, he said, would enable a younger man to undertake now 'the work of preparing for the great tasks of reconstruction which must await the Church as well as the State after the war,' and also the work of preparing for the Lambeth Conference.

Dr. Lang, in retiring, is following the precedent set by his predecessor, the late Lord Davidson, who gave up office in 1928 at the age of 80 years.

Dr. Lang, who is 77 years of age, was appointed Archbishop of York in 1908, and Archbishop of Canterbury in 1928.

Dr. Lang came from a Presbyterian family, his father and brother being Moderator-Generals of the Church of Scotland.

PROPER LESSONS AND PSALMS.

Feb. 1, Septuagesima.

M.: Gen. i. 1-ii. 3; John i. 1-18 or Rev. xxi. 1-14. Pr. Psalm, 104. E.: Gen. ii. 4, or Jer. x. 1-16; Mark x. 1-16 or Rev. xxi. 15-xxii. 5. Pr. Psalms, 147, 148.

Feb. 8, Sexagesima.

M.: Gen. iii.; Mark ix. 33, or 1 Cor. vi. Pr. Psalm 139. E.: Gen. vi. 5, or viii. 15-ix. 17; Luke xvii. 20, or 1 Cor. x. 1-24. Pr. Psalms, 25, 26.

THE CHURCH AND OUR FORCES OVERSEAS.

Proposed Australian-Wide Council Conference on February 3.

(By a Correspondent.)

An important conference of Church of England leaders and representatives of provincial and diocesan organisations interested in sustaining the Church's work, through the Chaplains, amongst the Australian forces overseas, and in Commonwealth territories and in isolated centres within the Commonwealth, will be held in the Cowper Room of the Church House, Sydney, on the evening of Tuesday, February 3.

The conference is the outcome of a smaller meeting held on December 10 last at which certain draft proposals for the formation of an Australian-wide Church of England War Emergency Council were given preliminary consideration. The proposed Council, as suggested, is designed to supplement existing agencies and will deal with the extension of aid through huts or marquees, mobile units, grants for special purposes, etc., to the Anglican Chaplains with the troops now overseas or at such centres as Darwin, Alice Springs, and other strategic points in the north and centre of Australia, in Papua and elsewhere. It would also enable the Church of England to speak through one Australian organisation to governments and people on certain vital matters.

The movement is the outcome of a realisation that the war transcends diocesan war work organisation and all diocesan boundaries. Those who are behind it deplore the fact that at present, though the Australian nation is organised, as a Commonwealth for war purposes, the Church is not. The general idea was brought before the Bishops of the Church, when sitting at Morpeth Collège, in November last, by the late Archbishop of Melbourne. The general principles involved have wide support throughout the Church. A mass of relevant data will be submitted.

The personnel of the conference on February 3 is expected to include the Primate (the Archbishop of Perth), the Archbishops of Sydney and Brisbane, the Bishops of Tasmania, Bendigo and Newcastle, Archdeacon S. M. Johnstone, the Dean of Newcastle, Canon Birch, the Rev. F. A. Ray (Hon. Secretary) and the Rev. F. W. Tugwell. It is expected the conference will sit for two days.

The Bibleman's Corner.

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

The Bible in Indo-China.

No Protestant influence had touched Indo-China until, in 1891, a wandering French missionary, M. Hocquard, landed at Saigon with a supply of the Bible Society's Scriptures in Annamese and other languages. The Gospel of St. Luke in Annamese had just been published in Paris! Printed in a modified Roman character which had taken the place of the Chinese script in all the schools, it gradually found its way into many of the big towns.

Assured of protection by the French Consul at Singapore, and kindly received by the authorities when he arrived, Senor F. de P. Castello entered French Cochinchina as Bible Society sub-agent in 1892. His success was almost immediate, and the French were won by his attention to the sick soldiers. Unfortunately, illhealth compelled his return to England. In 1897, however, we find the Society's sub-agent, Walter James, presenting a Bible in Chinese to the Prince of Cambodia, and persuading the King's interpreter, Vong, to translate the Gospel of St. Luke. This was the first Gospel to be translated into the Cambodian language. Since those days the Society has met with, but happily overcome, much hostility, animosity and petty persecution, until now it is able to carry on its work freely throughout the whole country.

Among the Millions.

Among the seventeen million inhabitants of Indo-China the only

Protestant Mission work carried on between the years 1902 and 1912 was done by a single missionary in Laos, and by the Society's sub-agent, M. Bonnet. Fortunately in 1912 the Christian and Missionary Alliance, with their headquarters in America, took up missionary work in Annam, and early in the spring of that year opened a station at Tourane. The Mission has had a remarkable history, its work having spread into all the five States, until now there is a Church membership of 12,129. It is highly encouraging to know that this vast work was profoundly influenced by the ten years during which our sub-agent, M. Bonnet, and his native helpers scattered the Word of God far and wide in repeated visits to scores of villages and hundreds of houses.

First the Colporteur.

Indeed the first Christian in Cochinchina was won to Christianity by a colporteur. This man, Thay Lang was his name, became a pioneer missionary to his own people, and gave considerable assistance in the translation of the Bible into Annamese. In the annals of Eastern Church history it will be frequently recorded that the spade work, the ploughing, the sowing in unevangelized countries was done by the Bible Societies, while the reaping was effected by missionary organizations. We have had no more outstanding example of this than in Indo-China.

The Bible in Annamese.

From time to time Gospels in the Annamese language were issued, and in 1923 the British and Foreign Bible Society printed the New Testament. The whole of the Bible came from the press in 1926, and thousands of copies have been sold.

One of the most recent developments in translation work was the publication two years ago of the Gospel of Mark in the Tho language, for the Thos and Hungs, who occupy the hills surrounding Langson, where heavy fighting took place in September, 1940.

What of the Future?

Rev. W. H. Hudspeth, the Bible Society secretary of the Church Bible House, in Shanghai, recently travelled 1000 miles down the coast to Saigon and Pnom-Penh, in Cambodia. Of this trip he wrote:—"Everywhere I was encouraged by the fact that in spite of the upheavals of these stern days a new challenge and a unique opportunity were being offered to us. What will the future of these little known Protectorates and Colonies be? Humanly speaking, the outlook is dark and obscure, but history is a splendid tonic, and having witnessed what has already grown out of the Society's pioneering work, I felt that the gates of Hades will never prevail against the Church. 'Of His Kingdom there shall be no end.'"

WHEN THOU PRAYEST, &c.

Matt vi. 6.

I have a TIME to pray;
The sweetest hour I know,
A space marked off each day,
For thanks and prayer to flow.

I have a PLACE for prayer,
A sacred trysting place,
To which I oft repair,
And meet God face to face.

A PERSON, too, and Friend,
A FATHER, tender, kind,
To Whom in prayer I bend
And loving welcome find.

In SECRET prayer I kneel
At this dear Father's feet,
When in my soul I feel
Bliss, and communion sweet.

My Father SECRETLY
Does every thought discern;
And He will OPENLY
A sure REWARD return.

Refrain:

Glory and praise to God,
Oh! let us all proclaim;
Who, true to His own word,
Prayer hears in Jesus' name.

—J. MCKERN.

(Composed in Mrs. Alderson's house, Sans Souci, on Sunday, August 4, 1912, whilst waiting for luncheon. This was just before and after preaching.)

CHURCH FINANCE.

A Spiritual Tragedy of the First Order. (H. R. Smith.)

An infidel once said to a Christian worker: "I think your God must be in need of money, by the tricks the Churches practise to get it for Him."

What a rebuke to the Church of the Most High God, the Creator and Lord of the Universe.

Of all the many signs of the decadence of the organised Church few could be so plain and outstanding as the state of finance. People, including, alas! Church committees, do act as though God was poor. They would be very highly offended to be told so but the truth is there. By fair means or by foul the money must be had and the Church, instead of giving a lead to the world in this matter, has, as in other ways, too, followed the world.

We recently read in the columns of the A.C.R. of a Church which had done away with raffles and other forms of gambling, and had yet realised as much by their fete as in previous years. This is encouraging, but is it far enough?

Excepting in country districts where giving is in kind and the gifts may be sold—this being direct giving—can we find any scriptural justification for financing the Church in any way other than straight-out free-will offering? It is not a question of whether there is or is not anything wrong with a flower show, a church social, or a fete. The rights or wrongs of these things are besides the point at the moment. The question is whether they are Scripturally allowable as means of financing the Church.

Of course, immediately this question is raised there will be many questions which really beg the issue. Some will say, "I believe they should not be resorted to and undoubtedly direct giving is the ideal, but we could not do it in our Church."

Surely this statement is in itself a condemnation. If a thing is right then ought it not be followed irrespective of the consequences? Are we going to lower the standards of the Church of Jesus Christ—or rather keep them low—just because we are afraid of losing a few pounds per year? Does the Church's existence depend upon the balance sheet? Where are the men and women to-day who will refuse to lower the standard whatever it cost? We have got into such a sorry state of affairs that most of our congregations won't give straight-out because they have never been used to it, and it is time we taught our people that giving is not really Christian giving unless it is sacrificial.

Someone else will say: "We like to have our fete or our flower show because of the social value." Look again to the Word of God. You will find there that the social life of the early Church was in the Prayer Meeting and in the meeting for Bible study, not for games and amusement. When all is said and done, where does all this social life end? Again and again we find that a social evening will attract crowds and the Church is going ahead famously in the minds of many. But how many are there who will come out to the weekly Prayer meeting? Go to almost any parish and you will have little difficulty in getting someone to arrange something of a social nature. See how many will arrange something of the nature of a cottage meeting. I have grown so familiar with the magical term "Church worker" that I usually take it for granted when I meet such a person that he or she knows very little about the real work of the Church. The praying people are the real Church workers. Where the praying people help in the many other matters their work is consecrated, but the Church is built up by their prayers.

Much to my extreme sorrow I have worked in only one Church where a member of the committee has suggested going to prayer when we have been in need of money. All kinds of ways and means have been suggested in other cases, but never prayer and dependence upon God.

In the diocese of Gippsland some years ago the Bishop was greatly encouraged by the number of churches in the diocese which were turning to free-will offerings as the sole means of finance. Why is it that so many evangelical churches in what has the name of being the most evangelical diocese in the world, set no lead whatever in this matter of finance? Are we afraid of taking a stand which we know is right but which may at first cost something? Or are we afraid of offending the "Church workers" who are (I don't refer to all, of course) conspicuously absent from the Bible Class, etc.? Or do we really feel that it would be a tragedy if our finances went down?

Not very long ago a fellow minister spoke to me in words like these: "At the last place I was at when we had our annual vestry meeting, everyone was delighted. They had raised more money than in previous years. They had a good start for the year and had put some money aside for building purposes. Many different things had been done during the year. But if you asked them how many converts there had been they would have been strangely silent."

Much more could be written on the subject, but I hope this has been enough to make some readers think and think scripturally.

Correspondence.

"UNITED ACTION."

(The Editor, "Church Record,")

Sir,
Your issue of November 27 has just come to hand, and the article entitled "The Church Militant" by an unnamed contributor tempts me to take up my pen. The writer asks why the welfare work of the Church of England amongst the troops should receive so little recognition by those in authority, and why the Church should not have equal facilities with other recognised societies for the carrying on of her work. The article raises many points which ought to be dealt with by those more conversant with facts than I, but the main point of the article is true enough, as instanced by the recent speech of the Minister for the Army when he lauded the work of the Y.M.C.A., Salvation Army, and Red Cross in Darwin, but failed to recognise the work done by the Church Army in that place.

What is the cause of this lack of interest displayed by those in authority? The writer unwittingly supplies the answer. There are at least ten organisations of our Church all attempting the same work, but with no apparent connection between them. Listen to them and their intriguing titles! 1. Soldiers and Sailors' Help Society (Qld). 2. C.E.L.O.P.S. (Newcastle). 3. D.A.S.P.A. (Armidale). 4. C.E.N.E.F. (Sydney). 5. C.E.N.E.F. (Grafton). 6. Soldiers and Sailors' Help Society (Adelaide). 7. Diocesan Guild of Soldiers' Friends (Tasmania). 8. League of Soldiers' Friends (Victoria). 9. Church Army. 10. "And others." Now, sir, here we have revealed one of the fundamental weaknesses of the Church in Australia, the lack of an effective central body of control. Of the troops in Darwin, I guarantee that not one out of a hundred has heard any of these organisations, except the one which is at work here, but everybody has heard of the Salvation Army and the Y.M.C.A., because each functions under one name everywhere. It ought to have been possible at the outbreak of war for a central body in authority to have decided on a name for the Church's welfare work, to have set up a skeleton organisation, leaving each diocese (or province, if preferred) to function in its own way as at present, only each diocese would undertake its work in the name of an

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organisation representing the whole Church. Thus the war work of our Church would have been unified, a stronger impression, made on the public mind, waste and over-lapping eliminated, and at the same time the principle of diocesan autonomy upheld.

I do not write merely in criticism of the bad effects of worn-out machinery. But the writer of the article in question refers to "post-war rehabilitation schemes." Is it too much to hope that the organisation of our Church could share in a reconstruction? If the Church of England is to pull her weight as she can, then she must strive to function as a body.

The utility of the present system stands out in all its fulness at a time like this. The same lack of co-operation is apparent in ordinary Church life where, for example, we see an ever-increasing multitude of youth organisations under various names and guises, catering for the same class of person, but with no co-operation between them. In fact, I think I am right in saying that there is only one official body in the Church in Australia which works without rivals in the field and which has the support of the whole Church—the Australian College of Theology. What is possible in the academic sphere must be done in the various departments of our Church's life if the Church is to present a strong united front, and not, as in the case of its war welfare work, a number of isolated units struggling for recognition by those outside.

I am, etc.,

C. M. GILHESPY, Chaplain.

19th Battalion, Darwin,
26th December, 1941.

PUBLIC SERVICE FELLOWSHIP.

(The Editor, "Church Record.")

Dear Sir,

It is proposed to form a N.S.W. Public Service Anglican Fellowship. The hon. secretary of the Commonwealth Public Service Anglican Fellowship, Mr. H. R. G. Smith, has kindly offered to speak at a meeting at a date to be fixed.

Will readers of the "Church Record," members of the N.S.W. Public Service of both sexes, write to the address below, with a view to calling a meeting in Sydney to consider this proposal.

Yours faithfully,

O. G. BARLOW.

19 Boronia St., Wentworthville,
15th December, 1941.

Rev. and Mrs. W. Holmes, of All Saints', Singleton, N.S.W., have received word that their son, Mr. J. W. Holmes, who is a student for Holy Orders, has passed the first year examination in the faculty of Arts, and has been awarded the Lithgow Scholarship No. 3 for Philosophy. Mr. Holmes has interrupted his course, however, by enlisting in the A.I.F., having joined immediately after completing his examination.

SINGAPORE THE BASTION AGAINST AGGRESSION.

The Island of Singapore stands at the east gate of the British Empire, where Asia and the Pacific regions touch. Ever since 1819 when the first trading station was founded, Singapore has been growing in importance as a centre of international commerce. Communications at sea between China, Japan, North Australia and the East Indies, and between India, Africa and Europe, pass through its sea-ways. Each year some seven thousand ships from every country in the world call at its ports. The free passage of these waters must be maintained, and to this end the island has been turned into an impregnable fortress.

Seventeen years ago there was no naval base at Singapore. To-day it is capable of sheltering the combined fleets of Great Britain and the United States; its general arrangements for storing equipment and ammunition are being constantly developed, and its vast dry docks can hold the biggest battleships in the world.

The base has formidable defences. It is surrounded by a ring of anti-aircraft batteries, and beyond the most modern type of large calibre coast defence guns stand on all islands commanding all approaches.

The garrison of Singapore and the whole Malayan peninsula at its back has been steadily reinforced since the war began. Men from Australia, India, Malaya and the United Kingdom, war seasoned and equipped with weapons of the latest design have arrived month by month to swell the British and Malayan troops who were manning the defences in 1939.

An attack on Singapore from the mainland would now prove as costly as a direct assault from the sea. From the Settlements and in the State throughout the Peninsula existing local defence corps of Malaysians have been increased. Great camps have been built for British and Indian troops now fully trained for jungle warfare. Bombers and fighter aircraft of the Empire are using aerodromes on sites which were covered a few months ago by dense vegetation.

From Australia a strong expeditionary force under its own leader has arrived recently to take over the protection of an area of strategic importance. This force has a high degree of mobility, and could be rushed to any particularly threatened spot.

The building up of Singapore's fortifications has been undertaken in concert with other nations of the Far East. New Zealand, the Malay States, and Hong Kong, made large contributions in money towards the construction of the naval base. The land for it was provided free of cost by the Government of the Straits Settlements. Australia is developing Port Darwin as a connecting link between Sydney and Singapore. A great part of the Dutch Navy is stationed in the Indies.



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CHAPELS IN ALL SUBURBS

Singapore's strong defences are no symbol of British imperialism. They are the outcome of a decision of many peoples to create for themselves a bastion against aggression and a guarantee of continued freedom of the seas.

"We want peace and the best way to ensure peace is to show a resolute and united front against aggression," stated Sir Shenton Thomas, Governor of Singapore, September 3, last.—From The Sentinel.

"A RECORD FOR THE CHURCH."

On January 14, 1942, Prebendary Wilson Carlile, C.H., D.D., the founder of the Church Army in England, celebrated his 95th birthday. This also happens to be the diamond jubilee of the foundation of the Church Army and we understand that he is the only man in the world's history who has lived to see the diamond jubilee of the work he founded.

In spite of his advancing years, he still journeys to the London headquarters occasionally, although every pressure is brought to bear to keep him out of town in these days of raids. He lives with his sister at Woking, but he works as hard as ever from there, and each department receives his little "mems" of suggestion or enquiry with clock-work regularity.

From persecution in the early days—when both he and his work were misunderstood—he has come to be revered as the "Archbishop of the

Gutter." Even when he was curate of one of the most fashionable churches in London in 1881 his motto was: "Go for souls and go for the worst." Unfortunately, "the worst often went for him," and once or twice his life was despaired of as a result of these barbarous attacks by the very people he was trying to help. "It was Wilson Carlile who initiated social and lodging homes for "the submerged tenth." His experiments were soon followed by other societies and led to a much larger social programme within the Church. It was Wilson Carlile who first sent his evangelists to work amongst the troops in the South African War. One of these pioneers, named Andrews, became a Police Court missionary in Hertford in after years. It was from Wilson Carlile that parcels of goods were sent for prisoners of war in Germany in 1914, and he preserves as records, letters of thanks dated as early as December, 1914. The work of the Church Army, in France and Belgium, Malta, Mesopotamia, Egypt and Gallipoli, in its 2000 centres, is common knowledge in England, from which country the society operated, even if not so well known in Australia. When the war was ended Wilson Carlile began to worry about the ex-service men, who were homeless and unhappy from unemployment. Works were immediately instituted in which limbless men could be taught a trade, thus enabling them to supplement their pensions and occupy their time and minds. He then turned his attention to the provision of houses for these men and their families. To-day over 1000 families of at least four children, are comfortably housed in a five or six-roomed house for a rental of 10/6 to 12/6 per week. He also instituted homes for the motherless children of soldiers and sailors.

The society, under his guidance, and the blessing of God, has become the largest home mission society within the Church of England in the world. It has now branches in Canada, U.S.A., Australia, New Zealand, India, South Africa, China, and several other countries. Each daughter of the society is founded on the principles and tenets of the present society, and though each is autonomous, yet co-operates in every way possible to give the society an international standing. At the time of writing the Church Army has 140 mobile canteens, about 120 recreation centres and many hostels at railway stations. This work is carried on in England and the Middle East, whilst the Australian Church Army is doing a good job of our war work in the Commonwealth.

The name of Wilson Carlile will live long in the minds of men, and especially those who have been helped by any section of the organisation he so ably founded. He loves life and has seen good days.

When his "Call" comes he will die fighting, for he affirms "There is no discharge in the Greater War."

KATOOMBA CONVENTION.

(Communicated.)

The 39th Annual Convention for the deepening of the spiritual life, held at Katoomba this month, marked an epoch in this well-known Christian movement. It was the last gathering to be held in the grounds of "Khandala," the mountain home of Mrs. Ernest Young, where the Convention has been held every year without interruption since its inception. "Khandala" being no longer available, the Convention Council decided to purchase a new site. This has been secured in the vicinity of Echo Point. An appeal was made for the purchase money at the Convention, and the amount was quickly subscribed, including £100 from a lady in memory of her father, who for many years was closely connected with the activities of "Katoomba." The Council is appealing for further subscriptions for more land and equipment, and £200 is being asked for to meet this need. Mr. James Gardiner, c/o China Inland Mission, Cambridge Street, Stanmore, is the hon. treasurer, and any money may be forwarded to him.

That Katoomba Convention has been used of God for blessing to very many people is unquestioned, and it is believed that adequate support will be forthcoming to enable the Council to carry out its new responsibilities.

This year's gathering was not so well attended owing to war conditions, the absence of young men being particularly noticeable. However, on the whole there was a good response. The addresses were of a high order and proved of great help to those who had come for a "mountain top" experience. The testimony of not a few was that God had "drawn near," and that a real work of the Spirit was in evidence. There were no interstate or overseas speakers this year. Canon R. B. Robinson was chairman and speakers included Canon T. C. Hammond, Revs. Marcus Loane, D. J. Knox, Principal Morling, Mr. R. Edgar (Mission to Lepers), Mr. W. E. Porter (Hon. Sec. of the Convention and Dean of the Missionary and Bible College, Croydon), Mr. R. H. Gordon and Dr. Paul White. The Archbishop of Sydney twice visited the Convention. He presided on Missionary Day and at the final gathering on the Sunday afternoon. At the latter the Archbishop reviewed the 37 years' work of the Convention, and paid a tribute to the splendid contribution of the late Mr. Ernest Young and to Mrs. Young, in whose home the Convention was begun in 1904. At this closing gathering the Doxology was heartily sung by the large congregation that filled the tent.

Mention should be made of the children's meetings conducted by Dr. Paul White at Echo Point. Many children assembled each morning, and Dr. White's messages were eagerly listened to by young and old.

Two united after-Church Evangelistic services were held on the Sunday nights in the picture theatre. More than a thousand were present on each occasion. The respective speakers were Mr. R. H. Gordon and Canon T. C. Hammond. These Gospel messages proved of great blessing.

Missionary Day attracted a large number, some coming from Sydney especially for the occasion. Meetings were held morning and afternoon and fourteen missionaries from various parts of the world told the story of their work. The countries represented were Africa, India, Iraq, Palestine, China, Egypt, Burma, Australia (Aborigines), Japan, Solomon Islands, Borneo. Six hundred pounds was given and promised for missions overseas.

The next Convention, God willing, will begin on Boxing Day of this year, and those who know "Katoomba" are again looking forward to a time of spiritual uplift.

WHY I GIVE.

First. I give, because it does me good to do so. I am conscious of the worldliness of my nature. But giving helps to soften and break down that worldliness, and quickens somewhat the latent sympathies and emotions of my being. And this I know is in the direction of a higher tone of this earthly life.

2nd. I give, because giving is the very genius and spirit of the world. The sun gives. The cloud gives. The air gives. The flower gives. The day gives. The night gives. All nature, indeed, is a ministry, ever serving, ever giving, and shall I withhold?

3rd. I give, because I am always receiving. God is giving to me every hour of every day in a thousand different ways and forms, and surely it is a small matter indeed that I should give back a little again to Him.

4th. I give, because in so doing, I set a useful example to others. I feel that every Christian is bound to be a pattern to others around him. Liberality for Christ is a grace sadly lacking in the religious community. If, by my example, I can help to enlarge, I am bound to do so. Therefore I give.

5th. I give, because giving brings a blessing. Even in this life it does so. The liberal soul shall be made fat. And in the life to come, who can tell the splendour of its reward.

6th. I give, because it is the injunction of the Bible. God enjoins it. Christ taught it. The Apostles commended it. Let two sentences suffice—"It is more blessed to give than to receive"; "The Lord loveth a cheerful giver."

Finally, I shall give systematically, because it is rational so to give; because it will help to secure a more intelligent estimate of the claims for which I give; and because were systematic giving the practice of the Church, its financial operations would be vastly more easily conducted.—Selected.

Churchman's Reminder.

"A man that could look nowadays but downwards, with a muck rake in his hands."—Pilgrims Progress.

"Look up, lift up your heads for your redemption draweth nigh."—Luke 21: 28.

February.

1—Septuagesima Sunday. The three Sundays bearing names indicative of their days before Easter, are intended to act preparatory to Lent. This day speaks of human sin and Divine mercy. The Epistle warns us to let nothing hinder our reception of the Crown of Life.

2—Monday. The Presentation of Christ in the Temple, also called the Purification of the Blessed Virgin Mary. Presentation accompanied Purification. Because of undue stress on doctrine relating to the Blessed Mother of our Lord, more attention is drawn to the Presentation of Christ in the words used on this day.

8—Sexagesima Sunday. Touches on a weak spot in all religious acts. We pray that we may be prevented from placing trust in anything that we do, as it is only by God's power that we can be safe.

THE ROMAN CATHOLIC CHURCH AND THE PRESS.

"The Watchman" of New South Wales prints a survey of Sydney's daily press and the amount of space given to the different Churches for a period of three months. The following is the survey and it makes most interesting reading:

"S.M. Herald": Church of England 170, Roman Catholic 174, Methodist 53, Presbyterian 77.

"Daily Telegraph": Church of England 101, Roman Catholic 231, Methodist 13, Presbyterian 8.

"The Sun": Church of England 9, Roman Catholic 45, Methodist 36.

"The Mirror": Church of England 42*, Roman Catholic 41.

Totals: Church of England 322, Roman Catholic 491, Methodist 101, Presbyterian 85.

*The 42 inches devoted to Church of England news includes a large photograph block of bomb damage to St. Paul's, London, and was reproduced not because of any church interest, but because the Queen was in the photo. The block measured 14 column inches.

Rome represents 18 per cent. of the population and receives 491 inches, the Church of England approximately 40 per cent. and receives 322 inches; the Methodists and Presbyterians represent approximately 14 per cent. each of the population, and they receive 101 inches and 85 inches respectively. Here is a further illustration of Rome's powerful political influence.

Australian Church News.**NEW SOUTH WALES.****Diocese of Sydney.****JOTTINGS FROM OUR PARISHES.**

St. Luke's, Clovelly.—On Sunday, December 14, the rector, the Rev. B. R. Horsley, dedicated a memorial window to the late Mr. and Mrs. Meaking, both of whom had rendered faithful service to the parish over a long period of years. The subject of the window is "The Light of the World," a reproduction of the famous painting by Holman Hunt.

St. Philip's, Eastwood.—In the early hours of Christmas morning a group of about 35 young people of the parish sang Christmas carols in various parts of the district. Transport was provided and when the carollers had concluded their singing they were entertained to morning tea.

Kembla Parish.—The Temple Day held recently, brought in a sum of £225, which was placed in the Treasure Chest at St. Stephen's Church.

On December 7, a representative gathering was present for the laying of the foundation stone of the Illawarra Institute for Seamen. His Grace the Archbishop was present, and also naval, military and civic representatives.

Early in the New Year changes will be made in the parish, due to the increasing population. Two curates will be attached to the parish and one of them will minister especially in the western centres. Centres in the parish additional to Port Kembla, are Berkeley, Windang, Figtree, Mt. Kembla, Warrawong and Kembla Heights.

St. Alban's, Leura.—In November a new kindergarten room was opened by Bishop Pilcher. The building was erected by voluntary labour, no less than twenty-four men taking part, some on several afternoons. The new room will be a valuable asset to the Sunday School.

"CHRISTIAN PATRIOTISM TO-DAY."

"Christian Patriotism To-day" will be the title of the subject of an address to be given by Canon R. B. Robinson, at 8 p.m., at St. Philip's, Church Hill, York Street, Sydney, on Friday, February 13. This will be the first of this year's series of monthly meetings to be held by the Young Evangelical Churchmen's League. The abovementioned address will touch on points of special interest to young church-people in connection with the present crisis and the relationship of the Christian to the things of war.

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VICTORIA.**Diocese of Melbourne.****EDUCATE! EDUCATE! EDUCATE!**

This is the Epiphany Season. That is to say the time when we especially think of the manifestation of Christ, when we remember, in the words of a well-known hymn,

"God in Man made manifest."

Note how the Gospels appointed for these Sundays deal with the self-manifestations of our Lord, while the Epistles show the practical application of this doctrine in character and conduct. (This is especially true of the first four Sundays after the Epiphany.) So this Church season is a time of manifestation, and suggests that these tremendous days through which we are living are themselves manifesting certain facts which God would have us recognise, and certain lessons He would have us learn. For example, we are witnessing an appalling and truly titanic manifestation of evil, so terrible indeed that human language is entirely inadequate to describe it. We are dumb-founded and staggered at the malignity and the fearful drive of evil. We are witnessing the breakdown of our civilisation. Surely God wants us to seek out, and as far as we can to understand, the causes of this breakdown. Because there is the urgent and imperative challenge to build in the future on surer and better foundations. It is just here that there is a danger. The problems we are facing are so extraordinarily complex, the difficulties are so gigantic, that the ordinary person is inclined to dismiss them as being outside his capacity. This danger must be fought, we all have a responsibility (of course in very varying degrees), for the present crisis and chaos and we all have a responsibility for rebuilding the future. And the time to begin is NOW. And in

beginning we could not possibly do better than to read, mark, learn and inwardly digest the Moorhouse lectures by the Bishop of Armidale. I could indeed wish that every parish might have a study circle (big parishes could have more than one), with this book as its subject. Why should not the clergy preach a source of sermons based on these lectures? There is enough suggestive material for a hundred sermons. At all costs we must educate and educate and educate, and especially for us here in Australia there is nothing better for the purpose I have in mind than these lectures.—From the Administrator's Letter.

C.M.S. SUMMER SCHOOL.

(From a Correspondent.)

Although numbers were smaller than usual, owing to the War, the Victorian Summer School was most successful in every way. Seventy members from forty parishes and representing four dioceses attended.

The Bishop of Gippsland proved a splendid chairman. His closing devotional talks were simple yet scholarly, interesting and practical. Much credit is also due to the chairman for the spirit of the School, following his example most members seemed determined to make the best use of everything the School offered; from devotional address to funny story, from the study circle to the meals.

The Rev. Marcus Loane was responsible for the Bible Readings and he was greatly used in revealing some of the treasures of Holy Writ. Much interest was aroused by the way in which the speaker made his message one for the moment.

Professor Thomas helped us to understand the Church of the Mission Field. His talks proved very provoking, so that much discussion followed during the free period.

Missionaries from the Field revealed many phases of their work. It seemed that each had an entirely different story to tell, each speaker added to our understanding, our interest and causes for thanksgiving.

Brother Bill's Holiday Home proved a splendid setting for one of the happiest of Summer Schools. The facilities are admirable and the surrounding timber country helped to create an atmosphere of holy joy. It is hoped that Bishop Chambers felt this when he arrived and received an "African Welcome." He seemed delighted, anyway. The Bishop, by word and lantern slide, revealed something of the wonderful opportunities in his diocese to-day. It seemed certain that his visit would meet a whole-hearted response.

AUSTRALIA'S GIFT TO LONDON.

The congregation of St. John's Church, Toorak, celebrated the completion of a large fund for its fabric by a thanksgiving Sunday to help bombed churches in London. They have allocated £100 to Bishop Crotty, Vicar of St. Pancras, for the benefit of the diocese of London, and £100 to the Bishop of Barking for parishes in London-over-the-Border.

QUEENSLAND.**Diocese of Brisbane.****ORDINATION.**

Five young men were ordained by Archbishop Wand on Sunday, December 21, at St. John's Cathedral—two as priests and three as deacons. The priests were: Revs. J. A. Swan, Th.L., and K. F. Watts, Th.L., and the deacons were Revs. R. O. Bodey, B.A., B.D., G. A. Lupton and E. Wetherall. The Rev. R. L. P. Jones, who preached the sermon at the ordination,

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George Street, Sydney.



View from verandah, B.C.A. Hostel, Wentworth Falls.

said that the world, as opposed to God, placed its pomps and vanities ostentatiously before people's senses of sight, hearing, tasting, smelling, and touch, which long ago were described as the five gates to man's soul. But Almighty God hid Himself so that man might seek Him by faith, hope and love; that men might find Him and be found of Him. "Moses," said the preacher, first became conscious of the presence of God by investigating the phenomenon of the burning bush which was not consumed. Elijah found God in the 'still, small voice,' or, as the Revised Version renders, in 'the voice of gentle stillness.'"

THE MOTHERS' UNION.

Notice.—Through the kindness of His Grace the Archbishop and Mrs. Wand, a quiet day will be held at Bishopscourne on Shrove Tuesday, February 17, when the Archbishop will give the addresses. Members are asked to arrive at 10.30 a.m., and to bring their M.U. office books.

The Diocesan Secretary, Mrs. Compton, has received a letter of thanks from Miss McConnel, Cressbrook, for the sympathy extended to her family by the executive at the death of her mother, Mrs. J. M. McConnel.

Mrs. McConnel was a foundation member of the Mothers' Union in this diocese, and played an important part in its early development. For many years before the inception of the official magazine, "Mothers in Australia and New Zealand," she edited a Mothers' Union paper.

FROM DIOCESAN COUNCIL MINUTES.

Bequests.

The Registrar reported bequests as follows:—

Under the estate of the late James Halsey, Ipswich, the residue of the estate, subject to an annuity of £130 per annum for life, to be divided by equal shares between the Tufnell Orphanage and St. Mary's Church of England Home for Women.

Under the estate of the late Mrs. Stahlschmidt—a further remittance of £600, making £4053 in all received from this estate to date, with about £300 more to come.

Burial Registers.

A letter was received from Rev. S. Atherton re the keeping in the parishes of Burial Registers was received and referred to the Archdeacon's Conference.

Grants from Golden Casket.

Mr. Marriott referred to a letter he had sent to the Registrar regarding the alleged receipt by Church institutions of grants from Golden Casket Funds. Mr. Marriott read the Registrar's reply, which assured Mr. Marriott that he had no knowledge whatever of any payment being made to Church of England institutions from Golden Casket funds. The Council confirmed the Registrar's letter.

TASMANIA.

THE WAR.

"It has been a year of intense strain and anxiety, we have had some hard blows, and have experienced some severe shocks and painful surprises.

"I need not enlarge upon them, they are too fresh in our memory for any of us to forget them. But there are compensations which outweigh the disappointments we have had. On the credit side there is the conspicuous success which has attended our gallant army in North Africa against the German and Italian forces there. There are the heroic achievements of the Russian Armies, which with stubborn resistance met the fierce onslaught of the mighty German war machine, and are now victoriously driving it back to its own frontiers. The United States of America is now involved in the actual war, and is side by side with us with the full weight of its fighting strength and material resources. Though in the fierce struggle ahead of us we may have to bear further serious blows and losses, yet there is no reason for despondency but for every confidence in our ultimate victory, because of the increasing strength which every day will bring to us by the almost inexhaustible resources of the Allies, and by the full co-operation and unity of plan and action, upon which they are now agreeing. And our confidence is all the more assured not only because of the indomitable spirit of our race, and the valour of our fighting men, but because of the strength of the moral conviction that is ours of the right and justice of the cause for which we are fighting. The coming year will be a fateful one. But we can enter upon it as our King has told us in the inspiring message he gave to all his people on Christmas Day, in 'The confident hope that strength will be given us to overcome whatever perils be ahead until victory is won.' The way is dark, but as he concluded, 'There are stars to guide us on our way and the brightest of them all is our Faith in God.' From the Bishop's Letter.

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Tasmania	1	273	274
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Aust. Capital Territory		75	75
	51,557	25,712	77,269

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THE AUSTRALIAN

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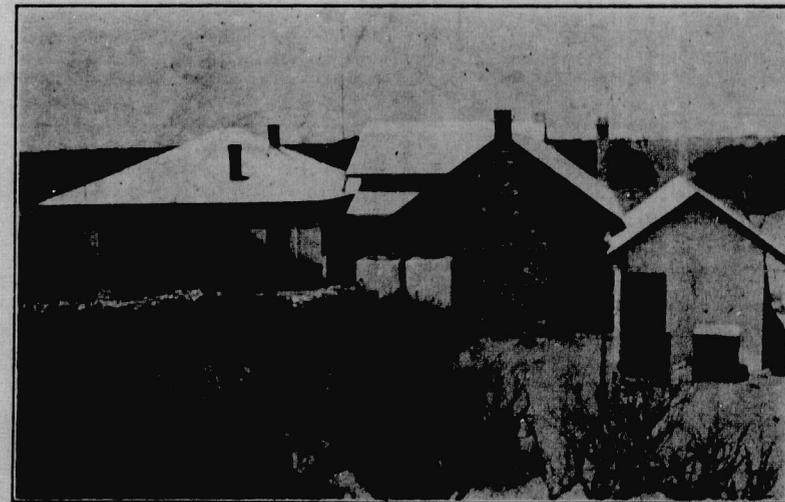
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Vol. 6, No. 3—New Series.

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