

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

# THE AUSTRALIAN Church Record

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## A German Christian's Hymn



A sure stronghold our God is He,  
A trusty shield and weapon;  
Our Help He'll be and set us free  
From every ill can happen,  
That old, malicious foe  
Intends us deadly woe;  
Arm'd with the strength of hell  
And deepest craft as well,  
On earth is not his fellow.

Through our own force we nothing can,  
Straight were we lost for ever;  
But for us fights the proper Man,  
By God sent to deliver,  
Ask ye who this may be?  
Christ Jesus named is He,  
Of Sabaoth the Lord;  
Sole God to be adored;  
'Tis He must win the battle.

And were the world with devils fill'd  
All eager to devour us,  
Our souls to fear should little yield,  
They cannot overpower us.  
Their dreaded Prince no more  
Can harm us as of yore;  
Look grim as e'er he may  
Doom'd is his ancient sway;  
A word can overthrow him.

Still shall they leave that Word His might  
And yet no thanks shall merit;  
Still is He with us in the fight  
By His good gifts and Spirit.  
E'en should they take our life,  
Goods, honour, children, wife—  
Though all of these be gone,  
Yet nothing have they won,  
God's Kingdom ours abideth.

—Luther, 1530





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## Notes and Comments.

"Non istis defensoribus"—that may be in the minds of many Christians as well as The Soviet. of all strong anti-Communists. We venture to say that when Russian "pour parlers" were in evidence two years ago now, many of us felt that the words of the old Israelitish prophet and patriot applied; and that we should "not go down to Egypt for help," replacing the name Egypt by that of Russia. For Russia politically is "anti-God," and the rulers have sought to destroy all Christian belief. But that is not the position to-day, Russia has been attacked by the same evil foe of mankind, and all that makes life worthwhile, as our Empire is fighting. So that "willy nilly" we are allies against a common foe, and we rightly desire to stand side by side with Russia in releasing the European nations from slavery, and incidentally save Russia and Britain from the same ruthless domination. We are the more interested in doing this by the news that tens of thousands of Russians are filling the Cathedrals and Churches remaining in Russia in search of that divine blessing which alone can bring a true and lasting peace. While we pray for

our armies and our allies, let us not forget to pray that out of the throes of this titanic conflict may come new life for Russia; such a demonstration of divine power as may awaken her darkened race to behold the true light that shineth, and is for everyone born into this world.

Pessimistic in its outlook, pessimistic in its trend!

"He looked for A Pessimistic judgment, but be- Press. hold oppression, for righteousness, but behold a cry." We weary of looking for any word of uplift in the average daily press. It has no ideals save that of money-making or power-gaining. It has not the moral courage of the proverbial bandicoot. If it incurs a friendly censure, it squeals with rage. If its profit-making is infringed, it seeks to blacken the individual or the Government who has dared such a surpassing outrage. We are not impressed with the trend of things the press is doing to-day. Some indication of the rot that has set in is given in a note in our last issue, culled from an American paper. There, at an interesting Conference of the Associated Church Press of U.S.A., one of the two main points emphasised was that "the Church Press is the last stronghold of personal journalism." To-day, an ordinary pressman is "shackled" with Hitlerian shackles—he has no mind of his own. He must conform himself in every way to the policy of the people in charge. If he reports on matters of politics he must suppress all that would tell against the policy and interests of the journal he represents. He may even find it necessary in the discharge of his "high" office, to ignore an opponent so completely as to efface from his portion of the press any indication that the person is still alive, much less seeking political honours. The amazing effrontery of a press organ, which affected to be a purveyor of news to the public, disregarding the political conflict of one of the most outstanding of Australian statesmen! The present Prime Minister is suffering a like persecution to-day. He is evidently not a persona grata to a section of men to-day who are in-

fluential in press circles. There were growls at his appointment, and any praise of his great work, so highly appreciated by British and other statesmen, is reduced to a minimum.

Talk about pessimism in U.S.A. over Russian chances of victory—it is reflected and repeated here in our midst, forgetful that the constitution of the U.S.A. people is so mingled and the operations of German agents so widespread that U.S.A. press opinion is hardly worth the ink that manifests it. Money talks—but it will talk too loudly presently for Australia's likings. We are not free from a corruption that too openly affects our cousins over the seas. But, thank God, we are not yet so hardened as a people not to recognise, in the long run, where the weakness lies.

We are glad that the sanity of the Right Hon. W. M. Hughes is confronting the burst of enthusiasm Friends of the Soviet. Russia's enforced entry into the war has caused amongst the Communistically inclined people in Australia. As we have indicated in a previous note, there is all the difference between sympathy and help for Russia, violated and threatened with extinction by a brutal Hitlerism, the foe of liberty, and the Soviet's principles of Government. Bishop Burgmann, of course, is entitled to his own opinions concerning the ideals and workings of a policy frankly "anti-God," but we do not think that he is entitled as a bishop of a Christian Church, to utter such materialistic sentiments as would imply that our only hope for victory depends on Russian aid. We have deplored before the Bishop's utterances concerning prayer in relation to victory. He still believes, evidently, that the issue depends on big battalions and big guns, the things for which Russia stands. We still believe that our God can save by many or by few.

A Wicked Waste.

We read with interest and sympathy a note in the English Record that:—

At a meeting of the Down and Connor and Dromore Temperance and Social Service Committee, held recently, the following resolution



was passed on the motion of the Rev. James Richardson, seconded by the Rev. J. R. McDonald: "That this committee deplores the wastage of sugar, barley and other cereals in the manufacture of alcoholic liquor, especially at a time when it is vitally important to conserve the national food supplies. That we are convinced that it is contrary to the national interest that the drink trade should be allowed to acquire and consume large quantities of foodstuffs when pig and poultry farmers are compelled to reduce their livestock by drastic rationing, and sugar is not obtainable for jam-making and fruit preserving. That we consider the use of road, rail and shipping transport by the liquor traffic is, in the present crisis, unjustifiable."

The Dean of Down (Ireland) (the Very Rev. R. C. H. G. Elliott) presided.

Just the same protest applies in the Commonwealth, where the liquor traffic seems to get preferential treatment from those in authority. The waste in human life and happiness, as well as in foodstuffs, seems to be utterly disregarded in the case of this human octopus which eats into the very vitals of true national interest and prosperity. We note with approval the decision of the N.S.W. Council of Churches to ask that further inquiry be made in the recent "Canteen" death at Port Kembla by an independent body with the proceedings open to the public.

Preaching recently in Christ Church Cathedral, Dublin, the Dean referred to one lesson of our Lord's weeping over Jerusalem. He said:—

What provoked His burst of weeping?

Not the poverty of many of its people, the wretched housing conditions of the city—those things, no doubt, were His concern—but its spiritual needs. He made no mistake concerning the relative position of material and spiritual values. He knew that it would not profit a nation to gain the world of material things at the expense of the spiritual. His tears were for Jerusalem's spiritual poverty—she knew not the things which belonged to her peace.

We are face to face with times when many are suffering from want. We must do all we can to meet their needs, and do it speedily. But let not the mistake be made that well-fed men and women will make a righteous and Christian Ireland. That is what some non-Christian ideologies have held, and the falsehood of their

theories is already manifest. Moreover, man's help to his fellow's needs should be based upon his care for his fellow's soul, as inspired by God. Otherwise, there may be the tears, but they will not end in a Calvary.

Our Lord's method of dealing with the paralytic "borne of four" presses home this same lesson. "The soul of regeneration is the regeneration of the soul." There is no other way.

### A WONDERFUL GIFT.

Some three years ago the Rev. Dr. Bate, of the Colonial and Continental Church Society, England, visited Australia to see something of B.C.A. work. In due course he arrived at Minnipa, and while there he was interested to learn that, though services were taken in nineteen centres, there was not one Anglican Church in the whole Mission. Dr. Bate therefore promised that when he returned to England he would see if he could raise about £100 to commence building a church at Minnipa. This thrilled the Missioner and his people, and they set about buying a suitable block of land. Then came the war, with its tremendous call for sacrifice, especially for those living in Britain. With the high taxes, effect of bombing and all the other calls upon our kinsmen in Great Britain, we felt that it would be impossible for them to think about helping to build a church away in the Australian bush.

Then one day recently a cable came to our Sydney Office from Dr. Bate. It read: "Will you accept £300 English to build a memorial church at Minnipa?" That same day we read that British income tax was now 10/- in the £.

It just overwhelmed us to know that somewhere in bomb-shattered Britain, with so many of her own ancient and beautiful churches ruined, with so many of her people killed in horrible fashion, somebody wanted to give £300 to build a little church away in the Australian bush—a place they will never see! The offer was accepted. The people at Minnipa are overwhelmed. The little stone church to seat fifty people will cost £600 to build, and about £150 to furnish.

The work that B.C.A. is doing in the Out-Back needs constant giving to maintain. This fair land is not bombed; our beautiful city churches are not in ruins. Our income tax is nothing like as heavy as that in Britain. Our babies are not blown to pieces. God has been good to us. What is your response to this?

(From the Real Australian.)

The death occurred, on June 18, of Miss Frances Perry, only surviving child of the late Rev. Charles S. Perry, first incumbent of St. Jude's, Carlton (Vic).

## ETHIOPIA.

(From a Correspondent)

Abyssinia, or Ethiopia, as it is called many times in the Bible is a country much heard of at the present time and its future a matter of interest to us all.

Geographically, it is situated between the Sudan and Egypt, 35,000 square miles in extent, mainly mountainous with precipitous chasms, the mountains rising to 15,000 feet. It is very important to the Sudan and Egypt having in it the source of the Blue Nile and is particularly suitable for the cultivation of cotton and coffee and also contains mineral wealth still undeveloped. The history of its inhabitants is of great interest as they claim descent from King Solomon and the Queen of Sheba, the very name Sheba being a transposition of the word Habash in their language. Archaeology throws wonderful light on their early history in Assyrian inscriptions confirming the account of 2 Kings 17: 1 to 4, where So King of Egypt was an Ethiopian.

Ethiopians were first Christianised in the fourth century and called Copts and now in alliance with the Coptic Church. Mohammedans have tried in vain to subdue them and they remain a venerable Christian church. In the Seventeenth century, Jesuits also tried to subdue them but were repulsed. The late Emperor welcomed a missionary of our Church into his kingdom and was in every way friendly to England till, unhappily, through an unfortunate misunderstanding, we sent a campaign under Sir Robert Napier for the release of our missionary and others, culminating in the suicide of King Theodore when he found himself attacked by our troops. Queen Victoria took a great interest in his son and had him brought to England for education, but after a short time he died—a young man of promise.

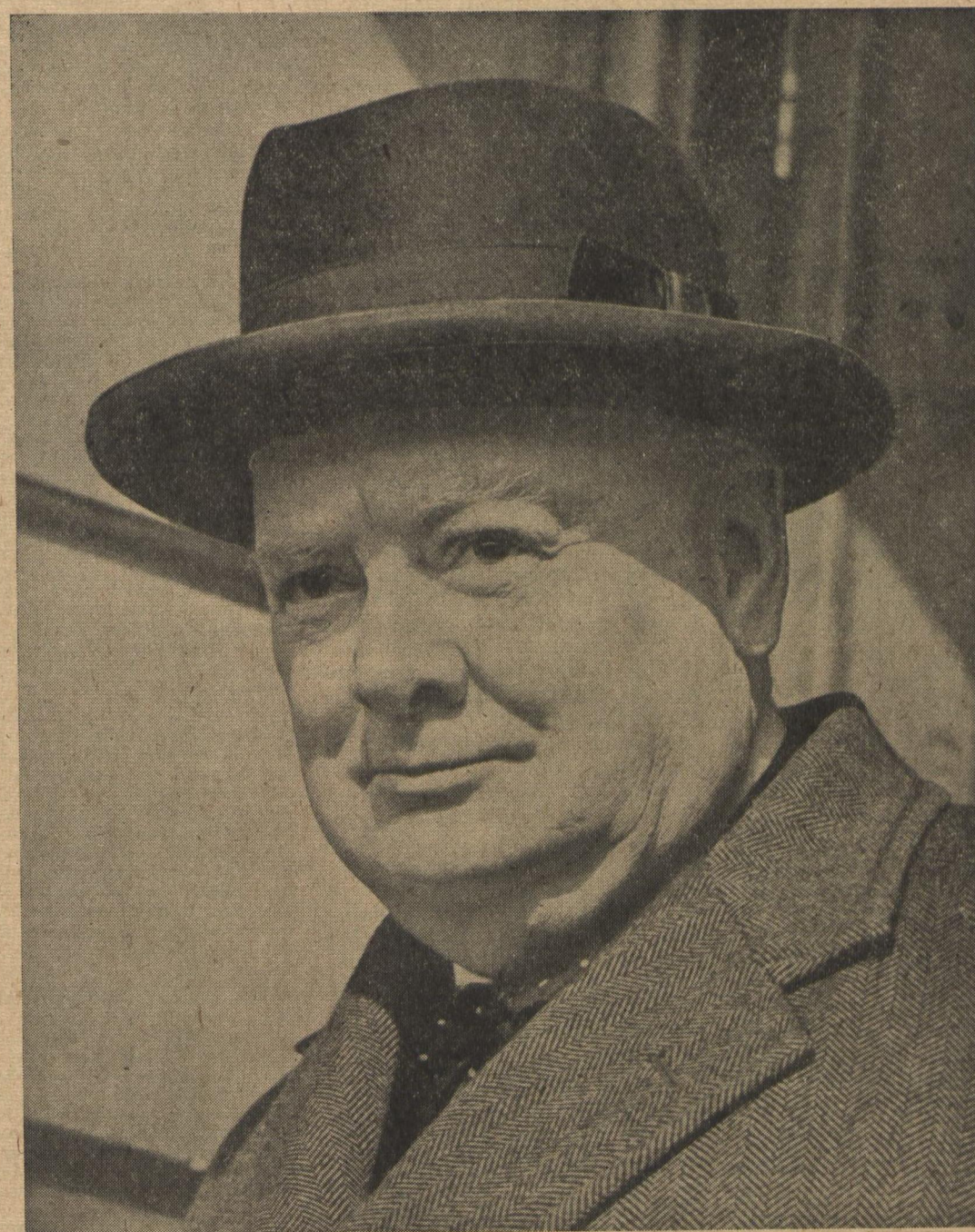
To the present heroic Emperor we look for a great revival of his country and people when he returns to rule over them. He and his wife and daughter, who had taken refuge in our land are very anxious to inaugurate reforms of all kinds, and it is deeply interesting to note the words in Psa. 68, when in the Messianic reign, Ethiopia shall stretch out her hands to God. The future of Ethiopia as mentioned in Isaiah, Jeremiah and Ezekiel give promise of future blessings to come. May we be given the privilege of helping them!

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## QUIET MOMENTS.

### STRENGTH.

By "Senex."

The very consciousness of strength is itself invigorating, just as awareness of weakness tends to debilitate us further. This is true in regard to physical, mental, or spiritual strength. There is, of course, grave danger that with consciousness of vigour there may be an undue sense of our own supposed inherent strength, a forgetfulness that our attitude should be that of the hymnologist who sang:

"Nought that I have my own I call,  
I hold it for the Giver."

What a boon is physical well-being! Not till we lose it in a measure, or wholly, do we value it aright. And so with mental alertness; with a healthy mind in a healthy body life truly seems worth living.

But as years pass, there comes to all of us a period when vigour fails, perhaps to be restored by means made effective by the goodness of God Who has still for us a task that will need all our strength. But later on in life, there comes that time when we are ruefully conscious that the outward man is perishing, that we are on the downward slope of life, that before long this tabernacle of ours must be laid aside as of no further use. At such times there is need for the assurance that though the outward man perishes, the inward man can be renewed day by day. And so it is gloriously possible for our last days to be, in a spiritual sense, truly our best days, a fitting prelude to further spiritual growth and vigour in the life beyond.

But all through our earthly pilgrimage, we have at our disposal a spiritual elixir of life, a perpetu-

al fountain whence we can derive all the refreshment we need in life's thirstiest hours. For they that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run and not be weary; they shall walk and not faint."

Our source of strength is inexhaustible, and access to it is freely accorded to all who desire to grow in grace. Although deeply conscious of our own intrinsic weakness, we are able, in the strength of our confidence in God, to say, "I can do all things through Christ that strengtheneth me. I also labour, striving according to his working, which worketh in me mightily."

And the remarkable and unique fact about effective work for God is that it is often done best, not by people conscious of physical and mental vigour, but by persons who feel themselves to be veritably frail "earthen vessels"—frail, but consecrated to the Master's use. They are glad of this frailty, because it is evident to those who see their good works that in work for God "the excellency of the power is of God, not of us." "Our sufficiency is of God"; and so it is by no means a rare sight to see helpless, pain-tortured invalids, and others heavily handicapped by physical disability, finding such strength in God, and attaining such an altitude of holiness that men marvel, and taking knowledge that the "weak" ones are endowed with God-derived strength, they "glorify the Father in Heaven."

Joy amidst pain, strength in weakness, rejoicing in infirmities—these are phenomena that by their strangeness, stagger the worldling. And, finally, as sorrow when indulged tends to debilitate us, so joy in tribulation is not only possible and actual in the lives of many, but is strengthening, for:

"The joy of the Lord is your strength."

## Personal.

Rev. J. W. A. Watkinson is now convalescent after his severe operations, and was inducted to St. John's, Woolwich, on 3rd July, 1941, by Archdeacon H. S. Begbie.

Two missionaries have left Sydney recently for Tanganyika, E. Africa, Sister Marjorie Paul, returning from furlough and Sister Beryl Evannett who goes out for the first time.

A Churchman of sterling Christian character, belonging in a way to both Bathurst and Sydney, passed to his rest on Sunday last, at his home, "Glanmire," Cronulla. The late Alfred Edgar Ivatt, B.A., was for many years associated with Church life in the Bathurst Diocese, and of more recent years has been living in the Sydney Diocese. Wherever he lived he was soon found to be a regular worshipper and a generous supporter of the Church's work—in all his giving, not letting his left hand know what his right hand was doing. A few years ago he suffered a sore bereavement in the death of his wife, who, like himself, was full of good works and the embodiment of Christian kindness. The late Mr. Ivatt was a Synodman of long standing in Bathurst, and in his later years, in Sydney.

Miss Caroline Van Hegthuysen Bayley, of Summer Hill, Sydney, passed to her rest on Sunday last, at an advanced age, and was buried on Monday. Canon Robinson officiated at her funeral. Miss Bayley has for many years been well known in Sydney Church life and especially in connection with the C.M.S. To her sister, Deaconess Florence Bayley, an old friend and worker of the A. C. Record, we extend our sincere sympathy.

The Bishop of Wangaratta writes: "At Seymour I baptised Barbara, daughter of the Rev. L. F. F. and Mrs. Sarroff, who behaved like a good Christian." Now what did the Bishop mean. Some years ago, on a similar occasion, the parson's child cried out most lustily, and a clerical neighbour sought to comfort the mother by saying that it was the old Adam being expelled! Was that behaving like a good Christian?

The Rev. K. S. C. Single, rector of St. Peter's, East Maitland, has been appointed, by the Bishop, to an honorary Canonry in the Cathedral of Newcastle. Canon Single has been for some 31 years in the ministry.

A memorial tablet to the memory of Miss E. M. James, was unveiled at St. John's, Camberwell, Vic., on a recent Sunday. At the same time a Communion set and linen were dedicated. These are to be sent to the Roper River Mission to commemorate Miss James' work for the mission.

Two English Bishops have resigned their sees on the grounds of age. Dr. A. W. T. Perowne, Bishop of Worcester since 1931, formerly Bishop of Bradford; and Dr. H. Mosley, who has been Bishop of Southall, Notts, since 1928. He was for some nine years suffragan Bishop of Stepney, London.

Miss Varley of the C.M.S. in China writes to say that she was feeling the strain of her work under war conditions, and that it has been decided that she should take her furlough, and return to her home in Manly, N.S.W., for a complete rest after her very trying experiences. There has been a great deal of fighting between the Chinese and Japanese since the decision was made, which may delay Miss Varley's arrival at Shanghai to join her boat for Australia. She sends greetings to her many friends and is anticipating eagerly the joy of seeing them again.

At its last meeting the Dilworth Trust Board (N.Z.) appointed the Rev. Canon R. L. Connolly to be a Trustee of the Board in the place of the late Ven. Archdeacon G. MacMurray. Canon Connolly is Vicar of St. Aidan's, Remuera, and a Canon of St. Mary's Cathedral.

Paderewski, pianist of world-wide renown, patriot and at one time Premier of Poland, died last week in U.S.A.

Following an offer by President Roosevelt, M. Paderewski's body will be interred at the Arlington National Cemetery, the resting place of American military heroes, until after the war.

Ultimately, the heart will be buried at Warsaw Cathedral, near that of Chopin, the great Polish composer.

The engagement is announced of Lieutenant R. P. A. Rabett, A.I.F., only son of Colonel and Mrs. R. L. R. Rabett, of Woollahra, N.S.W., and Miss Lloyd Jones, only daughter of Mr. and Mrs. Lance Jones, of Chelmer, Brisbane. Their marriage will take place this month. Colonel Rabett is well-known in Church life in Sydney.

The death has occurred of the Rev. Canon William Henry Kemmis, of Manly, at the age of 84.

Canon Kemmis was educated at Sydney University, where he took his B.A. degree, and he entered the ministry in 1890.

He was canon of the Armidale Cathedral from 1902 until 1924, and vicar of Tamworth, Quirindi and Port Macquarie. He retired in 1923.

Canon Kemmis is survived by six sons and two daughters.

The Rev. Harold R. Jecks, M.A., L.Th., has been appointed Temporary Chaplain at King's College, Canterbury, N.Z., in the place of Rev. A. R. Anderson, who has left the district to take up military duties.

Mrs. Matilda Green, daughter of the late Archdeacon Tucker, and wife of Bishop A. V. Green, former Bishop of Grafton and Armidale, and later of Ballarat, has died in Melbourne, aged 90.

Mrs. Tucker, wife of the late Canon H. F. Tucker, of Melbourne, and mother of the Rev. G. Kennedy Tucker, celebrated her 90th birthday on Saturday, June 14. She was visited by many of her relatives and friends on that day.

Canon Nelson, of Kilmore, Victoria, passed away rather unexpectedly on June 3. He was ordained in 1906 by Bishop Green, of Ballarat, and for six years served in that diocese. He spent practically the rest of his life in the Diocese of Wangaratta.

Captain John W. Walton, a Church Army Officer, and son of the Rev. W. H. Walton, vicar of Patea, N.Z., and Lieut. Frederick T. Bennett, a son of the Bishop of Aotearoa, N.Z., are reported as missing in the campaign in Greece.

in the midst of a generation that cares little for the things of God, here was one who held unwaveringly to a consistent and active churchmanship."

His great interest in the missionary work of the Church was shown by his life-long support of the C.M.S. of whose Federal Council he was a devoted member. He was also an ardent supporter of our A. C. Record. For some years he was Chancellor of the Diocese of Willochra.

## THE LATE MR. G. W. HALCOMBE, B.A., S.M.



One of Adelaide's keenest Churchmen, Mr. Guy W. Halcombe, B.A., died last month. The Church Guardian makes the following interesting reference:—

"Guy Worthington Halcombe will be long remembered.

"His friendliness, his characteristic laugh, as he saw the humorous side of a situation, and his large-hearted generosity naturally brought reciprocal friendly relations on the part of very many.

"There are one-time stowaways to whom he gave not punishment as a magistrate, but a kindly spoken warning and assistance to get back home.

"His activities were many-sided. He was in charge of the Cathedral lawns and gardens, and also acted as the wardens' representative on the choir committee. He was keenly interested in church music.

"The C.E.M.S. in this diocese owes much to him over a long period, and there are many who can say: 'It is good to have known such a man; for



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## Churchman's Reminder.

JULY.

- 10th.—Thursday. John Calvin born, 1509.
- 12th.—Saturday. Battle of the Boyne, 1690. A "minor engagement," we might term it to-day. But it meant as much as some of the greatest battles of this war. It ended the Stuarts' and the Roman Catholic domination of England.
- 13th.—5th Sunday after Trinity. Peace without and peace within. This prayer is most timely in these days of war. Let us preserve peace in our minds whatever happens in the world.
- 17th.—Thursday. Dr. Watts born, 1674. We owe him much for well-known hymns used often still, 536 A. & M. "There is a Land of Pure Delight," is one needing to be used.
- 20th.—6th Sunday after Trinity. God's love to man. Man's love to God. "We love because He first loved us."
- 21st.—Monday. Robert Burns, the poet, died 1796.

## To Australian Churchmen.

### GOD AND THE WAR.

The awful happenings of to-day have unnerved many people. Russia is now at war with Germany. It is our duty to support her in her struggle because she is fighting an unjust aggressor and is in conflict also with our enemy. But the friends of Soviet Russia are making this obvious sound principle into an excuse for taking Russia and Russian methods wholly to our bosom. Do they forget the assault on Poland? Do they want us to go back on our sacred pledges? Russia is at war with Germany. Yes! But she concluded a pact with the Nazis and embarrassed us at the outbreak of war. We are glad that she did not carry her ambitions to the length of joining forces with our enemy, but there was a time when such an event seemed only too possible. We do not retract what we then wrote and have little sympathy with those who remain silent when undoubted wrongs have been committed by a party with whom they have sympathies and rush clamorously to its assistance when the tide turns. That is neither wise nor ingenuous. There is far too much of it at the present time. Friends of Russia who

denounced "a predatory war," are now exhorting all to join in it. We are reminded of a naval purser who was fond of his drop. "What! Drunk Again!" said a brother officer. "No, shir, same ole drunk!" replied the tipsy purser. It is the same war against the same enemy as in 1939. Russia's entry has not altered its character. We are tired of this grasping at straws and this evident incapacity to adopt Mr. Britling's attitude and "see things through."

### Strange Opinion.

It may be that this incapacity is in part responsible for the strange opinions that are floating about concerning God and the war. So often the question is asked: why does not God stop this war? Either it seems He is unwilling, and in that case He is not good; or He is unable, and in that case He is not God. Arguments of this kind are met in every quarter and they are even more disturbing than the inconsiderate action of the friends of Russia. They are urged from very different motives by very different people. Some see in it a clear proof of all that has been offered in opposition to the Christian doctrine of God. But others are genuinely disturbed. It is a staggering problems that they would fain have solved. It is not easy to solve problems of life but it is possible to see a little way into its mysteries. The pacifists maintain that all war is sinful and that God does not prevent war for the same reason that He does not prevent any other sin. There is a cheap solution which contents itself with stating that man has freewill.

### God's Intervention.

They do not seem to recognise that God does interfere with human freedom at different points in human history. The prophet Isaiah encourages Hezekiah with the message given to his enemy: "I will put a hook in thy nose and a bridle in thy lips and turn thee back by the way thou camest." Here was a commander who wanted to accomplish a certain military operation and God intervened and said No! If we did not hold that God could intervene then we would create a very diffi-

cult situation. There are many times when there is a diversion of human purpose in order that the Divine purpose for man may be realised. We are unable to accept the solution which frequently, although not always, accompanies the pacifist position. Nor are we able to hold that war is simply one form of sin. Were there no sin there would be no war. That is true. But it is not equally true to say all who go to war are guilty of sin. Neither the Old nor the New Testament supports that view. Men are commended who "waxed valiant in fight."

### War's Opportunity.

This gives us a starting point. God permits war as He permits other evils, to offer opportunity for faithfulness. God's servants are in the midst of a crooked world. They are sharers in the sorrows of life and are called to struggle for righteousness. The test comes in many ways. The business man has to suffer loss or deny his principles. The statesman has to go out into the wilderness or surrender his honour. And evil grows apace until the last dread issue in conflict becomes inevitable. We look on war then as the culmination of the long series of trials which beset the saints of God.

Someone may meet this assertion by pointing out that war does not separate believers and unbelievers. The nations are arranged in array on entirely different principles. This offers evidence of the strange way we have of studying the factors that unite to make collective action. God never separates believers and unbelievers in their great racial experiences. The business man is set in the midst of a mixed business world. The statesman has to steer a course amid the varied intrigues of parliamentary life. Yet the fact does not prevent either the statesman or the business man from finding his test and his opportunity in the circumstances in which he is placed. Why should it be otherwise with the Christian and war? It will be a great thing for us if we realize that the trumpet call offers yet another opportunity to prove ourselves "good soldiers of the Lord Jesus Christ."

## Job's Message.

And Job tell us that "wrath bringeth the punishment of the sword." People have drifted away from the thought of judgment. We are living in a strange world. Ideas are hopelessly jumbled. We want a God Who blesses, but will not have a God Who curses. Men want happiness but they refuse to pay the price in holiness. And then they wonder when calamity comes. If we are to hold that it will be well with the righteous, we must also hold that it will be ill with the wicked. There are two ways in which God can make His power known. He can display His arm in stern judgment apart from human agency. The Bible believes that plague, pestilence, and famine are manifestations of God's wrath. The modern man smiles at this but he can only offer explanations of secondary causes. That is where the Bible scores. But there is another side; the war side. God employs human instruments to work His will. This does not mean that He hypnotises individuals causing them to do what is foreign to their nature. This is the weakness behind the question that perplexes so many. God does not prevent war at all times because He does not alter the inner character of the being whom He has created. He works through man not against man. This, if we may so express it, imposes a Divine self-limitation. God can, and sometimes does, alter by an external imposition, the course of human conduct. But to do so continually would be to exclude man from His purpose and reduce him to impotence. It is a more difficult but a greater idea to think of God as realising His purpose through the activities of beings whom he has created.

### Evil and Human Endeavours.

But here we touch on the mystery of evil. It must have some place in the scheme of things. Otherwise every time a man proposed to sin he would find himself incapacitated. We would become interesting automata. Marionettes dance on a string but they originate nothing. Anarchists are prophets of destruction and they originate nothing either. Between these ordinary folk with

ordinary passions originate and err. If they were permitted to err unrestrainedly earth could be turned into hell. If they were restrained invariably origination would perish. The Bible tells us that God suffers the wicked to continue still in his wickedness, but attaches thereto certain penalties that are themselves limiting. The flood swept away corrupting companies of sinful men. They exercised freedom in despising Noah's warning; a freedom that removed them from earthly activities. The intricacies of life prevent us from following the Divine purpose clearly but wherever it stands revealed the same principle is at work. War is devastating and it is also restraining. It checks the outgrowth of lawless ambition and unsatiated greed. It reduces the swollen pride of arrogance and sweeps away by a fell stroke the complacent superiority of the indolent and tyrannous. It tests the temper of peoples and calls on men to endure. It holds promise of reward to the indomitable and brings in to subjection the brutal and the undeveloped. Caesar crushes the untrained levies of Saul and opens a road for a new culture. William resists the oppression of Alva and a sturdy nation is born to a great destiny. These are the facts of history that help us to see dimly that while God does not prevent war He overrules it. The trouble is that the average man regards all such speculation as untrustful. He asks questions and refuses to listen even to a partial answer.

## UNITED CHRISTIAN WITNESS

### GREAT MEETING, SYDNEY TOWN HALL.

Thousands thronged the Sydney Town Hall, on Monday night last, for a United Christian Witness. Many were unable to gain admittance and an overflow meeting was held in the basement. The Lord Mayor of Sydney, Alderman Crick, presided and gave a very inspiring spiritual address. It was really uplifting. The other speakers were Canon T. C. Hammond, Dr. Dart and the Rev. R. J. Williams. Their addresses were truly challenging. Members of all the Protestant Churches took part, and the meeting was a mighty inspiration and should prove a blessing to our city.

## THE WAR—WHAT IS AT STAKE?

(From the Inaugural Address of His Grace the Archbishop of Brisbane at Synod, held June, 1941.)

We have met together at a critical hour. The world is balanced on the razor edge of the greatest decision in its history. What may await us on the other side we do not know, but it is certain that few things can ever be the same again. Leaders on both sides of the conflict have told us that on its issue depends the fate of the world for a thousand years.

It is therefore especially incumbent upon us to realise with the utmost possible clarity what is actually at stake. Many preachers and speakers have informed us that we are fighting to-day for nothing less than Christianity itself. There are others who have replied that this, if not altogether untrue, is at least an exaggeration, because Christianity is concerned with spiritual things and war cannot decide spiritual issues. You cannot, it is said, either promote or retard the growth of Christianity by force of arms.

To me, at least, it is clear that we are fighting, if not for Christianity in the abstract, then at least for Christian civilisation. That civilisation may not be identical either with Christianity or with the Church, but it is, broadly speaking, an attempt to express Christianity in our national and international life. Historically, it has come down to us from the old Greek and Roman cultures, the best features of which were consolidated by the Church and infused with Christian teaching. Then, strengthened by the vigour and creative genius of the Northern nations, it has been handed down from generation to generation through the Middle Ages and the modern period, spreading beyond Europe with the discovery of new lands, until a quarter of a century ago it was recognised as the typical order of all countries that had emerged from barbarism.

No one would claim that this Western European civilisation has ever been a complete or perfect embodiment of Christian teaching. It has been at best a remote approximation to the ideal. Nevertheless, it was an attempt, however feeble, to embody the influence of Christianity in social relationships.

You may ask, what are the main characteristics of this Christian civilisation? I have seen it stated by an American writer that they are three: First, Christian ethics; second, the pursuit of scientific truth; and third, justice based on law. I believe that to be an essentially sound analysis. Those are the points at which we have aimed at least in intention, however far short we have fallen of our goal.

But the fact to be noticed is that while we do attempt to reach these ideals, our enemies have deliberately rejected them. I do not think it is generally realised, even in the democratic countries, how deliberate that rejection has been. No doubt for propaganda purposes, enemy countries still occas-



ionally pay lip-service to the Christian ideal. But the fact remains that both their philosophy and their polity represent a quite conscious rejection of Christian standards. It is not that they have fallen shorter than we of a common goal, but that they pursue quite other ends. Their evil is our good.

In Germany, that is to say official Germany, the Christian ethic with its emphasis upon humility and love has long ago been replaced by the Nietzschean ethic with its emphasis on aggression and self-aggrandisement. The unfettered search for scientific truth, the freedom to follow the argument wherever it leads, has been replaced by the notion that the purpose of all science and art is simply to serve the State. The notion of equal justice has been replaced by the idea that the will of the Fuehrer as the fountain of all law can at any moment supersede the decision of judges and juries, and the Gestapo has claimed and exercised the right to apprehend the person of the accused and to do with him what they will even at the very moment when he has been set free by the duly accredited courts of justice.

From these instances we can see clearly enough how great is the contrast between the ideals for which we fight and those conditions which our enemies' leaders have forced upon unwilling peoples. It is no doubt tempting to say that ultimately truth prevails and that therefore defeats in arms can do nothing to stop its progress; but all history will rise up to show how closely affected may be the progress of Christian civilisation by the result of battles in the field.

I need only remind you that the development of Christian civilisation would have been made altogether impossible had not Christians won the decisive battle of Tours in 732. On the other hand in Central and Eastern Europe, Christian progress was delayed for centuries by the fall of Constantinople in 1453. And it may be pertinent to point out that large areas of North Africa have never yet recovered from battles lost by Christian forces at the end of the seventh century.

There can be no doubt then that if we were to lose this war, the progress of civilisation would receive a check from which it would take many generations to recover. And what in the defeat of Christian civilisation the fate of Christianity, or of the Christian Church would be, who can tell? We, therefore, as a Synod of Churchmen, functioning as part of the very central core of Christianity, are vitally concerned in the issues of the struggle on behalf of Christian civilisation. The shell may not be the most important part of the nut, but if the shell is broken the existence of the kernel as a living organism is at least gravely imperilled.

The Nazi leaders have no doubt upon this point and they recognise that it is really Christianity itself to which they are most irreconcilably opposed. This is seen from the fact that it is precisely those organisations most closely concerned with the Christian faith which they make the object of their most violent attacks. (I am omitting, of course, their racial antagonism to

the Jews, which arises from quite other causes.) It does not matter what form the Church assumes, whether Roman Catholic or Evangelical, nor in what country it may be, whether Poland, Norway, Holland, or indeed, Germany, sooner or later its independent life and witness are subjected to the severest repressive measures.

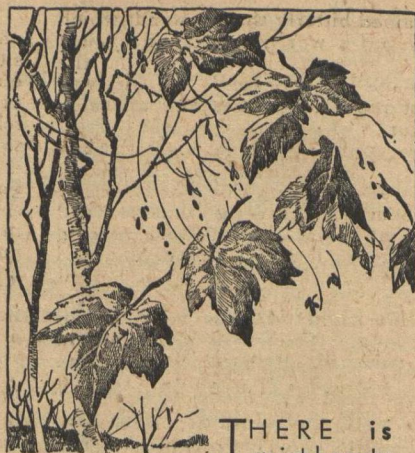
And both in Germany itself and in the conquered countries it is still the Church which sets up the most formidable barrier against Nazi tyranny. So much so that the courage of the Christian Church has won unstinted admiration from one of the greatest men of our time, a Jew by race, an agnostic by conviction and an antagonist of the Church by tradition. The world's most famous scientist, Albert Einstein, whose researches have done more to affect the progress of science than those of any individual scholar since Isaac Newton, has given a personal statement on the subject which has become famous:

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities immediately were silenced. Then I looked to the great editors of the newspapers, whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks.

"Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel for it a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised I now praise unreservedly."

We have to recognise then, that what we are engaged upon to-day is not a mere struggle for existence, it is not a quarrel about territorial or economic rights, but it is a titanic struggle between two mutually opposed attitudes to life. On the one side are those who believe that the only hope for the world lies in German Imperialism, and who, having made the attempt twenty-five years ago and failed, are once again determined to impose that imperialism upon the world. On the other side stand we, ourselves, who believe that the State, any State, as a governmental organisation without the corrective of Christian idealism, is a Frankenstein monster or as Hobbes called it, the "great Leviathan." Of it Stanley Baldwin said that it is "not worth the worship of any good man." As against its tyranny we stand for the right of every individual to develop to the full his God-given capacities, and we claim that the right and duty of the State is to ensure to every man the opportunity to attain his own particular measure of perfection.

At the heart of this struggle on behalf of individual personality against the juggernaut that would crush it out of existence stands the Church. It is



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Christianity, and Christianity alone, that can revive the inspiration and the moral force that will enable us to continue the struggle and to achieve final victory. It is therefore of vital importance that everywhere the Church should recognise its own opportunity and consecrate itself to its own especial task. If this really is a struggle on behalf of Christian civilisation then we must see to it that here in our own midst, as elsewhere, Christianity is not diluted but maintained in its strongest possible condition.

## BLACK RECORD?

By Douglas Reed.

The first five of the ten years I spent in Germany, between the two halves of the present war, were those in which the "organisation of compassion" by the Germans reached its greatest efficiency. The organisation of compassion I may explain, is the deliberate policy to which the Germans turn if they see, or fear, that they are unlikely to win a war they have made, or if they lose such a war. It is the means by which they seek, in the last case with complete success, to evade the penalties of losing a war wantonly begun and to lull their former adversaries while preparing a new one. The tumult and the shouting about German invincibility and ruthlessness suddenly die away and in its place rises a wailing sound—the noise of Germany protesting about the cruel treatment of Germany.

I mention this because I have already noticed the first signs of this process. Hitler, on "Heroes' Day," told the Germans, true, that he would win the war for them in 1941. But he also

complained bitterly that England, which had waged a war of starvation against German women and children in the last war, had "begun" the air war against peaceful villages and towns in this war.

Now, confiding people might think it unlikely that Hitler, or Germany, would get away with this. For Germany was bombing peaceful villages and towns in Spain, and sending roaring intimidatory air-fleets over Vienna and Prague before England nerved herself to resume the war her inert leaders had made inevitable; and after it had begun again Warsaw and Rotterdam were coventrated long before the R.A.F. was able to drop a bomb on Germany.

Nevertheless, all past experiences—and the history of the last war is repeating itself with menacing exactness in this war—suggests that Germany, if and when defeated, may again be successful in this compassion-campaign, her best allies in it being the large number of influential, though temporarily hushed people in this country who, for some reasons which I am still seeking, support Germany in it. Thus, after the last war, these people, by their outcry in behalf of Germany and against "the abominable injustice of Versailles," killed the memory of the 1914-18 equivalents of Warsaw and Rotterdam and Guernica and Vienna and Prague and succeeded in creating, for the delusion of the great but short-memoried British public, the lying legend that Germany was a cruelly ill-treated country.

That, alone, might conceivably be written off as mere foolishness, but graver explanations suggest themselves when other facts are considered: namely, that through this deluding of the British public Germany was enabled to cast off her shackles and rearm; that British money was lent her to rearm with; and that simultaneously, although the British public was told that Britain, too, must rearm and was for years mulcted of enormous sums to that end, hardly any arms were actually bought or built, and the last hope of preventing Germany from resuming the war thus disappeared.

These people, therefore, whose power was most clearly shown at the time of Munich, are among the most culpably responsible of the present war; they are the most dangerous enemies of our "war effort," in war, and of our peace effort, in peace. I am led to mention them because, as I say, a new "Fair Deal for Germany" racket looms in the distance; because the new compassion-campaign will certainly be unloosed in the autumn if Hitler has not won the war by then; and because the great strength of this dangerous body of people, which has of late been keeping relatively quiet, was shown by the attacks it prompted, from many quarters, upon Sir Robert Vansittart and his "Black Record." These showed that the mentality of Munich—which, in truth, had nothing to do with "appeasement," but meant helping Germany to become strong and keeping Britain weak until war became inevitable—is still very much alive behind certain scenes.

## FRANCIS ANDERSON.

Obit., June 24, 1941.

(The Address given by Canon Garnsey in St. Andrew's Cathedral on the occasion of the funeral of the late Prof. Anderson.)

After a long life of strenuous activity in body and mind, brought to a close by a tedious and painful illness, Francis Anderson, Knight, has passed to rest.

Sydney first knew him 53 years ago, when he took up work in its University as Lecturer in Philosophy. Two years later the munificent bequest of John Henry Challis enabled the University to set up a Chair, to which Francis Anderson succeeded.

Before coming to Sydney, he had served for two years in Melbourne as Assistant-Minister to the newly-formed "Australian Church," under the leadership of the Reverend Chas. Strong, a pioneer of Liberal Christianity in Australia. Philosophy, Education, Religion—these three, together with their practical application to human life and conduct remained the sovereign interests of his vigorous mind up to the very end.

Philosophy, when he became the first occupant of its Chair at Sydney, had indeed a wide application. Psychology, Education, Ethics, Economics and other branches of Sociology, all these claimed his attention and drew out his active interest; and upon all of them he never failed to have something illuminating to say.

It is not too much to say that his students loved him; first, because of his manifest and almost passionate devotion to his work, and next, and perhaps equally for his sincere and practical interest in them as human beings. Many regarded him as their ideal lecturer. A few paragraphs would be read out in clear, resonant tones; and then would follow a walk about the room, a pause by the window looking out over the city, and an apt illustration of the point he was making, often delivered with a merry twinkle in his eye and a smile whose captivating charm few could ever forget.

The range of his reading was extraordinary. The ancient classics, modern literature, poetry, drama, history, science, art, music and theology, all helped to enliven and enrich his lectures and writings. Nor was his interest in things human limited to what he got from books. Travel and lengthy residence in France, Germany and Italy, while those countries were yet lit up and warmed by the glow of liberal thought, unshackled art and true patriotism, helped to make his lecture-room a home and focus of the best and purest human culture. On the other hand he took pains to make contact with the cares and interests of the common man by his adventurous roamings, often on foot, through the bush and in the townships and villages of this, his adopted country.

Of his work as an educational reformer there are others who are able to speak, and doubtless will do so, with greater effect than I; one can at least

My experience of Germany, longer and more recent than Sir Robert Vansittart's, has taught me that his conclusions about the German character are completely right. I would only differ from him in one thing. He seems to attribute this German character to a larger dose of original sin at the beginning of history, but that is a thing so difficult to prove, being buried deep in the mists of antiquity, that it invites and even provokes challenge. And were not the French, up to Napoleon, rather the trouble-makers and peace-breakers, for a long period, rather than the Germans? Their character changed because we made it change; we made a job of defeating Napoleon's France, but were cheated, by our Fair Dealers, of the job of defeating Germany, so that we now have a second world war.

For my part I know Sir Robert Vansittart's estimate of the German character to be entirely right, but think that the German character has developed in that way chiefly during the last 200 years. The development began with Frederick the Great's successful wars of conquest and expansion and has continued because since then all wars have paid Germany—even the allegedly lost war of 1914-18. The whole history of those 200 years means, to any and every German, that war and conquest are good for Germany and pay Germany better than any other policy—and our pre-1914 and pre-1939 Fair Dealers are most guilty if the Germans have come to think this.

The Record, indeed, is as black as black can be. Put down on paper, from the attack on Denmark in 1864 to the attack on Belgium in 1914 and the innumerable attacks of 1937-41, it is truly appalling.

Nevertheless, it is quite plain to foresee that, if Hitler has not beaten us by the coming autumn, the enormously powerful German propaganda machine with its deafening voice, will turn its whole force to "organising sympathy," a weapon always held in reserve, and most cunningly used, and it seems also clear that our "Fair Dealers," who cared so little about a fair deal for Spaniards, Czechs and others, will then gradually begin to support it in this country. The results of their work, last time, are distinct for all to see.

It is amazing how little is learned from experience, how precisely the story of the last war is repeating itself. Ludendorff, at his wit's end, pinned his last hopes to "unrestricted submarine warfare," and America came in. Hitler, at his wit's end, pins his last hopes to "unrestricted submarine warfare," and America has virtually come in. When unrestricted submarine warfare failed, the organisation of sympathy began; when it fails this time, the same device will be produced again and will seemingly be supported by the same people in this country.

If the trick succeeds again, more chapters will be added to the Black Record, even if we appear to win the war, and a new one will begin to take shape in the womb of the years.—Reprinted from *St. Martin's Review*, London.



say here that he quickly became a warm friend and an effective helper of all those who forty and fifty years ago were striving to provide for the boys and girls of this country an education really worthy of the name.

Compassion for the victims of untoward circumstance or unjust conditions brought about by the ignorance, stupidity, prejudice or apathy, which have so often marked and marred our imperfect civilisation, was a strong element in his character. For some months during the war of 25 years ago, he lived part of each week in rooms in St. Paul's College. His lecture-work done for the day, he would take his exercise by walking through the streets and lanes of the surrounding districts; and many a time have I seen him come back distressed in heart and mind by what he had seen of the conditions under which wage-earning men and their families were living here in sunny Australia.

Throughout his life, religion was a major interest. Like many another Scottish child, he had been well drilled in knowledge of the Bible; and his familiarity with the sonorous diction of the Authorised Version may be seen in almost every page of his written work.

Though he had had a Presbyterian upbringing, I found, during his period of residence at St. Paul's College, that he was strongly attracted by the Anglican system of daily worship, according to a fixed order of prayer, praise and Bible-reading, varying with the seasonal round of fast and festival. When I tell you that he never missed attending the daily Chapel worship before breakfast every morning, you will surely agree with me in praising God for the remarkable humility of soul evidenced in a man of such great gifts.

It is true that traditional orthodoxy had failed to retain his allegiance. With Benjamin Whichcote, the Cambridge Platonist, he might have said: "I will not make a religion for God, nor suffer any to make a religion for me."

True, too, that he looked out with something of a noble scorn upon a Christendom which, as he said, had become "a battle ground for rival churches and quarrelsome sects." True, also that in his opinion Christian thinkers had often yielded to the subtle temptation "to over-define or rationalise" the mysteries of the faith. But there is one statement which he described as "a dogma fundamental to Christianity, to be accepted by those who profess and call themselves Christians." This statement is the first article of the constitution of the Australian Student Christian Movement—"That Jesus Christ is the supreme revelation of God and of true manhood." "In respect to this principle," he said, "we may all call ourselves fundamentalists."

The Power that sustains and moves the Universe was to him, not only, as Matthew Arnold said, a Power making for righteousness through the consciences of men, but one that had uttered a clear and positive message to man-

kind in the life and teaching of Jesus of Nazareth, the Christ of God; and one, moreover, still speaking to men wherever the Spirit of Christ was prompting to faith, hope and love.

When he retired after 33 years' service from the Chair of Philosophy, he maintained his interest in philosophic studies by becoming the first editor of the Australian Journal of Psychology and Philosophy, a post which he held for some seven years. During this period, too, he enjoyed nothing better than to give an occasional lecture to a group of ministers upon some subject linking up philosophy and religion. There he was in his element, deftly exposing the foibles of preachers and the stupidities of ponderous theologians, while all the time pointing the way to the gleams of light shining in God's heaven for those who have eyes to see.

Ten years ago, to him living in retirement in the quiet home at Hunter's Hill, scene of so much strenuous toil on his part with pick and spade, came the invitation to take up active work as President of the League of Nations Union. Readily he responded, and, as many of you are well aware, he found in the activities of the Union an outlet for that "enthusiasm of humanity" which seemed to spring up in ever-fresh abundance from the depths of his soul.

With emphasis, one may say it, he was a peacemaker. For throughout all his utterances, especially in those of the last ten years, there may be traced two persistent efforts; one, to lay bare and analyse the things that cause division between peoples; and the other, to press upon men's minds the overwhelming reasons in favour of understanding, mutual concession and co-operation between the nations of the world.

In spite of all disappointments, he retained to the last his faith in the principles of the League Covenant, and his conviction that, details apart, the League way was the only way by which the nations could hope to reach their goal of peace and security.

So now this great teacher, this noble leader, this lover of God and of men, this Knight of the Holy Spirit, this kindly and loyal friend, has passed from our sight. Like Socrates, he would not have us mourn. He had a surer raft than Socrates had on which to rest his faith; for he had assuredly seen the glory of the Eternal in the face of Jesus Christ. Shall not we, who are left behind, turn our faces more resolutely to that same light? Shall not we, encouraged by his steadfast loyalty to truth, press on unfalteringly

on to the bounds of the waste  
on to the City of God?

Mrs. Harriette Romanis, of Prahran, died at the ripe age of 95 years. She had been actively associated with St. Matthew's Church for over 50 years. Her son Mr. John Romanis, is the Town Clerk of Prahran and a prominent member of St. Matthew's.

## Correspondence.

JOHN FOXE.  
(To the Editor of the "Australian Church Record.")  
52 Avenue Road,  
Highgate, London, N.6.  
England, April 15, 1941.

Dear Sir,

In your issue of January 9, 1941, Canon T. C. Hammond begins a review of my book on John Foxe, and states that I go too far when I charge upon Maitland the opinion that the old memoir of Foxe is altogether a forgery concocted in 1641; for Maitland leaves open the possibility that the memoir was originally written, or at least is based on matter originally written, thirty years earlier. But the phrase I used was "a forgery either in whole or in part," and I added the last three words for the express purpose of covering the possibility of the forger of 1641 using and garbling an earlier document. I think, therefore, that Canon Hammond's criticism of my "infelicity" on this point cannot be sustained. I trust you may be able to find room for this explanation.

Yours truly,

J. F. MOZLEY.

Through the courtesy of the Editorial Board, I have been privileged to see Mr. Mozley's letter. I admit, on reflection, that I have been too generous to Maitland. I relied on the passage where he writes: "It is perhaps hardly worth while to offer these conjectures. . . . If Mr. Townsend can prove that it was written by either of Foxe's sons, or by both of them together, that will be no excuse for his having taken it for an authority. . . . We may be amazed that persons with such opportunities for gaining correct information should have written such rubbish, but we are not to receive it even on their authority." From that I concluded that Maitland thought it might be a manuscript doctored by "some Grub-street writer," but admitted an alternative conjecture that Foxe's sons, or one of them, had a hand in its composition.

THOMAS C. HAMMOND.

## BRITISH-ISRAELISM.

Dear Sir,

Re the late Archbishop Saumarez-Smith's name in a British-Israel Honour Roll (see Record 20/3/41), I have made enquiries at the Sydney branch of the British-Israel World Federation, but they were unable to supply any information how such Roll was compiled. In consequence I am writing to the London Headquarters, but naturally, some time must elapse before an answer can be obtained.

I would not have occupied your space until I had received a reply, except for the fact that the Bishop of Gippsland has asked me to state in the Record that his authority for saying that there is no truth in the statement was based on information obtained from the late Archbishop's daughter.

Yours faithfully,

M. P. BROWN RIGG.

Woodford, Blue Mountains.  
1st July, 1941.

## THE DEEPENING OF THE SPIRITUAL LIFE.

### A Convention in a B.C.A. Area.

For some time now there have been signs of a spiritual movement on the West Coast of South Australia. When the Rev. D. Livingstone was appointed Rector of Streaky Bay, he was approached by some Christian people who asked if some effort could be made to give an impetus to this movement.

After much prayer and discussion it was decided to hold an Inter-denominational Convention for the deepening of the spiritual life in the naturally strategic centre of Streaky Bay.

Every Saturday night, the Rector and the Methodist Minister, the Rev. C. Dalton, together with some members of each congregation met for prayer, and for the last two weeks before the King's Birthday Holiday, they met at 7.30 each morning of the week.

Tokens of blessing were soon apparent. On his own initiative, the editor of the local paper, which is a very good one, gave the Convention great publicity and even asked Mr. Livingstone to write a Leader about the Convention, in the issue before the appointed day. Further, without seeking for it, sufficient money came in to pay the entire cost of advertising and other expenses. Above all, keen interest was aroused throughout the district.

On the morning of June 16, the speakers and about 20 others spent the time in prayer in the Church, and all felt that blessing was bound to come.

And it did. Right from the first meeting which commenced at 3 p.m., and throughout the entire proceedings, a wonderful atmosphere was noticeable. The first speaker was the Rev. Leon Morris, B.C.A. Missioner, at Minnipa. His theme was "To me, to live is Christ," and many hearts were deeply affected as he gave a very heart-searching and inspiring message to over 80 people.

At the next session, the Rev. C. Dalton spoke of the need and the work of the Holy Spirit in a most convincing manner.

After a Basket Tea, the evening session began with a half-hour of community hymn singing. By 7.30, when the meeting itself commenced, 150 people had crowded into the church.

The speaker this time was the Rev. Neil Chambers, B.C.A. Missioner in charge of the Far West Mission. Again the address was one of high quality upon the theme "The Effective Work of the Christian."

The Convention closed with the singing of that glorious hymn

"Oh, for a thousand tongues to sing  
My Great Redeemer's praise."

And how it was sung! The congregation sang with heart and soul and it was obvious that many were sincerely praising their Redeemer for the things they had heard and seen that day.

Since the Convention many souls have given evidence of a real deepening of their spiritual lives. Even some who were not at the meetings have been at least favourably influenced by literature taken home by others.

It was a great day, one that will be long remembered. Already many requests have been made for another Convention and it is hoped to hold another toward the end of the year.

Over here our hearts are very thankful and full of praise to the God Who is so graciously working in our midst. We trust that our many friends will continue to pray that the work may go on and lead to a real revival.

## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

#### THE BUT-HAR-GRA BIBLE TRAINING COLLEGE.

The Women's Auxiliary of this college is working steadily on, and during the last month or so, has had two efforts, which have proved to be very worthwhile, and the results very encouraging to those who arranged them.

A Concert held at St. James', Croydon, in June, was enjoyed immensely by all who attended it, and brought in the sum of £12/10/-; and an "American Tea," held at the home of Mrs. Carr Hordern, at Chatswood, was a most enjoyable event, except for the fact of having a very wet afternoon. This afternoon brought in the sum of £11/9/2 in spite of the bad weather. The Committee are very grateful for the support and help given to them on these occasions. Many improvements have been made at the college recently one being the erection of a new fence, and the house is shortly to be painted. In a former issue of this paper we asked for a carpet sweeper, and we are very happy to say that a new one was sent to us, and is helping to make work much easier. So perhaps there are other readers of this paper who would like to help, and we would invite them to come to the Annual Meeting to be held at But-Har-Gra on Saturday, July 12, at 3 p.m., when they can see and hear for themselves of the work of the College.

At this afternoon, donations are asked towards the renovations and equipment of the College.

#### A GOOD YEAR'S WORK.

List of articles forwarded to Church of England National Emergency Fund, and Lord Mayor's Fund by St. Stephen's, Willoughby, Branch C.E.N.E.F., for the twelve months ended 6th June, 1941.

555 prs. Underpants; 1,246 Plate Bags; 10 prs. Pyjamas; 5 Undershirts; 19 Flannel Shirts; 45 Housewives; 2 sets Communion Linen; 6 Hot Water Bag Covers; 10 Eyeshades; 300 prs. Socks; 30 prs. Long Socks; 111 Scarves; 28 Balaclavas; 16 Pullovers; 33 prs. Mittens; 10 Skull Caps; 22 prs. Garters; 1 pr. Knee Caps; 6 prs. Wrist Mittens; 20 Handkerchiefs.

#### CHURCH PROTEST ON SUNDAY SPORT.

A protest against organised sport on Sunday was received recently by the North Sydney Council from Canon H. N. Baker, on behalf of the wardens and council of St. Thomas' Church.

Canon Baker said that organised sport entailed loss of Sunday to those who had to work to maintain amusement on that day. It interfered with the provision for the spiritual needs of the community, and must weaken national character. This far outweighed the value of any sums obtained for patriotic purposes.

Alderman Fowle said that patriotic matches could not be classified as organised sport, which would not be tolerated by the council.

It was decided to tell Canon Baker that the policy of the council was against organised Sunday sport on its park areas.

#### ST. IVES HOSPITAL.

The committee of members of the Church of England which has leased St. Ives Hospital, Ridge Street, North Sydney, to be run on similar lines to St. Luke's Hospital, hopes eventually to be able to purchase the hospital, over which it holds an option. The hospital has accommodation for 18 patients.

#### CANTEEN DEATH.

The Council of Churches recently decided to write to the Prime Minister, expressing concern over the death of a soldier after he had been drinking in a canteen.

It was urged that further inquiry by an independent civilian body, with the proceedings open to the public was necessary.

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Regret was also expressed that measures to restrict horse and dog racing and restraint of the liquor trade had not been made in the Prime Minister's appeal to the nation.

### YOUNG EVANGELICAL CHURCHMEN'S LEAGUE.

The Young Evangelical Churchmen's League has arranged a meeting of great interest for young people, to be held at St. Philip's Church Hall, York St., Sydney, at 8 p.m., on Friday, July 11. The Rev. Canon T. C. Hammond, M.A., will give an address on "Sacredotal Tendencies in Prayer Book Worship."

### JOTTINGS FROM OUR PARISHES.

**Holy Trinity, Concord West.**—Memorials to the late Dame Eadith Walker will shortly be erected, taking the form of a stained glass window and a brick fence with ornamental gates. The fence will greatly enhance the appearance of the Church property, which is entirely free of debt, mainly through the generosity of Dame Eadith. The window will add to the interior beauty of the Church given by her. The dedication of the fence and gates is intended for Saturday, September 20, at 3 p.m. The estimated cost of the memorials is £250.

**Christ Church, Lavender Bay.**—An encouraging experience occurred on May 11, which was the occasion of a quarterly offering Sunday, the objective being a sum not far short of £100. At the close of the evening service, the total offerings of the day had amounted to a few shillings over £56, much below the required figure. As the congregation left the Church, a person put a note into the hand of the Rector, the Rev. F. Cash, and said, "Anonymous, for the collection." It was a note for £50.

**St. Andrew's, Summer Hill.**—On Wednesday, May 28, a choral wedding was held in St. Andrew's, when Archdeacon Charlton united in marriage Mr. Mervyn Brown with Miss Gweneth Bidwell, the daughter of the Rector and Mrs. Bidwell. The father of the bride and the Rev. J. Mills assisted with the service.

**St. Stephen's, Penrith.**—Medical Mission Sunday will be observed on July 13th, when the Rev. H. M. Arrowsmith will be the preacher at the evening service. The following night he will give an illustrated lantern address on the missionary work of the Church Missionary Society. Medical gifts suitable for use in the mission field will be received on these two days.

**St. John's, Milson's Point.**—A most successful Patronal Festival has just concluded at St. John the Baptist's Church, Milson's Point. The services and meetings were well attended. The special preachers were Bishop Pilcher, Bishop Wilton, the Rev. F. J. Gibbings, M.A., and the Rev. Canon Garnsey, who gave most helpful messages. The musical portions were excellently rendered by the choir under the leadership of Mr. K. Noake.

During the same period a Children's Crusade was conducted by Mr. W. Guilford, of the Sydney Evangelistic Crusade. Each afternoon there were about 130 children present and some 50 children made a decision for Christ's service.

A feature of the Parishioners' Reunion Social was music supplied by the St. Paul's Association of Protestant Refugees, of which the Rector is Chaplain. The special speaker was Rev Terence Naughton, who urged the people to stop their mad rush after pleasure and material things and to return to God.

### PARRAMATTA RURAL DEANERY ANNUAL SOCIAL

#### SUNDAY SCHOOL TEACHERS.

Good humour, musical talent, and Christian fellowship combined in making a very bright and happy event of the 6th Annual Social of the Parramatta Rural Deanery Sunday School Teachers' Association, held at St. Mark's Granville, on the evening of June 23.

Among the large number of Sunday school officers and teachers, were the Rev. C. Wilder Clarke (Rector and Chairman of the gathering), the Rev. E. Walker (All Saints', Parramatta), and the Revs. A. N. Johnson and J. A. Dahl (St. John's, Parramatta).

After the opening with prayer and the National Anthem, the Chairman extended a warm welcome to all the visiting schools.

A varied programme of entertainment was arranged by members of the General Committee, in conjunction with the Rector; Mr. E. Searson, Superintendent; the Misses N. Howieson and G. Somerville, social secretaries, and the teachers of St. Mark's Parish Sunday Schools.

Vocal items were contributed by the Rev. C. Wilder Clarke (baritone); Miss Mary Hodgson (mezzo soprano); Miss Barbara Stackpool (soprano); Mr. A. J. Chilvers, organist of All Saints', was accompanist.

Competitions and games were a feature of the evening, as was also a humorous sketch entitled "Who's Who," presented by members of the Girls' Friendly Society—the Misses Ethel and Amy Wilkins, Enid Ongley and Betty Anderson.

At the close, the Rev. E. Walker, on behalf of the guests, thanked the Chairman for the welcome and all who had contributed so successfully to the enjoyable entertainment. The Rev. A. N. Johnson seconded the motion, which was carried by hearty acclamation.

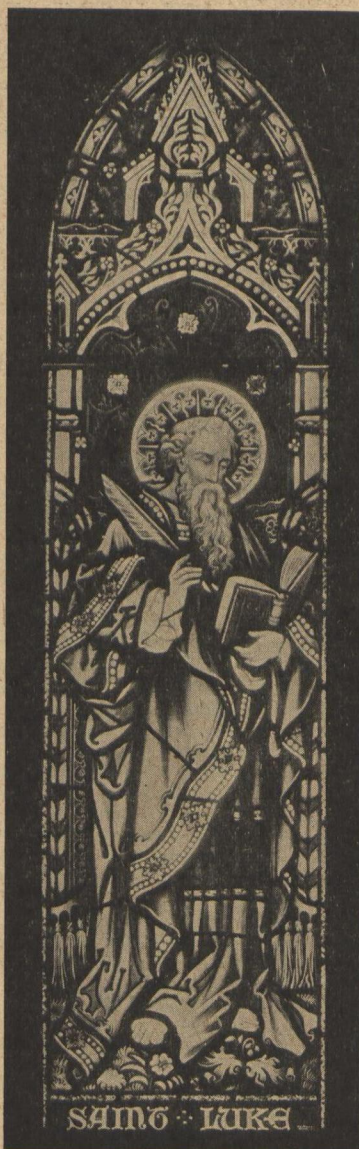
Refreshments were served, after which the Rector closed with a brief period of intercession in connection with the war.

#### L.H.M.U.

The Ladies' Home Mission Union still pursues its tasks.

It wages war against sin, disease, poverty, etc., in the slum areas of the city.

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If you want to help, please send your contributions to the General Secretary, Ladies' Home Mission Union, Diocesan Church House.

### VICTORIA.

#### Diocese of Melbourne.

##### CHURCH NOTES.

(From the Archbishop's Letter.)

On June 10, a Quiet Day was held at Bishops Court for a number of clergy who have offered themselves as Missioners to undertake Missions in the different parishes, if invited to do so by the vicars. I hope that in the next few months there will be many such Missions or Parochial Conventions, so that the spiritual life of our own people may be deepened, and our laymen and laywomen may be encouraged to be witnesses of Jesus Christ among their friends and neighbours.

On June 14, Edward Halford Hennell died. He had lived in retirement since he left Greensborough in 1932, but he will long be remembered for his ministry there and at Box Hill and Mentone, and other places, for he was a very faithful parish priest. Our sympathy goes out to Mrs. Hennell in her loss.

On June 16, the Church of England Men's Society held its annual celebration of Holy Communion at the Cathedral at 7.45 a.m. Over 600 men were present at the Cathedral, most of whom went on afterwards in trams to the St. Kilda Town Hall for breakfast, when Mr. Gaunson gave a very helpful address. A large contingent of airmen in uniform attended the service and breakfast. It was an excellent muster of our men, as a large number of them are away on active service.

On June 17, Dr. T. Z. Koo gave an interesting and inspiring address on missionary work in general and in China in particular, at the Independent Church, Collins Street. Such a man as he shows the value of Christian Missions, and the many hundreds who were present realised something of what Christianity means to China today under the leadership of its Christian Generalissimo, Chiang Kai-Shek.

On Sunday, June 22, collections were made through the Diocese in response to my appeal for help for our fellow churchpeople who have suffered through the recent bombing raids on London. I am very grateful for the generous offerings which have been made. The amount received up to date

is £2,750, and there is still more to come. The money will be sent to the Bishop of London for him to distribute as he thinks best, and the Lord Mayor of Melbourne has kindly undertaken to remit the money as a special part of his fund to help the victims of the bombing raids in England. It has been good for us to give this money as a practical sign of our goodwill to our fellow Anglicans who are suffering from the war so much more than we are doing over here. The Rev. P. W. Robinson has undertaken the organisation of this appeal, and we must all thank him for its success.

### SOUTH AUSTRALIA.

#### Diocese of Adelaide.

##### CHANGES.

The following appointments have been made:—Canon Best to Christ Church (Locum Tenens); the Rev. W. T. Taylor to Yorketown (L.T.); the Rev. Canon Burton to Port Elliot (L.T.) at the end of July; the Rev. J. A. N. James to Bordertown; the Rev. E. T. P. Croston to Tailem Bend; the Rev. R. H. L. Slater to assist Canon Cavalier at Glenelg until October; the Rev. P. H. Smith to live at Berri for the present and work the Berri-Loxton District; the Rev. C. M. Swan to add Port Broughton to the Koolunga Mission; the Rev. W. H. Miller to visit Kadina also for the present; the Revs. N. Crawford and F. L. Walker to take services at Kensington Gardens; and Archdeacon Weston to oversee during the week. The Rev. H. Woolnough has succeeded Rev. A. B. Blades as Hospital Chaplain for women, the Rev. A. G. Hay continuing with the men and emergencies. The Rev. C. W. J. Gumbley has been appointed Secretary to the Religious Instruction in State Schools Committee, and the Rev. E. O. Auricht, Chaplain to the G.F.S. The Rev. R. K. S. Adams has been helping to fill gaps but is now returning to Singapore. Our septuagenarian retired clergy and many

lay readers are giving valuable assistance to keep services going.

During the month, the Rev. R. M. Turnbull, who dates back to the South African War, Mr. F. A. Lakeman, a generous benefactor, and Mr. G. W. Halcombe, who has given much service to the Church, have passed away. The two latter were Wardens at the Cathedral for many years.

(From the Administrator's Letter.)

### "LET YOUR LIGHT SO SHINE."

Now, if men are to see our good works and glorify our Father which is in heaven, the flame of our Christianity can only shine forth if it continually feeds its inner life on the oil of God's Holy Spirit. This means that we must know ourselves forgiven men and women, and so one with God through Christ our Saviour. We must put ourselves right with God, that no sting in sin shall make us afraid to die. We must endure "as seeing Him who is invisible." And we must, by habits of prayer, discover that self-control which is the essence of courage, and enables us to be diffusers of courage to others. (Bishop of Rochester)

## BOOKS.

### MISSIONARY EDUCATION.

Two small books have just come to hand.

"And the Isles," published by the A.B.M., from the pen of the Rev. Gordon Smee, outlining the work of the Church, under the auspices of the Australian Board of Missions in Melanesia, Papua and among the Australian Aborigines. As Mr. Smee says, a book of this size could not cover all the ground, so he has thrown a spotlight upon certain aspects of the work of the various mission stations. Section "A" aims at providing a historical background of the work. Section "B" deals with the Church's programme—The Church at Worship, The Church as Teacher, The Church as Healer.

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Section "C" invites discussion of certain problems such as Inter-Communion, The Native Church and the Missionary, etc. The matter is well arranged and clearly printed with a few illustrations from apparently well-used blocks, that hardly do justice to the book and its author.

Some good outlines and questions are provided for use in study classes.

**"The C.M.S. and the Australian Aboriginal."** This second brochure is published by the Church Missionary Society and was written by the Rev. H. M. Arrowsmith, the Acting Organising Secretary of the N.S.W. Branch. It contains, like the former, some 80 pages of descriptive matter on the work of C.M.S. in its three northern missions at Roper River, Oenpelli and Groote Eylandt.

The earlier chapters deal with the story of the coming of the Aborigines, followed long afterwards by the white man's arrival and all the difficulties of their early contacts. Then a chapter deals with the first efforts of the Church generally, and it is of interest to find that the first fruits for God of our aboriginal missions were gathered in by the C.M.S. of those days.

Here is an interesting outline of the foundation of the three missions, interspersed with arresting incident. The author has been at great pains in gathering together his material, and the result is a book that will not only interest and instruct the young people for whom it is written, but will also hold the interest of the adults. The illustrations are good and the closing appeal—an allegory from the methods of the pedal wireless between stations, is skilfully and strongly conveyed.

**Toward the Dawn**, a book of encouragement for Dark Days, by Annie L. Swan. (Published by James Clarke & Co., London. Our copy from Messrs. Angus & Robertson, Sydney. Price, 5/9.)

A great welcome will surely be given this "Swan Song" from the pen of an old-time favourite—and a very sweet song it is. Right through the book there is the undertone, sometimes expressed, of a deep faith in God. It is because of that child-like faith that the venerable author has been able to address this book of encouragement "To the great company, all over the world, who are watching and waiting for the Dawn." The chapter headings indicate the tenor of the theme. The Lessons of Yesterday, The Ministry of Sorrow, The Power to Endure, The Opportunities of To-morrow, The Love that Cannot be Bought, On Growing Old, The Faith of our Fathers, The Certain Victory of God.

It is the message of one who has been through the deepest experiences of life and without any sentimentalism seeks to hand on the comforts and warnings, some of them stern, which have been born of those experiences.

**The Resurrection of the Body**, by J. G. Hutton, D.D., Editor of the British Weekly.

**War on Two Fronts**, by C. S. Woodward, Bishop of Bristol.

These are two new issues of the Hodder & Stoughton pamphlets on the spiritual issues of the war. (Our copies are from Messrs Angus & Robertson, Sydney. 5d. each.)

In the former, the Bishop of Bristol stresses the need of putting our own house in order, as we face this conflict of Nazism. He indicates the various parts of our social problem. He is anxious for the Christian to face the situation even while the war is going on, lest when the war is over, the temptation be yielded to, to just sit back and seek to go on as before.

Dr. Hutton's pamphlet is one of comfort and hope in view of the bereavements that war necessarily bring. He quite rightly emphasises the fact of the Resurrection of the Body as being a characteristic doctrine of Christianity. His treatment of the subject is fresh and challenging to thought. His connection of the body with the indefinable something that persists through life in spite of all the change of tissue seems to indicate a "permanence" of the body that does not quite fit in with the idea of Resurrection as we get it from St. Paul.

**A Letter to My Son**, by a Soldier's Mother. Published by Hodder & Stoughton, of London. Our copy from Messrs. Angus & Robertson. Price 1/-.

Well got up and with a message which, unfortunately, is mixed up with a spiritualistic outlook in which we are, frankly, not interested.

Two pamphlets from Messrs. Angus & Robertson on Sex Education, published by The Alliance of Honour, Melbourne. Price 6d.

**Personal to Boys**, by Dr. T. Miller Neatby.

**God's Place in Sex**, by A. Herbert Gray, D.D. We are afraid our sympathies are not with this class of literature in spite of the good intentions of those who publish it.

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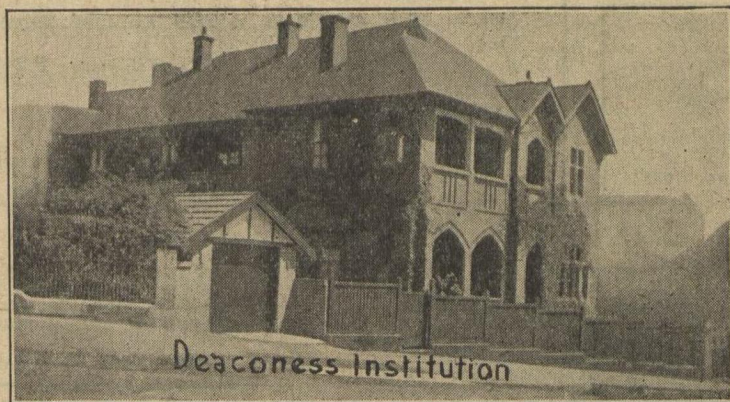
# THE AUSTRALIAN Church Record

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Deaconess House,  
Newtown, N.S.W.

Jubilee

August, 1941

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Deaconesses and  
Trainees

