

The closing item of the programme was a rapid survey of the work of the B.C.A., illustrated by lantern slides, by the Organising Missioner. Mr. Jones linked up the past with the present, and all were cheered to see characteristic, if well-known, pictures of the G.O.M. of B.C.A. who has passed to his well-earned rest, but whose splendid work will never be forgotten.

We were glad to hear the emphatic thanksgiving to God sounded from first to last, and the great Birthday offering of about £300 was a happy expression of Sydney Churchpeople's appreciation of their blessings and their privileged responsibilities. We are sure the O.M.'s heart must have been very "full."

VICTORIA.

Diocese of Melbourne.

"BACK TO THE BIBLE."

On Sunday next a "Back to the Bible" Campaign of Teaching and Evangelism will commence at St. Matthew's Church, Prahran. It is to be an eight days' Teaching Mission, closing with a Thanksgiving Service on September 22nd. The Missioner is Canon T. C. Hammond, M.A., Principal of Moore Theological College, Sydney. The Vicar, Rev. J. Bruce Montgomerie, is urging a "Bring a Friend" Campaign, so that as many people as possible may be brought within the influence of the Mission.

SOUTH AUSTRALIA.

Diocese of Adelaide.

AN INTERESTING GATHERING.

There was quite a touch of the Orient about the last General Committee Meeting of the C.M.S. in Adelaide, for there were present two missionaries from the land of China in the persons of Miss Mannett and Sister Rhoda Watkins. Some time during this month two other candidates are hoping to sail. They are Miss Dorothy Davis, daughter of the branch treasurer, who has been accepted as assistant to the Diocesan Secretary for Central Tanganyika; and Miss Marjory Newland, the daughter of a member of the General Committee, who is to travel to the Upper Nile Mission, Uganda, where she will join her fiancé, Mr. Max Hart.

WESTERN AUSTRALIA.

Diocese of Bunbury.

THE MOTHERS' UNION AND MONEY RAISING.

Clause 16 of the M.U. regulations, published in the Official Handbook, read as follows:

"16. Charitable Appeals.—That the Mothers' Union shall not be used as a channel for charitable appeals on behalf of other organisations without the sanction of the Diocesan President and the Incumbents concerned."

Because of misunderstandings and misinterpretations, a leaflet explaining Regulation 16 was sent to every diocese in March, 1939. This leaflet set out that first and foremost the Mothers' Union is a society which devotes itself to witnessing to the sanctity of home life. It goes on to say: "The highest form of service that the members of the Mothers' Union are privileged to offer in a parish is that of drawing others to Christ by the influence of their daily lives, and by the power of faithful prayer and intercession."

As many branches in this diocese were asking for a ruling in the matter of raising funds for parish needs, the following ruling, approved by the Executive Committee after careful study of the leaflet explaining Regulation 16 may help to clarify the matter:

1. M.U. members may undertake a stall for the sale of their work for parochial purposes if the Enrolling Member and the Branch Committee desire, providing it is furnished by individual gifts, and that no collection

of money be made for the purpose as a branch nor by use of the branch funds. (Leaflet, page 8.)

2. The M.U. cannot run a competition such as "Popular Girl."

3. As M.U. members are expected to discourage gambling, therefore they should not, either as individuals or as a branch, conduct or subscribe to raffles.

This covers parochial efforts. Charitable appeals on behalf of other organisations must have the sanction of the Diocesan President and the Parish Priest concerned.

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 20—New Series.

SEPTEMBER 26, 1940.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

A Message to the Nation.

(By the Archbishops of Canterbury and York.)

THE enemy is at the gate. A time of testing has come to this nation more severe and searching than ever before in the long story of its life. How shall we meet the test?

We can rely on the wonderful unity of the people. We can rely on the heroic courage of sailors, soldiers, and airmen, and on the no less heroic devotion of workers in coal-mine and shipyard, in factory and field. But in the last resort it is upon the spirit of the whole nation, of every man and woman within it, that the issue will depend. The enemy knows this. His aim will be to break that spirit. He will try to spread fear. There is one power which can always overcome fear. It is faith—faith in God, faith that God reigns.

Humbly but confidently we can commit our cause to Him. It must be in accordance with His will that men should defend their land, their homes, their freedom. It must be in accordance with His will that the evil powers now wielding a vast machine of war should be withstood, that justice, truth, mercy, and freedom should not perish from the earth. Thus even in this anxious hour the summons comes, "Lift up your hearts." Let the answer be, "We lift them up unto the Lord."

It is in prayer that we thus lift up our hearts. We must "pray without ceasing." Let every day, and, especially every Lord's Day, be a day of national prayer. To this end we who send this message ask that daily at noon our fellow-citizens who believe in God should in the midst of their work whatever it may be make a momentary act of remembrance and prayer. We are authorised to say that the adoption of this suggestion whenever it may be practicable commends itself warmly to his Majesty the King. Thus at noon each day the heart of the nation would be united in turning to God.

Yet if prayer is to be real it must be honest. Honesty requires penitence—for our manifold sins and shortcomings as a people and as individual men and women, for our neglect of God and of the needs and claims of our fellow-men, for our failure to be a Christian nation in fact as well as in phrase. Honesty requires a right purpose—that if victory be given to us we shall use it not selfishly, not vindictively, but for the establishment of God's truth and justice in our own land, among our own people, and so far as we can in the world.

The best and deepest way of meeting this testing time is to "trust in the Name of the Lord and stay upon our God." This is the spirit that will banish fear and give us calmness, steadfastness, and courage. Come what may, let us hold fast to the eternal truth—God reigns.

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Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Advertising and Circulation Manager, Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, 256 Williams Road, Toorak, S.E. 2.

Tasmania.—Hobart: T. A. Hurst, 13 Dymnryne Road, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Issued Fortnightly.

Subscription: 8/- per year, post free. 3d. per copy.

Notes and Comments.

Sursum Corda! "We lift them up unto the Lord." All hearts are beating in sympathy with the men, women, and children of our beloved Mother-land, who are in the midst of danger and death from the ruthless rage of the maddened Hitler. But we thank God for their splendid morale and as well for His protecting care over the land and its people. The never-to-be-forgotten daring of our heroic men of the Service who by night and day, in storm and calm, are harrying the enemy in his most vulnerable places of military importance, is causing such a setback to the assassin's schemes that invasion is still hanging fire, his mad rage is kept within remarkable limits, and the morale of his own people is suffering. His specious promises of easy domination of Great Britain and of freedom of German country from air raids, have been so falsified that presently his own people will begin to lose faith in him. The striking acknowledgment that Providence has been unduly kind to us in protective weather perhaps indicates an unacknowledged fear that, after all, there is more power in the Christian's Faith in God than he likes to believe. Meanwhile, "We know in Whom we believe and are sure." God help us in humble penitence to draw nearer and

nearer to Him that He may consecrate us as a people to the fulfilment of His Divine purpose in and for the world.

We may well thank God for the definite utterances—prophetic in character—Our Real that members of our Danger. Australian Episcopate are giving forth. The Bishop of Armidale, in his "Diocesan News," has sounded forth a warning that ought to be resounding from every pulpit in the Empire. Dr. Moyes writes:—

"The most terrible danger in a war like this is that in the end we may be defeated, not by our enemies but by ourselves. In the intensity of our war effort we may, to use the words of a Roman poet, 'For the sake of living lose the reasons for life.'"

"The vitality of any civilisation depends on the vigour and reality of its religious beliefs. A civilisation and its beliefs are interdependent. It has been the decay of belief that made possible the arising of the false beliefs that are the inspiration of the world crisis."

"A decrepit civilisation runs into a war which may end it. Only if the beliefs of the people are keen enough and alive can the nations come through. Therefore a time of war is a time for deeper faith, more earnest religious life than is a time of peace."

"That is to say, we dare not lose the reasons of life in the struggle to live. We cannot allow any dimming of ideals, any lessening of spiritual life, any slackening of our touch with God, any withdrawing of our insistence on the Kingdom of God and His righteousness, any falling away from Missionary work and the propagation of the faith. If we do—we lose the war, not by the superiority of the enemy forces but by being traitors to God and our own souls."

That is the danger, "to lose the reason of life in the struggle to live"; to be false to the real purpose of life in our endeavour to preserve the life itself, and so destroy the grounds upon which alone we can base any appeal for Divine help and guidance.

How real that danger is is shown by the following report from a northern country town:—

"Here the Day of Prayer was celebrated with the usual sports and football, golf, tennis, etc., not only by the godless but Church-goers and

Church officers. And then at night the Churches were crowded. We felt at least all Sunday sport would be closed even for that day. This is a practically pagan town, gambling goes on in all its deadly form. Last Saturday night a chocolate wheel was going in the main streets for the Red Cross. Does it not seem a disgrace that such means are resorted to and that we cannot give to our soldiers unless we get some return. The idea of true giving seems lost. Are we to support our soldiers by leading our young people into becoming gamblers and ruining their lives? Well do we need the chastening hand of our God upon us."

To the same effect the Archbishop of Melbourne has been speaking. His Grace says:—

"It is important that the Church of England at this time should make her influence felt with regard to the methods by which those who are responsible for the Australian Red Cross and the Australian War Comforts Fund make their appeals to the public. All citizens desire to help these excellent objects, but we all must remember that the maintenance of our national character is of even more importance than the raising of a certain amount of money for patriotic objects. As members of the British race, we have a Christian heritage in those principles which are the foundation of the Christian civilisation for which we are fighting to-day. We stand for righteousness, peace and the freedom of the individual, which includes liberty of conscience. We believe that gambling is contrary to the principles for which we stand, for it weakens that sense of trusteeship for money which is the basis of honesty in money matters, and it substitutes a belief in chance and good luck rather than in God. Whose guidance over-rides our lives. The temptation to bet has always been very strong in Australia, but we believe that it is a menace to steadiness of character, even though it may be popular. The King has taught us to pray for our cause because it is a righteous one, and Lord Halifax has reminded us that we are defending Christianity throughout the world. We must, therefore, use such means to support our cause as are worthy of its grandeur and dignity."

These outspoken statements indicate a trend in our social life that is not making for the spiritual enrichment of life. Church people, with their conviction of God and His moral governorship of the world, must seek His grace to be true to their profession of discipleship by a thoughtful regard for His revealed will for man. A study of our Lord's temptations in the

wilderness will help us to beware of those compromises to which we all are tempted by the devil's suggestion that "the end justifies the means."

We are glad to see that the Editor of "The Church Standard" has joined issue with the Bishop of Goulburn over the well-worn modernistic statement of Prof. Murdoch in relation to the efficacy of Prayer.

The Efficacy of Prayer. All the more so because the good Bishop himself wrote recently some statements concerning prayer for victory just as ill-informed and, if our memory serves us aright, the imprimatur of "The Church Standard" was given in the publication of the Bishop's statement without a demurrer. So we are thankful that "The Church Standard" has spoken its mind so clearly and unhesitatingly as to say, "But, leaving aside his bad taste in this arrogant dogmatism in negative theology, Professor Murdoch displays a very muddled mind in his attitude that prayers for peace or victory are wrong."

Dr. Burgmann, in seeking to defend the Professor's position, has drawn from our contemporary a leading article on "Negative Theology," which closes with these significant, timely words: Referring to the "Message to the Nation" from the Archbishops of Canterbury and York, to be found on our front page, the Editor says:—

Those words were written by the chief pastors of the Anglican Communion, one of whom is among the world's great theologians, and are written at a time when the Archbishops, in common with their people, from the King to the humblest in the land, share alike in the imminent peril of death. It is a splendid statement of the Christian standard of prayer in the language of the theologian. It is a magnificently positive statement in strong contrast to the academic pusillanimity of those who would encourage doubt that we are doing God's will in defending our homes and our freedom, in withstanding the evil powers that seek to destroy everything that is beautiful and holy—justice, truth and mercy.

Indeed God reigns, and out of this turmoil and strife and suffering

good is emerging. It is a purifying flame burning away much that has hindered us from doing God's will, not least of which has been intellectual pride. It is bringing us all to a realisation of the need for a simple, positive Christianity, based on the fundamental dogmas. Modernism, with its speculations and theories of a negative theology, is utterly inadequate in times like these, when the salvation of the world awaits our co-operation with God.

We reprint in another column a valuable statement on Prayer by the Bishop of Newcastle, for which we are indeed grateful.

With the Mother-land of the Empire suffering intensely from a bombardment, The Supreme with every party Task. division obliterated and England facing the crisis of her great history in the opposition of a ruthless and implacable foe, Australia has been indulging in a Federal election. The Prime Minister has been forced to this issue because of the refusal of the official Opposition party to join forces in a National Government in view of the great conflict that we are engaged in for our national existence and liberty. The results of the election are not very satisfactory. Led by a Press that has sought to govern the leaders of our Government, and that has not ceased to criticise their every movement, a great many electors have been thrown off their balance, and have brought about a condition of things that will be little short of magic if the Opposition still maintain their irresponsible attitude in relation to the War.

The panicky appeals to the Official Labor Party to consent now to Mr. Menzies' generous offer for the formation of a National Government indicates a late repentance on the part of a Press that seems to have lost its sense of responsibility as a leader of public opinion. We pray that the tardy penitence will produce an unmerited reward in the surrender of party and personal interests to the good cause of the Empire.

We are intrigued by a book review in a contemporary.

Evidently in the "Grapes of Thistles?" writer's mind the distinctions between Anglicanism and Roman are only trivial, and the line very thin; although to ordinary Anglicans some of the teaching seems perilously near heresy. Here is the review:—

Here is a booklet of about forty sermonettes on the Eucharist. They are very definite and advanced in places to positions hardly Anglican; e.g., while no Catholic would dream of denying the real presence of Jesus in the Sacrament, many would wonder when told that the Blessed Virgin was also really present in the same manner.

In spite of the occasional Romanisms, the book should be of great help to priests who are faced with the problem of daily instruction at the service. Typical subjects are, "Our Lord's Teaching on the Eucharist," "The Real Presence and Eschatology," "The Daily Sacrifice." Written by Gerard Sampson, an Anglican brother, the facts are well presented and interestingly set forth.

Someone of great authority has said that a tree is known by its fruits, and that men do not gather grapes of thistles. In another column we print a series of extracts from a Church newspaper above suspicion in antagonism to the Protestantism of the Church of England, indicating the position of Rome in relation to the arch-fiend of Europe—the cold-blooded murderer of fleeing women and children and the would-be destroyer of all that is true and clean. We remember Rome's attitude towards the mad dog of Europe in the War of 1914-18. "Rome never changes." Her past history shows her relentlessness in cruel persecution of all opposed to her. We are not impressed with the usefulness of the teachings of men who under guise of Anglicanism are guilty of teachings on the Roman side of that deep cleavage in doctrine and practice between the Churches of the Reformation and the Roman obedience. The Roman Church indicted by "The Church Times" in the extracts referred to is the fruit of the heretical and idolatrous teaching of which she is the unrepentant exponent.

Quiet Moments.

GOD'S GIFT OF SORROW.

(A Sermon Preached in Durham Cathedral by the late Bishop Handley Moule.)

Phil. iii. 10: "That I may know the fellowship of His sufferings."

II.

What This "Fellowship" Does Not Mean.

What does he mean by this fellowship, this participation? One thing we may be altogether sure he does not mean. He is thinking in no sense whatever of invading the awful and all-glorious solitude of the atoning pains of the Son of God and Man. All Scripture, in both Testaments and from every side, sets that solitude apart. The propitiation, before the uncreated Holiness, for the sin of the world, brought out by the self-oblation of the incarnate Holy One Himself, is altogether and for ever of its own kind; no second thing nor similar can approach that unique wonder of our salvation. Not all the passions of all the martyrs—and not all the battle-deaths of all the heroes—can even tend to blend themselves, for our or their redemption, with the blood of the Garden and of the Cross, with the sabachthani wrung from the all-holy Victim, wrapt for our sakes in the outer darkness before he died. The conquerors of the great Tribulation, seen by St. John in Patmos, had suffered much and wonderfully. Heroism is a poor word for their victories. And their sufferings were seen to be remembered with divinest tenderness in heaven; God with His own hand dries there their sacred tears. But in the terms of the reason of their admission into bliss, when the heavenly Elder expounds it to the Seer, we find no mention made of their blood. Their robes, white as the light of Paradise, have been washed in the blood of the Lamb that was slain.

"That I may be found in Him," says the Apostle in the same passage of our text, "not having mine own righteousness," but His.

What It Does Mean.

Then what can be meant by this fellowship of the sufferings of the Lord, ambitioned with this great desire?

I find an explanatory light thrown upon the words from another Pauline passage, written probably not many months before, or after, this letter to the Philippians. To his Colossian converts, in a context literally overflowing with the unique dignity and wonder of the Christ, he writes (i. 24): "I rejoice in my sufferings for your sake, and fill up on my part what is lacking in the afflictions of Christ in my flesh, for His body's sake, the Church." He has caught from his self-sacrificing Lord, the contagion of the self-sacrificial fire. He has entered, in the experiences of his salvation, deep into the very heart of Him who so wonderfully "looked upon the things of others." In his worshipping sympathy with the Leader who trod the whole path of willing pain for man, and understanding how his Captain has bequeathed to His followers the task of communicating Him to a lost world, and glorifying Him in its eyes, he cannot be content with mere exertion, however powerful and extended. He covets sufferings; he is glad of afflictions; for they are the method of such service which lies nearest to the example of his Lord. If by personal loss he can win men to Him, he not only will face loss, he will embrace it. If by a broken heart of his own he can bring the joy of Christ to the hearts that suffer around him, then let his heart be broken. He shall find in that fracture not merely something to be endured. It is a desired experience; it is loved; it is cherished and conserved for happy use. It is the innermost secret of a fellowship, unspeakably near and dear, with the sufferings for others of Christ his Lord.

St. Paul's Message to Our Hearts.

Has this brief study of the movements of an apostle's heart anything to say, my brethren and sisters, to our own sorrows and their secret affinity (if we can but find and feel it) with a pure and perfect joy? I think so. I venture to invite every Christian heart that I can reach, at

this time of much affliction, aye, every heart that is seeking, if haply it may find Him, after the Christ who is alone our hope, to see in St. Paul's covetous ambition for a fellowship with the supreme sufferings, as sufferings fruitful for others' joy, a light to guide through grief to a wonderful gladness on its other side.

The Best Anodyne: Hallowing.

Do you long for a genuine anodyne for your spirit's pain, O friend, O mourner, O man or woman, tried and overshadowed by whatever may be your sore and sorrow? Perhaps it is some almost nameless trouble, hard to explain even to a friend; a bitterness known in a peculiar manner to your heart alone. It may be the heavy cross of some great anxiety, bearing on this or that sensitive surface of your life; a fear rather than as yet a fact of trouble; and the fear is sometimes the wearier load of the two. It may be—alas! how possibly now—some great and shattering bereavement, just falling on you, perhaps, or such in its weight and in its wound that it is of the sort which, when it enters life, goes no more out from it here below.

There is no load so heavy as a great sorrow untouched by the grace of God. There is no anodyne for sorrow, no solace dropped into its depths, like the hallowing which can come over it when we can take it to the Crucified, to the supreme Man of Sorrows, and kneel down with it at His feet, and lay it low before Him, and then solemnly in His presence kiss it with the soul's believing assent and consent to His beloved will.

Hallowed for the Use of Others.

Then He will somehow hallow it. And assuredly one way of such hallowing, eminently His own, will be to draw you through it into that fellowship with His sufferings which we have contemplated in the Apostle's case. Sorrow taken humbly from the Christ of God will assuredly do precious things in the secret of your being. It will show you depths and heights in your interior life and faculty which you could not else know; for the sight of our Redeemer as our Intimate is an illumination also upon what He has made us to be. But then, above all, it will enable you, as nothing else can do, to be the skilled comforter of the stricken hearts of others. You will understand them, you will approach them, you will gently witness about your Divine Friend to them, as no mere spiritual theorist could ever do. So ministering you will learn (yes, I dare to say the words) to bless your sorrow; or, rather, you will bless the hand that inflicted it; you will say, "The Lord gave, and the Lord hath taken away"—taken away for a little while—"Blessed be the name of the Lord."

Two Examples.

Very deep into our needs such words can carry help when they come from a spirit which, in its own darkness, has thus found Him! A few years ago I was favoured with the sight of a very private letter. It was written to a sorely stricken friend by that great Englishman and most faithful Christian, the late Chancellor of our University, Henry, Duke of Northumberland. That letter was as perfect a message of uplifting spiritual consolation as I have ever read. Christ, sacrificed and living, was all its argument. While the writer's own severe afflictions were scarcely indicated in even an allusion, the whole was suffused with the power of the profound experience of a disciple far advanced in the school of the Crucified. Then, within these ten days, I have read another letter. It was written to me by a mother grievously bereft. Of her three sons two had fallen in the front of battle, the third was struggling back to recovery after wounds and gas. She sent me the likeness of the second; it shows a face out of which look, in one steadfast regard, truth, purity, courage, and love. What had she to say to me over his sacrifice and her own? Nothing but peace, praise, and holiest while most humble faith. "I do not feel a bit brave; but, oh, I do know that God is love." The suffering Christian delivered in that sentence of profound simplicity, to one human heart at least, a witness full of "everlasting comfort and good hope through grace." Her immense loss was already fruitful for her Lord. She was, indeed, in inmost fellowship, living and life-giving, with the love-glorified sufferings of the Christ.

Personal.

The King has appointed the Rev. H. C. Montgomery-Campbell, Rector of St. George, Hanover Square, Westminster, to the suffragan bishopric of Willesden in succession to the Rt. Rev. Guy Vernon Smith, recently appointed Bishop of Leicester.—"C.E. News-paper."

The Rev. P. S. Moore arrived in Sydney recently. Mr. Moore was trained at Moore College, and later graduated in Arts at Durham University. For some years he was on the Cathedral Staff at Ballarat, Victoria, and for the last four years was Chaplain at Geneva. At the outbreak of war he was unable to carry on his work and decided to come to Australia. He had some exciting experiences travelling via Spain and Portugal, and continuing his journey through America.

The Rev. C. C. Robertson, Rector of St. Mary's, Moonah, Tasmania, has been appointed A.B.M. Hon. Secretary.

The Rev. W. H. Rainey, Secretary of the B. and F.B.S. in Western Europe, will succeed the Rev. P. W. Stephenson, Bishop-elect of Nelson, as General Secretary of the B. and F.B.S. of Australia.

The death is announced of the Rev. James E. Blackburne, for some twenty years a worker in the Diocese of Christchurch, N.Z.

Mr. W. F. Connell, M.A., B.Ed., Senior Master of Barker College, Hornsby, N.S.W., has been appointed Head Master of Broughton School, Newcastle.

Miss Dora J. Hooppell has been appointed Warden of the G.F.S. Hostel Spring Street, Melbourne, which, it is hoped, will be opened some time, in October.

The Rev. J. A. Rowell, Rector of Mount Barker, South Australia, is to take charge of Holy Trinity, Bacchus Marsh (Vic.), the Vicar, the Rev. F. Porter, being on Active Service as a Chaplain with the A.I.F. Mr. Rowell will begin his work at Bacchus Marsh on November 3.

The death is reported from Hyderabad of the Rev. George Brown, of Waltair, some time Principal of St. George's High School at Hyderabad.

The Bishop of Geelong has been appointed a Staff Chaplain of the Royal Australian Air Force.

The Bishop of Gippsland officiated at the marriage on Saturday, September 14th, at St. Paul's Cathedral, Sale, between Miss Winifred Mary Joy Cranswick, second daughter of the Bishop and Mrs. Cranswick, and Mr. Lionel Bridgland, son of Mrs. and the late Mr. Bridgland, of Adelaide, South Australia.

Canon John Poole, of the Bathurst Diocese, died last week, at the age of 59 years.

THE BISHOP OF ADELAIDE.

The Right Reverend A. Nutter Thomas, D.D., is retiring from the See of Adelaide at the end of this month. Dr. Thomas is a distinguished alumnus of Pembroke College, Cambridge, from which he graduated in 1891, having obtained the Jeremie Septuagint Prize and the Carus Prize for Greek Testament. He was consecrated at Westminster Abbey in February, 1906, and he has filled the See of Adelaide for some 34 years.

It has been said of him that his home life has been characterised by simplicity and gracious hospitality. "To visit the Bishop's home was to receive an object-lesson in the beauty of a quiet and happy Christian home." Fair play and justice are said to have been in constant evidence in the discharge of his Episcopal office, and temporising was foreign to his character. His enthusiasm for Evangelism is indicated by the following resolution passed at the Annual Meeting of the A.B.M. in July last:—

"That the Australian Board of Missions offers the Bishop of Adelaide its most earnest gratitude for his services to the Board over a period of 30 years. The Bishop has been conspicuous in his regular attendance at the Board meetings, in his close attention to the business of the Board. No Bishop has been more keen and alive than he in his diocese, where his untiring labours and inspiration have been the means of developing so largely the support of Missions given by the Church in South Australia. The Board wishes the Bishop every blessing and happiness in his retirement. That a copy of this resolution be sent to the Bishop."

His care for the Clergy is evidenced by his special interest in the Superannuation Fund and the Annual Retreats of the Clergy, in which he sought the enrichment of their spiritual Ministry. In past years there have been occasions when his sympathy and encouragement have been exercised in too narrow a sphere, but he is said to have mellowed as the years have passed and freer play has been allowed to his true humanity and brotherly love. As a preacher, Dr. Thomas was instructional rather than rhetorical, and the Church life of his diocese has been strengthened by the simplicity and yet thoughtfulness of his sermons and addresses.

We understand that the Bishop and Mrs. Thomas intend to reside in Adelaide, the city in which nearly half the years of their life up to the present have been spent. The good wishes of the diocese will be with them.

MISSIONS IN THE NETHERLANDS INDIES

AN HOUR OF GRAVE EMERGENCY.

(By R. A. Hickin.)

It is difficult for the average Australian to realise the existence, so close to this continent, of a vast area, occupied by over sixty millions of people, whose culture, history and modern development all differ so much from our own. And the area covered by the islands of the East Indian Archipelago is vast. It stretches from the extreme north of Sumatra, just across the Straits of Malacca from the Federated Malay States, to the borders of Papua and New Guinea, just above Australia's nose, less than two hundred miles from Cape York Peninsula.

In this area, so rich in natural resources that hungry and covetous nations have turned their eyes towards the territory continually since the fall of Holland, live a great diversity of races, and ministering to their spiritual and educational needs are Missionary Societies from many parts of the world. Most of these Societies, however, have their headquarters in Holland, and derive their support from that country.

Since the occupation of Holland by the Germans, this support has been suddenly cut off, with the result that Missionaries find themselves without European support or ties of any kind, and with work to do that demands the expenditure of large sums of money annually. In such an extremity it is natural that those responsible for the work, who have put years of sacrificial

toil into it and now see it threatened, humanly speaking, by severe retrenchment, turn to their nearest Christian neighbours and cry for help. It is not for themselves they cry, but for those to whose development in Christ they have dedicated their lives, for whose salvation and enlightenment they have prayed and worked, and from whom they have been given again and again the assurance of heartfelt gratitude.

Missionary history in the Archipelago goes back four hundred years, when Portuguese traders and Catholics began to settle in the islands, and, characteristically, to propagate their faith. The early Roman Catholic Missions did not survive political changes, but of recent years they have been revived. The history of Protestant Missions really began in 1599, when men from the ships stayed behind to preach. Three years later the United East India Company was formed, and the company made itself responsible for the religious needs of the people to some degree.

During the next sixty years there was much progress, until in 1668 the whole of the New Testament was given to the natives in Malay, the lingua franca of the Archipelago. That is nearly three hundred years ago, and in that time there have been great changes in every sphere of life in the islands, but the Church has grown, and in some parts particularly its roots have reached deep into the native soil and have struck out branches of their own.

A notable example is the story of the growth of Christianity among the Toba Bataks, of Northern Sumatra, a hardy and virile race, strong, passionate and independent. Beginning in tragedy, with the murder, on the day of their arrival, of the first two Missionaries, the history of Missions among these people goes back a hundred years, but it was not until a quarter of a century after this setback that organised Mission work was begun. The father of Missions in this part of the islands is Nommenson, and it was under his capable leadership and wise administration that the Batak Church took its characteristic course and established itself as one of the wonders of modern Missions. In seventy-five years, from a beginning with nothing at all, one-third of the entire population has been Christianised, and all these have, with few exceptions, become regular worshippers.

Many causes have been named to account for the phenomenal rise of the Church among the Bataks, but the real reason is to be found in the character of the people themselves, and in this lies much of the fascination of the tale. They early realised the need for the sense of responsibility among themselves, and the financial support of the work by the natives was stressed from the beginning. In this way all sense of inferiority, if, indeed, it ever existed in a people so well developed, has been eradicated, and the Bataks take commendable pride in the Church they have built over the bodies of the first Missionaries, who had been murdered by their fathers through a tragic misunderstanding. There is a unique system of Church order, which takes account of the humblest, and uses every resource of the members for the advancement of the work. The organisation of an "hierarchy," beginning with the Missionary and working downwards and outwards to the seven thousand five hundred unpaid Lay Helpers, has fixed the form of Church order in a way that has proven entirely satisfactory and highly productive of the best results. There is an amusing and yet most effective system of discipline, especially as regards offerings, the names of delinquents being read from the pulpit, if they have ignored an earlier notice in the porch of the Church. Needless to say, in a community so tightly bound together by many ties, few care to have their occasional lapses known by the many, and care is taken to see that contributions do not fall in arrears. Church attendance, also, is closely watched, and the unpaid Lay Helpers, mostly leisured men, find a useful work to do in this connection. Each has the care of twenty-five families, and he is responsible for them as much as lies in his power. Over his work the Teachers-Preachers watch. There are a thousand of these, unordained men, on probation for ten years. They are the real strength of the Batak organisation. Their unceasing toil has built up the Church, and in their patience, while they toil and await recognition as suitable candidates for ordination, is to be found a great faith in their work and in God.

Sixty-five ordained Ministers work under the twenty-five Foreign Missionaries, each supervising the work

of fifteen to sixteen Teacher-Preachers. There are five field districts, each in charge of a seasoned Missionary Superintendent, with four to five colleagues who are responsible for sub-districts.

Such, in brief, is an outline of the organisation of the Batak Church. It has proved eminently satisfactory in practice, and in some respects would repay the careful attention of Europeans, as an example of what can be done by co-ordination of effort.

The Bataks are the outstanding people of the Archipelago. There are many other native Churches, poorer in spiritual and psychological endowment, who need urgently the constant care of the Foreign Missionary. It is primarily for such as these that the Missions Consul for the Netherlands Indies has appealed to Australian Christians for prayer and financial assistance. An almost self-supporting community such as the Bataks are able in a time of crisis to take care of themselves, but the younger and feeble groups need the support of the white administrator and the funds he is able to bring.

As announced in the newspapers, C.M.S. has offered to come to the assistance of these loyal workers, so suddenly bereft of contact with their mother-country, and to send them funds every month, to help maintain the work. Already the first remittance of £50 is almost complete, but what is needed is a group of loyal Church people who see the need and will send a small sum, even a shilling or two, to the office of C.M.S. every month, especially earmarked for this fund. Others who are able to spare more time will also be gratefully welcome to the list of subscribers, and the writer of this article will be very glad to have the names of all who are interested, in order to ascertain the extent to which they will be able to contribute.

It is hoped that those who are able to contribute to the fund will find it possible to do so without diminishing their ordinary offerings to Missions, as this special war-time need must be met by C.M.S. in addition to its commitments for regular work in our own fields, and the regular income from its thousands of sympathisers and adherents must be continued without abatement in this time of crisis.



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Churchman's Reminder.

"And they being heedless did suddenly fall into the bog—the slough of despond."—Pilgrim's Progress.

"I will take heed unto my ways."—Psalm 30: 1.

SEPTEMBER.

29th—19th Sunday after Trinity. St. Michael and All Angels' Day. Our modern literalism has lost to us the ministry of Angels. But God always uses agencies. This explains many seemingly difficult passages of Scripture, referring to the Lord's doings. He uses Nations and People and Angels.

30th—Mr. Chamberlain returned to London with No-War Declaration! What a lesson for us and the world in general. How much suffering might have been avoided had we rightly estimated such specious assurances.

OCTOBER.

2nd—Bill of Rights passed, 1689. The nearest approach to a written Constitution for Britain, it is a descendant of Magna Charta. Both limited the power of the Throne, and asserted the liberty of the subject.

6th—20th Sunday after Trinity. Cheerful obedience is the text of this day's teaching in the Collect. A cheerful religion is most needed to-day. Why do some people think a sour expression in Church pleases the Almighty? Reverence is one thing, but cheerfulness is not to be confused as if opposed to it.

THE STRUGGLE FOR THINGS THAT MATTER.

THE War drags on its weary way. As we write, a great measure of encouragement has been vouchsafed to us. The German air attacks have been repulsed with heavy loss to the enemy. The proportion in air losses, to which Mr. Churchill made reference, three to one in machines and six to one in pilots, has been maintained, if not improved on, in our direction. The threatened invasion tarries, and the swift approach of winter applies an additional advantage to us. No doubt fog may enable a skilful foe to cross the Channel with less risk of detection. On the other hand, should craft be attacked the prospects of successful manoeuvring are rendered most

remote. A hostile shore bristling with all kinds of war materials and traps is not inviting.

The Germans have boasted so much that some are inclined to think that they will risk all in a desperate effort to land a force in Great Britain. That is possible, but it does not seem to be in accord with German mentality. Hitler has glorified lying as a real weapon of offence. It is obvious to the most perfunctory student that the Germans assume that everybody else is like themselves. They are students of psychology, but it is German psychology. We wonder if the pundits will take this lesson to heart. Now, they will argue, we lie and the English lie, and they will not expect us to do more than shrug our shoulders and say Ach! when our plans miscarry. Honour! There is no such thing as an honourable fulfilling of compacts; why should there be any obligation to implement a lie! Therefore, when we think of the Germans as disturbed by their failure to effect their landing, that is to carry their threats to fulfilment, we are making their mistake. We are reading their policy in the light of our own.

If the invasion offers reasonable hope of success it will be attempted. If it does not, it will be abandoned. When men remind us that Hitler says, "We will come," we remind them that after Munich Hitler said, "We will stay." If he is challenged on his failure to keep his word he shrugs his shoulders and says, "The ruse served." He will find something to say if he does not invade England. The nation that can brazenly tell the world that it had not been defeated in the last war, but laid down arms on a word from its enemies that was subsequently broken, will not be at a loss to invent a reason for a delayed or abandoned assault on the shores of Britain.

Mr. Churchill and our advisers are right, however, in warning us not to relax vigilance. As this message affects Britain, it means that over-confidence may invite disaster. A weak spot offers a

target, and there must be no weak spot. A sporting chance is enough for a man who gambles in lives.

As it affects us in Australia the warning is even more necessary. In England, the drone of the plane and the shattering explosion of the bomb keep the nerves taut if it does not fray them.

Ours is a harder task. In the bright sunshine of approaching summer, with business almost as usual, we have to realise that twelve thousand miles away our very existence is threatened. We have to see in shattered homes so far removed the presage of destruction to our own fair cities and homesteads. And it is difficult to realise. If affairs in the East come to a head and our wounded and invalided soldiers return to us we may begin to understand that we are at war. But at present it is difficult, yet we must remember. The whole of our energies must be bent to the task of freeing the Motherland from a burden that must, if she falls, crush us. Men are not yet alive to this. Our politicians are wrangling over minor issues, and our newspapers are more intent on scare headlines than in offering their guidance to the people. It is not that we are indifferent. It is a lack of imagination due to the remoteness of the struggle.

And there is an equal incapacity in many quarters to realise what lies behind this conflict of the upper air. It reminds us that we wrestle against spiritual wickedness in high places. We need to reconstruct our philosophy of life if we are to be effective in the sad day of reckoning that is bound to come when the thunder of the artillery ceases. We have allowed ourselves to be lulled into self-complacency. We have forgotten God's warning against sin and, therefore, this evil has come upon us. We have toyed with ideas of bringing in the kingdom of God by our own efforts, and have forgotten the blood and agony of Calvary. We must

not rest until our fellows are bowed in contrition and the sovereign grace of God is regarded as our only hope. Men have been preaching prevention when they should have been preaching cure. They stemmed the evil course here and there but now it has burst its dams and rolls uncontrolled in a flood of misery. The struggle to return will be long and bitter, but if the world is to be saved we must return.

THE EFFICACY OF PRAYER.

(From the Bishop of Newcastle's Letter to his Diocesan paper.)

Some of you, I know, have been troubled by criticisms which you have heard or read of the practice of praying for victory. There are those who cast doubts upon the efficacy of such prayers, and who seem to suggest that Napoleon's cynical dictum is really true, and that Heaven is invariably on the side of the big battalions. It is of no use, such sceptics seem to say, to ask God to over-rule and counteract deficiencies in the military preparation or military skill of a nation. In their view, the only way to win a war is to be in a position to overwhelm your enemy with superior force, or to outmatch him by superior cunning. So that, if you are not in such a position, it is of no use praying about it, because victory will inevitably go to your enemy.

Such an argument is almost completely false, though it has just that modicum of truth which gives it apparent weight. We have no right to expect Divine Providence to nullify the consequences of our slothfulness and neglect, and there is an important truth contained in the statement that Heaven helps those who help themselves. But that victory in war must inevitably go to the side which is the stronger in military equipment and science is simply untrue to the facts. History can show many examples of great victories won by the side which, in every recognised military sense, was the weaker. It has always seemed to me to be a significant thing that in the folklore of practically every nation you find a story about a little fellow beating a big fellow. Children in Norway are taught the legend of Billy Boots and the Wicked Troll; in Japan, there is the story of Momotaro and the Ogre; and in Britain, and in all British countries, the story of Jack the Giant-killer. Why is this? Surely because such stories represented a truth of tremendous importance to mankind. I mean the truth that the race is not always to the swift, nor the battle to the strong. Man, when he first makes his appearance in the world, is a

pigmy in the midst of giants, hostile neighbours, giant animals, titanic forces of nature. And if it were true that victory was always on the side of physical superiority, man's chances of survival would be very remote. But he is convinced that it is not true, that there is something in him, something more than physical, which tips the balance in his favour, and gives him the assurance of survival. He is not yet in a position to express this conviction in a formula, but he does something better, he tells a story. And the story expresses one of the greatest truths about life, which is that the strongest forces in the world are not physical, but spiritual, and that, therefore, victory does not necessarily go to the side which is the stronger in material ways.

Therefore, when we seek by prayer to ally ourselves with the spiritual forces of the universe, and with their all-embracing Source, Who is God, we are adding to all else that we can do to serve our country and its cause the greatest contribution of all. For no one who accepts the authority of Christ, and of the New Testament, can doubt that by prayer we can forward the accomplishment of God's purpose wherever we are able to discern it. We humbly but confidently believe ourselves able to discern it in the cause for which we fight to-day. We are certain that the things we are resisting are the evil things, things which are contrary to the will of God. It seems to us impossible to believe that the purpose of God for mankind could be forwarded by the triumph of Hitlerism and the extinction of Freedom—freedom of conscience, of thought, of speech—which would follow it. And, therefore, we believe that we can most rightly pray for God's blessing on our cause, and on all who defend it, and that He will grant us, if it be His will, victory speedy and complete.

Those who accept the guidance of Scripture can make no doubt that such is our duty. It is plainly the duty of the Church, and of every member of the Church to intercede with God, not only for its own members but for the secular world as well. "I exhort therefore first of all," says St. Paul, "that supplications, prayers, intercessions, thanksgivings be made for all men for Kings and all that are in high places, that we may lead a tranquil and a quiet life in all Godliness and gravity." Nor can any one of us mistake the clear teaching of our own Prayer Book. We are taught to believe in a God "Who ordereth all things in heaven and earth" and Who "giveth not always the battle to the strong, but can save by many or by few." The service of Prayer is the greatest of all the services we are called upon to render to the world to-day.

If you are still inclined to ask how this can be, I would point you in reply to our belief in God. That belief has two sides to it. We believe in what theologians call the Divine Immanence, but also in the Divine Transcendence.

In simpler language, we believe that whilst God's power is manifested to us in all the wonderful processes of Nature, is is not confined to them. God, like man who is made in His image, has reserves of power to which we can set no limit, and upon which we can draw by the power of prayer. We know quite well that under the pressure of exceptional circumstances we ourselves can exert exceptional strength. And it cannot be otherwise with God. We cannot deny to the Creator what we allow to the creature. That is the ground of our confidence in prayer. With St. Paul we believe that our God is able to supply all our need according to His riches in Glory. It goes without saying that prayer is intended to supplement and not to supersede our other endeavours. Man must work as though everything depended on him. But with that proviso always in mind let us come boldly unto the Throne of Grace. The Dean of St. Paul's has recently suggested a splendid motto for our time—"Everything depends on me, and I depend on God."

THE VATICAN AND THE WAR.

(By Clericus.)

The following Editorial note was published in "The Church Times" of 5th July, 1940, and speaks for itself:

"Another, and this time an extremely disconcerting incident of the week has been the petition of certain Italian Bishops to Mussolini to invade Palestine in order that all the Holy Places may be put in charge of the Roman Catholic Church. It has been for years suspected that the large number of Franciscans in the Holy Land, to say nothing of the astute Italian Latin Patriarch in Jerusalem, have been active agents of the Fascist Government, and they have been suspected, too, not unjustly, of doing their utmost to assist the Arab risings that have for some years been the chief anxiety of the Mandatory Power. But the incident is depressing because it is one more example of the readiness of the Roman Catholic Church to ally itself with the forces of evil for a purely sectarian end, and with little or no consideration to the welfare of Christendom as a whole, or for the existence of those principles of mercy, justice and freedom which are the bases of Christian civilisation.

"The Modern Churchman" for July, 1940, comments:—

"The lust of power in many disguises has, during her long history, been the besetting sin of the Roman Church, and has caused her notable virtues and graces as the instruments of evil policies. It is this lust of power which has made her the Tyrant of Christendom, the object of suspicion, fear and detestation which is as sur-

prising to herself as it is to those who are ignorant of her history. Justly apprehensive of the totalitarianism of Hitler and Mussolini, the Roman Catholic Church has too often exhibited in her own policy the same spirit and methods.

"There can be no hope for the union of Christendom until the Papal Church is purged of the spirit of temporal acquisitiveness, ecclesiastical aggrandisement and hierarchical domination. Yet what prospect is there of this coming to pass? The Italian conquest of Abyssinia promises the steady destruction of the ancient Ethiopian Church of that land. Should Italy occupy Palestine, a similar fate awaits the Greek Orthodox Church in the Holy Land."

The following Editorial note in "The Church Times" of 12th July, 1940, is even more significant:—

"Roman Catholics in France are sharply divided. On the one side are enlightened, freedom-loving men, the best known of whom is Jacques Maritain. On the other side are the mne with a Red bee in their bonnet, men like Petain and Weygand, and again many of the peasants, who fear above all things possible Communist revolution in the cities. These men are now dreaming of a Latin Catholic-Fascist block of Italy, Spain and France, which they hope Mussolini will be strong enough to compel Hitler to allow. In this connection it is significant that the Vichy Government has declared its intention of developing France as a peasant country and to hamper industrial development, and this will be entirely to the mind of Hitler. But for English Christians the fact of importance is that now in France, as in Spain and Italy, the Roman Church is in close alliance with the Fascist parties. In Belgium, the Cardinal Archbishop of Malines applauded King Leopold's treachery, and now the 'Osservatore Romano' rejoices at the destruction of political liberty in France, and believes in the dawn of a new day, not only for France, but for Europe and the world."

"This alliance, which can no longer be denied, is very sinister. It means, in effect, the most powerful and influential of the forces of Christendom will do nothing to save the freedom and justice vital to a Christian society and, indeed, is benevolent to the influences that are making for their destruction. This is the literal and tragic truth. And we cannot forget that the Roman Catholic Press in America has been conspicuous for its misrepresentation of Great Britain, while here Roman Catholic publicists have continually defended Italian Fascism. As, therefore, Great Britain is now facing the hordes of tyranny and cruelty alone, so the English Church has alone to strive for the permeation of secular society with the principles of the Catholic Faith."

BUSH CHURCH AID SOCIETY

The following paragraph, of interest to the Church in Australia, is taken from the Annual Report of the Colonial and Continental Church Society.

"Indeed, from the first days of the settlement of Australia the Society's help has been freely given to the back-block diocese. A landmark in the history of the work was established in 1920, when with the help of the Society was formed the Bush Church Aid Society for the purpose of arousing the interest and help of the Australian cities on behalf of the needy areas in the more remote parts of the Commonwealth. Within twenty years the B.C.A.S., through which the Society distributes its assistance, has established itself as the outstanding organisation of its kind in Australia. It has to-day income of £10,000 and ordained workers, deaconesses, nurses, doctors, hospitals, and hostels, and even a medical aeroplane which operates over great, wide spaces. As in Canada, every effort has been made to reach the children by the Sunday School Mail Bag."

THE MACQUARIE SCHOOL.

(By Flora A. Timmins.)

The Hawkesbury Valley was opened up by Governor King in 1800-1806, but before that some soldiers of the New South Wales Corps, whose term of service had expired, were given small grants of land (they were called "chits") along the river bank as an inducement to settle in the Colony.

The district of Phillip was fairly well settled when Governor Macquarie arrived in the Colony. He visited the Hawkesbury Settlements in 1810 and, learning of the heavy toll floods had taken of human life and property, he decided to build villages on rising ground on either side of the river for the holders of land on the bush flats. Early in the following year, Wilberforce and Pitt Town were surveyed, each being named after prominent statesmen in the Mother-land.

"I have named," wrote the Governor, "Wilberforce in honour of and out of respect to the good and virtuous William Wilberforce, M.P., a true patriot and the real friend of mankind."

Very early in the settlement of the Colony grants of land for Church and school purposes were given to the various denominations.

In 1810, Rev. Robert Cartwright was appointed Assistant Chaplain to the Rev. Samuel Marsden, and was later stationed at Windsor. It is interesting to note that it was through William Wilberforce's instrumentality that Mr. Cartwright came to the Colony. Ever on the alert for likely young men for Botany Bay work, Wil-

berforce introduced the earnest young Christian to Samuel Marsden when he was on a visit to England for recruits in 1807.

Wilberforce baptisms, marriages and funerals were conducted by Mr. Cartwright until the Parish of Pitt Town-Wilberforce was formed, with headquarters at Pitt Town.

Keenly interested in the spiritual welfare of the people, Governor Macquarie had four schools built in 1820; solid, stone, two-storied structures, the bottom story was for the use of the schoolmaster, while the large "upper room" was for use as a day school (Church of England), and for Church services on Sundays until such time as a Church could be built.

The Wilberforce School is the only one of that design still in existence, and it is to the everlasting credit of the Parishioners of St. John's that to-day it is in a perfect state of repair, a subject for the brush of many artists.

On an eminence overlooking the Hawkesbury Valley like a watch-tower, guarding all that stands for the spiritual values of the community, it has stood for over a hundred years.

Great preparations are being made for the 120th Anniversary, to be celebrated on the 12th of October, when the service will be conducted by the Archbishop, and "old boys and girls" from far and near are expected.



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MODERN PROBLEMS OF THE CHURCH.

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

THE correspondence in the "Church Record" recently regarding the need of discipline in the matter of Holy Baptism has brought forward the whole question of the membership of the Church of England and what it means. Recently a Conference was held in England on Religious Education, and many suggestions were made as to the cause of the great drift from organised Christianity in the past years.

It was pointed out that three things were the cause of the large number of so-called Anglican people who had lapsed from their Church. First, the spirit of Religious Individualism; that spirit of self-interest which has been made the supreme law in religion, and refuses the right of the Church of God to legislate for and rule over the lives of its members.

It is based on the assumption that Christianity in its essence is a purely individualistic religion, in which each man is guided by the Spirit of God and is a law unto himself. The unlimited freedom of belief and practice in the Church of England has encouraged the development of individual religion. The fruit of this philosophy has resulted in lapsed Communicants and luke-warm adherents.

How are we to expect to re-call our youth to the Christian Fold which to them seems to have no walls and no boundaries? This go-as-you-please and do-as-you-please type of Christianity can be judged by its fruits.

But Christianity is concerned with the whole of life. A Christian is one who is under the discipline and rule of the spiritual life. The idea of rule in religion is often looked upon with suspicion, as it savours of Formalism and Legalism. Yet the primary demands of God on us are commandments, not suggestions!

What does membership in the Church of England really mean? It has often been inherited and therefore lightly undertaken. Holy Baptism has meant very little. It has been the common practice for men and women to lapse from active membership of the Church without any sense of sin. They cease to come to the Holy Communion; they are absent on Sundays from Divine Worship; and they fail to give any financial support to their Church. Yet they still regard themselves as entitled to the privileges of membership which they from time to time enjoy—at Baptisms, Weddings, Funerals, etc.

This long continuance of neglect arouses in them no sense of shame. They view their disloyalty with a smile. The Church is viewed only as a minority of enthusiastic people who are expected to labour and to pay.

Secondly, we see the breakdown of the Parochial System which was once the pride of the Church of England. This makes the work of the Parish Priest very difficult. The under-staffing, the growth of population, easy transport with constant change of

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abode, the lack of co-operation among incumbents, have resulted in a lack of personal contact between the Priest and his people.

Let me give an example. A nominal Anglican takes his baby to be Baptised in a far-away parish; the child later on is prepared for Confirmation in his School Chapel. He is later married in a city Church and settles down in a parish without any recommendation from anyone to his parish Church. So it is possible that the Parish Priest is unaware of his existence. Perhaps a pastoral visitation reveals his whereabouts, or the local undertaker informs the Rector that he has died.

Thirdly, the lack of Religion in the Home. Parents are responsible to lead their children to worship and not to send them. They may come to Church on Mothers' Day, but not on Sundays; to an Anzac Day Service, but not on Good Friday.

The absence of any clear-cut standard of membership of the Church is the cause of the trouble.

The Christian Life appears to be a Game without Rules, or an Umpire, or a Goal, and is therefore not taken seriously.

What is the Remedy? Surely it is to begin again with the children. To teach them not only that they ought to worship God, but to show them How, When, Where and Why. The Prayer Book tells them how and where, Sunday tells them when, and the Bible tells them why.

We want to avoid all bribes and cajolery in the shape of prizes, rewards, picnics, etc., as an inducement. We must avoid making Religion cheap. We must put quality before quantity.

Regarding adults. The idea that nobody is expected to walk half a mile to Church, the demand for pleasant Sunday afternoon entertainment, and short and hurried Services at any hour which will leave them free for golf and motoring is to pander to a spirit of selfishness.

If there is ever to be a vigorous and real membership in the Church of England we want to make demands on all who profess their allegiance to the Church of God: Demands of real sacrifice of thought, time, and service.

The drift will be stayed only by a surrender of the will to God; a loyal obedience to the Church; and a definite Teaching Faith. Above all, the power of a Personal Example which believes and practises what it professes.

A NEW VISION.

(By the late Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago.)

"It is a grand old world, if you are great;
It is a mean old world, if you are small."

It all depends on what is happening inside. The Maoris wanted to insult Bishop Selwyn, so they offered him a pig-sty for his house. Well, what happened? The pig-sty became an Episcopal Palace—that is all. Yes, and if you put a pig into a palace, the palace would become a sty.

But when men get the Spirit of Christ they have the power that comes from superiority to this world; they are different; they are separate from it;

they are in it, but not of it; prisons become palaces to them; a little broken bread becomes the food of angels.

When one of the early confessors appeared before the Roman Emperor charged with being a Christian, the Emperor threatened him with banishment unless he renounced Christ. The Christian replied, "Thou canst not banish me, for the world is my Father's house."

"I will slay thee," said the Emperor.

"Nay, but thou canst not slay me, for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, but thou canst not, for my treasure is in heaven and my heart is there."

"I will drive thee away from men; thou shalt have no friends left."

"Nay, but thou canst not, for I have a Friend from whom thou canst not separate me. I defy thee. There is nothing thou canst do to hurt me."

Now that means power. No one can stand up against that. Why, you put Paul in prison—and what happens. It becomes a cathedral, that is all. You throw Peter into gaol—what happens. You make a shrine for ever out of the gaol. You take Stephen out and stone him—and what happens? Why, he is standing among the stars looking into the Face of Jesus. What is the use of putting Bunyan into Bedford gaol, if he is going to fill his cell with visitors from the Palace Beautiful, and shepherds from the Delectable Mountains, and with the palace and the mountains themselves?

Now that is one thing that we need if we are to receive power. We need a new vision of the reality of the spiritual, and its superiority to the physical and material; and when once Christians have that, they have given up everything they gained, everything they have prized; the claims that bind them to the physical, to the tangible, to the material; and hence all these things become their servants.

This is a striking and encouraging thought for these times of trouble. The Psalmist looks to the past to discern the source of his strength, and, in that strength, he renews his confidence.

THE BLIND SEE!

THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

And to All—The Gospel is Preached!

HAVE YOU SHARED IN THIS WORK?

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CHURCH MISSIONARY SOCIETY

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THE CHURCH OF ENGLAND IN SOUTH AFRICA.

Sir,—

Your article on the above, with its conclusion that the present position constitutes a scandal, provokes some comments. If this branch of the Anglican Communion is to have Episcopal oversight other than the Church of South Africa, some Evangelical Diocese will have to consecrate a Bishop for them. What better place could be found than the Diocese of Sydney with two Coadjutor Bishops?

No doubt, Canterbury and York would fulminate, as they did when the strong-minded Bishop of Capetown, Dr. Grey, deposed the unfortunate Bishop Colenso, and consecrated another Bishop of Natal. It might be better to consecrate three Choro Episcopoi among the present Incumbents in South Africa, and then they could carry on their own succession, thus leaving the onus on them to arrive at some satisfactory reunion with the Church of South Africa in the future. With a sort of Junior Episcopate this would strengthen their hands when negotiating.

The Diocese of Sydney would have a strong precedent in the consecrating of a Bishop for the Church in Spain by the Irish Bench of Bishops when the English Church had refused to do so. The greatest safeguard for any position is having three or four Bishops belonging to the one Diocese. Sydney need not fear any loss of position as the head of a province, as she could have another Coadjutor Bishop, and then if forced to form a province of her own. I take it this fear is behind the objectionable clause in the Draft Constitution of 1939, that all the present Metropolitan Dioceses shall remain so for all time, or until the Constitution is amended by their own consent.

After seeing the little, historic Church at Kikuyu, in Kenya, and thinking of what might have been accomplished in the matter of reunion, if a bold policy had been adopted then in 1913, I discussed the matter with the Bishop of Uganda, in his home at Kampala, one night. Dr. Willis did not commit himself when I said if he and Bishop Peel, of Mombasa, had secured another Bishop by division of the Diocese, and then gone ahead with the reunion in East Africa, taking care to safeguard the Episcopal succession by consecrating some of the Presbyterian and A.I.M. heads of Missions, after the storm, and the war had died down, they would probably have been welcomed instead of being repelled when the Lambeth Conference met in 1920.

So strong were the winds of reunion blowing at the time, and with interchange of commission an accomplished fact, "the appeal to all Christian people" would not have fallen so flat.

Yours sincerely,

B. B. LOUSADA.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ORDINATION SERVICE.

Archbishop Mowll conducted an Ordination Service at St. Andrew's Cathedral on Saturday morning, when Mr. G. Parker was admitted to the Diaconate and the Rev. R. Price, of Parramatta, to the Priesthood.

The Archbishop was assisted by Coadjutor-Bishops Pilcher and Hilliard. Archdeacon Wade preached the sermon. The candidates were presented by Archdeacon S. M. Johnstone.

MOORE COLLEGE APPEAL.

The Rev. M. L. Loane, Vice-Principal of Moore Theological College, made an Embertide Appeal for increased support for the College at St. Andrew's Cathedral on Sunday.

For more than eighty years, he said, young men had been trained within the institution, and had passed on to useful service for the Church. The College had earned a wide reputation for its Evangelical training. Students came from various parts of Australia, Tasmania, New Zealand, and South Africa.

The College was hampered, however, for want of room and finance. At present, thirty young men were being trained, but there was an urgent call for financial support so that others who were anxious to enter could be accommodated. The Church felt that no young man who desired to give his service to the Ministry should be denied help.

Mr. Loane, who spoke from the words of St. Paul, "I am debtor . . . so I am ready to preach the Gospel," said that this, to the Apostle, was a most sacred thing. He was preaching the evangel of Jesus Christ, and the Cross was his theme. He knew all men everywhere stood in need of the Gospel, and to that extent he felt himself a debtor to mankind—the Gospel was presented to him on their behalf, and he preached it.

CHILDREN'S DEMONSTRATION.

More than 1,600 Sunday School children, representing the United Witness of Christian Youth, marched through the streets of Parramatta on Sunday afternoon to Parramatta National Park, where a service was held.

Referring to the the banners carried by the children, Bishop W. G. Hilliard said in his address that they reminded him of the many calico signs that had been displayed all over the country during the last few weeks.

"The procession," Bishop Hilliard said, "was really a rally with the object of inducing others to fall in

behind the banners of Christ. These banners also called on the people to vote for Christ and put Him in control of the destiny of the nation. With His ability, skill and leadership Christ should be the Leader of the country.

"The gentlemen who have been elected to represent us in Parliament, and who will lead us in our national life, will fall short of the objectives unless Christ is also elected to guide and direct the efforts of Parliament."

The children represented forty Sunday Schools in such widely separated areas as Castle Hill, Cabramatta, Auburn and Seven Hills.

The procession was led by the Auburn and Parramatta Salvation Army bands. More than 200 Boy Scouts and fifty members of the Boys' Brigade with their drums, and a large detachment of Girl Guides, also marched.

A NEW RECTORY.

The foundation-stone of the new Rectory of St. Paul's Church, Carlingford, was set by the Archbishop of Sydney on Saturday, in the presence of a large gathering of Clergy and Parishioners.

He said that the setting of a foundation-stone was symbolic of the laying of the foundation of a nation on Christian principles. A foundation-stone was that upon which a building was erected, and now was a testing time for the strength of the British Empire.

England was experiencing difficulties that could not be fully realised by people living in Australia because of the great dividing distance. The Empire's foundations, however, were strong, and there was no doubt of the final outcome.

Dr. Mowll said it was the 27th Anniversary of his Ordination as a Deacon, and this brought to his mind that his father's home at Dover was within range of the German guns across the Channel. He had had no recent word, but there was a possibility it had been damaged by shell-fire.

The Rector, the Rev. A. J. Dyer, said that St. Paul's was 90 years old, and was originally a parish in Bishop Broughton's time. With the railway and the growth of Eastwood and Epping, it had ceased to be a parish, but efforts were being made to have it restored.

A GREAT GIFT.

St. Anne's Church of England, Hammondville, which was given at a cost of £3,000 by Mrs. Constance Selina Gedge in memory of her husband, the late Mr. Walter Heath Gedge, was dedi-

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cated by the Archbishop of Sydney, Dr. Mowll, on Sunday.

Dr. Mowll said that the bombing of old Churches in England had aroused the feelings of the whole world.

"They have grown sacred to us English people by constant use over a long period," he said. "People have gone to them at the most solemn times in their lives. They have gone there often in time of trouble to pray. They associated these buildings with some of their deepest experiences. You cannot go into these old Churches without realising at once that a spirit of prayer dominates them."

The dedication of this beautiful Church marks a fitting consummation of Archdeacon Hammond's fine work at Hammondville.

PUBLIC SERVICE CHRISTIAN FELLOWSHIP.

An interesting movement was set in motion at the beginning of this month for the purpose of forming a Fellowship from the Anglican members of the Commonwealth Public Service. A meeting was held at the Chapter House on September 2nd, under the Chairmanship of Mr. C. Cooper, at which Mr. H. R. G. Smith, of the Telegraph Department, gave an address outlining the purpose of the meeting.

Mr. Smith spoke of the long-felt need of some organisation for spiritual strengthening for members of the Service. The Fellowship is to have Christ as its Unseen Head, the Unseen Guest at its gatherings, and the Silent Listener to all its conversations. The one purpose in view was to create a deeply spiritual association in which there must be no unworthy elements. The meeting was formed into an association on the basis mentioned by Mr. Smith. It will be known as the C.P.S.A.F. (the Commonwealth Public Service Anglican Fellowship), and it is proposed to hold an Annual Corporate Communion at the Cathedral. This movement will be followed with great interest by Church people generally.

NEW SOUTH WALES MISSION TO THE JEWS.

The meeting of the Committee of the New South Wales Mission to the Jews was held at the Gospel Union Hall, 145 Commonwealth Street, Sydney, on Friday, 13th September, 1940.

Archdeacon H. S. Begbie took the chair; there were also present Revs. T. T. Mountain, Morris I. Young, Messrs. R. Hickson, A. B. Wilson, F. J. Wilmot, M. Gerrans, C. C. Smith, and G. E. Ardill, Honorary Secretary.

The report was made during recent weeks that 1,250 copies of the New Testament had been sent out to Jewish families within the metropolitan area.

The meetings held in the Messianic Reading Room on Tuesday evenings have been well kept up and audiences have been manifesting great interest.

The Honorary Secretary has delivered a series of addresses on "The Tabernacle in the Wilderness," setting

forth New Testament truths, and providing many types and symbols thereof.

Personal visitation to the homes of the people by the Missionary, Miss G. Stargatt, had proved most fruitful, giving much opportunity for conversation and exposition, showing the fulfilment of Old Testament prophecies in the present work of the Lord Jesus Christ.

Prayer Circles in the various suburbs held regularly were visited by Miss Stargatt, and reports of the work given. Openings were also afforded to the Missionary to give addresses in various halls in the suburbs.

It is proposed to hold a series of meetings on Saturday afternoons and evenings, commencing next month, in the Gospel Union Hall, 145 Commonwealth Street, Sydney, when addresses will be given by Ministers and other Christian workers; and also lantern views of the work in Palestine, and the marvellous progress made there by Jews who have returned to settle upon the land.

DEACONESS INSTITUTION, SYDNEY

The many friends of the Deaconess Institution must have been gratified at the record of useful work presented at its Annual Meeting.

Miss Norhey, the energetic Principal, was able to be present, notwithstanding her recent operation, and received a warm welcome.

His Grace the Archbishop occupied the chair. Owing to paper restrictions the reports were cut down to the very smallest dimensions possible. Nevertheless, the crisp paragraphs enabled the audience to realise that much had been attempted and much done during the past year.

Mrs. Martin read the Deaconess Institution report, and we were glad to hear that the Home was full of those training for this important work. Records of meetings held for women and children of needy parishes helped by the labours of faithful Deaconesses, of ministry to the sick and needy, revealed the devotion of many faithful servants and the glad co-operation of a large number of Church people.

Miss Dibley told of the work of the Home of Peace, with its long and honourable history of a ministry to the dying. Mrs. Hall told of the work of the Pallister Girls' Home, where troublesome and wayward girls are shepherded and guided.

Bishop Hilliard gave a helpful address. An interesting feature was the short testimonies of students, who gave us a peep into the process of preparation for this important field of service.

As usual, the Auxiliaries and Circles ran a Sale of Work, and the stalls were well patronised.

The Meeting for Young People in the evening was well attended and much enthusiasm for the Deaconess work was manifested.

A CHALLENGE.

St. John's, Ashfield, C.E.M.S. had an interesting meeting in July, at which Canon Needham, Chairman of the A.B.M., spoke of the missionary needs of the Board's Missions. In his usual breezy style, the Canon spoke of the budget that had to be prepared and the needs of the Mission fields as he had seen them. He then challenged the C.E.M.S. members present to raise £25 per year for the support of a Missionary Doctor in New Guinea. We hope the challenge will be accepted.

C.M.S. ANNUAL MEETING.

The Annual Meeting of the Church Missionary Society will be held on Tuesday, 1st October, at 8 p.m., in the Chapter House. The Archbishop is to preside, and the opportunity will be taken to say "Farewell" to the Bishop-Elect of Nelson, the Rev. P. W. Stephenson.

The M.S.L. Market Day is to be held in the C.M.S. rooms on Monday, September 30th.

FAREWELL TO REV. A. N. S. AND MRS. BARWICK.

On the evening of Tuesday, August 3th, a gathering was held in the Parish Hall, Lawson, to farewell Rev. A. N. S. and Mrs. Barwick, on their departure for the Parish of Naremburn.

The hall was crowded and, after the singing of the National Anthem, Mr. B. Schleicher, who was in the chair, expressed both in his capacity as Chairman and also on behalf of the Hazelbrook congregation, regret that Mr. and Mrs. Barwick, whom they had come to know and love during the last four years, were now leaving the Parish. He referred to all Mr. Barwick's good work in the Parish and his earnestness in setting forth the Gospel, and concluded by wishing him and his family all happiness and success in their new sphere. Mr. R. Rowe, on behalf of the Lawson congregation, and Mr. M. Brownrigg, speaking for the people of Woodford, added their appreciation of the Rector's work in the Parish and their regret at his departure. Rev. C. J. McAulay, on behalf of the Methodist Church, then spoke of the happy relations he had had with Mr. Barwick in all Christian work, and of the latter's readiness to co-operate with his Church in every respect. Mr. Paterson spoke in a similar strain for the Congregational body. Miss G. Watkins, Principal of Stratford School, referred gratefully to all the Rector had done on behalf of the school. Cr. Morrow and Mr. A. McNutt, the Headmaster of Lawson Public School, also spoke, the latter making reference to Mr. Barwick's good work among the children and the way in which he had won their affection.

Mrs. Plumb, the oldest member of the Lawson congregation, then with a few suitable words, wishing Mr. and Mrs. Barwick and their family all happiness in their new sphere, pre-

sented Mr. Barwick with a wallet of notes and Mrs. Barwick with a beautiful handbag, also containing a sum in notes.

Mr. Barwick then replied, saying how much he regretted in many ways leaving the Parish, only he felt a call had come to him to go elsewhere. He reviewed the events of his Rectorship and said how happy he and his had been on the Mountains. Mrs. Barwick also returned thanks.

This closed the formal proceedings and refreshments were then served by the members of the Women's Auxiliaries.

During the evening, Miss Drake and Mr. A. Taylor gave solos on the piano and violin respectively, for which a hearty vote of thanks was passed to them.

A number of apologies were received, among them one from Canon S. E. Langford-Smith, the Rural Dean of the District, who had been invited to preside, and wrote saying he would have been very pleased to do so, except that he was unfortunately away from home at the time.

NOTES AND NEWS FROM OUR PARISHES.

St. Luke's, Clovelly.—Special Thanksgiving Services, marking the 17th Anniversary of the opening of St. Luke's Church, will be held on Sundays, 13th and 20th of October. The Sunday School children are preparing special music for the Children's Anniversary Services, on the 13th October. In connection with these services thank offerings will be received.

St. Peter's, E. Burwood.—Recently, Miss Joan Gelding, who is well known in the parish, was united in holy wedlock to the Rev. D. R. S. Begbie, by the bridegroom's father, the Ven. Archdeacon Begbie, in St. Peter's Church. The bridegroom has been appointed to a Chaplaincy in the R.A.A.F.

St. Paul's, Sydney.—A service for all who have been married in St. Paul's will be held in the old Church on Sunday, October 6th, at 7.15 p.m. A hearty invitation is extended to all such to be present. The Rev. Canon T. C. Hammond, Principal of Moore Theological College, will be the preacher.

Wollongong.—On Sunday, September 29th, the Archbishop of Sydney will dedicate a new Church Wall at the parish Church at 11 a.m. His Grace will confirm at West Wollongong at 3 p.m., and at Wollongong at 7.15 p.m.

Christ Church, Kiama.—The Kiama Church of England Parish Festival was held on August 6th, when Bishop Hilliard was present and gave an inspiring address. The function was also the occasion of a farewell to the Rev. and Mrs. J. W. A. Watkinson, after fourteen years of service in the Parish. Several presentations were made to them by the parishioners, including a set of robes and cut glass crystalware. Appreciate speeches were made commending their energetic activities during Mr. Watkinson's ministry. A week earlier the Women's Guild of Kiama gave a farewell to Mrs. Watkinson, who had been the President of the Guild. The Rev. J. W. A. Watkinson is now in charge of Harris Park.

St. Stephen's, Penrith.—The Church undertook to share in the entertainment of the men of the A.I.F. when recently they marched from Ingleburn to Bathurst. Supper was served, not only to those who were billeted in the Church Hall each night, but to any who cared to come; they were welcomed and well served.

St. Paul's, Rose Bay.—The Spring Fair was held on Saturday, September 14th, in the Church Hall. The official opening was at 2.45 p.m., by Mrs. Hubert Fairfax. The proceeds will help the Building Fund. Canon R. B. Robinson, General Secretary of the Home Mission Society, preached at 7.15 p.m. on Sunday, September 15th, and on Wednesday, September 18th, he screened a moving film of the Society's work in the Parish Hall at 8 p.m. A Memorial Prayer Desk and Seat, given by Miss M. Young in memory of her mother, Elizabeth Jane Young, will be dedicated by the Rector (Rev. C. A. Baker) at the 11 a.m. service on September 29th.

St. Michael's, Vaucluse.—A branch of the Mothers' Union was formed on August 13th. Seventeen were present and Mrs. Walker-Taylor gave an address. On Sunday, August 25th, at 10.30 a.m., the W. G. Adcocks Memorial Choir Screen was dedicated by His Grace the Archbishop of Sydney. Archdeacon Charlton and Canon Barden read the lessons, and Dr. F. G. N. Stephens read the licence. A representative congregation was present.

VICTORIA.

Diocese of Melbourne.

THE ELECTIONS.

"On September 21st, the Federal election is to take place. We, as Christian citizens, want to put into power the men who will do most for

that Christian civilisation which is in this War. The present Government has done great things in preparing Australia to play its part in this War, and the Prime Minister has never been ashamed to confess his Christian faith. On August 13th, he lost three of his colleagues and his Chief Military Adviser in an aeroplane accident. Whichever way we vote on Saturday we must remember what we owe to him."

SYNOD.

"I am at Sorrento with Mrs. Head from September 13th to 18th, in order to have a little time to think before the Diocesan Synod meets in October. I ask that you will all pray that during that gathering, from October 7th to 18th, God's blessing may rest upon all our discussions, that we may lead the Church in this Diocese along the right lines in the critical days through which we are passing. The Synod will be preceded by the Diocesan Festival at Melbourne Town Hall on Tuesday, October 1st, when I hope that we will show our loyalty to the Church and our desire to support the Home Mission Fund by filling every available seat."

(From the Archbishop's Letter.)

GAMBLING FOR PATRIOTIC FUNDS

The Archbishop of Melbourne together with the Bishops of the Province has addressed a memorandum to the Prime Minister protesting against the permission of gambling methods for raising funds for War services.

C.M.S. ANNUAL MEETING.

The Annual Meeting of the Victorian Branch of the Church Missionary Society of Australia and Tasmania was held in the Cathedral Chapter House on Monday, September 16th, under the Chairmanship of Mr. F. L. Dexter Homan. Financial statements for the year ending June 30th, 1940, were received, and one-third of the number of General Committee members were elected to office. Following on the General Secretary's report were the reports given by the Secretaries of the various organisations, which were received with interest and appreciation.

It was noted that the outbreak of war had affected the movement of Missionaries of the Society with the consequence that, whereas quite a number are returning to the field, but few are coming home for rest and most important deputation work.

Mr. C. P. Taubman, of Sydney, showed excellent techni-coloured films which he had taken of the Society's activities at Roper River and Groote Eylandt, in North Australia. In spite of the Roper River flood disaster earlier

Y.M.C.A. FIELD SERVICE

The General Secretary of the Young Men's Christian Association will be pleased to hear from Christian men, over 30 years of age, possessing energy, and general leadership and organising qualities, together with a strong desire to render Christian service among the Australian Fighting Forces, at home or abroad. The Y.M.C.A. endeavours to provide an efficient recreational service in the Camps; in addition, its Representatives are expected to be friends to the men, and to take opportunities of leading them spiritually. Definite spiritual experience is, therefore, essential.

Y.M.C.A., 325 Pitt Street, SYDNEY.

R. de V. KIDSON, General Secretary.

in the year and the cyclone which had swept over Groote Eylandt causing considerable damage to the mission station, the Missionaries at these places are doing splendid pioneer work for God. The collection amounted to £17/3/11.

Diocese of Bendigo.

ECHUCA.

Special services commemorating the 77th Anniversary of Christ Church, Echuca, and the King's Call to Prayer were conducted by the Bishop of Wangaratta, Dr. J. S. Hart, on the 8th September, the day commenced with Holy Communion at 8 a.m., followed with a Communion Breakfast, at which over one hundred men attended.

The Rector, Canon H. W. G. Nichols, and the Mayor, Cr. L. J. Lia, extended a welcome to Dr. J. S. Hart.

The Bishop, who addressed the gathering, also as National President, inaugurated a branch of the C.E.M.S. at 3 p.m. The Church was largely attended throughout the day.

THE ORDINATION.

The Rev. R. A. Laity, on St. Bartholomew's Day, 24th August, on the second anniversary of Bishop Riley's Consecration was advanced to the Holy Order of Priests in the Cathedral Church of All Saints, Bendigo.

He was presented, as is customary, by the Archdeacon. The Rev. H. H. Ham was the preacher of the occasional sermon.

There were very few of the laity present, but a number of the Clergy were able to attend, and the Priests took part in the laying on of hands.

Mr. Laity has been licensed to Pyramid Hill, where he has been serving as a Deacon.

CHANGES.

"The Dean has resigned to take up work in his old Diocese of Melbourne, to which the Archbishop has recalled him. We wish him and Mrs. Schwieger everything that is good, and assure them that we are very sorry to lose them after their eight and a half years of splendid service here, and we wish them all that is best in their new life. The Cathedral Nomination Board unanimously named as the Dean's successor Canon Wilfred Dau, Rector of Shepparton, and I have very gladly appointed him; he was a great help to all the Clergy at the Retreat last year, and has helped the north-east of the Diocese considerably by the spread of the C.E.M.S. work from Shepparton into our borders. He is assured of a great welcome here.

"The Rev. R. Beresford Richard has now reached here from South Africa, and will be on duty as Priest Missioner in the East Bendigo area by the time this is in print. We are very glad welcome him amongst us. He is an Australian, his father having been well known as an Archdeacon in Tasmania.

"I have asked Canon Nichols to act as Rural Dean in Mr. Patmore's place while the latter is on Active Service; and the Archdeacon will be Rural Dean of Bendigo for the present."

(From the Bishop's Letter.)

TASMANIA.

THE MISSION TO SEAMEN.

Decorated with flags and red, white and blue streamers, the Seamen's Institute presented a gay appearance on Monday evening, 19th August, when a large number of workers and friends assembled to celebrate the Silver Jubilee of the formation of the Hobart Branch of the Mission.

In his address of welcome, the Bishop reviewed the work and said how much we all owe to the Merchant Navy. He instanced things that had recently happened at sea, and of the efforts of the enemy to cripple Britain's sea power; in spite of all, our sailors had carried on with their job. In the Institute to-night, said the Bishop, we have a sailor who was on the "Doric Star" when sunk in the Atlantic, and he was one of those rescued from the "Altmark."

The Bishop read a telegram from Mr. W. E. Cocks (Sydney), the first Superintendent, conveying greetings. Greetings were also tendered by the Lord Mayor (Mr. J. Soundy, M.H.A.), President of the Council of Churches (Rev. F. E. Richards), President of the Rotary Club (Rev. H. J. Ralph), and the Master Warden of the Hobart Marine Board (Mr. T. J. McKinley).

The daily "log" written by Mr. Cocks records that Sunday, August 15th, 1915, was the actual date the Mission started, with fourteen seafarers present, eight of whom attended the first service in the Institute Chapel. Those few seafarers were the forerunners of the many thousands of seafarers who have found fellowship and good cheer in the homely atmosphere of the Institute. Who can say what influence for good the Mission has brought into their lives? Well, there are dangers lurking in Hobart as in every other seaport.

NELSON'S PRAYER.

In the present time of War circumstances, it is helpful to recall the prayer that Nelson wrote in his cabin on the morning of Trafalgar. Here it is:—

"May the Great God, Whom I worship, grant to my Country, and for the benefit of Europe in general, a great and glorious victory: and may no misconduct in anyone tarnish it; and may humanity after victory be the predominant feature in the British Fleet! For myself individually, I commit my life to Him that made me, and may His blessing alight on my endeavours for serving my Country faithfully! To Him I resign myself in the just cause which is entrusted to me to defend. Amen. Amen. Amen."

"THAT THY FAITH FAIL NOT."

"That they faith fail not I have prayed for Thee"—
And we have need of faith in days like these;
We who ne'er saw the sword of Damocles,
Which threatened all our smug security,
Till its descent swept all our sloth aside.
Now, though we arm, we arm ourselves in vain,
Except we turn us to our God again,
In faith that still His promises abide.

Now take we the whole armour of our God,
Of truth and righteousness, of faith and prayer,
That in the evil day we may withstand;
And, though we now be bowed beneath the rod,
Our faith will never falter or despair—
The Cause is God's! In His strength we shall stand.
—Grace Pollard, Montreal.

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol 3, No. 21—New Series.

OCTOBER 10, 1940.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

Greater Sydney Church-Building Scheme



Proposed Church-School Building. R. Lindsay Little, A.R.I., B.A., Architect.