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The Ascended Lord.

He hath on His vesture and on His thigh a Name written:

“King of Kings, and Lord of Lords”—Rev. 19: 16.



“Thou art the King of Glory, O Christ”

“Thou art the Everlasting Son of the Father”

“Thou sittest at the Right Hand of God in the
Glory of the Father.”

The Head, that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

The highest place that Heaven affords
Is His, is His by right.
The King of kings, the Lord of lords,
And Heaven's Eternal Light.



“But now we see not yet all things put under Him.”

“But we see JESUS . . . crowned with Glory and Honour.”—Heb. 2: 8-9.

Though now ascended up on high,
He bends on earth a Brother's eye;
Partaker of the human name,
He knows the frailty of our frame.



“Wherefore He is able to save to the uttermost them that come unto God by Him,
seeing He ever liveth to make intercession for them.”—Heb. 7: 25.

“Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy
and find grace to help in time of need.”—Heb. 4: 16.

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Notes and Comments.

Thursday next will be Ascension Day; the memorial day of that never to be forgotten experience of those first disciples from whom the Lord Jesus, 40 days after His glorious Resurrection, was gradually separated as He went up from their midst and a cloud received Him out of their sight. There were no tears at His going—only wonderment and anticipation of the realisation of His promise of a new power for them in the Person of the Holy Spirit, Who came on that great day of Pentecost. To those disciples the fact of the Ascension of their Risen Lord was pregnant with meaning. Their experiences during those forty days and the consummation left them with an assured conviction of a living Saviour, Lord and King. And in that assurance they went out, a mere handful of simple men and women, to challenge the world in His Name and for His Kingdom.

How strange it is that the Church seems to have lost the significance of the Ascension. While Christmas Day, Good Friday and Easter Day have an observance, made more possible and emphasised by a holiday from work, Ascension Day is only barely observed and congregations are generally very sparse. By way of contrast, in South Africa, Ascen-

sion Day is a close holiday, and its observance by Christians on a par with Easter.

And yet we cannot afford to lose the message of the day. The Epistle to the Hebrews, well-named the Epistle of the Ascension, emphasises the rich significance of the Ascended Jesus for our life here and hereafter.

It is quite worth while for the Church to make a determined effort to get back something of its meaning.

We pass from the greater day of Empire to one of its shadows—and yet because Empire Day, that reality casts something of its glory upon earthly kingdoms and because "Kings of the earth do bring their glory into it," there is something heart-moving in that patriotism that is not forgetful of God's purposes in a nation's life and of that world ministry for which it has received its power. Too generally, our fellow citizens are content to glory in the greatness without stopping to assess the measure of responsibility that greatness entails.

There is cause for exultation in the thought that Empire Day was designated to do honour to the memory of a sovereign, whose character had left its impress on our national life, and who has gone down to history not as Victoria the Great, but as **Victoria the Good**. The growing tradition of the British Flag is based upon a manifest desire to give and not to get. We may make mistakes, and have made mistakes, but they have not been based on any desire for unrighteous action or gain. As has been emphasised in a recent publication, "The English Spirit," has in it "the Christian largesse of a universal charity." In this let us exult, for all the while our race is dominated by such a spirit, we can, with confidence, look for the benediction and protection of God.

The question of the essential difference between scientific knowledge and revealed faith was dealt with in a lecture by Professor Gustav Mie, Director of the Physical Institute of the

University of Freiburg i.B., celebrated for his pioneer discoveries. His lecture contained the following statements:

"A thinking natural scientist is necessarily a religious man; for he must bow in reverence before the Divine Spirit which is so clearly to be traced in nature but yet remains incomprehensible for us in the immeasurable variety of phenomena. We feel the Divine Spirit in nature, but it is silent so far as we are concerned. Mental science too is fragmentary, and does not lead to the knowledge of God. So we should remain forever in the dark if we depended only on our strength, if God did not seek us out Himself, if He had not revealed Himself to us in Jesus Christ. The coming of Jesus Christ into our world is the great and blessed miracle by which all men whose eyes are open for it find rest from their seeking, wandering and despairing—rest in God. This miracle is greater and more significant than all the miracles which modern natural science has discovered in its world, because here God comes as a personality to meet us.

"The results which scientific research has brought to light with the mental equipment of accuracy and sober honesty given us by God, are such as to awaken in us the question of God and the longing for the knowledge of God. And even if they cannot lead us further, yet they can prepare us to receive with open hearts the message of the Revelation of God in Jesus Christ."

It is all to the good that amidst all the welter of suffering and nerve-shattering air-raids, there should be found men and women detached enough to meet in conventions to discuss schemes for world betterment to be realised when the war is won. Of course, if we do not win the war, we shall have to submit to Hitler's schemes for a new order—a not very palatable order for the people of the democracies.

We cannot but think that there is a subject prior and greater than this New Order for the world—

we shall never get a "new order" operating ideally, except by the **re-birth** of the individuals of the nations. It is sin that disturbs relationships, social, national and international. And the present situation shows us not only one nation, but nations who for selfish ends will always endanger the peace of the world. The Christian Church must not be drawn aside from the due order of social re-birth. What is required is a revival of true religion in which men and women shall be seen to become Christ's men and Christ's women, with an intense desire to extend His kingdom in the hearts of all men. Men and women who by relationship to Him have realised His transforming power and the urge of His love, and so with an invincible optimism will seek to bring others, without respect to race or colour, into the same transforming friendship.

The time of the year has come when our Missionary Societies specially feature their medical work in appealing for gifts in kind and money in order to keep our Missionary Hospitals and Dispensaries efficient in their ministry of healing both of body and soul. Perhaps the medical work of our Societies presents the greatest appeal in those unfortunate lands where medical skill and comforts are practically unknown, except in missionary centres.

The ills of a man's physical frame are so painfully patent to him that the hardiest bigot has to accept this ministry of love from Christian doctors and nurses. The great and unselfish ministry of a Dr. Pennell in the North-West Provinces of India became so strong an attraction to Christianity that bigoted Moslems more than once sought to kill him, and his influence upon the wild Waziris and other wild clansmen was so potent for peace, that his ministry was regarded as of first importance by military governors.

We must always remember that the first missionaries of the Gospel were charged by their Master to preach and to heal, and the records show how they literally carried out His injunction and turned the world upside down by their ministry.

So to-day the Christian Church must keep the work going by sacrificial working, praying and giving. The well-filled boxes of medical comforts bring much enheartenment to our isolated representatives "at the front." Let there be a good, thoughtful and gracious response to the appeals that are being made.

From all sides we hear of the good work that is being done, mainly by the **Church Huts**, women of our church in providing, maintaining and ministering in Church Huts for the use of men in uniform while they are away from camp. Each diocese seems to have its activity in this direction, although the metropolitan dioceses have the larger opportunity. In Sydney and Melbourne the huts receive keen appreciation from those who benefit from them. A specimen of many such letters or words of appreciation, came from a member of a Bathurst Camp to the Sydney C.E.N.E.F. It reads as follows:—

May I express my appreciation, also that of a number of my friends in this Camp who have partaken of your hospitality, of the work you have done, and are still doing.

We regard your Hut as one of the bright spots in Sydney. The reading and recreation rooms fill a very definite place in our lives, when we are among the "bright lights," whilst your restaurant fills also a very definite place in our stomachs. Here I must comment on the remarkable variety, and appetising quality of the food provided, whilst the price is such that no soldier need deprive himself of the luxury of a first class meal.

Would you please pass on our appreciation to the various ladies who assist in the work.

Yours appreciatively and faithfully.

We are sure that such overt appreciation will be welcomed by devoted churchwomen who freely devote time and care to these matters and will be an incentive to them in their labour of love.

"Prayer Without Ceasing" for a week, commenced in St. Andrew's Cathedral,

A Week of Prayer. Sydney, on Sunday last, at 9 p.m., and is to continue until

6 p.m. on Saturday next. This has been arranged by the Australian United Revival Movement and is interdenominational. The object of this intercession is "**Revival**

and **Victory.**" From a casual visit to the Cathedral one gathered the impression of faith, undaunted, humble, invincible, full of a glorious optimism because of a sincere and reasoned belief in God. The true Christian optimism is no easy "jingoism." It proceeds upon a conviction of God, whose righteousness, love and power are known to be eternal and certain of victory; of God whose holiness demands from man the fullest consecration of life from all that is sinful and petty to the purposes of God's reign. Prayer in such a spirit releases the springs of God's power in a sin-dominated world in order to transform the soul of man to a life of Godliness, sobriety and righteousness.

It was quite refreshing to read on the leader page of the great Sydney "daily," the finely optimistic utterance of the Rev.

T. E. Ruth, at the Sydney Cathedral on Sunday night. In days when prophets of gloom and pessimistic correspondents tend to depress, it was good to be reminded once again that the final arbiter is not Hitler, nor any other demon-possessed human, but the Lord God of Hosts—the God Whose righteousness and grace have been revealed in the person of His Son, our Lord and Saviour. Mr. Ruth, as reported by the S.M. Herald, said.

"We shall win because there are certain things against which the gates of Hell cannot prevail.

"We shall win because we believe in the God Hitler repudiates and in the Christ Hitler rejects, and because we believe, as God believes, as Christ believes, in man, in human nature, in the people Hitler despises.

"The real source of our confidence is in the nature of God, in the nature of man, in the freedom of the soul, in the authority of the spirit. Our assurance belongs to life, to the spiritual purpose of the universe, to the force of a properly-assembled personality, to the faith that the British foreign policy of international security has its place in the politics of the Kingdom of God, and to the sure and certain hope that a United States of Europe will yet be established and a United States of the World.

"We have lost some battles. We shall lose more, but we shall win the war. Liberty belongs to life. Life always wins. Life is indestructible, inexhaustible, endlessly creative and inventive, infinitely adaptable. Look at London. Listen to the laughter of London.

"Hitler bombs English beauty spots, but not the rugged strength of rural England. He smashes cathedrals and Churches, but the Christian faith remains intact. He wipes out the garnered treasures of thousands of years, but the treasures of mind and spirit are beyond the foul breath of the beast. He bombs hospitals, burns homes, destroys shops, but not the healing science, the domestic integrity, the trading genius of England.

"We shall win because the arch-enemy of Democracy led the two great Democracies in the hour of their greatest danger to pledge their troth. God has endowed the Empire and Republic of America with genius and the spirit of enterprise equal to their world task.

"We shall win because of the things for which Britons and Americans stand and which Hitler denies and derides—liberty of thought, speech, worship, justice between man and man, equality of opportunity, intellectual reverence for truth, and moral passion for right."

QUIET MOMENTS.

THE ASCENSION OF LIFE

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

Many modernists to-day reproach us for believing in a physical Ascension of our Lord into a material heaven above us, which they say is contrary to physical fact. But the New Testament record is very definite. There was no mysterious vanishing away we know not how. At such a time, from a definite spot on the Mount of Olives, our Lord quitted the ground, mounted the air, climbed into the visible sky in glorious symbol of His return in power and great glory.

From one point of view, it was a supreme miracle, and as such it gathers around it a thousand unanswerable questions. From the other point of view, it is a help to the simplest thought and faith.

We need not puzzle ourselves about the mysterious facts of time, space and place. Or worry about what the "Throne of God" is and the right hand of the Majesty on high. These are symbols of truth. The Collect for Ascension Day directs our minds to the "inwardness" and teaching of the Ascension. We may ascend in heart and mind and enjoy the peace and joy of the spiritual and eternal life.

The Meaning of Life.

What is the great need of human life to-day? Is it not to find a meaning for all the changes and chances of an ever changing world. In view of the world crisis through which we are passing, has all our vaunted progress and development of civilisation been a "mirage" and futility? Many people to-day are sadly disillusioned about it all.

Man in some respects is a fine animal, though in speed, strength and sense of perception, quite inferior to many other animals. But in other ways, when maddened by excitement of war or lust, he is a very low and degraded animal. Apart from the power of the spiritual life, he is, and remains, an animal and can climb no further. Man cannot lift himself by pulling at his own shoelaces. He needs a power outside himself which can raise him and give him power to live the true life. He is not clever enough to subdue the beast that is in him.

There is no law that says man must of necessity go forward. He can go backward and all our advances in art, literature, morals, and all our boasted civilisation, may be swallowed up in a barbarism of self destruction. We are witnessing an attempt to this end in the world to-day. This is why all Christians should be up and doing, for the cause of righteousness.

The great lesson of the Ascension is that God gives man the power of ascending up to the spiritual nature and life. The power to become a new man in Christ. The spiritual life is a climb. The way is often steep and must be trodden with gasping breath and feet that bleed. So long as our face is upward and set upward seeking those things that are above, so long shall we be victorious over all the power of the enemy.

The Circle or the Cross.

The thing we have to settle is whether the Cross sticking stark and straight from the earth and pointing straight to heaven and proclaiming the truth that we can go up and out and can conquer IS A LIE, or whether IT IS TRUE. Whether the true life is not cruciform but circular and what we really do is to go round and

round, driven by our passions, from death to death, from darkness to darkness and end where it began, or that the Cross, that stark, straight thing pointing up to heaven that tells a man that through suffering he can conquer and win out of this something more splendid than he can now conceive?

If people are being driven in circles it is because they have run away from the Cross. The Christian life is straight and uphill. If we make no sacrifice there is no ascension. It is a revelation of the meaning of life. As such the Ascension is one of the foundation truths of the Gospel. It makes a man a realist as well as an idealist. He must live the ascended life.

The drama of the life of Christ remains true. Either Good Friday was the end, in which case the world is going round and round into the darkness; or else there was an Easter and an Ascension in which case the world is cruciform. This is our belief. Let us thank God for the Ascension.

There is a mountain rough and steep and high; Yet those who climb it tell us that the path Is travel-worn and not hard to find; and they Speak of flowers that grow by the side of the way, And of jewels amid the rocks.

Happy are the men who climb, strong in heart, Valiant in hope; they attain the possession of Their desire only after long seeking; yet as they Journey their song is always of a present joy, FOR GOD IS WITH THEM.

A MOTHER WRITES TO MOTHERS.

(From the "Brisbane Telegraph.")

Why do peace-loving mothers allow and even encourage their sons to take their lives in their hands and go out to face death and horror far away from their homes, and worse than that, to deal death to the beloved sons of other mothers, and even worse, duty may call them to drop bombs to kill the innocent and the aged? Is it that we love our sons less that we let them go?

The answer is quite clear. It is not that we love them less than other

mothers—it is not to oppose Bolshevism, Fascism, Nazism, or any other ism, not yet to defend Democracy, for all those systems are human and therefore not perfect—but we send our sons to keep the vow made for them in their baptism when the priest took them up in his arms and having signed them with the indelible sign of the Cross in water on their brow they are forever after enrolled in the army of Jesus, "not ashamed to confess the faith of Christ crucified and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end."

And so they go to fight the age-long battle of good against evil under the leadership of the only One Who never lets His soldiers down, and in life or in death has their unseen guardian angels beside them, so they know no fear and each mother may say to herself, "I gave him to God, and if his earthly life is lost I am well content, for there will be a welcome home for him in heaven."

But all depends on prayer. Knitting, raising money, all war effort is useless unless it is done with faith and prayer.

We have given our sons gladly. We must not fail them now in prayer, and you mothers and fathers of little ones whom our sons may die to defend, don't fail us now.

Personal.

The Rev. R. C. M. Long will be inducted as Rector of St. Michael's, Wollongong, N.S.W., on Wednesday, May 21st, by Archdeacon Johnstone.

The Rev. G. G. Mottram, of West Wollongong, will be in charge of St. Paul's, Canterbury, Sydney, during the absence of the Rev. W. N. Rook, R.A.A.F. Chaplain.

The Rev. A. J. Dyer, of Carlingford, Sydney, has been appointed Curate-in-Charge of West Wollongong.

The Rev. A. W. Morton, Registrar and Lecturer at Moore College, Sydney, will be inducted as Rector of St. Barnabas', Chatswood, by Archdeacon Langley, at the end of May.

The Ven. George MacMurray, M.A., T.C.D., formerly Archdeacon of Auckland, New Zealand, died there on April 9, in his 86th year. He came out from Ireland to Australia in 1885 to join his brother-in-law, the late Rev. Philip Homan, first vicar of Holy Trinity, Ararat, in the work of that parish. Very shortly afterwards he was appointed vicar of St. Paul's, Ballarat

East, and in 1892 he became vicar of St. Mary's, Parnell, Auckland. When that church was constituted as the Cathedral in 1901 he was elected a Canon, and he was appointed Archdeacon of Auckland in 1915 and Vicar-General in 1930. He relinquished parochial work in 1919, but continued as Archdeacon until 1938 and Vicar-general until 1940, when he received a wealth of congratulation on attaining his ministerial diamond jubilee and was referred to by the New Zealand "Herald" as "the grand old man" of the Anglican Church in that province.

News of the first casualty among Queensland Chaplains has come through. The Rev. C. S. C. Arkell, who was serving with the 2nd/15th Battalion at Tobruk has been reported missing. Padre Arkell was a student of St. Francis' College, Brisbane, and worked at Ipswich, with the Bush Brotherhood and at Gin Gin before he became Rector of Yeppoon in the Rockhampton Diocese.

The death on April 2, of Miss Violet Hillier, has removed from the Church Militant in Adelaide, one who has been a most enthusiastic supporter of the missionary enterprise since 1919. The late Miss Hillier was Secretary to the A.B.M. Just subsequent to her resignation, due to prolonged illness, the A.B.M. placed on their minutes a grateful appreciation of the earnest, loving and efficient service rendered by Violet Hillier in the missionary work of the Church for over 20 years in the Diocese of Adelaide.

Sister Ethel Nunn, of old Cairo Hospital, writes:—"If any of you know soldiers or air force men coming this way, give them our address, and tell them we shall be delighted to see them here. Some time ago we had quite a lot of Australians to see us. They were in camp not far from Cairo, and they used to call in at intervals. Padre Hulme Moir, of Sydney, was a frequent visitor, and we enjoyed his visits—his bright face, and merry laughter cheered us up, too. The men all speak so well of him. Just before they left for the desert there was a parade service for Australians in the cathedral in Cairo. That same evening the padre asked the men if any of them would like to go with him to the cathedral. Over seventy wanted to do so. He could take only fifty. This lovely cathedral is serving a beautiful purpose now. Week after week it is packed with army—it takes a good crowd to fill it, and formerly it used to be depressingly empty. Now the building rings with the voices of the men, as they lustily sing the psalms, hymns, etc."

(Adelaide Guardian.)

Mr. E. G. Noble, brother of the late Rev. H. J. Noble, died on May 4. The deceased gentleman after his retirement from the Public Service did some extraordinary good work in the Sydney Diocesan Registry in important search work into old deeds and the mapping out of various parishes and their boundaries.

The late Mr. E. G. Noble was a good cricketer in first grade for many years and was a brother of the famous international, M. A. Noble.

The Rev. F. H. B. Dillon has accepted the rectory of St. Paul's, Chatswood, N.S.W.

THE CHURCH'S CHALLENGE.

The Christian Church was created by the will of God not by the will of men. Her divisions are the work of the will of men not of the will of God. Faith in such a universal Church is the very basis of work towards a better order among men. A divided Church which has lost this faith and unhappily in part has no sorrow therefore has failed of her task. The present war is a judgment on the Church as well as on the world. We have failed to lead the world to its Lord and Saviour.

The demands on the Christian Church to-day are overwhelming, the demands that will be made when peace comes will be greater still. The Church of God is facing such a task to-day as she has not faced since the days when Rome fell in the early 5th century. Then it happened that the Church was the only stable fact remaining in the collapse of a civilisation. To-day a divided Church has far less influence in a war-ridden world and her future is less certain. Not that there will be no Church, but the Church and Churches as we know them may not survive to-day's holocaust, not so much because they are faithful as because they are not. There can be no final justification for the continuance of the divisions which mark Church life to-day, breeding suspicions, competition, inefficiency and disunity where a divided world needs a Church at peace and filled with power. There can be no justification for the utter indifference of a great section of nominal Christians who look upon the Church as a traditional necessity and useful adjunct to certain occasions in life, and as an influence stabilising society and preserving security, but have forgotten that it is the Body of Christ.

The Church is at war with the world but, like a number of separate nations which we have seen refusing to co-ordinate their lives and efforts and going down one by one before the

common foe, will the Churches of to-day fail and go down before the enemy of mankind, clinging to their jealousies, prejudices, and misunderstandings.

It is not my task to-day to lay before you the question of the reunion of Christendom. At another time and place I hope to do that in more detail. I would, however, say (1) how grateful I am to the Clergy of this diocese, both for their conference with and co-operation with leaders in other communions and for their sincere efforts at mutual understanding; and (2) I trust that these efforts will extend this coming year to the laymen of our parishes that they too may be seized of the sin of disunion and the need for prayer and thought that we may find God's way to a greater unity.

But this question we must face. How are we of the Church of England in the diocese of Armidale doing our work for God and His Kingdom?

We are working under the shadow of war—a shadow that will darken before it will lighten. It cannot but be that our work is conditioned in a measure, and indeed intensified, by these circumstances. Our people need the Church, they need the Church's Saviour as never before, to overcome the sin, the fear that infect life in such a time, and breed indifference, paralysis, hate, despair. "Take unto you the whole armour of God," says St. Paul, "that ye may be able to withstand in the evil day and having done all to stand." Yes, to be on our feet when it is all over, to be capable of winning a real peace because we still have faith and energy after having done all that is required of us in overcoming a dreadful foe. For the war will ask of us everything we are and all we have. Our young men have answered well, every parish is denuded of them. The community as a whole is giving time and work and money with a generous freedom. I say, as a whole, for there are still those who are merely spectators.

Indifference in Prayer:

While I appreciate with all my heart the generous giving of the Church people, I am frankly unhappy about the indifference shown in prayer. As John Buchan says: "Rust will eat away a metal where hammer blows will only harden it," and he applies that to the indifference Christians are revealing towards their faith and religious devo-

tion. I hear so often: "God can't let Hitler win! Why we are fighting for Christianity!" Be honest! We are fighting against Hitler, yes! with all our might, but to say that nine-tenths of our people are fighting for Christianity is simply not true. They are not interested in their religion. They are fighting for safety, for home, for freedom. They are not fighting for God's Kingdom though they expect God to be on their side. Christianity is first and foremost a linking of our lives with God in and through Jesus Christ—it is a relationship with God primarily, and out of that a new relationship with men. It is a relationship where the Word of God and the Sacraments of the Gospel have a primary place as means to bringing God to us and us to God. Christians are members of a Body, their unity of purpose and prayer is a mighty factor in Christ's influence among men. But, gentlemen, how many laymen read their Bible daily—and if you don't, how many others do! How many Church people pray in fellowship every Sunday of their lives. Not ten per cent. It is tragic that the many laymen and women in their enthusiasm for war service are giving God's time, not their own time, and are using Church hours for drill and other activities, esteeming common prayer of no importance. This is a training of the body at the expense of the soul and on every ground is to be deplored. No people are finally loyal to their country when they are not fully loyal to God. Unless God is first we shall not last, for endurance in so terrible a time is a spiritual fact.

Finally, I call your attention to prayer—that is the breath of the Christian life, also it is the great weapon of the Church. The greatest thing that anyone can do for God or man is to pray. It is not the only thing, but it is the chief thing. It is unlike all other forms of service and superior to them. It has no limitations of space. It is the most hidden but the most decisive peacemaking activity of the Church. It is in common prayer to the common Lord that the reality of the bond of God's children is realised.

The upheavals of our time are the animal and elemental forces of life taking revenge upon spirit for having so long failed to show the true way of life. Without a new access of spiritual power our civilisation has only

death before it. Power comes, as it came on the first Whitsunday, by prayer!

Slack Churchmen.

But where is the common prayer? The Churchman to-day who is in his place every Sunday at common prayer is the exception rather than the rule. The Churchman who, realising the intense spiritual struggle going on in the world, gives himself twice a Sunday to wrestle in prayer, is almost unknown. We pray for the Church Militant. The Church dormant would be a better title to describe the multitudes who lie in bed or sit by the fireside while the few, with Jesus Christ, are agonising in prayer for a better world. Where would we be to-day if the lads of the A.I.F. fought as slackly with material weapons as we soldiers of Christ do with our spiritual ones? It is by no means certain that the Churches will be given another opportunity to bring the world of to-day back to loyalty to its Lord and Saviour. It may be that the wide indifference of Church people will condemn the Churches to martyrdom while society becomes the sport of worldly influences and madness. I speak especially to the laymen present. Gentlemen, the issue is in your hands.

"The Christian Church is to-day under fire in a hostile world." I am not concerned that she should live for her own sake. But the Church holds the truth of God as nowhere else it is held. The Church knows the way to peace as no other body knows it. The Church is in touch with the life of God, for it is the Body of Jesus Christ. "By all human reckoning the forces arrayed against the Christian Church are too strong for her." No! The Church can only die by foes within, not by foes without. Go back to your parishes, my brothers, aflame with eagerness to call people to the campaign for prayer and power, that the forces of evil may break in vain against the Armies of Christ and that the Cross may win the field. "This kind," said Jesus, speaking of evil spiritual powers, "can come forth by nothing but by prayer."

St. Clement's, Marrickville.—The fine steeple of St. Clement's Church has been repaired and renovated, giving the structure many years of further life.



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Churchman's Reminder.

"What is quickly accomplished quickly perishes"—Latin proverb.

"One day is with the Lord as a thousand years, and a thousand years as one day"—2 Peter 3: 8.

MAY

15th.—King John submits to the Pope, 1213. William the Conqueror refused saying his predecessors had never done so to the Pope's predecessors.

18th.—5th Sunday after Easter. Misnamed on some calendars as Rogation Sunday. To-day brings us almost to the ending of the Great Forty Days of Witness to the reality of the Resurrection. How could the Church have arisen had there been no Resurrection of Jesus from the Tomb?

19th, 20th and 21st.—Rogation Days. These days were instituted because of awful earthquakes in Europe. Litanies were sung through the streets. We need some such public acts of repentance.

22nd.—Holy Thursday. Ascension Day. The day of triumph. The Lord resumed His glorious estate, though He did not discard His humanity, whereby we may ever draw near unto God through Him.

24th.—Saturday. Empire Day. Queen Victoria's Birthday fittingly (and by an Australian suggestion) made of permanent character. This Queen was first made Empress of India through Disraeli's efforts.

25th.—Sunday after Ascension. The theme is that we should live the Risen Life above the worldly level of sin and self.

26th.—Queen Mary born, 1867.

27th.—Tuesday. Calvin died, 1564. A great intellectual and a great teacher. His rather extreme views of predestination have been modified though still retaining certain validity.

28th.—Wednesday. Belgian Army capitulated, 1940.

To Australian Churchmen.

TO THE CLERGY.

(An address given by Professor E. R. Holme, of Sydney University, at Annual Meeting of Women's Auxiliary, Moore College, Sydney, on Saturday, 3rd May, 1941. Professor Holme's father was the first Rector of All Souls, Leichhardt, which Church he was instrumental in building.)

I am very pleased to speak at your Annual Meeting of the Moore College Women's Auxiliary. My father was a student of the College, at Liverpool, somewhere about 1868. That was a few years before I was born, so I'm not a good witness as to the exact date.

He never spoke much of the College to me, but I have recently looked at some of his college note-books, before destroying them. They showed that he was a very diligent student. His carefully written analysis of one text-book—Pearson on the Creed—was among the most elaborate things of its kind I have ever seen. He deserved full marks on that part of his examination, if, as does not always happen with these analysts, he remembered all that he had listed out of the argument of that once standard work. He never became a deeply learned man. I don't know that Moore College has been much occupied with learning of the sort, not specifically religious, that is got only by prolonged and rather exhausting study and that, when it mates with understanding, fructifies into the knowledge that is power. But in almost all his life, which lasted some years longer than mine has now, he never ceased to learn. He was born in England and first trained as an engineer. After emigrating to Australia and maturing a devout, intelligent girl, he left his profession and became, rather late, a candidate for Holy Orders. He had not been very long in them when she died, apparently of a chill got through overwork in the parish, leaving him with five young children to bring up. Engineers even then did not learn Greek and Hebrew, but at Moore College he began both. I have seen the beautiful Greek and Hebrew copy book he wrote there, and, as a youth, I marvelled at the way he still went off to his Hebrew lessons when he was growing old. He was also struggling with a parish too large for one man to work, but working it, and to very good effect. I still possess some of his religious books full of marked passages, of manuscript comments, and of records of the number of times he had read them. A more earnest reader among parish priests could hardly have existed in his day when the clergy had no motor-cars for racing round their parishes, and most of them had to do their parochial visiting in the same way as Chaucer's poor Parson who

ne lefte nat, for reyn ne thonder,
In siknesse nor in meschief to visite.
The ferreste in his parisshe, muche
and lite
Upon his feet and in his hand a staf.

My feet ache still, as I think of some of his rounds, I tramped a few as I did some tiny thing to help him, when I was old enough.

But, as Chaucer would say: "where-for do I tel al this?" For a very simple reason—I want to talk, a little, to Moore College people on the authority of a Moore College man, for I have no authority of my own in the College's main subjects of study. Please let me add some more.

One of my father's most admired authors was that distinguished Dean of St. Paul's, London, Richard William Church, who lived between 1815 and 1890, and wrote many good books and essays on literary and historical as well as theological subjects. This was no Gloomy Dean, but just a very learned and gifted critic, scholar and divine. Here is a passage in one of his ser-

mons, that my father gave sign of highly approving: (The passage is long, but even those of you who know it will perhaps not think it too long, and the rest, I believe, will enjoy it as much as my father himself—at any rate, I have enjoyed it greatly.) The topic is the debt of the Church to secular learning even if that is anti-religious: "Both to Greeks and Barbarians, both to wise and unwise, I am debtor," said St. Paul. Can we say less? We (clergy) have a debt to all this mass of intellect, doubtful, indifferent, hostile, sometimes so unfair, but for the most part so clear and so versatile, which sways our society. Perhaps we cannot look to making much direct impression on it; but we owe it a debt nevertheless.

"We owe it, we all know, the debt of a witness to the Faith, distinct, outspoken, unshrinking—we owe it the debt of an earnest and fearless witness of the truth and depth of our convictions; we owe it the debt of showing that we are not ashamed, not even now, of the Gospel of Christ. Indeed, with such ages behind us, we have nothing to be ashamed of; we have nothing to fear for that future, which the religion of the Bible, alone among religions, persists in declaring to be its own. But we owe it the debt of showing our convictions, as wise and self-commanding men show them; men, penetrated with the greatness of what they support and the greatness of what they oppose; penetrated, too, with the entangled and complicated character of all human questions. We owe the debt of keeping from ignorant and indiscriminate hostility; of not assuming to ourselves and our own persons, with empty and boastful impertinence, the superiority and the sacredness of our cause; of keeping clear of that dreadful self-complacency, which so often goes with imperfect religion. We owe the debt of not raising false issues; of not meddling with what we may know that we do not understand; of not darkening counsel, hard very often to reach, at best, with a multitude of ill-considered words. We owe it to our august ministry, we owe it to those who observe and perhaps oppose us, to be brave, to be honest, to be modest. Perhaps it is all we can do. Probably it is the best we could do for them.

"We owe them eminently, we, the representatives of the faith and teaching of Christ's Church—we owe them eminently, besides the debt of a Christian example and temper, the debt of real and painstaking knowledge. We owe it to the Church, we owe it to the time in which God has called us to labour, we owe it to the restless and perplexed but often honest minds in whose presence we carry on our ministry, to be not merely a hard-working but a learned clergy. To these great questions which both stir and disquiet men, we are bound to bring that knowledge which will give us a claim to be listened to. 'Know as much as you can'—that ought to be the rule to which an educated clergyman should hold himself for ever tied. A clergyman ought to be a student—a reader and a thinker—to the very end. 'I am still learn-

ing,' said the greatest of artists in his old age of fame. Nor, if there is the will, the habit of self-command, is that incompatible with a very busy ministry. At least, his own great subject he should seek to know, in the way that other things are known now by those who care for them. No man can know everything; but the men who influence the thoughts of their time are not those who try to know all things, but those who have learned one thing so well, that they know and show to others also, what knowing means. 'Know as much as you can,' should be our first rule—'never, as far as you can help, speak a word beyond what you do know,' should go with it. Whatever is wrong, irreligious, unchristian, meet directly, and meet it because it is wrong, and not on by-issues; but where it is a question of supposed consequences, or where possible inferences or applications look threatening, or when some complicated debate arises of which the bearings and range are not easy to master, it is both wisdom and it is faith to be slow to speak. And let us not get into the way of frightening one another, and exaggerating what may be, or may seem, unsatisfactory and dark. I know there is enough to make the steadiest and calmest mind feel sometimes anxious; and yet I find it hard to lay my hand on any previous time, when thoughtful men had not as much reason to feel anxious. Still, no doubt, danger is round us; but there is a vague way of dwelling on dangers, fears, distresses, which at last rolls up into something considerable, and from meaning little at first becomes formidable in the end. Let us remember that what is true loses its weight at last by habits of idle and loose overstatement; and that Christian warnings and protests are too solemn to be lightly wasted." ("Human Life and Its Conditions," R. W. Church, pages 163-167.)

So ends my quotation. But the sermon continues and at its end is my father's note "Most excellent. To be read again and again." And his record of those re-readings shows them to have mounted to twelve. It was literal truth when he told his clerical brethren in a society to which he contributed a paper on Dean Church, that he had never heard him preach but had read, not once, but many times, every one of his published sermons, and, at least once, all his other literary works. That is part of the message of my Moore College guide to you, part also of the record of an Australian parish priest who in somewhat less than 40 years after leaving Moore College held four livings, built and paid for two large churches, one of them debt-free and consecrated on the day it was opened. The other, in a working class district required over twenty years to raise its cost but raised it all by continuous direct giving. If such an ex-student of Moore College struggled to "know as much as he could" and did become "not merely a hardworking, but also a (moderately) learned" member of the clergy, the present-day Moore College men ought to do even better. I wonder if they do.

One advantage they have, in the nearness of the College to the University. Yet I do not remember much distinction in University studies being obtained by Moore College men. I do remember some theological students, of various denominations, doing badly in their University work and explaining that they had to toil so unceasingly in their religious training and student preaching and so forth, that they had no time and energy left for the University's sort of learning. I generally sent them away with advice to tell that to their ecclesiastical superiors who had led them to expect a real University education, and to drop in something quite impersonal and Shakespearian about

those juggling fiends
That palter with us in a double sense;
That keep the word of promise to our
ear
And break it to our hope.

Of course, at the University, I did not know a Moore College man from a Christian Scientist, but I felt there was a general disinclination among religious bodies to admit, in the secular training of their ministers, that "debt of real and painstaking knowledge" along with the "debt of a Christian example and temper," due to a learned and critical laity.

"A learned clergy" was never more needed than to-day, and it was perhaps rarely so little as it is now a recognised obligation of the church to provide. I don't think of learning as exclusively, or even generally, attributable to the possessors of University degrees. But the method of learning, and no small equipment of learning, and the great stimulus of friendly youthful co-operation and honourable competition in learning are all to be found in Universities and should be sought there by a majority of the clergy—and not only in University Schools of Divinity—especially those shaped, like a barber's chair, to accommodate all sitters—but in the ordinary secular disciplines that are not matter of faith but of enquiry.

I should like to follow my Moore College guide into some other occupation of his time spent in trying to be "not only a hard-working, but a learned" cleric, so to listen to what he learnt from such very different authors as Robert South, that great preacher of the Restoration time (called the Golden Age of the English pulpit) and John Henry Newman, most famous of literary religious writers in the 19th Century. But I prefer the contrast offered by Jonathan Swift. In the Moore College of 1868, he was probably thought a dreadful being—after the lamentable misjudgments of Macaulay and Thackeray' who had termed him "ribald priest," "apostate politician," "heart burning with hatred against the whole human race," "ogre," and so forth, things of a nature almost bad enough to suit the present German anti-christ. Actually, he would make an excellent model for any young Moore College man. Does the young man hope to have a good choir in his church? Swift's choir in St. Patrick's Cathedral, Dublin, was worthless when

he became Dean, and he raised it to an excellence at which it once helped to give a noble and historic rendering of the "Messiah" with Handel himself at the organ. Now Swift was not himself a musical man. We have to be careful over what he tells us about himself—he is an ironical humorist and, in the beautiful language of our very polite and elegant age, he is likely to be "pulling our legs." But he made one statement about music in Church services that is, I believe, quite serious: "I would rather say my prayers without it. But as long as it is thought by the skilful (i.e., persons of discretion) to contribute to the dignity of public worship, by the blessing of God it shall never be disgraced by me." Can there be a better motive or policy for music in Church, or a more just and generous attitude towards it on the part of the minister of religion?

In parish work also this strange man of genius will furnish an example for any ordinary rector or curate who sincerely tries to do his duty in the cure of souls. Round the Cathedral was a district in which, by old usage, he exercised a certain civic jurisdiction. It was known as the "Liberty of St. Patrick's." It had an unruly population that lived in poverty and squalor. He knew the whole lot familiarly, and as a shepherd willing to tend the dirtiest and most diseased of his sheep. He called himself "King of the Mob." He tried to make the improvident tradesmen adopt sensible business methods, to get the thieves to leave Church property alone, at least, and the beggars to try a bit of honest work. I don't think he umpired in the battles between the weavers and the butchers, but he probably reduced the amount of murdering they carried on. He helped poor boys to get a little schooling and paid for apprenticing them to tradesmen. He started a loan fund with his own money, to help men to open little businesses, or to buy tools of trade for themselves. He had a "seraglio," as it was comically termed, of poor women too old or sick to work for themselves. They were kept alive by his gifts, also kept human by his friendly interest shown in frequent visits. But he was a severe ruler, too, of his "mob," after all much like Chaucer's Poor Parson who "would snyb sharply" any "obstinate" person. All the evidence shows that Swift was an excellent parochial clergyman—wise, charitable, sympathetic and stern—as was required of him by the cases he treated. And he kept that up for 30 years, acquiring such an influence over his parishioners that it is said he once dispersed a dangerously excited crowd, gathered to see an eclipse, by sending a message that the eclipse was postponed, by order of the Dean.

The Moore College man ought to read much Swift if he wants to be a good preacher, and surely all do, for preaching, though said to be unpopular, is still an indispensable priestly function. The question remains even now, when we live with books whirling about us like the sands in the Libyan desert, "how shall they hear without a preacher?" Everybody likes to learn

from the spoken word and some people can learn no other way—reading makes no impression on them. Well, Swift's "leg-pulling" remarks have led critics to say that he avoided preaching and that when he did preach he talked politics or otherwise turned his sacred office to unworthy use. There is a story someone made up to show how he did this. He was to preach a charity sermon. His text was "He that hath pity on the poor, lendeth to the Lord," and his sermon consisted of one sentence: "Brethren, you had better lend, if you like the security." It is true that he preached once on "sleeping in Church" to show "the great evil of the neglect and contempt of preaching," and then made a special point of what happened to the young man Eutychus who fell asleep while St. Paul was preaching and so fell down from the window sill he occupied and was picked up dead—but was restored to life by the Saint. Swift warned the congregation that "however the preachers now in the world may exceed St. Paul in the art of setting men to sleep," they do "extremely fall short of him in the working of miracles" which makes modern men, he added, so cautious in the choice of their places of repose in Church. I like that sermon very much, and I find all Swift's recorded sermons admirable for their clear and simple language, their avoidance of that prying into mysteries of Faith which in ninety per cent. of the mystical sort of sermon is the very uncertain sound of a rather cracked trumpet that will never cause men to make ready for battle against the powers of evil.

It is not possible for me to do more now than ask our Moore College men to read at least Swift's "letter to a young clergyman lately entered into holy orders." It ought to be set for study in every theological college. It contains the famous definition of a style as "proper words in proper places." It stigmatises what some call "obscure terms," others "hard words" and "the better sort of vulgar" think "fine language," stigmatises it as the most "universal, inexcusable, and unnecessary mistake, among the clergy of all distinctions, but especially the younger practitioners." It claims that a preacher can express anything he wants to say to the wisest congregation in the kingdom by using language that the "meanest" can understand. It deals in like manner with all the other faults to which preachers are prone—the fault of talking like smart literary or society people, for fear of being mistaken for pedants, the fault of writing in elaborately rounded periods and reasonless cadences, the fault of "flat unnecessary epithets" and "old threadbare phrases." His advice is to believe that when a man's thoughts are clear the properest words will offer themselves first and thus may attain "that simplicity without which no human performance can arrive to any great perfection." As for the efforts of men "abounding in their University erudition"—Swift sarcastically says he prefers a few pages from the "Pilgrim's Progress."

At that I think I shall stop. I am not afraid of Swift's sarcasm. I actually prefer a few pages out of "Pilgrim's Progress" to some things in Swift's own sermons. But both he and John Bunyan were men of genius and both were University men; Swift's earthly University having been Trinity College, Dublin, which disapproved him and had the compliment returned, with interest, while Bunyan called his University "a heavenly and not an earthly one." Both sorts are good. I hope most Moore College men belong to both, and are readers of both Swift and Bunyan in their efforts to be not only hard-working, but also learned clergy.

BOOKS.

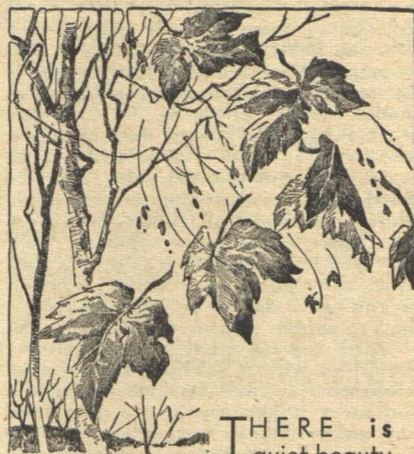
Women of the Bible, by H. V. Morton, published by Methuen and Co. Ltd., London. (Our copy from Messrs. Angus & Robertson, Sydney. Price 6/6.)

Anything from the pen of Mr. H. V. Morton is expected to be of interest. In this present work the expectation will be realised. He has approached these characters of the Bible from an unusual standpoint. As he says himself: "I have stressed their common humanity and their modernness perhaps more than might have been considered proper in the last century, but that in my opinion is their distinctive quality." Such an approach gives a novelty to the subject which will attract many readers, but, of course, that does not tell the whole story, from the Bible point of view. We all know quite well that Sarah, for instance, was a woman of her race and age; but there was something in her life's history that showed a quality not so common, that made her life an important link in the revelation of God's working in human life. Mr. Morton's expressed aim is to pass over that aspect of the life and show what ordinary, or, shall we say, natural characters these Bible women really were. The chapters are never dull; they are usually clever and informative pen-pictures, often reading between the lines of the restrained Biblical narrative in order to gather in interesting lines in the portrait. Naturally some of the points are unduly strained, sometimes they are provocative—but always they are of interest and provocative of more thoughtful study.

The chapters on the women who ministered to our Lord are more restrained in their treatment, and one is conscious of a reverence of approach which has given a series of lovely cameos. His treatment of the Magdalen is especially good—Mr. Morton sets aside as without any foundation, the idea of moral obliquity in her case.

We anticipate a large circulation of this book. The chapters are short and completely detached.

The English Spirit, by James Crockett, an Australian writer. (Our copy from the Publishers, Messrs. Angus & Robertson, Sydney. Price 5/-, 5/4 post free.)



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The patriotic generosity of the author catches our attention at first, for the whole of the profits are to be devoted to war charities and up to 8,000 copies are given outright to "The English Spirit" War Plane Fund—a princely gift indeed.

"In this book," we are told, "a Scot writes what he thinks the English spirit has meant to the world, what it means to it to-day, and what it will mean to us in the future." So this book has a strong appeal, difficult to resist, to the patriotic sentiment of the British public. But as we read it, there comes a stronger appeal. Its elegant "get up" is a true indication of an elegant thesis. The author adduces instances of English chivalry throughout the centuries that reveal "in the English spirit the Christian largesse of a universal charity. This is the higher patriotism." He shows this Spirit of Honour and Chivalry in contrast to the offensive ideals that Germany stands for to-day. But Mr. Crockett is not out for flattery. The English Spirit is the text on which he bases a clamant appeal for a cleaning up of our national and social life, and a coming together of those, whose ideals unite them, in seeking for the world of nations, including even Italy and Germany, a new and settled order of life.

St. Michael's, Vaucluse.—Mr. J. F. Mason, a graduate of Sydney University, has commenced his duties as Catechist in the parish. He is a student of Moore Theological College.

Five children of the Sunday School who sat for the Diocesan examination recently, were successful in gaining a pass, and received certificates.

ANZAC DAY, 1941.

(Address delivered by the Archbishop of Sydney on Anzac Day, at Service in Sydney Domain.)

Once again our thoughts turn to the beaches of Gallipoli where—and on the heights above them—the immortal Anzacs won imperishable glory 26 years ago. A great granite monument, pointing upwards, stands there to-day. But we need no memorial to remind us of our gallant dead. They are enshrined in our hearts. We salute them again. We praise their fearlessness, their initiative, their dauntless courage which won the respect of their foes and the admiration of the world. Their spirit was unconquerable. Undaunted by defeat they won through and obtained for the British race twenty years of peace. They endured incredible hardships and faced unexpected assaults. They were forced to abandon their hard won positions. But they re-formed their broken ranks and marched triumphantly to victory on the field of France.

The spirit of the Anzacs is undying. It lives to-day in their sons who, in their turn, are facing fearful odds. We look with ever growing pride upon their prowess—their amazing feats of arms, first in Libya and with the Mediterranean Fleet, and now in Greece. This spirit of willing sacrifice, calmness and self-control, which is so evident in them as they fight a rearguard action in the Balkans this Anzac Day, will conquer in the end and will win the war. Just as the wind and tempest cannot move or injure the monument of granite, so the powers of evil will dash themselves to destruction on the rock that has been hewn.

What is the secret of the spirit of the Anzacs? It springs from the long tradition of the British race. Under sunny skies in a far-off clime, the old tradition has held and has been formed into a new and vigorous reality. Many a lad who knew little of the foundations on which his character was built yet knew enough to do his bit, and to do it well. Concern for the cause and not for personal safety is an outstanding British characteristic. It shone brightly at Gallipoli as it shines brightly to-day in Greece.

But heroism on the battlefield alone cannot win the war. This critical hour calls everyone to a wholehearted devotion to the things upon which the success of our cause vitally depends. The spirit of the Anzacs must predominate throughout Australia.

We gather here to-day as comrades. Friendship cemented in War, which transcended all differences, are being renewed. The joy brought by them can never fade from the memory of those who shared them. Those, too, who remained in Australia were drawn together as never before. That spirit of comradeship and co-operation must prevail to-day. In the actual arena of war it is vital for the Navy, Army and Air Force to act in concert. In the wider field the unity of the Empire is a spectacle for which we thank God and take courage. This is no hour for sectional disputes. It is the hour for mutual trust and common sacrifice. United we stand, divided we fall. There can be no greater shame for an individual, a class, a party, than at this juncture to put before the common need and common salvation any devotion to self-interest that retards the national effort to safeguard the Nation's life. The same trust and loyalty must be the kind we give to those we have placed in positions of responsible leadership. We must trust them in time of war, even if they do not tell us all we would like to know. The General in a campaign cannot reveal all the reasons for his actions, yet he cannot succeed unless he is trusted and his plans faithfully and loyally carried out.

Heroism, determination, hard work, unselfishness, co-operation, magnanimity, loyalty, count for much. But something more is needed. The granite monument in Gallipoli points upwards. Spiritual issues are at stake. Realities of the unseen world must be taken into account. Freedom and liberty are great ideals, but they must be built upon enduring foundations. The Cross brought life and hope, while the Swastika spells death and degradation. What does the Cross of Jesus Christ mean to us? On our answer depends our personal salvation and the final greatness of our people. This annual com-

memoration is associated with a religious service. We are summoned by it to renew our loyalty to God. You may remember what Lord Haig said to General Gough when the issue of the Battle of Loos was still doubtful, "We shall win, not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

Let us not only be thankful for the spirit of Anzac, but openly in daily conduct turn to God.

GOOD FRIDAY PROTEST.

The N.S.W. Bishops Support Their Metropolitan.

The Bishop of Riverina wrote: "You have the wholehearted support of the clergy of the diocese and myself, and I have no doubt of many of the thoughtful laity, in your protest against the opening of the Show on Good Friday, and particularly of the side-shows. It is to be hoped that before next year this outrage on Christian feeling and decency may be put a stop to for all time."

The Bishop of Armidale: "I am wholeheartedly in sympathy with your meeting about the opening of the Show on Good Friday, having for years felt that it was hopelessly wrong for us to be using such a day for commercial purposes. It seems so strangely like the use of the Temple which our Lord so vigorously condemned, and I do hope that your appeal will have an effect upon the community in a day when we are needing spiritual revival."

The Bishop of Newcastle: "May I take this opportunity of saying how very greatly we in other parts of New South Wales appreciate the strong protest the Church in Sydney annually makes against the secularisation of Good Friday. Of all the anniversaries of the year there is surely none which ought to make a more poignant and compelling appeal to those who profess and call themselves Christians than the day which commemorates the death of our Redeemer. There is to me something unutterably tragic in this general willingness to use so solemn an anniversary as a day of carnival. On the one hand we claim that we are fighting in defence of Christian civilisation; on the other we are apparently willing to secularise the day commemorating the great event which lies at the very heart of the Christian religion. I hope and pray that the volume of public opinion in favour of your protest will steadily increase till it is strong enough to compel the cessation of this annual scandal."

The Bishop of Goulburn: "Anything you can do to stem the tide of secularism that is dechristianising our society will have my support."

The Bishop of Grafton: "I am glad to have the opportunity of joining in your protest against the opening of the

Sydney Show on Good Friday. I wish that it were possible to attend the meeting which you have arranged for April 3. But since that is not possible I would respectfully ask you to express my approval and support to the protest you are again making. Church folk deplore the desecration of Good Friday and are deeply grieved that commercial interests should be allowed to affront religious sentiment. I hope that the protest will continue till the cause of it is removed and that success will be speedy."

CHURCH CONFLICT IN NORWAY.

The following reports on the Church situation in Norway were issued in Stockholm, on February 16: The tension between the Quisling Government and the Church seems to be taking on a sharper form. A week ago on Sunday, police headquarters issued a decree forbidding the reading from the pulpit of a pastoral letter sent out by all the Bishops. A number of subordinate members of the police headquarters omitted, however, to pass this decree on to the local police officials, so that the letter was after all read in a number of Churches. A decree was also issued whereby all religious services in Churches and mission buildings were placed under the supervision of the police together with the Hirden (the youth organisation of the Quisling party).

The pastoral letter of the Bishops begins by pointing out the growing disquiet with which the clergy and religious leaders of the country have observed the development of the political situation in the country towards violence and anarchy. "Frankly and fearlessly the Church must take action against happenings in the national life which are in contradiction with the doctrine of the Saviour. It is our duty to declare plainly that what is now happening in Norway is not in harmony with the Christian faith and Christian doctrine." The letter of protest sent by the Bishops to the Ministry for Ecclesiastical and Educational Affairs (see I.C.P.I.S. No. 5, 1941) is then reproduced, with the information that the Minister of Education, in a sharp reply, had warned the Church leaders against hasty actions, and had accused them of working against "the new times" and "evolution." If the Church and the religious organisations in Norway go further along this way, said this answer, the most serious consequences would follow for all Church and religious work. The Bishops declare that in spite of this threat they regard it as their duty as servants of God to warn Church people and the members of the religious organisations against the tendencies to violent policies and misuse of power of which recent times have afforded so many tragic examples. The Church and clergy of Norway must dissociate themselves from these tendencies. "We know," concludes the pastoral letter, "that Norwegian Church people take the same view, and we cannot, what-

ever consequences such an attitude may entail, look on with a clear conscience at an evolution which is leading the Norwegian nation along ways which are foreign to the Christian faith. The Church and the clergy of Norway cannot look on at such events in silence. It is our duty as Christians to issue a plain warning about what is happening now."

The missionary societies, the Salvation Army, and other free religious organisations have in a joint declaration declared that they support the action of the Bishops. The Joint Christian Council of the various Churches and religious groups which was formed last autumn has called Christian people, in a circular distributed throughout the whole country to stand fast together in this hour of Norway's trial, in which an immense attack against Christian convictions is being prepared. It is also announced that the well known Christian author Ronal Fangen is still in prison.

A PRAYER OF INTERCESSION

The Synod of the Dutch Reformed Church in the midst of her tribulation, has adopted a new form of the old Church intercessory prayer which has been part of the Dutch Reformed Liturgy since the days of the Reformation and is intended to be used at Sunday morning services after the sermon. The second part of the prayer reads as follows:

"As it pleases Thee that intercession be made for all men, we pray Thee to give Thy blessing to the teaching of Thy Holy Gospel, that it may be proclaimed and accepted everywhere, that so the whole earth may be filled with the saving knowledge of Thee. We pray Thee to guard Thy churches everywhere and govern them in the unity of the true faith and living piety, that Thy Kingdom may grow every day, and the kingdom of Satan be destroyed, until Thy Kingdom have fully come, when Thou shalt be all in all. "We pray Thee also for the civil government, for all kings, princes, and lords. But especially we pray Thee for the Queen whom Thou hast set over us and for the authorities of occupation which Thou has permitted over us. Grant that their rule may be directed to the end that the King of Kings may reign over authorities and subjects, that the reign of Satan, which is a reign of shamefulness and unrighteousness, may be overcome and brought to naught by them as Thy servants, and that we may lead a quiet and peaceful life in all godliness and honesty.

"We pray Thee also for our brethren who suffer persecution. Give them consolation in their suffering, that they may accept it from Thy fatherly hand and remain steadfast in life and death.

"We pray Thee also for all whom Thou chastisest through poverty, imprisonment, sickness of body, or trial of the spirit, and for those who are sick of soul. Comfort them all, O Lord, according to their need, which Thou knowest. Grant that their chastisement may serve to their conversion.

Teach them patience, help them in their suffering, and deliver them that they may rejoice in Thy goodness and praise Thy name eternally. Fortify us in all trials, that so, striving in faith, we may overcome, and inherit eternal life with Christ in the world to come."

HOW HITLER SCHEMES TO END BRITISH RACE.

What would be the fate of Britain under the Nazis?

To a people who will not hear or think of defeat this question may not have occurred. But it cannot fail to stiffen determination to resist any attempt of Germany to invade Britain to know just what the devilish mind of the Hun has conjured up for the British people in the event Hitler achieves his ends.

Writing in "The Sunday Express," Lord Beaverbrook's paper, on January 12, John Gordon reminded his readers that the previous week he had told them the Germans intended to make the British people slaves if they conquered them. Some foolish people, he said, who do not understand the Germans doubt that, but he went on: "Let them ponder over this. It was sent to me by a British general. It is a note of what was said to him not so very long ago by an active Nazi agent operating in a country which has since fallen to Germany." Then he gives the General's note which follows:

"As soon as we beat England, we shall make an end of you English once and for all. Able bodied men and women will be exported as slaves to the Continent. The old and the weakly will be exterminated.

"All men remaining in Britain—as slaves—will be sterilised. A million or two of the young women of the Nordic type will be segregated in a number of stud farms, where, with the assistance of picked German sires, they will, during a period of ten or twelve years produce nearly annually a series of Nordic infants to be brought up in every way as Germans.

"These infants will form the future population of Britain. They will be partially educated in Germany and only those who fully satisfy Nazi requirements will be allowed to return to Britain and take up permanent residence. The rest will be sterilised and sent to join the slave gangs in Germany. Thus in a generation or two the British will disappear."

You may think, says the Express writer, no nation would do such a thing as this—not even Germans. But remember it is actually done in Poland to-day.

We might add, too, for the benefit of those who cannot believe such a plan could be devised in human mind, that in Germany itself to-day the process of extermination of the mentally-deficient is going on systematically under the Satanic leadership of Herr Himmler, head of the Gestapo. These "merciless killings" proceed daily and even the relatives of the victims do not know anything until they are notified

to go to the crematorium for the ashes. And it is no secret that hundreds of thousands have been transplanted from occupied territories, particularly Poland, Austria, and Czechoslovakia, to work as slaves in the fields and factories of Germany.

Realisation of these facts will steel the will to fight Hitlerism to the death and exterminate it from the earth.

(From a Canadian Exchange.)

Correspondence.

BRITISH ISRAELISM.

(The Editor, "The Australian Church Record.")

Dear Sir,

In your issue dated 1st May, the Bishop of Gippsland questions the inclusion of the name of Archbishop Saumarez-Smith in my letter published in your issue 20th March, and in reply I would say that in a supplement number of the National Message (the official weekly journal of the British-Israel World Federation) dated September, 1937; a Roll of Honour was published of some of the departed pioneers and scholars, who held British Israel truth and whose work in the pulpit, on the platform, through the press and in private life had contributed to the spread of that truth.

Amongst those mentioned appears the name of Dr. Saumarez-Smith, Primate of Australia. There is therefore, no mistake as to the person concerned.

In respect of the reliability of such list; as there are a large number of names therein, known to the writer, either personally or by their writing as supporters of British-Israel views, it is reasonably logical to conclude that the list is substantially correct in other respects.

As the late Archbishop held such high office, it is difficult to believe that his name should be included unless there were some solid foundation for such, and I would suggest to the Bishop that he take up the matter with the Editors of the National Message and ascertain from them the grounds they had for so inserting the name of the late Archbishop Saumarez-Smith.

Yours faithfully,

M. P. BROWNRIGG.

Woodford, N.S.W.
12/5/41.

IMPORTANT REINFORCEMENTS.

Seeing this headline, the reader's thoughts will probably turn to the army, but this time it is not the men in khaki to whom reference is made.

At But-Ha-Gra, Croydon Park, where is housed the Bible Training College, important re-inforcements are being trained for our Church. Young men here are working to prepare themselves to enter Moore College, and are doing preliminary courses in order to take their places with credit among students there.

About four years ago, a Women's Auxiliary was formed in order that

its members should interest themselves in the well being of the men at But-Ha-Gra, seek to enlist the help of others in supplying the many needs of the hostel, and assist the College Council and the Matron in various ways. Realising the great work which the College is doing, the members of this Auxiliary are keen to make the hostel comfortable and home-like, in which aim they are ably supported by the Matron, Mrs. Terry. Urgent needs at the moment include a dozen bedcovers and a gas water heater for the kitchen sink. In these days when many large houses are being given up, perhaps someone has a stair carpet no longer needed, and would be willing to pass it on to But-Ha-Gra? A small table for the students' sitting room would be very acceptable, and so would a carpet sweeper!

The Secretary of the Women's Auxiliary would be grateful for any help in supplying these needs. Her address is:

Mrs. Muston,
41 Fuller's Road,
Chatswood.
Telephone: JA 1244

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE CALL TO PRAYER.

The grave news from the Balkans and North Africa, which came through during Easter week, doubtless caused many to realise their need of spiritual strength and seek more wholeheartedly that God's will may be done. The Easter message rang out with new force—"Behold my hands and my feet, that it is I Myself." The living Christ is the victorious Christ. Inspired and encouraged by the Easter victory, we can be sure that right must prevail in the end. "Behold my hands." It is a reminder of those hands which were so constantly lifted in intercession for His disciples and for the world. As we reflect that He ever lives to make intercession for us, there comes the summons to follow in His steps and engage more wholeheartedly in intercession for the Church and for the world. "More things are wrought by prayer than this world dreams of," and as we have been surprised by the effectiveness of the Nazi's mechanised thrust, so there will be a greater surprise when the forces of the spirit are released, as they can be through earnest prayer. "Behold my hands and my feet"—those feet which so consistently walked in the path of God's perfect will, proclaiming a life of complete faith in God at all times and in all circumstances. Such an attitude on our part will lead to victory. It is necessarily accompanied by genuine penitence, true humility and an unwaver-

ing confidence. Like Moses of old, in the midst of the battle let our hands be steady and uplifted to God.

I hope that in each parish there may be extra opportunities provided for united intercession. We have arranged at the Cathedral for 24 hours of continuous prayer from 9.30 on the eve of Anzac Day. We are always glad to welcome clergy and church people who are able to come to the daily intercessions and to the Friday Days of Prayer.

(From the Archbishop's Letter.)

EGG SUNDAY.

Offerings of eggs were made at all services on Palm Sunday at St Giles' Church, Greenwich, and at the Sunday Schools. 45 dozen eggs were received, and were delivered next day to the Church of England Boys' Homes at Carlingford, and the R.N.S. Hospital.

ST. PETER'S CHURCH, COOK'S RIVER.

This parish is named after the river which flows through it, Cook's River, which is named after Captain James Cook, R.N. It was appropriate that a Thanksgiving Service was held in St. Peter's Church, on Sunday, April 27, for God's many mercies and privileges vouchsafed to the community since the days of Cook. Those participating in the service were the Rector, Rev. J. R. Le Huray, Messrs. Aubrey Halloran, P. W. Gledhill, and J. K. S. Houison. A history of this historic parish has been compiled by Mr. Gledhill, copies of which can be obtained from the Rector.

ST. COLUMB'S CHURCH, ARCADIA.

A Sale of Work was held at Arcadia, on Saturday, 26th April, and was very successful. In the evening, Mr. Gledhill, entertained the parishioners with a lantern lecture entitled "A Trip Along the Hawkesbury River from Broken Bay to Richmond, and along the Nepean from its Junction with the Grose River to Camden."

DIOCESAN FESTIVAL.

Preparations are well in hand for the Annual Festival of the Home Mission Society, to be held in the Sydney Town Hall, on Tuesday, May 27. A large number of parishes have taken tables for the tea at 6.15 p.m., and it is anticipated there will be a large and representative gathering for the rally to be held in the Town Hall, commencing at 8 p.m. The special speaker this year is to be the Right Hon. W. M. Hughes, Federal Attorney General, and his subject will be "The Church in War-time." At the Cathedral at 7 o'clock, the preacher will be the Rev. J. Bidwell, Rector of St. Andrew's.

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Summer Hill. All church people are cordially invited to be present at this annual gathering of the Home Mission Society.

CAMPERDOWN CEMETERY.

At the function held at Kurnell, on Saturday, 3rd May, to commemorate the 171st Anniversary of the landing of Captain Cook on the shores of Botany Bay, Mr. P. W. Gledhill, Chairman of the Camperdown Cemetery Trust, officially set a tree in memory of John Connell, who died on 18th August, 1849, aged 90 years. He was a resident of Sydney for 50 years. Connell received a grant of land in 1828 in the vicinity of where Captain Cook landed at (Kurnell) Botany Bay. It is stated that the name Kurnell is a corruption by the aborigines of the name Connell. Mr. Connell was buried in the Camperdown Cemetery, near the Western door of St. Stephen's Church.

Mr. Gledhill mentioned that the Trustees intended at an early date to renovate the tomb of John Connell, and to place thereon a suitable tablet giving details of the historic connection with Captain Cook's landing reserve at Kurnell, Botany Bay.

ST. PETER'S, HORNSBY.

At the Annual Easter Vestry, the Churchwardens presented a report of progress. It was interesting to read the following tribute to their clergy:

"During the year, our friend the Rector, the Rev. Colin Burgess, completed the third year of his ministry among us, and we express our deep appreciation of the splendid work he is doing in this Parish. He has already achieved much and his ministry is becoming increasingly fruitful. A very pleasing feature is the support he is receiving from many of the young people.

"The Rev. H. Sloman commenced duty as Curate here in December last. He is in charge of the out-centres and is residing at Berowra. We understand that he is ministering very well to their needs and that an increasing number of parishioners in those centres are giving him their whole-hearted support."

THE BUILDERS' ANNUAL MEETING.

The above meeting will be held in St. Philip's Hall, York St., City, on Friday, 23rd May, at 7.30 p.m. His Grace the Archbishop of Sydney will be in the chair. The business of the meeting will include an "Object Lesson on Bible Teaching"; the Hon. Treasurer's Report, by Ven. Archdeacon Charlton; the Hon. Secretary's Report by Miss Norbury, and Testimonies to the work. There will also be an address by Rev Canon T. C. Hammond.

The Meeting should prove of great interest to all who are engaged in teaching, as well as to those who value a clear testimony to the saving power of God's grace.

PARRAMATTA RURAL DEANERY.

Anzac Day Services.

(Communicated)

Anzac (St. Mark's) Day was fittingly commemorated at St. John's, Parra-

matta, by an early morning service of Holy Communion, and in the afternoon and evening by the observance of the 9th Annual Quiet Day, organised by the Sunday School Teachers' Association of The Rural Deanery.

The Rural Dean, and Rector of St. John's, Bishop Hilliard, conducted the Quiet Day and gave the addresses.

Among the congregation were a large number of clergy, officers and teachers representing many of the parishes throughout the District.

During the services special prayers were offered up in grateful remembrance of those who paid the supreme sacrifice in the Great War, and in commending to God our various forces now serving overseas.

The three addresses delivered by the Bishop dealt with (1) The Challenge of Anzac Day; (2) The Challenge of the Present World Situation; and (3) The Challenge of the Risen Christ.

The Anzac Spirit of real patriotism and sacrificial service has left an indelible picture and example for our continual emulation in our work for the Church of the Nation. Only as we implant into the young mind that true life is attained through comradeship, zeal, and dedication to God's service, can we hope to realise the vision of a truly great Nation.

The challenge of the present world situation, brought about by religious indifference and a spiritual breakdown in the various nations now involved in one of the greatest crises in history, calls for a spiritual reaction and revival of the Church to lead people back to God—and in the way of peace. To live only and proclaim the Christian Gospel clearly and boldly for all the world to see and to understand.

In the Challenge of the Risen Christ, the Easter Season assures us of the Achievement, Divine Status and Supreme Authority and Power of Jesus Christ, who through His sacrifice upon the Cross for the sins of the whole world, and His resurrection, have wrought Salvation to all believers, and opened unto us the gate of everlasting life. Thus the call is for unfaltering allegiance to the Risen and Ever-present Saviour, and the fulfilment of His last commands.

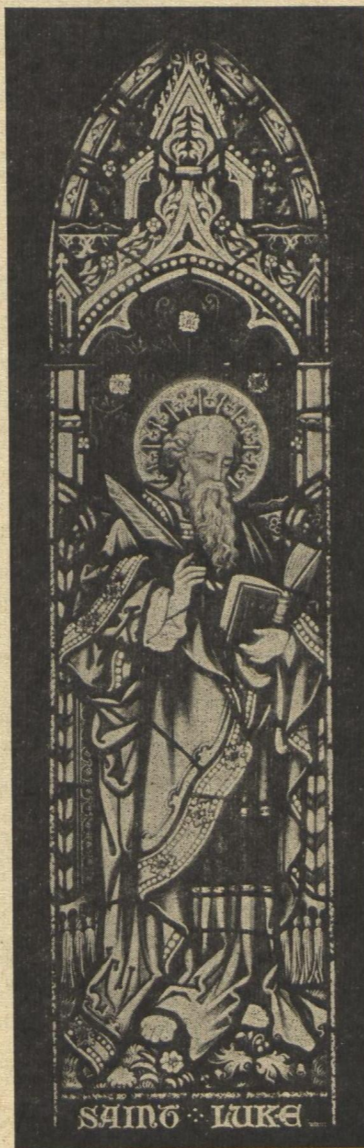
Only by so expressing our love, faith and sacrificial service, can we expect to be joyfully triumphant in the work He has given us to do in His Name, and to His glory.

During tea time fellowship, thanks were conveyed to the Bishop for conducting the day and giving the addresses, to those who assisted at the services; also to Mr. S. T. Moxham (organising secretary), and teachers of St. John's.

CHURCH MISSIONARY SOCIETY.

The May Convention will be held in the St. Philip's Hall, Church Hill, from Monday, May 19, to Wednesday 21. The Daily Programme is: 4.30 p.m., Bible Reading; 5.30-6.30, Basket Tea (tea provided); 7 p.m., Lantern Lecture; 7.45 Convention Gathering. Music each evening by Combined Church Choirs. Missionary alphabets by Y.P.U. groups.

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Ascension Day, 22nd May, will be observed in St. Andrew's Cathedral as C.M.S. Temple Day. A chest will be placed in the Cathedral for the receipt of gifts. Thanksgiving Service, 8 p.m., Preacher: Rev. Canon Hinsby, Federal Secretary. Parishes are invited to hold Temple Day, Sunday, the 18th.

YARRA BAY.

On Saturday afternoon, Lady Riddle opened a fete at Yarra Bay in aid of the work of the Home Mission Society. She was accompanied by Miss Riddle and Archdeacon Charlton. Lady Riddle in a gracious utterance commended the work at Yarra Bay to a large audience. She spoke sympathetically of the power of the Gospel in solving the problems, not only of the other peoples of the world, but in their own social circumstances.

LADIES' HOME MISSION UNION.

The Annual All-day Conference was held on Friday, 9th May, at "Moreton," Fivedock, the home of Mrs. A. G. Friend. The President, Mrs. Mowll, welcomed the Archbishop who most kindly came, and spoke of the crying needs of the Home Mission Society, which the L.H.M.U. is assisting by its support of deaconesses.

The General Secretary of the L.H.M.U., Miss Stokes, then gave a report of her work, which was followed by a conference of Branch Representatives. After lunch in the verandahs and garden, the Head Deaconess, Miss E. Norbury, and five of the deaconesses gave short talks. This was followed by a devotional address given by Canon R. B. Robinson, General Secretary of the Home Mission Society, and a period of prayer, especially for the work of the deaconesses in the industrial areas of Sydney. Afternoon tea was very kindly provided by Mrs. Friend.

Diocese of Newcastle.

A FINE TRIBUTE.

(Address given by the Bishop of Newcastle at the Funeral Service of the late Canon Harold Portus, in St. James', Sydney, April 21st, 1941.)

There is both sorrow and thanksgiving in our hearts, to-day; sorrow at the loss of a dearly-loved friend; thanksgiving for his life and example, and for all those most lovable qualities of heart and mind which earned him the sincere affection of his friends.

It would be an idle affectation to disavow our grief. It is true that as

Christians we sorrow not as men without hope; but still we sorrow. To know Harold Portus was to love him. Any company which he joined was the brighter for his coming. It was almost as though someone had turned on an extra light in the room. His glorious sense of fun, the product, as I think it always is, of a well-proportioned mind, and the fruit of an instinctive and unaffected humility of spirit, made him one of the very best companions in the world. For all of us who knew him our world is the poorer for his passing.

So also is the Church in this Province, and in the diocese which he served so faithfully, so effectively and so long. He was a first-rate pastor, a preacher of real distinction, and a teacher who put his very best into a work which he loved. The Christian ministry and the opportunity which it affords for the service of men were his chiefest interest right up to the end of his life. Not even the serious impairment of his health affected his keenness to be of use. It is only a few months ago that he was strenuously urging us on the Newcastle Diocesan Council to make what he believed would be more effective provision for the instruction of the youth of the Church in the faith of the Church, and offering to do all the hard work in connection with it himself. In my judgment, his mind was an original one in both senses of that word. He was capable on occasions of throwing a new light on some question under discussion, and of giving a new direction to our deliberations. And his opinions were never borrowed; they were always his own.

These are some of the reasons for our sorrow to-day. Let them also be reasons for our thanksgiving. Before his body is borne hence let us give thanks to God for the simplicity and sincerity of his character, for the high standard of his friendship, for the warmth and generosity of his heart, for the force and clearness of his mind, and for the fervour and gaiety of his spirit. And let us not forget to pray that He Who so manifestly began in him a good work here on earth will surely perform it until the day of Jesus Christ.

Diocese of Goulburn.

The old Church of St. John's has been celebrating its Centenary. The Archbishop of Sydney was the preacher at the morning service last Sunday.

The Festival Week has been most successful and Archdeacon Robertson is to be congratulated upon the interesting arrangements for the celebration.

VICTORIA.

Diocese of Melbourne.

RIDLEY COLLEGE.

"It is absolutely necessary that Ridley College should go ahead in leaps and bounds, because at this time we need the services of the Church more than ever," Mrs. Edward Campbell declared the other day, when she opened an Australian Tea organised by a women's committee of the Friends of Ridley, at the Church Missionary Society.

"We must build up the Church through the people," she added, "and with increased unity and simplicity the Church must be brought to the people."

Among those who were present at the tea were Bishop D. Baker, principal of Ridley College, and Mrs. Baker.

Stall holders were Mesdames W. Evans and F. Millis (work), F. Martin (cake), H. Wragge and Miss A. Wragge (sweets), Miss L. Taylor and Mrs. A. Friend (flowers), Mesdames F. Brammall and J. Manton (produce), Mesdames A. J. Dwyer, I. Crane, and A. Wade (refreshments).

Arrangements were carried out by Mrs. J. J. Booth, president of organising committee; Miss D. Britten, secretary; Mrs. A. J. Dwyer, treasurer.

A musical programme was given by Misses E. Cooke and D. Britten.

SCOUTS AND GUIDES' PARADE.

More than 3,000 were present at the Annual Rally for Scouts and Guides in the Cathedral, on Saturday afternoon last. This function, arranged by the Diocesan Scouts' Advisory Committee is growing each year. The long procession, headed by the choir, and composed of members of all branches of the two movements with their colours, made an imposing spectacle.

The service was conducted by the Bishop of Geelong, who took a romantic story from the life of Kingsley Fairbridge as the text for his sermon to the children and young men and women. In the story of Fairbridge's life—a life of struggle, turmoil and final triumph—could be found true inspiration, he said. And in the way that the fruits

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of that good and unselfish life were living on throughout the Empire in the Fairbridge farms for children from slum areas was to be found proof of the truth that good never died.

Following the sermon, each brownie and cub, each guide and ranger, each scout and rover, rose to renew their vows "to the glory of God and to the renewal of spiritual life in the Guide and Scout movements."

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The following licenses have been issued:—

The Rev. Eric Harold Smith, as Assistant Curate of St. Alban's, Auchenflower.

The Rev. Jack Dudley Hunter, B.A., Th.L., as a Member of the Bush Brotherhood of St. Paul, Charleville.
The Rev. Patrick Campbell Nelson, B.A., Th.L., as Locum Tenens at Christ Church, Boonah.

The Rev. Joseph Taylor, Th.L., as Rector of St. Matthew's, Drayton.

The resignation was received of the following:—

The Rev. Joseph Taylor, Th.L., as Rector of St. George's, Crows Nest.

SOUTH AUSTRALIA.

Diocese of Adelaide.

The Rev. J. A. N. James, Th.L., has been appointed Missionary Chaplain of the Tatiara Mission, and the Rev. E. T. Payne Croston, Th.L., Missionary Chaplain of the Taillem Bend Mission. They will commence their new work on Whitsunday, June 1st, and the Organising Chaplain of the B.H.M.S. will introduce them on or about that date.

The Annual Public Meeting of the Missions to Seamen was held at the Liberal Club Hall, on Monday, May 5, at 8 p.m. The Rev. G. Pentreath was the chief speaker.

The Archbishop of Melbourne will hold a Confirmation at the Cathedral at 3 p.m., on Sunday, May 18th. He will also preach at the Cathedral at Evensong on the same day, and speak at the Missionary Rally on Monday evening, May 19th.

A special session of the newly-elected triennial Synod will be held at Trinity Schoolroom, on Tuesday, May 27, at 3 p.m., to take steps to fill the Vacant See. There will be a Celebration of Holy Communion, at 8 a.m., at the Cathedral.

"Thou no gods shall have but Me;
Before no idol bow thy knee;
Take not the name of God in vain;
Do not the Sabbath Day profane;
Give both thy parents honour due;
Take heed that thou no murder do;
Abstain from words and deeds unclean;
Steal not, though thou be poor and mean;

Make not a wilful lie nor love it;
What is thy neighbour's, do not covet."

THE LORD'S PRAYER.

Our loving Saviour when on earth,
Bestowed a bounteous gift;
Designed to then, and evermore,
Humanity uplift.
He taught us how we may approach
The Throne of Grace in prayer,
So we, when our life here is past,
His Heavenly Home may share.

When His disciples said to Him:
"Lord, teach us how to pray."
From the pure treasures of His heart
He taught them what to say!
And from that day, that loving prayer,
Bright, shining as the sun;
Refreshes and revives the souls
Of Christians, every one.

Our gracious Saviour's loving prayer
Shall ever show the way,
Throughout the coming ages till
The dawning of "The Day."
Well known by countless millions, in
The past, and coming years,
Our Lord's Prayer ever heartens,
And, at last, "Shall dry all tears."
Charles Philip Perry.

Brisbane 25/4/41.
With compliments.

PRAYER AND WORRY.

PRAYER is an acknowledgment of FAITH. WORRY is a denial of Faith. PRAYER is putting my hand in GOD'S, trusting to His loving GUIDANCE. WORRY is withdrawing my hand and denying His power to lead me.

PRAYER leads me through the door of Faith into the presence of GOD. WORRY leads through the door of anxiety into darkness of loneliness and discouragement.

If PRAYER rules the life, VICTORY results.

WAR-TIME INTERCESSION.

A correspondent forwards the following suggestion:

Suggested poster or hand-bill for house-to-house distribution.

THE CHURCH'S CALL TO PRAYER.

Urgent Need for United Intercession.

Will you, in your own Church, or elsewhere, join with God's people throughout the Empire in National Prayer in this time of crisis?

Prayer not prompted by Panic, but expressing Penitence for personal and national sins, asking for Patience in our affliction and Perseverance in conflict and in furthering a New Order for the world, and moved by Faith in God as the Ruler of Men and Nations and the Universal Father.

GOD'S PROMISE:

"Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

AFTERWARDS:

Will you not make regular public worship your constant practice?

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SYDNEY DIOCESAN FESTIVAL.

The Annual Diocesan Festival of the Home Mission Society will be held on Tuesday, 27th May, 1941. The following programme will be observed:

6.15 p.m., Tea (one sitting only)—Basement and Upper Town Hall.

7 p.m., Cathedral Service—Preacher: Rev. J. Bidwell, B.A.

8 p.m., Public Meeting—Town Hall. Chairman: The Most Reverend the Archbishop of Sydney. Special Speaker: Right Hon. W. M. Hughes, K.C., Federal Attorney General and Minister for the Navy.

Up-to-date and coloured slides of the Society's work will be shown by the General Secretary. Vocal items by group of clergy.

Tickets for Tea: 1/3. Thank offering at meeting.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

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Church of England Boys' Society Camp,
Victoria.



View of the Buildings.
