

**The Outlook.**

"The happenings of the last ten years must have brought home to us the truth of the Fall of Man. During this period there has been plenty of human activity, and boundless energy has possessed men all through the episodes which have culminated in the present War. All sorts of ideologies have been presented to us and numerous schemes for the uplift of mankind have been mooted; and yet all proved quite helpless to avert the progress of catastrophe approaching step by step with the inevitability of a great tragedy. Could any greater proof be demanded, on the one hand of the flaw which marks all merely human activities since the Fall of Adam, on the other hand the need of Divine intervention if the chain of fatal causality is to be broken? The activity of man left to itself is doomed to failure in all the goals it sets before itself. Let us be thankful that man's power to control the world is not what he imagines it to be, and that God's overruling Providence does order all things both in heaven and earth.

"During the last War we were told that the world would be made a fit place for heroes to live in; in this War we are promised that the world shall be made safe for democracy. The Christian will be quite unmoved by these puerile promises. On the one hand, knowing the vanity of all human devices, he will remain sceptical about the glib promise of a better world after the War; and on the other hand, confident of the Ultimate Divine Victory, he will maintain the essentially Christian virtue of cheerfulness in the face of the present world tragedy, the outcome of which is in the hands of God.

"Whilst man's highest endeavours unaided by Divine grace have been and always will be doomed to failure, yet in spite of all our sinfulness and perversity, God has a purpose for the world which He is working out; and although at times to some of us it may seem as if the world is proceeding headlong to destruction, yet God's will must prevail, and in the end His design for the world which He made will be accomplished."

(From the Bishop's Letter.)

**QUEENSLAND.****Diocese of Brisbane.****THE CHURCH'S DUTY.**

In the meantime it is the duty of the Church, in spite of its own divisions, to strain itself to the uttermost to work for a unity of heart and mind. However important are our national and denominational differences there is an essential Christianity that cries out loud against tyranny and oppression in every form, and that essential Christianity is suffering to-day in many lands. Where we can we must do our utmost to support it and enable it to carry on its beneficent work.

Before the outbreak of war Christians of all denominations in England

did their best to give moral and practical support to Christians who were suffering for their faith in Germany. To-day in the Dutch East Indies we find that the German invasion of Holland has cut off practically the whole of the supplies that supported the Christian civilising work among the native races.

Nearer home we find that extra costs in freightage and the rise of commodity prices through the war have played havoc with our own work in Melanesia. The Mission vessel has had to be laid up and the staff has had to be reduced. Unless we can support it much more generously than in the past there will have to be a further reduction. Unless those who have seen how dependent the natives are for such beginnings as they have of culture and civilisation upon the work of missionaries can realise fully how terrible would be the effects of such a retreat.

In our own Province I am happy to say that although the rise in prices is making Mission work harder there has so far been no important reduction; and some of our work, notably that in New Guinea, is in a stronger and more hopeful condition than it has been for years past.

All this means that Church leaders no less than statesmen and politicians, have to keep their eyes on the future and that the faithful as a whole must translate the vision into action. Where there is no vision the people perish. We all know that in the last resort that we are fighting for is nothing less than Christian civilisation. At the heart of that civilisation the inspiring force and moulding spirit is Christianity itself. We cannot long preserve the one if the other is allowed to grow weak, and as we defend the one by our arms and by inspired statesmanship, so we must support the other by the intensity of our devotion, by the self-sacrifice of our lives, and by the glad offering of our material means.

(From the Archbishop's Letter.)

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**Why Should We Fight For England ?**

"Why should we fight?" he asked me, "'Cause England is at war? Why are they fighting now, dad, what are they fighting for? What does it mean to you, dad, to babe and mums and me? The Germans won't come here from away across the sea. So why should you go there, dad, and leave us here to cry? Is it 'cause England owns us? Is that the reason why?" His eyes looked widely at me, I tightly held my son, And this is how I answered his questions one by one:

"We fight when England calls us, for in her sacred keep  
The ashes of our fathers lie in her soil—asleep.  
And many times for England they fought that she'd be free,  
And they are part of England, and so, my son, are we.  
And some may pass her by, lad, and some may scorn her hand,  
But we must be forever a part of that fair land.  
For everything we have, son, that's good, and fine and just  
Was washed in British blood and given to us in trust.

And we must keep that trust, son, against the force of greed,  
And fight beside Old England whenever she's in need.  
And once again she's calling, across the Empire wide,  
And all her Empire answers, 'You'll find us at your side.'  
Oh, yes, we're owned by England, but we own England, too.  
As you are part of me, son, and I am part of you."

—By H. S. Wood, Toronto.

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**Notes and Comments.**

Years come and go. Again we have reached the end of the Church's year and St. Andrew's the Advent message heralds the Great King's Coming when time shall be no longer. With a true instinct, the octave of St. Andrew's Day (Nov. 30) is used by the Anglican Communion to feature the King's Great Commission to His church to herald His coming and gather souls into His kingdom. However men may differ concerning the detailed programme of His Return, the Christian Church with practically undivided conviction sounds forth the certainty of His Coming and bids men prepare to meet Him. In these days of an earthly warfare, when men sense the spiritual issues that are involved and the spiritual conflict of which the war is but a counterpart, the Christian Church will make its appeal to hearts and minds of men and women who will, in greater numbers, assent to and consent in the prayer "Thy Kingdom come, Thy will be done on earth as it is in Heaven." More and more it is being realised that the peace we long for is something that the world cannot give. The world everywhere, blinded with sin, is, as it were, "wearying itself to find a door": a door of hope; a door of freedom.

There is only one way of freedom and rest for a weary humanity:

The restless millions wait  
The Light Whose dawning  
Maketh all things new:  
Christ also waits,  
But men are slow and late:  
Have we done what we could?  
Have I? Have you?

Most encouraging reports are coming to hand from all fronts of the war. The R.A.F. The War. is in the offensive; all possible invasion ports are being kept in a state of ruin and in Germany itself colossal damage is being done upon military objectives. Munich and Berlin have been well raided. Italy is having a most uncomfortable time, and the Greeks, heroic fighters as they are, seem to have the Italians on the run and are busy collecting prisoners and munitions of war.

The British Navy and Air Force are giving their steady help and bombing severely Italian bases. The epic of the last week has been the destruction of the Italian navy. Since that navy was so loathe to come and fight, the air arm of the Navy sought it out in Taranto harbour and has practically placed it out of action. In Libya, the situation is well in hand, and our Australian forces are in touch with the enemy. Meanwhile the South African forces are harrying the Italian troops in Abyssinia. Italy must be sorry that she entered the war, especially sorry for her attack on little Greece. The little nation has proved a very solid block in the way of Italy's progress. Songs of praise should be coming from every heart for this overwhelming encouragement.

"Nihil sed bonum de mortuis." It is an old saying with a great deal of wisdom and The Death of charity benign. But Chamberlain. we were interested the other day to hear a leading broadcaster refuse to let it hinder a sturdy criticism of Chamberlain's life and work. His policy of appeasement does not

find many friends to-day, but we have to remember that it is easy to be wise after the event. Certainly Neville Chamberlain had a sorry disillusionment when he stood convinced at last that Hitler was a criminal of the deepest dye. Even Petain in his dotage, preserved the same conviction that it was possible to make a soldier's peace with a murderous megalomaniac. He is a sadder, but wiser, man to-day. One good thing to be said for Chamberlain's policy is that no sane man can be found to brand Britain a warmonger. It is something to be assumed that our nation stood for Peace and most unwillingly went to war.

The Archbishop of Sydney in the course of his Synodal address referred to some recent attempts at Reunion. Dr. Mowll said:

"With a great longing to see the members of all branches of the Christian Church united in the closest fellowship as 'All one in Christ Jesus,' I regret to find myself unable to approve of the steps proposed by an Australian Intercommunion Group. Recommissioning for the wider ministry is proposed to be by the imposition of hands which, to my mind, is the equivalent to reordination. That difficulty could be avoided by the recommissioning taking the form of a written authority. In the scheme proposed, too, doctrinal standards are subordinated to fellowship, whereas, I am sure, that they were never more needed than they are today if the Christian Church is not to be emasculated and weak."

To much the same effect, though in humorous strain, there occurs in the Australian Churchman a letter from someone signing himself "Manuka." This writer in the course of his letter says:

"That all we need to achieve Reunion is an admixture of hearty good-fellowship with the quality which is attractively but vaguely referred to as "broadmindedness." Reunion thus accomplished, we should have a new order of things, including, apparently, a Nonconformist Church of England (this may sound impossible, like a furry billiard ball or a stout Curate, but there you are!), and we should go on happily together, believing in contrary doctrines simultaneously, and (presumably) retaining our mental equilibrium.

"The great modern fear—apart from the universal one of being found out—is that of being dubbed "dogmatic" in religion, just as the great modern virtue is to be "broad-minded." The trouble is that our minds have become so broad that we lose ourselves in the vast open spaces, while the dogmatist goes slowly but surely along a clearly defined road which, even though devoid of artificial thrills, at least reaches a destination.

"Which brings me to my present destination, and I leave with you the following stately stanza, which has only just seen the light of day, and for which the copyright is available free of charge to all financial members of the A.P.D.D. (Association for the Protection of Delightful Dogma):—

There once was a man on a logma,  
Who slipped off and fell in a bogma.  
His salvation occurred  
When his outcry was heard,  
And they threw him a coil of stout dogma."

The Bishop of Rochester, Dr. C. M. Chavasse, recently wrote to the Archbishop of Canterbury asking the question "Is it permissible for the priest at Holy Communion to celebrate without himself receiving the sacrament?" To which the Archbishop has replied: "My opinion is that it would not be right for any bishop on his own authority to give permission to any of his clergy to celebrate the Holy Communion without himself receiving the Sacrament."

What a curious thing that such a question should arise! The Fellowship Meal, of course, is shared by all who are in the Fellowship and to abstain from partaking would mean a breach of the Fellowship.

The news from overseas, though from a military point of view most encouraging, is yet full of sadness. The murderous raiders in their mad rage, like mad dogs, are reckless of human suffering and care nothing where their bombs land, so long as some lives are taken. So far as military objectives are concerned they are

to a large extent harmless. But the loss of life and the ruin of buildings, full of a nation's history, is a matter of great sorrow, England and her people are suffering and will continue to suffer all the while the arch-criminals are able to send planes across. The death roll is mounting and many more are being wounded, while more again are suffering the loss of all things. Constant prayer is about the only way we can help her in her suffering, but it is an important and effective way. "The Lord God omnipotent reigneth." We must keep on without "fainting," interceding on behalf of our motherland and her people. Let us enter into her sorrows, sacrificing where we can help, but always partaking of her sufferings by a sympathy of prayer, that will "take no rest and give Him no rest—till He establish and make our England a praise in the earth."

#### Prayer for Great Britain.

Almighty God, we pray Thee, in this time of danger and perplexity, to shield our Motherland. Keep her people in Thy peace, surround them by Thy protection; give them the courage that comes of simple trust in Thy love and care; enable them to meet every task and danger secure in Thy guidance; and in Thine own time and way, give to Thy people freedom from all the perils that beset and burden them, through Jesus Christ our Lord. Amen.

#### THE HOLY CHURCH.

When Christ returned to sit at God's right hand,  
He left behind a little band of friends.  
In heaven, the Angel Gabriel asked the Lord  
About His life among the sons of men,  
And, what He purposed, the atonement made for man's redemption?  
Then the Lord replied:  
"My friends are left with knowledge and with love."  
"Suppose they fail," said Gabriel,  
"what then?"  
"I have no other plans," the Master said—  
"Upon My friends I utterly depend."

—(Extract from "Christus Consummator.")

## QUIET MOMENTS.

### THE CHRISTIAN.

(By Senex.)

#### His Portion.

God's saints in all ages have, with good reason, gloried in their status and inheritance. David could say, from the depth of his experience of God's goodness, "Thou art my portion, O God!" St. Paul, speaking for himself and all Christians, makes the sweeping, yet fully justifiable, assertion, "All things are ours, and we are Christ's." Our souls can make boast, not in our own merits, but in the rich endowment from the Lord. We can greatly rejoice in the Lord; our souls can be joyful in our God; for He hath clothed us with the garments of salvation, He hath covered us with the robe of righteousness

God is the strength of our heart, and our portion for ever. O, my soul, thou hast said unto the Lord, "Thou art my Lord. The Lord is the portion of mine inheritance and of my cup; Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

#### Past, Present and Future.

That inheritance which we enjoy on earth is only the prelude to greater possessions in the world to come; and the thought of that rest and joy to be consoles and cheers and inspires us when present tribulations tend to obscure our perception of present blessings. We have had in the past, in addition to countless temporal blessings, the incomparably great one of justification by faith, bringing peace with God. Consequently we have access by faith into the grace wherein we now stand; and, looking forward to the future, we rejoice in the sure and certain hope of the glory of God.

#### Of Grace, Not of Works.

Whence come these inestimable blessings? We are conscious that we have done nothing to

deserve them; they are manifestations of the undeserved bounty of God. By this work we can show our appreciation of God's grace, and can endeavour to live as those should to whom have been given the names of servants, subjects, sons and friends of God.

#### Sharing Our Benefits.

As a natural sequence to recognition of unmerited blessings at the hands of God, and inspired by the example of Him Whose daily life was one of continuous service of others and of ministration of truth to those in need of His teaching, the richly endowed Christian will seek opportunities of sharing with others God's inestimable benefits. He will not be like those who wait for appeals by needy ones, and who, in the absence of such calls, refrain from giving.

He will seek opportunities of service; like the Son of Man Who came to seek and to save the lost. When we hear of someone who has inherited a large fortune, having done nothing to earn it, we at times wonder how he will use it, whether on self-centred indulgence or in acts of wise beneficence. And the members of Christ's Church on earth, if they are wholly given to His service will heed the call from distant Macedonia, "Come over and help us!" We have been blessed beyond measure that we may be a blessing to others.

#### OUR SOCIAL EVILS.

(From the Archbishop of Sydney's Synod Address)

##### ALCOHOL.

The problem of over-indulgence in strong drink is the major problem with which we are confronted, and it brings in its train other moral evils. Wet canteens are now to be established in our camps to mitigate, it is claimed, the evil amongst our men in training. It must be apparent to anybody that one of the most frequent causes of the drinking habit is the custom, so prevalent in the community, of offering drinks as tokens of friendship. We have to face life as we find it, and this convention of "shouting" is responsible for the growth of drunkenness more than any other single cause. The average young soldier is not a secret drinker.

He indulges himself because of the unusual conditions of life in which he is placed, and the sense of relaxation which comes to him when relieved of the burden of routine duty. He is helped forward on the road to intemperance by well-meaning, but ill-advised persons who are anxious to give him a good time. To suggest, therefore, that the provision of restricted facilities for drinking within the camp would have the effect of rendering a man impervious to the solicitations of friends, and would act as a moral restraint on his friends' well-meant enthusiasm, is to speak utterly beside the point. Our experiences in the last war, both in the old country and here, should be sufficient to show that the proposed remedy is utterly powerless. I would therefore, join with others in urging:

1. To reduce the alcoholic content of both beer and spirits.
2. To have the "wet" canteen closed at 6 o'clock. Then there would be no claim that soldiers do not enjoy all the privileges of civilians. We would thus remove one of the subtle objections to the "dry" canteen.
3. It would be necessary, above all things, to proclaim certain areas Military areas, and to make all hotels in such areas out of bounds to men in uniform.

It would need a close co-operation between the State and Federal Governments to maintain anything like reasonable drinking, and all out of bounds hotels would need to be picketed by the Military Police.

#### SUNDAY SPORT AND ENTERTAINMENT.

There is another aspect of our war effort which demands attention. Some of us view with very great concern, the increasing tendency to make the Lord's Day an occasion for organised sport, fetes and galas, which are covered by the specious plea that the object in view is the provision of comforts for our troops, or some equally worthy war effort. Publicists, as well as Christian leaders, have been reminding us continually that moral laxity in certain directions has been responsible for our unpreparedness, and has been the harbinger of evils which resulted in this war. We have need to ask ourselves, if in the supposed interests of those who are struggling to create a really new and better order, we destroy the moral sanctions that helped to make our people strong in the defence of truth and righteousness, the last state may not be worse than the first. The recognition of the duty of worship, and the observance of the sanctity of God's Holy Day has been a distinguishing feature in the English Christian character, and has been most marked at the periods of her greatest eminence in social and political endeavour. We need to guard this moral principle if we are to create, as a result of the tribulation through which we are passing, a people

whose hope is in the Lord. It is necessary to raise our voice against the secularisation of Sunday which must inevitably result in a weakening of the regard for spiritual things, the very spiritual things that we are struggling to preserve against insolent and unholy aggression.

#### GAMBLING.

The evil of gambling seems to be on the increase, and the matter has been complicated by a division of opinion as to the ethical question that is involved. Many earnest people fail to realise that while the wilful misuse of large sums of money, which has always followed in the train of the gambling instinct, is in itself an added moral evil, the encouragement of the instinct itself cannot be freed from the charge of ethical unsoundness. We are encouraging people to waste wealth which ought to be a sacred trust, and, whether in small or large proportions, waste of this kind is positively sinful. In our lawful recreations we provide means of livelihood for many people, and we re-build our own vital tissues. In encouraging the fever for selfish personal gain without any real recognition of the obligation of giving a compensating value to the community, we are deliberately playing to the basest instinct that selfishness has created. I continue to lament the existence of the State Lottery which, though covered with the mantle of aid to hospitals, does nothing to develop a real sense of obligation to assist these necessary and excellent institutions, but tends to destroy it and at the same time, encourages the propensity of selfishness and the fostering of the gambling spirit.

In affording opportunity, particularly amongst our young people, to hazard wealth on a remote chance we are developing habits of recklessness which are bound to take heavy toll on the morals of the community. No argument has ever been put forward that has destroyed the force of this high ethical appeal for the avoidance of all recourse to the irrational. It is true, alas, there are chances in life, some of which are inevitable and others which it is our duty to take. But we have no right deliberately to increase them, especially on the basis of an appeal to selfishness. Our reason is given to us to provide against the contingencies of chance, not to elevate them to the level of arbiters of our fate.

## Personal.

The Rev. Gordon King is to be inducted to the Parish of St. Peter's, East Sydney, on December 23, by the Ven. Archdeacon Hammond, O.B.E.

The Rev. Leslie Burgess, of Casterton, succeeds Canon Fettel at Horsham (Vic.). The latter has gone to St. Peter's, Ballarat.

The Rev. H. F. Goss is in charge of Kyabram (Vic.), during the camp work of the Rev. E. G. Laverack. The Rev. G. Stirling is doing similar service at Koondrook (Vic.).

The Rev. A. G. Reynolds has been appointed assistant missionary to the Victoria Missions to Seamen.

The Rev. L. W. Bull, formerly Rector of Beechworth, diocese of Wangaratta, has been appointed temporarily as assistant curate to the Rev. J. Tysen, St. George's, Malvern.

"On October 29, Percy John Thomas Edwards died after a long illness. He had been in retirement for some time, but had an honourable record of service as a Parish Priest since his Ordination in 1900. He was at Rutherglen and Bentleigh and Parkdale, and for six years was Chaplain at the Homoeopathic Hospital. He was a very lovable man whose faith in his Divine Master was deepened by his experience of suffering. We thank God for his life and example.

"On November 4, Albert Edward Keep, senior Lay Canon and Treasurer of the Cathedral, died after a short illness. He was a very devout and earnest Christian man. He loved the Cathedral and was a very wise steward of its revenues. He was regular in his attendance there and was often able to help other Lay Canons if they could not attend. He had a friendly disposition, he was a cultured man with a love of English literature and he was a humble and reverent disciple of the Lord. Those of us who knew him realise that we have been the better for the companionship of this good man." (From the Archbishop of Melbourne's Letter.)

Owing to shipping arrangements, Rev. C. E. Bellingham, and Miss G. Hampel, have not been able to obtain passages to India and Africa, respectively. It is expected that they will be leaving about the end of November.

The Rev. G. F. B. Manning, Rector of All Saints', Parramatta, N.S.W., is retiring from parochial work, and his resignation, we understand, will take effect at the end of January. Mr. Manning has exercised a long and faithful ministry in the Diocese of Sydney.

The Rev. H. W. Mullens, Rector of Kurrajong, N.S.W., has been appointed Rector of St. Matthew's, Botany, in succession to Rev. J. F. G. Huthnance, who has accepted appointment to the parish of Blackheath, N.S.W.

Rev. F. Maynard, Vicar of St. Peter's, Eastern Hill, has been appointed Rural Dean of Melbourne City.

The Rev. R. Ogden, of Glen Davis, N.S.W., has been appointed Rector of Wallerawang, N.S.W. Mr. M. W. Davies, of Lakemba, will have the oversight of Glen Davis.

We are pleased to note that the Rev. O. B. McCarthy, of Barker College, and St. Paul's, Wahroonga, is recovering from his recent illness.

Dr. Hensley Henson, till recently Bishop of Durham, has been appointed a Canon of Westminster Abbey.

Rev. W. H. W. Rattray, of Port Chevalier, N.Z., died on August 30.

Rev. G. T. Robson, Chaplain at the Naval Base, Auckland, has received the O.B.E.

### AN OPEN LETTER ON ISSUES RAISED BY THE WAR.

We, the undersigned, desire to call attention to certain vital matters which press upon the notice of the public at present.

#### PACIFISM.

We cannot support the suggestion that the Christian Church is unalterably bound to the advocacy of a policy which excludes in all circumstances the employment of weapons of war. We regard war as a hideous evil forced on humanity through the greed and ambition of individuals and nations. Yet we also hold that there are occasions when this evil can only be met and overcome by the righteous employment of force. We would remind our readers that the published articles of two great Churches declare—"It is lawful for Christian men, at the commandment of the magistrate, to bear weapons, and serve in the wars" and "Christians may lawfully, now under the New Testament, wage war upon just and necessary occasions."

Pacifism of an extreme kind has been widely advocated and stoutly defended within recent years, but the stark realities of the present world situation have compelled some of its doughtiest champions, including Mr. A. A. Milne, Professor C. E. M. Joad, Dr. Maude Royden and Bertrand Russell, to revise their thinking, with the result that they have completely abandoned their former point of view.

Two principles have been laid down in conditional justification of war (1)

That a wrong is threatened which aims at the destruction of national life. (2) That war is the only known means to avert it.

We believe that the present war has been undertaken by us in defence of our national existence and our democratic system of government and that no other honourable defence lay open to us. If the democracies had not gone to war in the circumstances now existing, we believe that a greater failure than that to which war bears witness would have resulted. As Christians we feel bound to condemn emphatically the policy pursued by the totalitarian governments of our day. We believe that the essential principles of truth and righteousness have been assailed, and that while we as a people have been guilty of many mistakes and follies, God has permitted us to array ourselves on the side of freedom and honour.

#### FUNDAMENTAL PRINCIPLES.

We need to remind ourselves that the clash of arms is symptomatic of a wider conflict of principles and ideals. In the region of moral values, while the political alignments of the nations have been determined largely in relation to great moral concepts, we ought to recognise that the existence of "spiritual wickedness in high places" which is the root cause of war, is not confined to enemy countries. Unfortunately, it is found at home, and we would be foolish, as well as wrong, if we assumed a line of division which allots all the virtues to ourselves, and all the vices to our political foes. We believe that from the side of the democracies the present conflict may be regarded as a sign of health. It has enlisted us in a battle for the realisation and maintenance of national and individual liberty earnestly striven for during the long ages of the past. There is cause for gratitude in the revelation of the courage and endurance, which many are exhibiting in defence of hard won principles which are primary conditions of moral order. There has been displayed a spirit of self-sacrifice and consideration of the strong for the weak both within and beyond the borders of our Empire which may be reckoned as clear gain.

But something more is demanded if we are to guard adequately the sacred cause of freedom, truth and righteousness. A point has been reached at the present time when it is necessary to consider issues of far-reaching consequence. The sacred cause of justice for all, liberty of conscience, and the legitimate development of worthy national aspirations, are bound up with our success in the struggle which has been forced upon us.

#### LIQUOR AND THE WAR.

Believing that it is the duty of every Australian to give the fullest aid to the Empire in this grim struggle, we are concerned at certain movements in our midst which hinder our efficiency. Much publicity has been given to the evidence of excessive drinking by some men in uniform. In this most difficult situation we appeal to all who have the honour and prestige of Australia at heart to co-operate to prevent excessive drinking and the subjecting of those unaccustomed to intoxicating liquor to embarrassment and moral danger. The great majority of the young men in our Forces do not drink simply for the sake of drinking, but are led often into excess through a spirit of comradeship and goodwill. The responsibility for much of the prevalent disorder rests upon those who mistakenly encourage habits of intemperance by invitations to join in a social glass.

We have no desire to restrict unnecessarily any person's individual liberty, and we are far from supporting any discriminations between officers, N.C.O.'s and privates in these matters. We are convinced that the urgency and peril of the situation demands the utmost self-restraint, particularly on the part of those who have undertaken the heavy burden of training for the defence of their native land, and the prosecution of the war. We cannot support the strange notion that a wet canteen will prove effective against a social custom that offers temptation on every hand. The experience of the last war is sufficient to show the utter fallacy of the opinion that drinking in camp will diminish the effects of treating outside camp bounds.

#### THE WAR AND SEXUAL VICE.

We are also aware that a very serious danger to the present health and the future well-being of our young men threatens from the relaxation of the dictates of Christian morality, especially in matters of sex, and that this danger is greatly increased by over-indulgence in strong drink. We join with every right-minded citizen in commending the valour and self-sacrifice of those who have volunteered for service. Yet we cannot but point out that vicious indulgence is a betrayal of the very cause for which they have endured so much. Men are not only rendered incapable of active service, but they are storing up a heritage of woe for a future generation by abandoning those elementary principles of restraint and

decency which have made our nation great. Drunkenness and sexual vice are two evils often linked together, and the encouragement of one leads to the wider extension of the other, and both inflict untold injury on our cause and our people. We appeal to all clean-minded citizens to remove as far as possible all occasions that lead to such physical and moral deterioration. The thoughtless frequently require to be protected from themselves. We are waging a war to retain and develop high principles of civilisation, a greater moral culture, and a deeper reverence for things spiritual. It would be sad indeed to be defeated by enemies within while our lads were gallantly and victoriously contending with the enemy without.

#### WAR AND GAMBLING.

We feel further that some of the sacred things for which we are striving are being robbed of their significance in a well-meant, but misdirected, enthusiasm. Methods of raising money for war needs are being employed which strike at the roots of much that we hold dear. Cautious observers have watched with concern the increase of the gambling habit in our midst. That habit appears to have developed into a positive mania as far as some are concerned. Yet an easy and facile method of securing support by an appeal to this instinct is frequently employed without any serious regard to the possible consequences in the community. To train a nation of gamblers is not the way to build again a sound civilisation in a world shaken to its foundations by war. Clean principles demand clean methods, and we believe that in the end the deeper interests of humanity are best served by avoiding questionable proceedings under the stress of emotional reaction.

#### WAR AND SUNDAY OBSERVANCE.

To many of us the stability of the British people is traceable to the old-fashioned reverence for God's Day and God's House which marked the days of our forefathers. We view with regret, and enter a protest against the growing tendency to use the Lord's Day as a time when organised sport with gate money can be introduced on a wide-spread scale, under the plea of assisting our war funds. The record of generous gifts and loans free of interest to be read in our press ought in themselves to shame us into worthier efforts. With all respect for the varieties in individual opinion, we feel that the new

impetus given to these enterprises by those in authority may readily result in the older sanctions being so weakened that the cause of Christianity for which we profess to have so much regard will be seriously impaired.

#### WAR AND THE REFUGEE.

We view also with alarm an unintelligent hostility to all those aliens in our midst to whom we afforded shelter. We are fully aware of the gravity of the situation, and are confident that the Government will deal with the problem of those who are technically enemy aliens in a wise and generous spirit. We refuse, on the one hand, to make demands in alien interests which might embarrass those who have to deal with a vexed question, but we deprecate, on the other hand, manifestations of hostility, which remind us that intolerance and prejudice overleap racial and national boundaries.

Two points in this connection seem worthy of attention. We welcome the proposal to establish competent tribunals so that all alleged cases of hardship might be considered judicially and impartially. We also plead that in detention camps the utmost regard to conditions of hygiene and sanitation is advisable in the interest alike of the internees and the general community.

#### THE ULTIMATE ISSUE.

We are struggling for things dearer than life, and deeper than any transient forces. We are seeking to roll back an aggression that threatens the foundations of Christian life and liberty. If we are to continue to enjoy the inheritance we are enlisted to defend, we must be found worthy of our high calling. Only in true repentance for our past sins, in a steadfast faith in the redeeming power of Christ, and in loyal obedience, to His standards of living, can we hope to achieve that which we desire, and accomplish for posterity that at which we aim.

HOWARD SYDNEY  
(Archbishop of Sydney)

A. S. SMITH  
(Moderator, Presbyterian Assembly)

P. L. BLACK  
(Pres. of the Methodist Conference)

A. G. A. TAYLOR  
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## Churchman's Reminder.

"It matters little how the head lieth."  
Last words of Sir Walter Raleigh.  
"When we shall see Him we shall be  
like Him." St. John.

### NOVEMBER.

23rd.—Saturday. Royal Order substituting Tables for Altars, 1550.  
The word Altar does not occur in the Prayer Book. Why do so many Anglicans use the word?

24th.—27th Sunday after Trinity. Using Collect &c., of 25th Sunday after Trinity. This is known as Stir-up Sunday, from the opening words of the Collect, Truly the Church needs this prayer to-day.

25th.—Monday. John Knox died, 1572.

28th.—Thursday. Once more a Pope had to flee Rome (1848). Probably history will repeat itself in this.

### DECEMBER.

1st.—Advent Sunday. How pointed to-day is the teaching of this Season. The Collect refers to both Comings of our Lord—the first and the second. If the first was literally true, and the second is to be "like unto it," must it not be as real and literal. "Every eye shall see Him."

4th.—Wednesday. The Inquisition finally suppressed in Spain in 1808.

## To Australian Churchmen

### APATHY IN REGARD TO THE WAR.

(From the Archbishop of Sydney's Synod Address.)

There are certain aspects of the war which I desire to stress. When we were staggered by the sudden collapse of our great ally, France, and the apparent swiftness with which Frenchmen submitted to their changed conditions, Marshal Petain, himself, attributed this largely to apathy. He also directed attention to years of laxness and moral weakness. One evidence of the latter was the low birth rate. We in Australia are still remote from the actual scene of conflict. Our normal life has hardly been disturbed. No doubt, if the worst came, Australia's sons and daughters would show the same valour, the same magnificent courage for which the Anzacs have made her name famous. Already the numbers enlisting and the exploits of the Australia

Navy and Airmen give full proof of this. But the result of the last Federal election reveals factors which are deeply disturbing. In the present grave crisis national unity in each of the Dominions is of paramount importance and this no less than the unity of the Empire as a whole. Without judging where the responsibility lies, it must be said that anything in our industrial life which holds up war production points also to a lack of those great qualities which are needed to make a people truly great—personal unselfishness, consideration for others, pride in tradition, loyalty to leaders and devotion to an ideal.

There has been a tendency in some quarters, though we are glad to believe that it is not very widespread—to imagine that things would go on much the same in Australia if the forces of resistance to aggression in Europe collapsed. This is a dangerous delusion, and must be combated. A country like this, with vast resources as yet only partially tapped, offers a tempting bait to the proud aggressors who are seeking to humble not England only, but the whole British Empire. It is impossible to believe that the Axis powers would rest content with the existence of a self-centred community here owing no allegiance to their authority, and located at one of the gateways to the Pacific. We are proud of our democratic institutions, but by their very democratic character, they constitute a threat to the development of those other and different ideals which are dear to the heart of Nazism. Anyone who imagines that no effort would be made to remove this menace to the expansion of what has been boastfully called "a new order" must indeed be living in a fool's paradise. After England, Australia. After Australia, the entire democracy of the American world including Canada. Thereafter we may imagine that Hitler, like Alexander, would weep because there were no more worlds to conquer. Every thrust in Europe that weakens now the power of the aggressor is a blow struck in defence of these shores, which, since their occupation by British pion-

ers, have never been trodden by the foot of the invader.

### Sydney's Responsibility.

We can bring this matter a little closer by reminding ourselves of the fact, of which we are not unreasonably proud, that Sydney is the second white city of the Empire. London, the greater city to which we have learned to look with love and affection, has had her bitter ordeal of blood, fire and destruction, and is likely to be called upon to endure still more in the sacred name of freedom. In her struggle, joined as she is by the great centres of industry in the old land, she has to put up with privations and endure restrictions. We have all watched with admiring wonder the resolute courage of simple people, who have stood up bravely against an ordeal that finds few parallels in history. But we must do more than watch. Set free, in the providence of God, from the harassing burdens so nobly borne by others, but so onerous in their weight, we must rise to the height of our great responsibility, and our wonderful opportunity. Nothing that we can do is adequate as a tribute of our admiration to those who have borne—and are still bearing—in our interest as well as their own, the burden and heat of the day. All that we can do should be cheerfully done. It rests upon us to see that there is a speeding up in the manufacture of munitions. We should utilise to the full the great facilities of our wonderful harbour. We should labour with every ounce of energy in every department of varied human activity, that our enemies may know that if this is a totalitarian war, it is totalitarian in having called out the full resources of a responsible people, who give themselves cheerfully because they recognise that there are issues at stake that will ultimately determine the final destiny of the world until such time as the King of Grace and Glory takes to Himself His own power and reigns.

The Bishop of Wellington, N.Z., has made a good recovery from his recent illness. His Lordship resumed work on November 1.

## WE DEFEND THE WORLD.

### The Primate's Call to Americans.

The Archbishop of Canterbury broadcasting to the people of America, in a series entitled the Spiritual Issues of the War, said that the British nation and Empire were left alone to resist the power that was arrayed against right, and was threatening the liberties of the world. We made no complaint—rather we were proud of the honour.

The Archbishop continued:—

Over our own land, as you will know, hangs the threat of invasion. Perhaps it has already begun through the air. If so, it has already failed. The astonishing skill and bravery of our air forces have thrust back every assault. If the aim of the enemy was to spread fear among our people, that too, has signally failed. I can most fully assure you, from what I see and hear every day, that each attack from the air is only stiffening in us all the spirit of unity, courage and determination.

It may be that a more sustained and concentrated attack is coming. We cannot tell. If it comes, we shall be ready. I know that we shall have your sympathy. But will there not be much more than your sympathy? Will there not be your personal concern?

It is not only for our own safety that we are standing. We quite honestly believe that we are holding the fort for other nations as well, and for the world. We believe that there are moral and spiritual issues involved in this war on which the future of the whole world may depend.

First, we believe that we are defending the world against a really evil thing. For though there have been ruthless barbarian invasions in the past, they never, like this one, defied a common conscience, or were equipped with all the resources of science. Secondly, we believe—I think you believe—that we are defending Christian civilisation. Democracy cannot breathe in the stifled air of the Nazi system. It cannot survive where this system spreads its sway. Thus the peoples of the British Empire and of the United States must needs hold now the same high resolve that—to use the memorable words of your Abraham Lincoln—"government of the people, by the people, for the people, shall not perish from the earth." But we who are in the centre of this great struggle are not contending for a particular form of government but for the principles of mercy, truth, justice between man and man, class and class, nation and nation. These are Christian values. These are the principles which the rulers of Germany scorn.

"Contending for Christian civilisation"—it is a high, perhaps a daring, claim. God forbid that we should make it in any spirit of self-righteousness. Truly we have need to confess the manifold neglect in our own national life of these very Christian values, to confess our acquiescence in the frus-

trated lives of multitudes of our own people. It may well be that this present distress of war is a divine judgment upon the neglect by ourselves and other nations. If so, the fire of judgment must show more clearly than ever the duty lying upon us now, and still more when peace is restored, of making the order of our common life more really Christian—Christian in fact as well as in phrase. We have yet to learn what a costly demand that will mean. I must add my conviction that the demand cannot be met except through a new and compelling faith in Christ himself as the Lord of all life.

Lastly, I ask, is this a struggle in which any Christian man, indeed, any lover of liberty, can be neutral? Surely he cannot be neutral in heart and mind. It is for him to judge how far he can be neutral in action. I do not presume to ask for your material help—still less to exhort you to give it. That is a matter entirely in the hands of your President and people. We are thankful for the help you have already given. I will only let myself say this: Whatever form your material help may take, you will know that it will have its place in the defence not only of this country and of the freedom of Europe, but of principles which we over here believe to be most dear to you in your own American life. I am only asking you to give us in our grim struggle all the strength of your moral and spiritual support. It will fortify our own soul if we can always know and feel that the soul of your great people is with us. May it be recorded that at this tremendous crisis in the history of the world the peoples of the United States and of the British Empire were found to be in heart and mind standing side by side.

## THE CHANGELESS WORD OF GOD IN A CHANGING WORLD.

An address delivered by Canon T. C. Hammond at the Sydney Reformation Celebration.

We hear on all hands that everything has changed. The war, we are told, has changed everything, and it is to be assumed that the present war will continue the process and make further far-reaching changes. In considering the subject which has been brought before us this evening, it is well to consider first what is meant by a changed world. There are certain aspects in which the statement with which I opened is undoubtedly true. The last century has witnessed far-reaching alterations in our whole mode of life. One of the peculiar features of the present day is the way the world has shrunk. We are travelling rapidly in railway trains, motor cars, and still more rapidly in the recent types of aeroplanes. Communication is still

more rapid. The radio has brought the world into a very close corporation. Events that happen in one corner of our globe are whisked over the air to the furthest confines of civilisation. The movements of a General in the field are made public property before he is able to correct his mistakes. It must be very disturbing to a General. When we think of the leisurely manner in which messages of that kind travelled in bygone times, we realise that our military leaders at least must be doubly sensible of change. Marlborough could make his mistakes and brilliantly retrieve them while England remained in blissful ignorance of his operations. They saw his movements as a whole, and forgot his blunders in their exultation at his victory. Now there is danger of a clamour for recall before the new conditions can be met and mastered.

This change in what we may call the physical characteristics of our world must make its impress on the world of thought. Rapidity of movement demands rapidity of adjustment. It is an interesting question for the philosophers whether the new celerity does not occasion a new superficiality in the treatment of events. We are in such a hurry that we ask our newspapers to give us tabloid information. Even in war time there is a surprising difference between the amount of space accorded to sporting items and that given to the mighty convulsions that are supposed to be shaking civilisation. The mind of man, in responding to change, has itself changed. So far we have to acknowledge the truth of the position which is so frequently reiterated in these days.

### ONLY THE PERMANENT CHANGES.

Yet when we examine matters a little more closely we are impressed by the declaration of the German philosopher Emmanuel Kant. If you are disturbed by the fact that he is a German, it may console you to remember that he was of Scotch extraction. Any way, he was a German because he could not help it, poor fellow! Emmanuel Kant declared: "It is only the permanent that changes." At first sight this may seem a startling statement, but I have a coat which once was black, and perhaps because of its dissatisfaction with the world, is gradually becoming green. My friends are unkind enough to say, "Oh, the same old coat!" Obviously, if it were a different coat I could not mark the change in it. So when we say the world has changed, we are unconsciously predicating the same old world which has taken on new phases, but is itself an abiding reality. Behind all the alterations and appearances of alteration, there is something that persists.

Nor is it different when I study my own inner life. I make demand for continuity even when I am conscious of the fact that there are physical and mental diversities from an earlier condition which must be taken into account.

## THE UNCHANGING WORD.

It is easy for us, when we think of it, to see that there are permanent elements in humanity. It is to these permanent elements that the Word of God addresses itself. It is because the Word of God passes beneath the superficial disturbances and seeks the abiding ground out of which they must inevitably spring that we can speak of it as changeless. It is worth our while continually to ask ourselves what are some of these elements. It would be impossible in the space of time at my disposal to exhaust them. This old Book, which some have come to imagine is out of date, bears evidence to the unchangeable character of sin. In a world racked with the convulsions of war we find it easy to believe this message. Yet we need to remind ourselves that the condition which has emerged to-day, has been occasioned through our forgetfulness of this old testimony. The 19th century witnessed a tremendous advance in the investigation of nature. Some of you may remember that Darwin's "Origin of Species" was published in 1859, and that Darwin was a contemporary of Sir Charles Lyell, whose researches in geology gave a new lease of life to that science. As we look back on that interesting period we discover an almost boyish enthusiasm for the new facts and theories that were following one another in rapid succession. Men were absorbed in the study of nature. They believed that education and enlightenment would at last chase the gloom as they dispelled the ghosts. The old superstitions were to disappear one by one, and science was to give us a happy world of further and still further researches into the unknown, and further and still further advances in the movement towards perfect well-being.

Herbert Spencer took up the parable. He applied the same principles that had made possible such amazing advances in the knowledge of the physical world, to man's mental and moral condition. Notwithstanding the warning of T. H. Huxley, he believed that a similar struggle to that which was discoverable in nature took place in the mental arena. Man was moving forward and upward. In the increasing light of knowledge evil would become a sort of hideous nightmare of the past. And the strange thing is that men really believed it. It may be explained by the fact that they were insensible of the old influences that were guiding their conduct, and attributed to their new-found knowledge a steadying power which really attached to their inherited tradition.

## THE BREAKDOWN OF SCIENCE.

Be that as it may, the long period of peace was broken. Europe was plunged into war. A strange new factor entered into men's minds. All the powers

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of science which had been supposed to lead us forward to peace and prosperity were redirected to a release of hellish destruction such as the world had not before experienced. The aniline dye factories became depots for the manufacture of deadly explosives. We, on our part, in repulsion and defence, bent our energies to discovering destructive agencies more potent still. The lyddite shell gave place to T.N.T. The world awoke to an orgy of frightfulness in which science played the major part.

Before this final discovery there were hints of disaster. As the old sanctions disappeared one by one, a new ruthlessness displayed itself at the very heart of civilisation. Contempt for God was speedily followed by contempt for man. Those who were not sure of the hereafter and scoffed at the idea of heaven rendered the present insecure, and made a hell on earth. And so the changelessness of man's sinful nature displayed itself once more. As my old friend George Grubb once expressed it, "That which is born of the flesh is flesh, and will always remain flesh, though you put a white collar on it, and educate it at Trinity College, Dublin." Weary men began to see that the Word of God was right after all. It told them that man's own efforts after emancipation, man's own search for freedom, if man were left to himself, were bound to be fruitless.

After these high hopes of the past have been so rudely shattered, we are in a better position to-day to accept this message, and so we find in many parts of the world, a revival of the old redemption message. It is not always a perfectly true revival. In many cases it partakes of the earlier developments which have had a wholly different origin. The chicken that comes out of the egg sometimes carries patches of shell on its back. But the movement which we see, particularly on the continent, where the force of scientific hopefulness was most widely felt, is evidence that there is a return to the message of Scripture. We might expect it in some instances to take an exaggerated form. The Barthian divorce between natural and revealed religion which cannot be wholly justified is an evidence of the depth of disillusionment which earnest souls have experienced. We were looking for a gradual evolution. Like Disraeli, we fondly believed, notwithstanding appearances, that man could be found on the side of the angels. Now the weary searchers look for a cataclysm. A crisis so real has been achieved that in despair they cry out for the living God, and possibly fail to see His movements in the gropings of the sons of men.

## THE OLD MESSAGE STANDS.

The old message stands to-day, the message that was delivered in the early part of man's history. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only



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evil continually" (Gen. 6: 5). The message was repeated at a later stage: "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17: 9). It is a message that is unpalatable, but has been underlined in the long history of the past and in the bitter experience of the present. Humanism has failed. It has been voted a failure by some of its most earnest advocates. It is time that we turn back to the old message. At any rate it diagnoses for us our spiritual condition, and sweeps away every refuge of lies.

## BOOKS.

C. F. Andrews, Minister of Reconciliation, by John S. Hoyland. The story of a great Christian adventurer (published by Allenson and Co., London; our copy from Messrs. Angus and Robertson, Sydney, price 5/9).

This is really an appreciation of C. F. Andrews' special "Reconciliation" work in India, written before his death by a close friend and admirer. A great deal of the book is taken up with the work of Chandi, who was a special friend of C. F. Andrews, and evidently a hero of the writer. The old Franciscan method of life to a large extent emulated by Mr. Andrews and his disciples would naturally appeal to the Indian mind and would prove a powerful point of contact. In all Missionary work true success can only come in as far as the messenger

of the Gospel realises in his or her living the common blood that men everywhere and of every colour possess.

**The Two Humanities.**—An attempt at Christian Interpretation of History in The Light of the War, by D. R. Davies (published by James Clarke & Co. Ltd., London. Our copy from Messrs. Angus & Robertson, Sydney. Price 12/6).

Some years ago that great "Story of Christ," by Papini, caused a stir in the Christian world and minds, and we, by good fortune, lighted first upon the closing chapter. It was "Prayer to Christ," which gave an illuminating setting to the whole book. It seems to us that a similar dealing with this present volume helps to the understanding of a publication full of challenge by reason of its striking denudation of human nature and its story throughout the ages. It is just a fresh emphasis on the Old Testament prophet's confession of despair, "All our righteousnesses are as filthy rags."

There are indeed "the lights" as well as "the shades" in human history—but the shades are very dense and prevailing. In his Preface, Mr. Davies confesses quite candidly: "I have no hope whatever in unregenerate human nature. None! None!! But in God's power to recreate man, I have, not merely hope, but absolute certainty." But in his closing chapter "New Darkness or New Dawn?" he writes: "I cannot escape this feeling that history has passed its meridian. It has reached the crest of the hill and is beginning its downward trek to the finale, to the drama of Judgment and Consummation. . . . The Church may have new trials and persecutions to undergo. Even so, the same God will be eternally there. . . . Let but the Church be sure, dead sure, of its Gospel. Not hesitant or apologetic. But arrogant, intransigent, radiant. 'I know in Whom I have believed.' In that faith, the despised, bruised Church of Christ will ride the whirlwind and direct the storm."

That marks the character of this book. It is truly "prophetic" in the best sense of the term. It pillories human nature, and therefore, Humanism—war is ever a revelation of human nature. There is a contradiction in the roots of its being: man's increasing "capacity for progress is nullified by an equal capacity for reaction and destruction." This is a recognised belief and different explanations are given but Christianity alone, "more severely, scientific than all the philosophic religions, recognises 'both the fundamental, fatal and total character of the division in man and also human responsibility for it.'" It is all too true that "modern civilisation is ending with man's complete subjection to technics which he has but newly created." He has become enslaved by the necessity of the machine which is destroying him. In a word personality so dearly evolved in the past, as the true worth of man was brought to light, is again being crushed and

destroyed. Man has conquered nature only to fall victim to the instrument by which he emancipated himself from nature." Truly history repeats, "There is no help in man." Mr. Davies illustrates this from the conditions of social and international life; man in himself is helpless and hopeless. But the writer is a true prophet—in spite of all the gloom he still sees the light. In a brilliant chapter on "Christ the Creator," he stresses the Christian hope—the new humanity which Christ has made possible and actual, for with God all things are possible.

Mr. Davies has given the Church a tonic much needed in a lack-a-daisical, complacent and convictionless Christianity that would evacuate the Cross of Christ of any real significance. We may not agree with all his interpretations, but he has given us something to challenge thought and life.

## Correspondence.

## THE EPISCOPAL SUCCESSION.

To the Editor of "The Church Record."

Dear Sir,

In the issue of your paper dated Oct. 24, there appears an article under Notes and Comments, entitled "Verify Your References," upon which I would like to voice an opinion.

The article states that "the Church of England defines her own rule for ordination, but absolutely declines to voice the iron-bound 'Episcopal Succession Theory.'" Yet, I would point out that "her own rule or ordination" is Episcopal. "The Form hereafter following," referred to in the Preface to the Ordinal, demands the presence, authority and manual acts of a Bishop. Moreover, no other Consecration or Ordination is recognised except that which is "Episcopal." When a Bishop is Consecrated, he is asked "to be faithful in ordaining, sending, or laying hands upon others." In both the Ordering of Priests and the Consecration of Bishops, the Bishop (or Archbishop) says: "Receive the Holy Ghost for the Office and Work of a Priest (or Bishop) in the Church of God, now committed to thee by the imposition of our hands." And in the Making of Deacons also, the authority of Office comes from the Episcopacy.

Canons 7-12 in their phraseology, clearly uphold Episcopal jurisdiction and the legality of the Anglican "Form" of Consecration and Ordination, and also anathematise schismatic government and teaching. Canons 35, 39 and 40 also draw attention to the Episcopal authority in Ordinations.

Taking all these data at their face value, and as a whole, I fail to see the reason for saying that the Church of England has rejected the "Episcopal Succession Theory." Rather, as Article 36 seems to imply, the Church of England provided her own form of

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Consecration and Ordination, which form contains "all things necessary," including Episcopal Succession.

Any one of the above facts may be explained away by the Principal of Moore College, but surely he does not attempt to explain away all of them. There is something wrong if the whole tone of the Prayer Book, Articles and Canons must be changed. Placing all the evidence together, it seems to me that the facts are overwhelmingly in favour of "Episcopal Succession" as the Anglican principle.

The concluding paragraph of the article "Verify Your References," states that "to connect the succession with the validity of the Sacraments" is "a grievous heresy for which the Church of England does not stand." Why then does the Anglican Church insist upon "Episcopal Consecration and Ordination," and why does she refuse to allow any but those who have received Episcopal Ordination to administer the Sacraments of Holy Communion?

I am,

Yours sincerely,

"ANGLICAN."

[We must refer our correspondent to our original note. His failure to understand the drift of the note has caused him to drag in Canon Hammond's name without justification and to confuse the problematical fact of the Episcopal Succession with the Theory of Episcopal Succession; two completely different things. The Rev. John Keble's remark should be sufficient in this connection.—Editors.]

#### THE CHURCH OF ENGLAND IN SOUTH AFRICA.

The Editor, The Australian Church Record.

Dear Sir,

I have read with special interest the article in your issue of August 15, 1940, and much appreciate the kindly sympathy expressed therein.

Having visited Sydney three times and taken part in the worship of God in your Cathedral, I am naturally interested in the outstanding position that has been taken in the Diocese for the Protestant and Evangelical side of the Church of England.

In the closing paragraph the writer says: "Something should be done. Sydney is likely to receive the same

treatment if it ever finds itself in the same position." The writer also says "They will not be swiftly executed but they will be slowly strangled."

The fight against injustice has gone on for seventy years, so there is no "swift execution" and I may add that the Church of England in South Africa, now an united body with its regular Synod, is stronger far than it was twenty years ago; it has that British bull dog pluck that has made the Empire what it is. This does not mean that it does not need and welcome all the sympathy and HELP that those who are outside the Union can give. It is also important to note that if and when it is strangled the fight will be made all the more strenuous for Australia. Is it not therefore the soundest policy of all in Australia who are loyal to the Church of England to face risks (if there be any) and boldly to come out and help South Africa. We need a Bishop, can Australia give us one?

ALAN EWBANK,  
Vicar-General.

#### WORLD'S EVANGELICAL ALLIANCE

##### UNIVERSAL WEEK OF PRAYER.

The Editor, "Church Record,"

Dear Sir,

I am taking the opportunity of sending you an advanced copy of the programme for the Universal Week of Prayer, to be held, God Willing, from 5th to 12th January, 1941.

Arrangements are now in hand for meetings to be held in the city, mid-day and evening, also in the country and suburbs during the period.

The World's Evangelical Alliance organised the Universal Week of Prayer in the year 1846, this will, therefore, be the sixty-fifth year of observance, it is hoped there will be a very wide observance here as in many other countries of the world.

The Archbishop of Sydney is the vice-president of the Alliance, and for some years past Mr. G. E. Ardill has acted as the representative for New South Wales.

Other particulars will be sent along in due course, and enquiries will be answered by Mr. Ardill, 145 Commonwealth Street, Sydney.

G. E. ARDILL.

#### SYDNEY SYNOD.

The Diocese of Sydney began its Annual Session of Synod on Monday week. A Service of Holy Communion was held at 12 noon, at which a goodly number of members were present. At the Synod Service, at 2.30 p.m., a fairly good attendance of members were present. The Bishop of Geelong preached the Occasional Sermon.

The Archbishop, after certain formalities, gave his Synodal Address, in which he gave a masterly review of some of the subjects of current importance. Dr. Mowl had some wise things to say concerning the Internees, the Pacific Question, The White Australia Policy, Marriage by Proxy, as well as a vigorous denunciation of some of our more notorious social evils—gambling, drinking and Sunday desecration—which will be found in another column.

The most debated question in Synod was the new Cathedral Scheme. Three nights were taken up by this discussion, without any real finality being reached. The consensus of opinion was that the war makes such a proposal impracticable. A motion by Bishop Hilliard "that this Synod approves the amended Constitution of the Church of England Fellowship, Diocese of Sydney, appended to the Report of the Board of Education, and commends the Fellowship to the Clergy and Laity of the Diocese," was carried by an overwhelming majority which indicated a strong support of and confidence in the Board of Education and its work.

The Archbishop's scheme for new churches was enthusiastically supported.

There was a rather heated debate over the ordinance for the amalgamation of Holy Trinity, Miller's Point, with St. Philip's, Sydney. One speaker rather transgressed the bounds of decent debate in his criticism of St. Philip's Church, his remarks were not founded on knowledge of the part that church is playing in the life of the community; consequently they were ill-directed. Churchpeople ought to know what St. Philip's is doing, financially, for the Diocesan work. It has made available for our Training College a sum of £1,200 annually, and consequently is contributing largely. In addition to that, special addresses dealing with matters germane to the

church's task, are finding increased interest on the part of churchpeople generally.

On the closing evening, several important motions were dealt with. The Synod supported the Government in its proposed Housing Scheme and the question of an Anglican broadcasting station was suggested. A motion relating to Moore College gave the Rev. Frank Cash an opportunity, as representing the A. C. Theology, to speak high praise of the College tuition and success in the Th.L. examinations. He felicitated the Principal and staff on the leading position of the College in the Commonwealth. A regrettable incident took place when Mr. Siddens, after a modicum of support of Mr. Cash's encomium, proceeded to insinuate that the College was not preserving its Anglican character and that a number of men from other Churches, in some cases not confirmed, were allowed entrance to the College in preference to men brought up under the Anglican tradition. The Principal of Moore College very properly objected to the attack, and quite convinced Synod that Mr. Siddens had discovered a mare's nest. The Principal pointed out that a selection committee held the powers of admission and that in the matter of unconfirmed students, if there were any in the college, they would have the support of Bishop Wintongram, who, when he was Bishop of London, favoured such a condition in St. John's Hall, Highbury. Canon Hammond could have added that two of our recent Archbishops of Canterbury had been brought up outside the Anglican tradition. We feel constrained to say that in our opinion, shared by many other members of Synod, the attack was futile, and wrong-headed.

An amending ordinance was passed providing for increased premiums for the Clergy Provident Fund. It was also decided to support the Standing Committee's decision to re-arrange the interior of the Cathedral by taking the Choir and Sanctuary to the west end, the advantages being a fine Gorge St. entrance, more convenient seating in the Cathedral and more quiet for the Services.

#### REV. W. G. IVENS, Litt.D.

##### MISSIONARY TRANSLATOR. (By Rev. A. W. Stuart, B.A.)

Dr. W. G. Ivens, a brilliant translator of the Scriptures into dialects of Melanesia, passed to his rest in England recently at the age of seventy. Since 1935, he has ministered as Rector of Warehorne, Ashford, Kent, England, in which period he found time to revise the New Testament in Bugotu.

##### DAYS OF PREPARATION.

Walter George Ivens graduated B.A. at Canterbury College, Christchurch, New Zealand in 1893, completing M.A. in the following year. He received his Litt.D., from New Zealand University

in 1919, and a like distinction was bestowed by the Melbourne University in 1923. He served the Melanesian Mission from 1895 to 1909, later acting as organising Secretary in New Zealand for the Mission. A period, 1910-1912 was spent as Superintendent of the Yarrabah Mission in Queensland, followed by his ministry at Portarlington, Victoria, from 1914-1928. A short term as Travelling Secretary of the Melanesian Mission followed and since 1935 he has ministered in Kent.

##### AUTHOR AND TRANSLATOR.

His literary talents found outlet in his work "Melanesians of S.E. Solomons," and "Island Builders of the Pacific," but his greatest contribution was in the realm of translation. He compiled grammars in eleven Melanesian languages. He was privileged to translate New Testaments in 3 forms of speech, namely the Mwala language in the Sa'a and Lau dialects, and in the Ulawa. In addition, he revised the New Testament in Mota and Bugotu.

##### FIVE NEW TESTAMENTS.

Ulawa is a small island at the south east corner of the Solomon Group. Dr. Ivens produced the Gospel of St. Matthew in 1896, working on material prepared by Clement Marau, a native deacon at Ulawa. This was printed at the Mission Press at Norfolk Island. The four Gospels followed and the New Testament was completed in 1911. In 1927, Dr. Ivens saw a revision through the press.

Mwala or Malaita is the name of a much larger island to the north-east of Ulawa. In the Sa'a dialect, spoken in the south-east of the island, Dr. Ivens saw through the press a translation of St. Matthew's Gospel, part of which was made by Joseph Wate, the earliest convert of the Melanesian Mission in the island. The British & Foreign Bible Society published the Gospels and the Acts in 1905, and the New Testament was completed in 1910, the revision being published in London in 1927.

Lau is another of the Mwala dialects, being spoken at the north-east corner of the island. St. Matthew's Gospel appeared in 1905, and in 1910 the New South Wales Auxiliary published the Gospels in Sydney. The New Testament was completed in 1929 and was published in London by the British & Foreign Bible Society.

##### THE MOTA & BUGOTU REVISIONS.

Mota is the dialect adopted as the common speech for the education of native teachers and pastors in the Melanesian Mission. The first book of Scripture in this dialect was the Gospel of St. Luke, translated by Bishop J. C. Patteson, and published by the Mission Press in 1864. He was tragically martyred on the island of Nukapu in 1871. The Bible, completed in 1912, was published by the S.P.C.K. In 1928, at the request of the Melanesian Mission, the B. & F. Bible Society undertook all future publications in the language. In 1930, Dr. Ivens revised the Mota New Testament.

Bugotu is spoken in the south-eastern part of Ysabel Island. The first Scripture publication was St. John's Gospel in 1882, by the Melanesian Press, translated by Rev. R. H. Codrington, followed by St. Luke in 1886, and St. Matthew and St. Mark in 1887. The New Testament was printed by the B. & F. Bible Society in 1914, the translation being completed by Dr. H. Welchman, and revised by Mr. E. Bourne, of the Melanesian Mission, with the assistance of two native deacons and five native teachers. Portions of the Old Testament have also been printed by the Bible Society. During his service as Rector of Warehorne, Dr. Ivens revised the New Testament in the Bugotu speech.

##### GOD'S STORY-TELLERS.

Dr. Ivens was one of God's story-tellers, who set out to tell the Good News to men and women dwelling in the darkness of illiteracy and cannibalism. Today, the Living Church has arisen in the Islands of the Seas, with the Living Book in the hands and hearts of the Peoples of Melanesia.

## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### AUSTRALIAN BOARD OF MISSIONS

The Annual Sale will be held in the Sydney Town Hall (lower hall) on Friday, November 29. The official opening will be performed by Mrs. J. G. Grace, at 3 p.m. There will be an apron parade at 2.15 p.m., and an informal eisteddfod by the girls' schools at 7.30 p.m. There will be a special luncheon from 12 noon to 2 p.m.

##### THE CATHEDRAL FESTIVAL.

The Festival Week of the Cathedral will be held Nov. 24-30. There are interesting arrangements for each day. The Messiah is to be rendered by combined choirs in the Town Hall on November 25, at 8 p.m. On St. Andrew's Day, November 30, there are to be celebrations of Holy Communion at 8 and 11 a.m. Festival Tea at 6 p.m. and a special evening in the Chapter House at 8 p.m.

##### BAR ISLAND.

A working party was held on this island on Saturday, 2nd inst., when 12 men joined in carrying out improvements to the church portion. Some of the party cemented the ruins of the old church so as to make it secure for many years to come. This part of the work was under the supervision of Mr. J. Porter, builder of Manly. Mr. E. H. A. Lambert, Churchwarden of St. Peter's Church, Neutral Bay, had charge of a party completing a plan of the cemetery and churchgrounds, also pegging out number of grave sites.

## Sydney Church of England Grammar School for Girls

FORBES STREET, DARLINGHURST

Under a Council appointed by Synod.

Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst.

Religious Instruction throughout the School. Chaplain, The Rev. C. A. Lucas.

BRANCH SCHOOLS AT MOSS VALE AND NORTH SYDNEY.

For further information, apply to the Principal, Miss D. I. Wilkinson, M.A.



The rest of the party cleaned up the cemetery grounds and left it in a very presentable state.

According to records some of our early pioneers of the Hawkesbury are laid to rest on this historic island, a walk through this God's acre is full of interest. Among the inscriptions on the headstones one finds the following: "Robert Milson, died Sept. 14, 1886, age 62 years," after whom Milson Island on the Hawkesbury is named. Some years ago, St. John's Church, at Bar Island, fell into despair and all that now remains is a portion of the stonework. Mr. P. W. Gledhill, who is the secretary of the Bar Island Church and Cemetery Committee, was in charge of the working party.

### C.M.S. NEED!!!

#### CALL TO MISSIONARY HEARTED.

A Lady Superintendent (in an honorary capacity, if possible) is needed to take charge of the Luncheon Room at the Church Missionary Society Depot—the headquarters of the Society in Sydney.

As this piece of work has been carried on for 40 years, and men and women, including out-going and returning missionaries, have found it a rallying point it is the earnest prayer of many that this appeal may be the means of calling one to dedicate her services to God in this special sphere of His work.

All particulars obtainable from the Depot Secretary, phone MA 3280, 109a Bathurst St., Sydney.

#### "A FEAST OF FAT THINGS."

The Parish of St. Andrew's, Lane Cove, has a series of special preachers for the Sunday evenings in December. The Bishop of Willochra is to preach on December 1, and also to speak at a parish gathering on the Tuesday. The Archbishop is the special preacher for December 8, and Canon Robinson, of the H.M.S., on December 15.

#### SIXTH ANGLICAN SUMMER SCHOOL

(From the Secretary)

At this time of mental strain and world-wide turmoil, many will feel the need of Christian guidance and enlightenment on the problems of the day. One of the aims of the Anglican Summer School is to provide this by bringing together church leaders and laity for full and free discussion. From the forces of Fascism and Nazism, we learn the tremendous power of devotion to a leader and the sinking of all differences in one great cause.

At Barker College, Hornsby, from January 18 to 25, our aim will be the promotion of fellowship among church people by living together, thinking together, working together and enjoying ourselves together. If you have never been to a Summer School try it this year. A welcome awaits you and a feast of good things for body, mind and spirit.

For all particulars apply to the Secretary, Anglican Summer School, C/o A.B.M., 14 Spring Street, Sydney.

#### ST. STEPHEN'S, NEWTOWN.

We are very pleased to be able to announce that our Special Effort, held on November 1 and 3, has reached a total of £130. With other amounts still to be paid in, this makes us most thankful to God, and somewhat pleased with ourselves.

A Re-union Service for those confirmed in this parish was held in the parish church on Sunday, Nov. 17, at 7.15 p.m. All confirmees of St. Stephen's were asked to endeavour to be present.

#### JEWISH REFUGEE FUND.

On Saturday afternoon, 19th October, a gathering took place in the Gospel Union Hall, 145 Commonwealth Street, Sydney, arranged by the Jewish Refugee Fund as an exhibition of the work already accomplished by the Dressmaking Class, which was established to enable refugee women to obtain some profession that would be of service to them in their new sphere. Also of the Upholstery Class, which is still in progress, and which is giving to a number of men an opportunity of employment other than they were accustomed to in their homeland, and which they can fill in New South Wales. Also the English Language Class, which proved an immense boon to a number of the refugee Jews, most of whom have acquired a good working knowledge of the English language.

Dr. Walter C. McClelland occupied the chair at the meeting, and Mr. G. E. Ardill, Honorary Secretary, led the proceedings. After the singing of the National Anthem, Mr. F. J. Wilmott, a member of the Committee of the New South Wales Mission to the Jews, offered prayer; the Chairman read Psalm 121. The Honorary Secretary stated the object of the meeting, and gave a brief outline of the progress made in connection with the Fund.

Professor Edenheimer-Lesser, who had been the tutor of the English Class, gave a brief address, indicating the appreciation of the pupils and of the help rendered by the Fund, stating that splendid progress was made by the pupils during their time of training. Mr. Bendit, the teacher of the Dressmaking Class, also testified to the attention given by the trainees in the school to the learning of the profession; while Mr. Oser, the teacher of the Upholstery Class, through an interpreter, gave testimony as to the value being given and the regular attendance of the pupils at the class, and also their progress.

An inspection of the dresses and partially finished work of the Upholstery Class was made, after which Miss Stargatt, the Missionary to the Jews, and a number of the Ladies' Auxiliary of the Mission, served afternoon tea, during which Mrs. T. H. Lewis rendered a Gospel hymn, which was listened to with much attention and apparently enjoyed by the audience.

In conclusion, the Honorary Secretary spoke of the Bible Study held

each Tuesday evening in the Messianic Reading Room, 100 Reservoir Street, Sydney, and gave an invitation to all present to attend. He also indicated that he was hoping to start a Saturday afternoon and evening meeting, at which special addresses would be given dealing with the prophetic Scriptures in their relation to present-day happenings in Jewry, and the future of Israel generally in the purposes of God.

(Communicated.)

#### LADIES' HOME MISSION UNION.

##### Mothers' Party.

On Friday, 1st November, mothers from the Deaconesses' Mothers' Meetings were entertained in the Chapter House by the Ladies' Home Mission Union. Some of the mothers entered a Cathedral for the first time when they went to St. Andrew's for the wartime intercessions before the party began. Mothers from Newtown, Waterloo and Yarra Bay rendered items and Mr. K. E. Barnett entertained them with conjuring. Prizes were given for the best soldiers' socks, the best garment made from the last coat and other competitions. After tea, each guest was presented with a bunch of flowers.

##### Annual Service and Luncheon.

Gifts sent to the Ladies' Home Mission Union towards the support of Deaconesses were dedicated at the Annual Service, with the celebration of the Holy Communion, at which the Rev. G. J. S. King, Rector of Erskineville, preached.

At the luncheon which followed, His Grace the Archbishop of Sydney was present. Mrs. Mowll (the President) asked some of the Deaconesses to give short accounts of their work in the industrial Parishes and the unemployed camps. L.H.M.U. members were thus inspired to make greater efforts towards supporting this work.

#### "FOUR TO FOURTEENS."

(Communicated.)

Parents of the members of Junior Church and Sunday School, and adult parishioners, of Holy Trinity, Kingsford, Sydney (Rector, Rev. W. G. Coughlan, B.A.), recently were given a convincing demonstration of the progress made in worship, learning and self-expression by children of Beginners, Primary, Junior and Intermediate Departments. The body of the Parish Hall was occupied by tables that groaned beneath the weight of sand-trays, models, pictures and expression-work books. The walls were covered to the height of eleven feet with scores of posters, pictures, friezes, panels and maps made by scholars and teachers during the past year.

**WANTED.**—Sedan Car for Missionary and Hospital work exclusively. Particulars and lowest price to "Evangelical," Church Record Office, Diocesan Church House, George St., Sydney.

The company of interested onlookers who filled the hall saw and heard a demonstration by Primary children, led by Mrs. Coughlan, of part of a Sunday session; the Rector explained some of the main features of work and worship among the eight to fourteen-year-olds.

An instructive film, "The Development of Boyhood," was a valuable addition to an unusual and educative programme.

The following Sunday was observed in the Parish as Youth and Children's Day. Young people and older communicated at 8 and 11.15 a.m.; parents present at 10.15 were much impressed by the "Drama Service" (dramatising the progress of a boy through the Church from Baptism to Holy Communion); representatives of neighbouring Churches were guests at a Youth Tea, and at Evensong the Rev. Canon Garnsey, M.A., gave a special sermon on "Parents, Children, and Home Today."

#### "PAST THE 70TH MILESTONE FELLOWSHIP."

The arrangements are well in hand for the Fifteenth Annual Gathering of Past the 70th Milestone Fellowship.

The date fixed this year is Tuesday, 3rd December, the hour being 12.30 p.m., for luncheon, the fellowship gathering to follow. It will be held in the Gospel Union Hall, 145 Commonwealth Street, Sydney, New South Wales.

The Rev. Hugh Paton will preside at the gathering supported by Mr. G. E. Ardill who founded the Movement fifteen years ago.

Already a large number of acceptances of the invitations have been received, and it seems likely that the gathering will be the largest held during the period.

Ministers and Christian Workers of all the Churches are included in those who have intimated their intention of being present on the occasion.

#### HEBER CHAPEL.

"The 30th of this month will bring the ecclesiastical year to a close. But the 30th of November is a day of great significance in the life of this parish. It was on that date, in the year 1828, that Heber Chapel, which was the first church in Cobbitty, was dedicated by Rev. Samuel Marsden, who was at that time Rector of St. John's Church, Parramatta, so that we shall be celebrating this year the 112th Anniversary of that important event.

"Anniversary Services, commemorating the dedication of Heber Chapel on Sunday, 1st December, at 11 a.m., and 3 p.m. The morning preacher, at 11 o'clock, will be the Venerable Archdeacon S. M. Johnstone, M.A., who was for some years Rector of St. John's Church, Parramatta; and is the author of a very valuable historic book containing the biography of Rev. Samuel Marsden, and shedding much light upon the early struggles of the Church in Australia when this country was 'young.' We are privileged to have the opportunity of having Archdeacon Johnstone to preach for us on this very

important occasion, and I trust that many will come and hear what he will have to say." (Rector's Letter.)

The Chapel was named after that great missionary-hearted man, Bishop Heber, whose Diocese of Calcutta at that time included Australia.

#### HOME MISSION SOCIETY. ADVENT OFFERINGS.

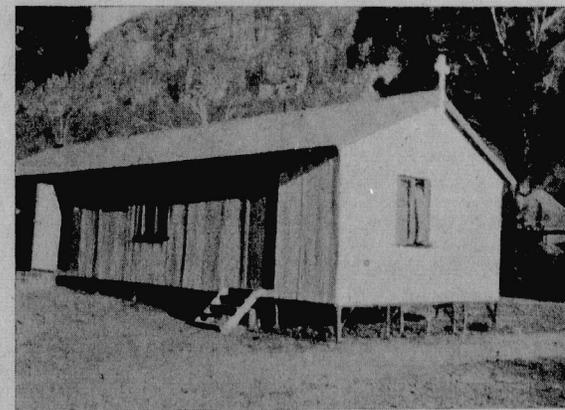
Offerings will be made in the Churches throughout the Diocese on Advent Sunday, on behalf of the Home Mission Society. The General Secretary appeals for a generous response on behalf of the missionary activities of the Society.



"The Children's Court where the Home Mission Society supports a full time Chaplain."

Needy parishes are helped from the Society's funds and special work is maintained at the Children's Court, on the Hawkesbury River, at Yarra Bay, Norfolk Island, and Glen Davis.

#### HOME MISSION SOCIETY, DIOCESE OF SYDNEY. "THE CHURCH IN ACTION"



The Church Hall at Glen Davis, erected this year by the Home Mission Society. The Chaplain is also maintained by the Society. This pioneering work needs the support of all Church people.

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

#### NOT STRONG ENOUGH FOR MANUAL WORK.

To those of us who are longing to "help people to help themselves" and to see the youth of to-day become good citizens of to-morrow, it is a sad thing to see intelligent young people not given the opportunity to better themselves by higher education because they cannot afford books.

One of the Deaconesses of the Redfern Archdeaconry, Sydney, has decided to have a library in her parish with school books which can be borrowed by children who cannot buy them.

If you have school books, or know of friends who have them (it does not matter how much scribbled in or "illustrated") we should be so glad to have them. English books not being used this year may be used another year. Please send them to:

The General Secretary,  
The Ladies' Home Mission,  
Diocesan Church House,  
George Street,  
Sydney.

#### PARRAMATTA RURAL DEANERY.

The 113th quarterly conference and annual social afternoon of the Parramatta Rural Deanery Sunday School Teachers' Association, was held at St. Paul's, Canley Vale, on Saturday, 9th November.

Rev. W. K. Deasey, Th.L., assisted by the officers and teachers of the Canley Vale, Cabramatta and St. John's Park Sunday Schools entertained the visiting teachers during the afternoon, and provided tea, which was served in the Masonic Hall. Fifteen schools were represented.

A teachers' service, at which special intercessory prayers were offered in connection with the war, was conducted by the rector, who also delivered an inspiring devotional address. Mr. C. D. King assisted at the service.

Routine business was conducted at the conference, and an instructional address on Christian Education in West Africa was given by Rev. R. C. Blumer, M.A., of St. Giles', Greenwich, who for many years was at Achimota Training College, Gold Coast Colony, West Africa, and a former Secretary of the Association.

#### JOTTINGS FROM OUR PARISHES.

**St. Philip's, Eastwood.**—During October an evening was held for the Cathedral Hut. Everyone who came was asked to bring a tin of fruit and a tin of cream. As a result, 89 one pound tins of fruit, and 76 tins of cream were sent to the Hut.

Persons confirmed in November of last year are being invited to attend a Confirmation Anniversary Re-union Communion at 8 a.m., on Sunday, November 24.

**St. Luke's, Mascot.**—On Saturday, November 23, young people from various suburbs will conduct a tract drive in the parish. They will endeavour to visit every house, leave a tract and an invitation. From 6.45-7.45 p.m. an Open Air Meeting will be held in Botany Road and a Young People's Meeting will follow in the Church at 8 p.m.

**St. Paul's, Sydney.**—The Sunday School Anniversary will be held on Sunday, November 24th. The Rev. H. M. Arrowsmith will preach in the morning, and the Rev. E. Bellingham in the afternoon and evening.

The Boys' Brigade Company is making steady progress.

Sister Beryl Everrett has joined the staff at St. Paul's.

**St. James', Croydon.**—Sunday, Nov. 3, was the Special Freewill Offertory day, when £600 was asked for. At the close of the evening service the amount received was announced, viz.: £736. Truly the Lord had blessed the effort put forward. The most pleasing aspect of it was the large number of gifts, they ranged from 1d to £30.

The Missionary contributions from this parish last year was £719.

#### SOUTH AUSTRALIA.

##### Diocese of Willochra.

##### THE MAIN ISSUE.

Having seen the fall of so many idols there is hope for the future of man if he turns to God. When our Lord said, "Ye must be born again." He gave utterance to a truth which most men have never really grasped. Everyone of us, without exception, needs Regeneration. With this must also be connected that other declaration of His: "Except ye be converted and become as little children, ye cannot enter into the Kingdom of God."

You cannot build a lasting edifice upon an insecure foundation. That is why all merely human attempts to save mankind or to make a better world have come to nought. They are like the proverbial effort to lift yourself by tugging at your boot laces. Fallen human nature cannot rise above itself unaided.

We must go back to what Christ so clearly taught and try to learn our lessons again. We need Redemption, Regeneration, Conversion and Sanctification. Upon this foundation alone is the hope of building anything which is likely to be of benefit to mankind. As in ages past, so also to-day, to these words there is still to be found a responsive cry in the mind of man "make within me a clean heart, O God, and renew a right spirit within me."  
(From the Quarterly Letter of the Bishop of Willochra.)

#### TASMANIA.

##### MISSIONS TO SEAMEN.

The Annual Mariners' Service was held at St. George's Church, Battery Point, on Sunday evening, 20th October. There was a very large congregation including His Excellency the Governor and Lady Clark, the Lord Mayor, representatives of all public bodies, including a large number of Missions workers and a detachment from the Royal Australian Naval Depot. The Rector, Rev. A. A. Bennett, preached an appropriate sermon taking his text from Psalm 107: 30, "He bringeth them to the haven where they would be."

#### NEW ZEALAND.

##### Diocese of Nelson.

##### THE CONSECRATION OF A NEW BISHOP.

On November 1, All Saints' Day, the Rev. P. W. Stephenson, B.D., was consecrated as Bishop of Nelson. The Primate of New Zealand, assisted by four other New Zealand Bishops, conducted the Service of Consecration. Bishop Bennett, the Maori Bishop, preached the sermon in which he spoke of the line of great men who had been called to the leadership of Nelson. In the name of the diocese and the Church of New Zealand, he welcomed the new Bishop and spoke of the special gifts he had to devote to the service of the church in Nelson.

News came by cable that the University of Manitoba had conferred the degree of D.D. upon the new bishop.

**NEW YEAR HOLIDAYS.**—Rector available. Sydney suburban Parish (Evangelical). January 1941, return for Sunday duty. Apply "K," Church Record Office, Sydney.

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The enthronement took place on the evening of the same day and a public welcome followed. The Dean of Nelson conducted the ceremony and Bishop Stephenson gave his first address to his new diocese. Basing his address on St. Paul's words to the Ephesians, "Bear ye one another's burdens and so fulfil the law of Christ," the Bishop expressed his appreciation of their call to him and prayed that he and they might be faithful to their great charge. The Dean presided over the later meeting and a very enthusiastic welcome was accorded the Bishop, including a Civic welcome from the Mayor and Council. The whole day's proceedings marked a red letter day in the history of Nelson. The prayers of all his old friends will go up that the Episcopate commenced under such happy and holy auspices may be fruitful for the extension and building up of Christ's Kingdom in the great dominion of New Zealand.

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## The Crimes of Adolf Hitler

Do they haunt the dreams of Adolf Hitler, these three little children? They ought to, for this picture is one of the most damning indictments of the mass-murderer yet printed. Jene, Jacqueline and John are their names. They are blind, and live at the Sunshine Home for Blind Babies, at East Grinstead. The warnings sounded when this picture was taken. The matron sounded a bell—and the children prepared for a treat as they trooped down to the shelter. For they are still ignorant of the terror that Hitler seeks to instil by his raids, and the wise guardians at the home allow them to think that the bell is the signal for a party.

(Photo by courtesy of the  
"Sunday Sun.")