

to celebrate the 115th Anniversary of St. Mathew's Church of England.

The Bishop said there was a tendency to forget the splendid Christian work of the pioneers, and he felt that people of to-day fell short of their forefathers in the work of God. There had been a remarkable drift from God, and there was a parallel to-day with the end of the Napoleonic Wars. Europe had another scourge in Hitler, and Christian people were fighting a crusade for the Christian faith. Although Churches were crowded during the special days of intercession, it was recognised that 75 per cent. of Christian people were not showing any public acknowledgment of God. It was a serious position for the country, and he hoped the celebration of the 115th Anniversary at New Norfolk would mark a rallying day for the Church.

The Bishop said there were particularly bright prospects for New Norfolk, which probably would become the Manchester of Tasmania. The industrial development would mean increased prosperity, and the influx of a great number of persons. It might become necessary to appoint a Curate to assist the Rector, the Rev. W. Witt Gregson, in the Church work.

C.M.S. ANNUAL MEETING.

The Annual Rally of the Tasmanian Branch of C.M.S. was held last month in the Town Hall, Hobart. Canon Greenwood presided.

The Financial Statement of the Tasmanian Branch of the Church Missionary Society of Australia and Tasmania revealed that the total receipts for the year were £1,519. This amount, higher than for several years, was largely due to money subscribed for special items outside the Budget. Credit balances of £106 from 1939 brought the total of receipts to £1,625. Expenditure for the year was £1,450. The statement was presented by the Treasurer (Canon W. R. Barrett).

The Rev. A. A. Bennett (Secretary of the Branch) stated in the Annual Report that encouraging reports of their work had been received from six Missionaries supported by the Tasmanian Branch in Africa, India, and the Northern Territory. The candidature of Dr. K. K. Blackwood as a Medical Missionary, which was accepted by the Branch, had been endorsed by the parent committee in London, and the desire expressed that she should take up work in Iran as soon as possible. An appeal for her support already had met with response, and final instructions authorising her to proceed were awaited.

With the object of linking all friends and supporters of the C.M.S. in Tasmania, it was proposed to form an organisation known as "Friends of C.M.S."

An appeal has been issued by the Australian Federal Council for donations to pay a debt to the parent committee, which was in financial difficulties. Appreciation was expressed in the report for the work of Misses M.

Thorpe and E. C. Murray, who administered the tearooms in Hobart and Launceston, and made valuable contributions to the support of Missionaries.

All officers were re-elected with the exception of the Rev. W. T. Reeve and the Rev. H. Shepherd, who retired from the Committee. Canon C. H. Corvan and the Rev. K. Brodie were elected to fill the vacancies.

A lecture was given by Mr. P. F. Taylor, who is one of the Society's Missionaries, who described with the aid of lantern slides the work of North Australian Mission Stations, and dealt in particular with the flooding of the Roper River in January, and the consequent destruction of the Mission buildings. He spoke eloquently of the bravery of native and half-caste Mission men, who, with the Missionaries, narrowly escaped death, and spent twelve hours clinging to a tree above flood waters.

Mr. Taylor also described life at the Groote Eylandt Mission Station, and spoke of the work of the "Flying Doctor." Dr. Clive Fenton. Slides illustrated all phases of the Mission work, and the havoc and destruction caused by floods and cyclones.

Mr. Taylor appealed for increased support by all for the work among aborigines and half-castes.

The Bishop (the Rt. Rev. Dr. R. S. Hay), who is President of the Tasmanian Branch of the Society, presided. He said the fact that the Church Missionary Society and the Australian Board of Missions in Tasmania had accomplished so much work during the year, and had exceeded their quotas, was due not only to the work of Mission leaders and workers, but in time of national calamity such as war the spiritual life of the people was quickened and they gave generously. He stressed the need for assistance for the work Mr. Taylor had outlined.

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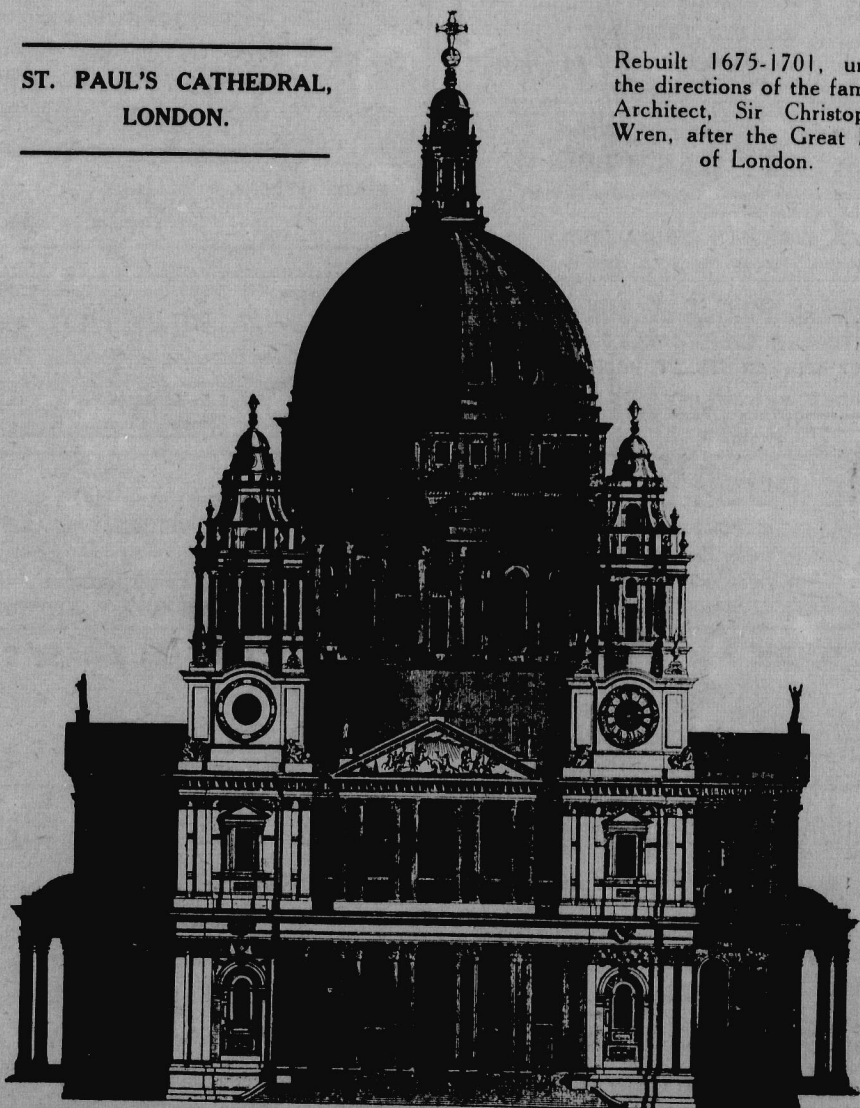
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Notes and Comments.

On Sunday, October 27th, we
are called to remember the 403rd
Anniversary of the
Reformation Great Reformation.
Sunday. We commend the
celebration to our
readers in order that the Church
may catch again the inspiration
of a movement that is more
responsible than men realise for
the greatness of our Empire's life
and witness.

Some time ago a lady traveling
from Sydney to Melbourne
was joined at breakfast at Albury by
This Freedom. an irate Englishman
who had spent the
former part of his journey in the
company of some alien refugees.

It appeared that as the train
approached Albury, one of the
aliens produced his ticket and
enquired if the ticket covered the
cost of the breakfast. When the
Englishman replied in the negative,
another alien sarcastically
asked, "Is there anything free in
'bootiful' country?" The reply
came short and pithy—the explosion
of a natural patriotism—"Yes,
Freedom." Exactly.

We hope the lesson struck
home—the ingrats well deserved
the angry rebuke.

"Yes, Freedom." Someone
has said that "blessings which

have been long enjoyed are
liable to be taken as matters of
course." And it is quite true that
millions of British subjects, dwelling
under conditions of freedom
that practically few other people
possess forget their indebtedness
to the Great Reformation for the
glorious ideals of freedom which
marked its course. It was a sorry
world, full of dark superstition,
and darker evils in the name of
religion, to which the bright light
of God's Word again shone forth,
dispelling the gross darkness of
Romanism which had the so-called
Christian world in its
deadly embrace.

Light and Liberty were two of
the greatest benefits the Reformation
brought to men and women
who were bound spiritually and
mentally by the iron band of an
Apostate Church.

We are called to a thankful
remembrance of these blessings,
and are challenged by God's
grace to live up to the challenge
of it so as to hand to our successors
unimpaired the torch of
this gracious and strengthening
truth.

The dastardly murderer of the
helpless, the wanton destroyer
of everything decent
and venerable, is
Our Suffering Motherland, pouring the vials of
impious wrath upon
"Our England."

London, with all its wonderful
treasures of ancient buildings and
art, is the chief target of his wantonness.
In his utter inability to
understand the British character
he seems to think that his ruthlessness
will break the spirit of
our people. How could he
understand this people with his
bestial mentality? And how can
be he expected in his blatant
paganism to understand the great
reality of a people's religion
based as it is upon a God of
righteousness and mercy and
utter faithfulness?

The great distress through
which "Our England" is passing
challenges the Christian Church
in all its membership to increasing
prayer that she may be kept
secure in the realisation of God's
keeping and providence; that the

forces of evil may be overthrown;
and that the hearts of our foes
may be transformed and illuminated
by the spirit of holiness
and love.

Meanwhile, we thank God for
the many tokens of His gracious
favour, and for the courage of the
men who stand in the forefront of
the battle.

The first contingent of children
evacuees from England to Australia
have arrived
Child after a journey lasting
Evacuees. eleven weeks. In
spite of the tedious-

ness of so long a spell at sea, the
children have maintained a good
spirit and have won golden
praises from all concerned with
their transport. It now remains
for the Australian people to open
up their hearts and homes in
order to give comfort and support
to children who will naturally
be oftentimes homesick for a
sight of their far-distant parents,
and comfort to anxious parents
by providing tangible proof of
the children's welfare in their new
conditions of life. Probably the
parents will be deserving far
more consideration in this respect
than their children. We anticipate
that Australia will not fail
in its duty to these unfortunate
guests.

A good illustration of the need
of the sound advice given by the
Principal of Moore
Verify College in "Soci-
Your etas" some months
References. ago, is to be found
in "The Church Envoy"
of the Diocese of Dunedin.
The closing section of almost a
leading Article on "The Church a
Visible Society," reads thus:

It is for this reason that for us
the Bishops are of the utmost importance.
Their authority they hold
not from us, but from the Apostles
—through the "laying on of hands."
It is for this reason, we state our
belief in the "Catholic and Apostolic
Church." Our Bishops hold their
authority from the Apostles and
because of this we are members of
that Catholic or Universal Church
instituted by our Lord for all men
and for all time.

Thus in the "Preface to the Ordinal"
in our Prayer Book, it is very
definitely laid down and stated—

"from the Apostles' time there have been . . . Bishops, Priests, and Deacons. . . . No man shall be accounted or taken to be a lawful Bishop, Priest or Deacon . . . except he hath had formerly Episcopal Consecration or Ordination."

Curiously enough at the end of the column, occupying almost the position of a "fillup," we read: **"The chief missile of the Church of England is still the Prayer Book."** Of course, and so to the Prayer Book we go to see how our Anglican fathers filled in the two lacunae in the above quotation from the "Preface to the Ordained." Here it is in full. Our readers will note the significance of the omissions:

And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon, in the Church of England, or suffered to execute any of the said functions except he be called, tried, examined and admitted thereto according to the Form hereafter following, or hath formerly Episcopal consecration or ordination."

Thus the Church of England defines her own rule or ordination, but absolutely declines to voice the iron-bound "Episcopal Succession Theory," which no less an Ecclesiastical History authority than the late Professor Gwatkin declares is "a defiance of history and a defiance of Christ Himself." The celebrated Bishop Cosin, much quoted by Churchmen of a certain colour, in a guarded statement well indicates the conviction of men who were implicated in the Prayer Book Revision of 1662. He writes: "I conceive that the power of ordination was restrained to bishops rather by apostolic practice, and the perpetual custom and canons of the Church, than by any absolute precept that Jesus Christ or His apostles gave concerning it. Nor can I yet meet with any convincing argument to set it upon a more high and Divine institution."

And more interesting is it to discover that the John Keble of

the Oxford Movement has left it on record that the same group of men who were responsible for the Preface to the Ordinance were content "to show that government by Archbishops and Bishops is ancient and allowable. They never venture to urge its exclusive claim, or to connect the succession with the validity of the Sacraments." Such a theory is a grievous heresy for which the Church of England does not stand.

DISCIPLINE OF DEMOCRACY.

"The discipline we confront is the discipline of iron compulsion which finally breaks a man. The discipline of democracy is the willing obedience of the will to reason and righteousness, the discipline which makes a man. One is the discipline of force; the other is the discipline of Christ. Fundamentally, in democracy, discipline and discipleship are the same things. Discipline is built an authority, and the discipline which will win is the discipline which is built upon the authority which cannot be overthrown."

"The discipline of Christ knew only one authority—the voice of God. He lifted men above the level of conscience to the level of guidance where the wisdom, the power and the love of God were available for all who would seek them. The discipline which will preserve democracy, the discipline which will remake and save men from within is the discipline of taking our orders from God. True security, ultimate authority and final victory, have a common source. They are all in God."

—"Newcastle Churchman."

A CHANGED VISION.

A Dying Soldier's Vision of Foreign Missions.

(Extracts from a letter sent by him to a friend who had given him a New Testament during the last war.)

"Lying here in hospital three months from shrapnel wounds, and just waiting, I have been thinking. You know I have been all over the world. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions—especially as I never thought of them before,

except in derision; yes, and that notwithstanding help cheerfully given me at Mission Hospitals in Amritsar, Jaffa and Uganda when I was sick. I do not remember giving a single penny to them in my life. It was easy to prate about their uselessness, even when I knew that but for the work of Missions I couldn't have travelled about. I refused to own the blessings their work brought, both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger than my ingratitude for help given me in Mission Hospitals. For gold was my god. My whole energies were set on trade. I might, in common fairness, have recognised who prepared the way for markets I found profitable. But I did not. You sent me a New Testament. I have it now. Reading at random for want of something better to do, I was struck by the words of John 17: 3, 'And this is life eternal, that they may know Thee,' etc. I could not forget those words. As I think of the loyalty of subject races, so gloriously exhibited in these days of stress, my mind still refuses to absorb any but the great central fact—we have here the fruition of the work of British Missionaries and of the prayers of Missionary-hearted people. It is sweet to die for England. . . . But why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scoffer? I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ in the forefront as the battlecry of the Christian Church. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul. My little money will be found devoted to the cause. But what is that? My message is that all who are wise should work in the great service while it is day, remembering the coming night."

—From the S.U.M. Leaflet.

QUIET MOMENTS.

"A MASTER LIGHT OF ALL OUR SEEING."

"I wrote the thing praying, read it as it is written, child!" said Baron Von Hugel in speaking to his niece of his book, "Eternal Life." This excellent advice is capable of application in many directions, and it may well be our guide in reading the Bible. Many of us are anxious to get all the benefit we can from our Bible reading, and the suggestion put forward by Baron Von Hugel is worth pondering over. Let us ask how the Bible is written, and then we may learn how the Bible should be read.

The Mind of God.

The Scriptures were written to reveal the mind of God to man: let us read the Bible to learn the Divine will. It is often pointed out that the Bible is literature, the greatest in the English language, and there is no finer education than to study it as a great work of literature—a collection of books that bear the mark of literary genius on every page. This is perfectly true. No one can claim to be truly educated if he be not familiar with the Bible, which is a treasury of much that is noblest and best in our literary annals.

But the Bible is much more than literature. It is a revelation of God's holy will. The psalmist did not sing his songs because they were beautiful. The prophets did not proclaim their message because they were masters of the highest eloquence. Psalmist and prophet spoke because they had seen the vision of God and could not rest until they had declared it. The recorders of the Gospel story and the writers of the Epistles were intent, not upon the form which their writings took, but upon what they had to tell. They wrote to proclaim the Gospel of Christ.

We ought to read the Bible as it was written. Our first and foremost interest in the Scriptures should be to understand what

they have to teach about God and life and immortality. We may learn to appreciate the literary quality of the Bible—and there are few more enriching pleasures than that—but our first business is to seek to know what God has to say to us. Chiefly through the Bible do I perceive, however dimly, the purposes of God, and I will go on reading that Book to learn more fully what He would have me be and do.

That Our Faith Be Established

The Scriptures were written to confirm us in our faith: let us read the Bible that our faith may be established. It is one thing to discover in the Bible the will and purpose of God; it is another and still better thing to have our faith in God's revelation strengthened and enriched. In the Acts of the Apostles we are told that when Paul came to Thessalonica he went into the Jewish synagogue, and "for three Sabbath days reasoned with them from the Scriptures, opening and alleging that it behoved the Christ to suffer, and to rise again from the dead." In this matter the apostle followed the example of his Master, Who opened the Scriptures to the wayfarers on the Emmaus road, and we cannot do better than turn to the Bible for the verification of our faith.

We are frail and wavering beings. The faith that was a shining light yesterday may be burning dim to-day. Convictions that once stood as steady as a rock may be shaken and overturned by adverse circumstances or the upheaval of the world around us. The hopes that formerly led us on may be broken and shattered now, and our great need is to have our faith renewed and strengthened and established for ever. "From a child thou hast known the Scriptures" Paul reminded Timothy, and it was that life-long knowledge of the Scriptures that would make him "wise unto salvation through faith which is in Christ Jesus." In my moments of faithlessness, in my hours of doubt and uncertainty, I will go back to the Bible that I may be rooted and grounded in faith.

The Divine Presence

The Scriptures were written to show the continual presence of God through history: let us read the Bible that we may realise that presence in every page and clime. In the majestic opening of the Epistle to the Hebrews we learn that "God Who at sundry times and in divers manners spoke unto the fathers by the prophets, hath in these last days spoken unto us by His Son," and the whole tendency of the Bible is to insist upon the presence of God with His people in all places and in every generation. It is the Book of the great Companion and tells the story of how God went with man upon his pilgrimage—with Abraham as he set out not knowing whither he went; with Jacob on his journeys through Bethel and Peniel; with Joseph on his way to Egypt; with Moses and the Children of Israel in their wanderings through the desert; with the prophets in their prophetic vocation; with Paul on his missionary ventures.

The presence of God with His people did not end with the Bible. The Acts of the Apostles continue through the ages, and God is with those who love and serve Him. I will read the Bible to find assurance of His presence in the world to-day.

The Book of Good Cheer.

The Scriptures were written to put heart and hope into man: let us read the Bible to find the encouragement we need. It has been remarked that although the tragedies of Shakespeare end in sorrow and disaster they do not leave the reader with a sense of utter hopelessness. As A. C. Bradley puts it, "Sometimes from the furnace of affliction a conviction seems borne to us that somehow, if we could see it, this agony counts as nothing against the heroism and love which appear in it and thrill our hearts." The Bible is by no means exclusively concerned with the tragic aspect of life. It is a universal book, and touches life at every point. Triumph and defeat, laughter and tears, storm and calm, sin and holiness—these facts and experi-

ences are in the pages of Holy Writ; and the accent of hope is never absent. It is the Book of Good Cheer—the most exhilarating volume in all literature, and no one can read it with understanding and remain cynical or hopeless.

The Bible is the Book for today. It is the only Book that can lead us to an adequate solution of the problems of the modern world. Other books make their contribution of light and truth—and we welcome light and truth from whatever source they come—but in the Bible we find "a master-light of all our seeing." At a time when men's heart fail them for fear, and when the outlook is dark and menacing let us go back to the Book of books, and hear its great summons: "Hope thou in God."

—J.A.P.

I Love Thy Holy Word, O Lord,
Because it speaks of Thee;
Reveals to me Thy grace and power
To cleanse my heart as hour by hour,
Thy love is shown to me.

I hide within my heart Thy Word
From sin to set me free,
It is a lamp to light my way
To keep my feet as day by day
I hide myself in Thee.

CHANNEL ISLANDS CLERGY REMAIN.

The Bishop of Winchester (Dr. Garbett), addressing the Diocesan Conference recently, referred to the fact that the invasion of the Channel Islands, which are a part of the Diocese, had prevented many members from attending the conference.

"We can be sure," he said, "that these islands, the oldest possessions of the Crown, loved by all who know them, will remain through all trials steadfastly loyal. I am thankful to say that the two Deans and practically all the Clergy are remaining with their people, ministering to them in their time of great sorrow and anxiety."

THE ISSUES IN THIS WAR.

WE have been at war for over twelve months. The blazing buildings of London are exhibited in the popular newsreels, a striking illustration of the fidelity to actual fact which we believe characterises the British presentation as a whole. There is a great difference between suppressing news that would be likely to prove of advantage to the enemy, and deliberately disseminating false information for purely propagandist purposes. The former attitude would be commended by the rigorous school of ethics. The latter method has been adapted by Germany to a point that has made their bulletins ridiculous. One of the sad features of war is that the necessity for concealment and quite correct confusing of the enemy rapidly passes into a disregard for veracity.

The Moral Problem.

It is not easy to draw the line, as anyone who has studied closely Sanderson's works on the obligation of conscience and the obligations of oaths will realise, but the present lamentable conflict has revealed the fact that the Nazi powers feel no restraint whatever. They have fouled the sources of truth to such an extent that it is no longer distinguishable.

And yet there are those in our midst who have failed to realise the far reaching character of this new development. We fear that the real issues in this war have not yet been brought home to the average citizen of Australia. There is, of course, a sentimental affection for the Old Country, and many who have seen the glorious buildings enshrining great periods of history that mark the English metropolis, feel the deepest regret because of the trial to which the people of London have been subjected, and the loss to history of so many monuments of the past. But all this can be entertained with a subconscious feeling that after all it is the fortune of war. People are not saying now, but they will say

when the war is over, "After all, did not we bomb Berlin? Are not the German monuments as precious to them as the English monuments are to the English people?" This suggestion that we are receiving in war a quid pro quo, and that it is a mere display of senselessness abated by returning sanity, has led us into the condition of unpreparedness in which we found ourselves when war broke out. The English nation called, and perhaps rightly, for a vigorous leader when the sad issue in Norway first awakened them to the extreme gravity of the situation, but the people of England did not realise that the situation was of their own creation. The vacillation of leaders was only an exhibition of the vacillation of the people. We were reluctant to bear in peace burdens that would have made war impossible. We are now bearing the heavier burdens, as well as the moral disruption which results from the reversal of ordinary human relations.

What Are We Fighting For?

If we are to meet the situation comprehensively, it is necessary that we ask continually, "What are we fighting for?" We have had no sympathy with those who invited the people of Britain to issue grandiose schemes of reconstruction, nor have we any sympathy now. The moral issue which confronts us is nothing short of a threat to the whole Christian civilisation which has been built up through the ages. We need not exaggerate. Even if England were to be crushed and Hitler were to be triumphant, the Church of God would not perish. It stands firm on the promise "The gates of hell shall not prevail against it." Here and there the faithful would still gather, even if it were in dens and caves of the earth, and God's cause would ultimately triumph. But we have to bear in mind that, assuming such a possibility, the cause of God would triumph in defiance of a new and pagan civilization, as it triumphed against Rome in the first centuries of the message of the Gospel, and the

triumph would be accompanied by the same bitter experiences. In the language of the Apostle, used in another connection, we would have to build again the things which we destroyed. At any cost, short of the sacrifice of high moral principle, it seems desirous to avoid so great a calamity.

Pacifism.

It is here that we come into collision with our pacifist friends. Notwithstanding the hammer blows directed against the fabrics erected in the name of peace, they still go on dreaming their dreams. We have had startling examples of tardy repentance. Leslie Weatherhead and Miss Maud Royden are names that will occur to all of us. We are glad that they have seen their way to recant. But they left behind them a false sentiment which has weakened the moral fibre of the people to some extent. They have elevated a certain doctrine of non-resistance to the position that should be occupied by the great verities of the Christian faith. They have torn passages of our Lord's utterances from their context, and have mingled the ideal of the kingdom with the earthly machinery through which it is but partly realised, so that the ideal itself has been coloured by its unhappy associations. It is necessary to remind the Church that men who are struggling desperately for great ideals, however dimly they may be apprehended, will not unnaturally be impatient of a criticism that is at once superficial and unjust.

Realism.

The mistake that the pacifists have made is the very mistake that they charge upon the Evan-

gelical idealists. They have told us in season and out of season that those who preach a living faith in Christ, and ask men to prepare for the other world, are smitten with other-worldliness. They have argued that the kingdom of God must be realised on earth. Some of them have even told us that the Russian who denied the existence of God, but bent himself towards the betterment of his fellowmen, was nearer to the kingdom than the bloated capitalist who pointed to the Cross of Calvary as the way of pardon. Language like this has worked like a ferment in the minds of an ill-regulated, ill-educated body of people. Their souls have been possessed of fantasies, and they have been seeing mirages. Indeed, they have not even seen a mirage for the vision has not the foundation in actual fact that the mirage always indicates. If we are to live the Christ-life we must expect tribulation in the world. If we are to confront opposition with resoluteness we must expect tears and pain. The suggestion that the gun and the warship cannot be marshalled in the interests of purity and truth, but that we can effectively combat evil with words, and still more words, has an aspect of unreality. We have been sent down into the midst of the struggle. Greed and hate and perverted ingenuity have made possible an assault upon the very citadels of human purity. It is a mistake of the first water to assume that we may be permitted to protest, but that God has no hand in the engines on the side of right that counter the engines massed to make wrong dominant.

We will be told that it is no part of a Christian's duty to manu-

facture weapons of destruction, and still less his duty to employ them. That type of mentality is staggered by the destruction of a herd of swine. It is more important to keep free from violence than to remove a glaring injustice. But the Master thought otherwise. Although it was part of His mission to submit unresistingly to cruel injustice, He never concealed from His fellows the fact that it is through the tribulation engendered by the resistance of injustice that we enter the kingdom of heaven. Were we spiritually perfect we might avoid this particular form of collision, but our imperfection has done much to create it, and our spiritual power can only be exercised in a deliberate attempt to destroy the monster which the sin of the world has called into being. For our share in misconception, deceit and greed, we suffer; because God has implanted in our souls the desire for truth and righteousness we do not suffer in vain.

CZECHO-SLOVAKIA.

THE LAND OF JOHN HUSS.

The plain of Bohemia has been well called the "Cradle of the Reformation." Its central position made it particularly open to outside influence and the response of its people to liberal ideas has always been marked. We have been hearing a great deal recently about the political problem of the Republic of Czechoslovakia but, as the late President once truly said, "The Czech problem is a religious problem."

It is sometimes forgotten that the Reformation under John Huss preceded by a hundred years that under Luther. Like every other significant movement it owed its origin to happenings elsewhere. In the twelfth century the influence of the Waldenses



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led to a spiritual revival in Bohemia which emphasised a pure life for clergy and people, liberty of conscience and the translation of the Scriptures into the national tongue. In the two succeeding centuries, but especially in the fourteenth, during the time of the Papal schism, many advocates of moral and religious reform were found in Bohemia. At the beginning of the fifteenth century the influence of the Renaissance brought new life to the University at Prague of which John Huss was the Rector, but significantly enough the most profound influence of the time came from England, and John Huss adopted, almost in their entirety, the teachings of John Wycliffe. The Hussite Movement emphasised among other things, the preaching of the Word of God, the Sacrament in both kinds bread and wine (and not a mutilated Sacrament), simplicity of life and purity of character.

In the controversy which ensued with the dominant Church, Huss was summoned to appear before the Diet of Constance. He was given a safe conduct by the Emperor, but in spite of this he was condemned to the stake and burned outside the Cathedral. A picture of the scene of his trial by the dignitaries of the Church in the presence of the Emperor, till recently at least, hung in an honoured place in the Council Chamber of the Prague Town Hall. This is probably the most significant historical picture in Europe, commemorating as it does the first great fight for liberty of conscience against an absolutist Church and State.

Other martyrdoms followed and there was widespread persecution, but the movement created by Huss continued to grow and quickly swept the country. It has to be admitted that the movement was largely medieval in spirit, not having caught the spiritual fervour of later reformers. It was inevitably closely associated with the national uprising of the Czechs against their overlords, both temporal and spiritual. This lack of dominant spiritual emphasis was, no doubt, the reason for the rise of a purer reformed group within the larger movement called the Unity of the Brethren.

In the sixteenth century the influence of Luther and Calvin brought a new lease of life to the Hussite Church, just at a point when it was greatly needed. This brought about a reconciliation between the two groups who were united at the beginning of the seventeenth century. "At this time ninety per cent. of the people of Bohemia and Moravia were protestant."

The great Church, however, was almost exterminated in the events which followed in the defeat of the Czech people at the Battle of the White Mountain near Prague in 1620 by the Austrian Hapsburgs. A brutal and relentless persecution swept Bohemia and Moravia for 160 years. All the pastors were expelled, the Churches given over to the Roman Catholics, Bibles and Christian literature burned, a hundred-and-sixty noble families exiled and the people reduced to poverty.

In 1781 the Austrian Edict of Toleration revealed the amazing fact that there were still 70,000 people prepared to organise themselves into Protestant Churches. They carried on under great difficulties till 1918, when the Evangelical Church of the Bohemian Brethren was organised. Its growth was remarkable and in 1938 numbered 300,000 members. Churches were erected, a Theological Faculty established and widespread Christian activities developed, and then descended upon them the catastrophe of 1938.

Without going into details, it is known that the condition of all the Churches is very critical. Church property has been confiscated and the seminary is closed for three years. Practically every Christian activity has been suppressed; the Churches have become silent and many of their prominent leaders are in exile and still others in concentration camps. Such Church life as remains exists largely in the parish and continues quietly. Religious instruction of children is mostly confined to the home. It is to be hoped that in these dark days lies hid the promise of a brighter future.

--Alexander McLeish.

Personal.

We were sorry to hear of the illness of Mr. A. Bragg, but are glad to know there is an improvement in his condition. Mr. Bragg has been for some years a member of the St. Andrew's Cathedral Choir.

The Rev. W. H. Rainey, B.A., has been appointed Commonwealth Secretary of the B. and F. Bible Society. Mr. Rainey has been connected with the Society since 1904, and was for some years in charge of its work in South-west Europe.

An octogenarian reader of our paper writes: "I am helped and inspired by

much in the paper, and 'Quiet Moments' are always like 'Green pastures and quiet water' to my soul."

In memory of Mr. H. T. Hogan, for so many years Editor of "The Record," a stained-glass window is to be placed in St. Philip's Church, Norbury, England. Mr. Hogan was instrumental in getting St. Philip's built, and during the twenty-five years he was Churchwarden he never missed a meeting.

It is announced that the King has approved the appointment of the Rev. Henry Colville Montgomery-Campbell, Rector of St. George's, Hanover Square, Westminster, to the suffragan see of Willesden, in succession to the Right Rev. Guy Vernon Smith. Mr. Montgomery-Campbell, on becoming Rector of St. George's Hanover Square, in 1933, succeeded his father-in-law, Archdeacon Tricknesse. At Hornsey, where was Rector from 1926 to 1933, and Rural Dean for four years, he ran a centre for the unemployed at a house placed at his disposal by the Office of Works. Previously he held appointments at Alverstoke, Poplar, and West Hackney. He was awarded the M.C. in 1916. He was ordained in 1910 after graduating at Oxford, which was followed by a course at Wells Theological College.

Miss M. E. Raven, who has been Organist at Dubbo Church of England for 34 years, has resigned. The Rector, the Rev. C. W. Leavers, on behalf of the parishioners, presented her with a wallet of notes.

The Rev. W. P. G. ("Pat") McCormick, Vicar of St. Martin-in-the-Fields, London, since 1927, and a Chaplain to the King since 1928, has died, aged 63 years. He served in the last war as a Chaplain to the Forces. He was awarded the D.S.O., and was four times mentioned in despatches.

The Rev. Canon and Mrs. T. L. Lawrence have left their station at Lira, Uganda, owing to the ill-health of Canon Lawrence. They expect to return to Australia as soon as shipping facilities permit.

Deaconess A. F. Betteridge has had her furlough ante-dated by six months owing to ill-health, and is on her way to Australia via South Africa from Tanganyika Territory.

The Archdeacon of Brighton (Vic.) will induct the Rev. W. A. Walters to the charge of Flinders on Thursday, October 31.

Correspondence.

(To the Editor of "The Church Record.")

Dear Sir,—

In the September issue of your paper, in a letter received from the Rev. F. O. Hulme-Moir, and published by you, I noticed the following sentence: "Around us five thousand men lay in their last long slumber, awaiting the coming of the Day."

Did your correspondent have a personal knowledge that each one of these men had by God's grace found the Lord Jesus Christ as their Saviour before death claimed them? If not, it would appear that he subscribes to the very common view held that, being killed in action is equivalent to salvation by grace.

It is a very beautiful thought but Satanically misleading, and one that I think should not be propagated by repetition in your excellent evangelical paper.

I was at the last war myself, and if I had been killed in action while there I would have died an unsaved man.

I remain,

Yours with Christian love,
H. G. SMITH.
(Diocesan Reader.)
c/o Bank of N.S.W., Lane Cove.

(We think our correspondent has read into Mr. Hulme-Moir's words a meaning that was not in his mind. Surely it is true to say that all the dead are "awaiting the Coming of the Day." Such a statement does not necessarily pass judgment one way or another.—Editors.)

"WHAT'S THIS? WHAT'S THIS?"

(In answer to our anonymous correspondent, let us say at once that we accept his rebuke in the spirit he says that he gives it; but we think him at fault in his too general and "generic" condemnation of men who are really bearing the burden of rulership, the administration of great financial institutions. We deprecate the division he draws between secular and spiritual. We well remember the spirited protest of one such financial leader, who protested that to him his business was as

sacred as his Church duties; he recognised as a Christian business-man no such line of demarcation.—Editors.

THE CHURCH IN SOUTH AFRICA.

Dear Sir,—

Many of your readers must have been shocked at the callous treatment of the Church of England Churches in South Africa. Surely some "way out" should long ago have been found by the Evangelicals at home. Are our Evangelical Bishops lacking in vision or in courage that such a condition of things should be tolerated for these many years? The action of the Bishops of the South African Church does not give much encouragement to Evangelicals in our Australian Church to place much faith in ecclesiastics of the same ilk. It is the relentlessness of this little persecution that is so alarming: it is so utterly Romanesque. Let us hope that sane and more Christian principle will prevail.

Yours, etc.,

Churchman.

A PLEA FOR THE NORTH.

The Editor "Church Record," Sydney.
Dear Sir,—

Please permit me to reply to two statements made by your correspondent, "Facts."

He states: "Why cannot the Diocese of Sydney help by sending men from the Bush Church Aid Society." This gives so many people the idea that B.C.A. is simply a Sydney organisation. While B.C.A. owes much to the help it has received from Sydney the Society is in its constitution, management and operation an Australian organisation. I am sure that the Archbishop of Sydney feels he has enough problems of staff and organisation in his own Diocese without desiring to take on those of another Diocese.

The council of the Bush Church Aid Society is always ready to consider assistance to any Diocese upon application from the Bishop of the Diocese concerned.

Your correspondent's statement, "This Society (B.C.A.) has the men and the money" is a great comfort to us. We were under the impression that both were hard to get hold of.

I am,

Yours sincerely,

TOM JONES.

Organising Missioner, B.C.A.

"A man may be constitutionally meek as a lamb, constitutionally kind as the spaniel, constitutionally cheerful as the lark and modest as the owl; but these things are not sanctification. No sweet, humble, heavenly temper, no sanctifying graces, are found but from the Cross."—John Berridge.

The Rev. A. T. Roberts, who is in charge of Panton Hills district, is to take under his charge the parish of Eltham, and will be inducted by the Bishop of Geelong on October 30. Mr. Roberts will work both districts.

The Rev. E. D. J. Shaxted is to act as locum tenens of the parish of West Preston during the absence of the Rev. A. Mee on military service.

Miss A. S. Williams, B.Sc., a C.M.S. missionary from Japan, is now doing deputation work in the diocese of Melbourne.

Rev. F. S. Young, vicar of Werriis Creek, N.S.W., has been appointed a Canon of St. Peter's Cathedral, Armidale.

The Rev. M. C. Brown has been appointed rector of S. Mary's, West Maitland, N.S.W.

The Rt. Rev. H. J. Buxton, Bishop of Gibraltar, was confirmed in S. Peter's Cathedral, Adelaide, when his father, Sir Folwell Buxton, was Governor of South Australia.

The Rev. Gregory Needham, assistant Minister at Wagga Wagga, N.S.W., was married to Miss Christian Griffith at the King's Scholastic chapel, Parramatta, on Tuesday morning week. Mr. Needham is the fourth son of the chairman of the A.B.M. and Mrs. Needham.

The Rev. A. Morralee was instituted and inducted by the Administrator of the Diocese, to the Parish of Goodwood, Adelaide.

The Rev. P. W. Stephenson, M.A., B.D., Commonwealth Secretary of the British and Foreign Bible Society, writes to the Bishop of Bendigo, stating: "My Consecration as Bishop will take place on All Saints' Day in Christ Church Cathedral, Nelson, New Zealand. I was ordained Deacon at All Saints' Pro-Cathedral, Bendigo, on Ascension Day, 1913. I shall esteem it a great favour if you will remember me on the day of the Consecration in the Cathedral in which I first received Orders."

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Churchman's Reminder.

"If an ocean liner could think it would never leave port. It is because the liner is directed by greater power than its own that it survives."—Anon.

"I will guide thee with Mine eye."—Psalist.

OCTOBER.

27th—23rd Sunday after Trinity. Devotion is the lesson here. This is the need in the Church to-day, specially when the Nation demands devotion for its preservation. Equally urgent is the religious call to be devout.

28th—Monday. St. Simon and St. Jude. This spiritual Temple and its foundation are put before us. We are to add to its superstructure. To do this, well gives need to study the lives of the foundation members. They lived for Christ.

29th—Tuesday. Bishop Hannington died, 1885. This great man and great martyr did by his death for Christ lay the foundation for the great development of Christianity in Uganda.

NOVEMBER.

1st—Friday. All Saints'. What can we better try to do than follow the Saints in all godly living? This beautiful Collect was composed in 1549. The word "elect" means those who are called into membership of the Church.

2nd—Richard Hooker died, 1600. This man brought gifts of learning into the Church. These gifts are still effective in that many theological students study his writing. "The judicious Hooker" he is termed.

3rd—24th Sunday after Trinity. The Collect, etc., of 5th Sunday after Epiphany come into use to-day, and the 6th after Epiphany for "25th," there being more Sundays than 25 after Trinity this year.

5th—Tuesday. Gunpowder Plot, 1605.

7th—Last known victim of the Spanish Inquisition, 1781.

To Australian Churchmen.

THE REFORMATION.

THIS month is an important one in the history of the world. It marks the date that is by common consent regarded as the foundation of the Reformation. All such dates have an element of the conventional about them. Luther nailed his 95 Theses to the door of the

Castle Church at Wittenberg on October 31st, 1517. Of course, it would be absurd to say that this marked the beginning of the Reformation. There was discontent of a marked character with the existing ecclesiastical order for fully one hundred years before this particular event. Indeed, it would be true to say that during all the period that is usually called the period of the Middle Ages, from the 11th to the 16th century, there was an undercurrent of discontent with the growing power of the Papacy, which in no way marked increased spirituality amongst the people, but rather the reverse. The scandals which were associated with the dissolute life of monks and nuns; the problems connected with absentee Bishops who paid little or no regard to the needs of their Dioceses; the encroachments on civil liberty in the large amount of land held for Church purposes, and the grievous imposition of tithes upon the feudal tillers of the soil; all these were symptoms of grave disorder. It is a foolish thing to say that had there been no Luther and no Theses there would still have been a Reformation. It is foolish because currents of history not only bring to us the conditions but the men. At the same time, it is also true to say that Luther was an embodiment of the prevalent spirit. He was the instrument of reform.

The Influence of Letters.

A further consideration must be borne in mind. The polite world of letters had established a system of intercourse between various sections of the civilised world. The suggestion that England remained aloof from the Continental movement could only exist in the mind of a prejudiced partisan. Students of the period are most profoundly impressed with the universal character of the revolt against existing conditions. At the period, England was closely associated with Continental politics. In 1520, there was the great pageant of the Field of the Cloth of Gold, followed by the secret alliance with Emperor Charles V. which made Charles dictator of Europe, and

put the Pope completely in his power. Those who attempt to separate entirely political and religious movements are bound to fail. At the present time any enthusiasm which the Archbishop of Canterbury may have created temporarily for the union of the Church of England with the Rumanian Church has been seriously damaged by the treacherous political attitude of the Rumanian people. It was not otherwise in the period of the Reformation.

On the other hand, it is equally futile to suggest that the reform of the Church represented nothing more than a series of political intrigues. That is the attitude which the Roman Church strives to take when the more blatant argument that the whole movement is explained by Henry VIII.'s infelicities and infidelities fails to commend itself to thoughtful minds.

The Reformation Inevitable.

The Reformation was European and was inevitable. The instruments of it are, from one point of view, expressions of the deep-seated revolt against an ecclesiastical system, and a series of dogmas, that had lost spiritual fidelity, and tended more and more to enslave the peoples of the world.

There are certain features in the Reformation period that seem to be reproduced in the conflicts of our own time. Foremost amongst these must be placed at once the revolt and the failure of humanism. The rise of humanism is generally dated from 1453, when Constantinople fell, though in very recent times some important voices have been raised against the popular belief that advent of Greek learning shook the foundations of the established scholasticism of Europe. Whatever may be the merits of this particular controversy, humanism had its own message, very similar to the messages with which we have been familiar in modern days. It may be said that the humanists had two great principles of conduct. They had an unbounded faith in the rights and capacity of human reason. The early period of scholasticism ex-

hibited much the same characteristic, but the increase of ecclesiastical restrictions had modified and restricted scholastic effort, limiting the field of free operation in a very marked way. Abelard could only give expression to his doubts by citing them in the form of parallel and contradictory citations from the Fathers.

The 15th century witnessed a revival of what men are pleased to call "free thought." It was not always as free as people imagined, nor was it always the quintessence of reflection. But such as it was it reasserted the right of men to think and to criticise. Customs that had been sacred for some centuries were now subjected to severe scrutiny. Those who occupied high places in the Church and in the State were subjected to a freedom of censure that often exceeded the limits that we now place on decent controversy. Behind it all there was an almost childlike faith in the capacity of letters to execute any necessary reforms that the times demanded.

Our Own Parallel.

We have passed through a period somewhat like that. The 19th century witnessed an enormous advance in scientific research. The right of free criticism was associated with something of the same boyish impetuosity that characterised the earlier humanists. In the early days of this new movement with us, as in the early days of the 15th century, no limit was set to the capacity of reason. The cry was heard on every hand, "Educate, educate!" and it was believed that education would remove the remaining disabilities under which the human race was labouring.

But it soon became apparent in the 15th century to thoughtful men that liberty was in many instances degenerating into licence. The old institutions had, indeed, broken down completely. The new criticism to which they were subjected demolished the last, lingering sanction which they might possess. But it was found easier to destroy than to rebuild. The later part of the 19th century

witnessed a measure of despair of humanistic achievements. Pessimism took the place of the early buoyant optimism. The humanistic movement of an earlier age witnessed something of the same character. Erasmus might inveigh in his "Praise of Folly" at the close of the humanistic period against the prevalent superstitions and dominant vices of the community in which he lived, but those who had drunk most deeply at the fount of the new learning had created fresh shackles for the souls of men, and indulged in new forms of licentious behaviour. The capacity of unaided reason to deliver the race began to be called in question.

The Search for Truth.

The second great principle which governed the humanists was the idea that pure truth was easily attainable. They searched the records of the past for the treasures of wisdom and knowledge, and believed that the truth which shone in the ancient pages had been eclipsed, but not destroyed. The result was a return in very large measure to paganism. Violent fancies disordered the minds of men. A philosophy resembling the ancient pantheism of the Greeks had multitudes of advocates, and at a later date Giordano Bruno fell a victim to the Inquisition as the result of advocacy of a system which had its roots in this earlier theory.

It is unnecessary to point the moral that a somewhat similar result has followed the revival of learning in our own time. There is not, indeed, the same reverence for the findings of ancient scholars, but there is the same conviction that truth displays itself more readily to the scalpel and retort tube than it does in the quiet recesses of the mind. As happened in the ancient days, there is a weakening of the restraints of religion, and an impatience at the truths of revelation.

It is certainly instructive to learn the lesson of the failure of humanism. The Reformers were nearly all humanists, if the word is taken in the sense of regard

for the new light which had been thrown on many matters through the prosecution of scholarly studies. Professor Gwatkin's words are true: "The first enthusiasts were sometimes crude, though they had scholars like Barnes and Tyndale, and the more conservative Latimer was one of the acutest Cambridge schoolmen of his time; and after a few years, the advocates of reaction were altogether outclassed in learning by Ridley and Cranmer, Jewel and Parker. Whatever else the Reformers might be, they were the best scholars of the time."

Inner Power of the Reformation.

But the Reformers were more than humanists. Their learning had led them to the fount of truth. They exalted the Holy Scriptures above every other book. They refused to draw their inspiration from Homer or Plato, from Cicero or Seneca. They revered the contributions to pure thought contained in the writings of the past. Calvin published the "De Clementia" of Seneca with a commentary in 1532. Late in the same year, he tells us, God was pleased by "a sudden conversion" to cause him "to know the truth." From henceforth, though he continued for a short time to pursue polite studies, the Bible was his great text-book. Learning is all right in its place, and has contributed much to the advancement of human thought. But the Reformers grasped a fact that the humanists had missed. At best, human learning shares in the general evil of our nature. They recognised that here is a difficulty which had not presented itself to the ancient philosophers. In the words of Calvin, these worthies of the past looked to find a beautiful edifice amongst ruins.

And we are coming back to this aspect of things, also. Karl Barth gives us an exaggerated form of the new revolt. The exaggeration is due to his long association with an inoperative humanism. Davis in his "On to Orthodoxy" and "The Two Humanities" strikes a similar note. The Reformation has something to teach us still.

THE CHURCH OF THE EMPIRE.

The origin of St. Paul's Cathedral has been traced as far back as the second century. Lucian, King of South Britain, on his conversion to Christianity, founded a Church on Cornhill; on this site was supposed to have stood a Temple of Diana. This first Christian Church in Britain was destroyed in the Dioclesian persecutions, and rebuilt in the reign of Constantine. This was again demolished by the Pagan Saxons. In the year 595, Augustine, the monk, with forty of his order, landed in Britain and succeeded in planting the Cross effectually. Shortly after the establishment of the Saxon Heptarchy, London was constituted an Episcopal See, and Melitus consecrated its Bishop by the Ecclesiastical Council of Arles. In the same year, 603, the foundation of St. Paul's Cathedral was laid, upon the old site, by Ethelbert, King of Kent. Erkenwald, the son of King Ossa, fourth in succession from Melitus, ornamented his Cathedral very highly, and improved its revenues with his own patrimony. In 1086, St. Paul's again fell prey to a great conflagration that swept over London. Mauricius, the then Bishop, laid the foundation of a New Church upon a scale of grandeur "that men of that time judged would never be finished, it was to them so wonderful for length and breadth." Beator, the succeeding Bishop, did wonderfully increase the said Church, purchasing (at his own cost) the large streets and lanes about it." He also encompassed the grounds with a stone wall and gates. Henry I, by a charter, granted the Church a considerable portion of the castle wall and ditch adjoining.

Coincidentally with the foundation of the English language (by the fusion of Anglo-Saxon and Norman-French) in the thirteenth century, the transition from the heavy Saxon and Norman styles of architecture to the debased of Gothic was completed, and St. Paul's afforded the opportunity for a display of the latter upon a grand scale. The dimensions of that stately Church, as they were taken in 1314, were these: The length was 690 feet, the breadth 130 feet, the height of the roof of the west part from the floor 102 feet; the east part 188 feet; or the tower, 260 feet; of the spire, which was made of wood and covered with lead, 274 feet. The whole space the Church occupied was three and a half acres one rood and twenty-six perches. This amazing building, which successive destructions only tended to promote its grandeur, may well excite admiration, and wonder what fund could supply money to support so vast an expense. But monarchs resigned their revenues resulting from the Customs due for imported materials: they furnished wood from the royal forests; Prelates gave

up large portions of their incomes, and what was more than all, the granting of indulgences, and remissions of penances by successive ecclesiastical dignitaries, brought in large sums from the masses of the population.

OUR CATHOLIC HERITAGE.

(From the Synod Charge of Archbishop Head.)

So, members of Synod, we look back upon the past year and we find much to encourage us as we look forward to the year that lies before us. The war goes on, but we see signs of God's blessing on our Empire, our King and those who bear office under him throughout the world.

Let us catch once more the vision of the work which God gives us to do as members of the Church of the English people, Catholic, Reformed, Scriptural, National and Missionary. I have put into words my consciousness of this vision in a little book which I have published this year called "Our Catholic Heritage." We have a history which goes right back to the beginning of our life as the English people and we have extended all over the world as the British Empire has grown. We are Catholics because at the Reformation we have gone behind the Latin Church of the Middle Ages to the Greek Church of the first four centuries before the collapse of the Roman Empire. So we, as English Catholics, base our teaching about life after death on the unchanging love of God as our Father for us men as His children rather than on the belief in the punishment to be meted out to sinners by an offended God whether in Purgatory or Hell. As members of a national branch of the Catholic Church we are spared the difficulty of accepting one infallible Head of the Church whose loyal members are at war with each other. We differ from the Protestantism, which broke with the Catholic Church at the Reformation and started fresh, but by the maintenance of Episcopacy we have the continuity of the Church as our contribution to all schemes of reunion. For we have maintained through the centuries the Lambeth Quadrilateral, the two Creeds, the authority of Holy Scripture, the two Sacraments and the Threefold Order of the Ministry. The world today is inclined to criticise the Christian faith as unsuitable for the new world in which we are living. But as we see the types of character which are produced by the alternatives to Christianity as they are being tried in the Totalitarian States of Europe to-day or by the humanitarian ideal of life without God as it is put before many of our own young people in Australia, we come back once again to God our Father as revealed for all time in Jesus Christ, His Son, our Lord. We humbly

pray that, like our fathers before us, we may be used to serve His Church in this critical age in which we live.

It is easy to hesitate, it is unpopular to be stricter than other people, it is more fashionable to doubt than to believe in a time when everything historical is being criticised. But the one thing which our Lord demanded when He was on earth was faith, complete faith in Himself, for time and for eternity. If you and I have this faith in Him, we can still remove mountains, remembering His own words: "If thou canst believe, all things are possible to him that believeth."

THE PRINCIPLES OF THE REFORMATION.

Looking at the history of our country it may appear strange that we should be called upon to contend for a thing so obvious as the obligations of British Christians to maintain the principles of the Reformation. There was a time when, throughout England and Scotland, on the maintenance of these principles the great mass of the population presented one solid front of conviction and opinion. Within the last sixty years or so a change has occurred. Account for it as we may, there has gradually crept over both countries a disposition either to regard with indifference or, more or less, to favour, those Romish errors and practices against which the Reformation was such a loud and long-standing protest. The change is, no doubt, to be traced to a variety of causes. We might name, for instance, a growing tendency that has sprung up towards the æsthetic and sensuous in religious worship, and a mistaken idea that has prevailed on the part of many that charity towards those who differ from us in religion, and positive indifference as to their errors and practices, mean the same thing (that, in fact, one religion is as good as another); but the change is chiefly due to the persistent and well-organised efforts of certain conscientious believers in Ritualism who have come in some strange way to regard the Reformation as having been a blunder; and to efforts, equally persistent and thoroughly organised, on the part of the Roman Catholic Church, by means of the Press and other agencies, to undermine Protestant convictions, and actually to pose in our country as the friend of liberty, loyalty, and social reforms.

Whatever the cause, the fact of the change can hardly be disputed; the fact that while in some countries such as Spain, the priestly influence of Rome has lost the confidence of the people, there has been in our Protestant Britain a disposition to view its insidious inroads with comparative apathy and unconcern, and a determination on the part of some to return unblushingly, and in spite of all ecclesiastical safeguards, to Romish priestism and sup-

erstition. It is surely time for thoughtful and earnest Christians to ask where we are going, and to what end and final issues the anti-Protestant drift of the present day, if unarrested, may be expected to bring us. To imagine, as some do, that the corrupt and tyrannical system of religion, out of which the Reformation arose, is now changed, and that from being the persecuting and intolerant system it once was, it has now become the very embodiment of all that is pure in doctrine and tender and large-hearted in charity, can be easily shown by an appeal to recent acts and utterances of the Church of Rome itself to be one of the fondest of fond delusions. If our country is not to be finally dragged back to the superstitious and ecclesiastical intolerance of mediæval times, if our people are not to have gradually wrested from their grasp freedom of conscience and freedom of worship, and all the rights and privileges of an enlightened and Scriptural Christianity, it can only be by arousing throughout the length and breadth of the land a revived and abiding sense of the obligations of British Christians to maintain intact, and at all hazards, the glorious principles of the Reformation.

We speak of the principles of the Reformation; but in these days are our people sufficiently alive to the distinctive character and vital importance of these principles in connection with the "truth as it is in Christ," and the maintenance in the midst of us of Christianity in its purity, its spirituality, and soul-saving power? They deal,

it must be remembered, with no mere outposts of the faith, or points of doctrine and worship, concerning which it matters comparatively little what men believe, but with the most essential and fundamental Truths of our holy religion.

A vital principle of the Reformation, for instance, was to vindicate the supreme authority of the Word of God. The question was no longer to be, what say vague uncertain traditions, or what say the early Christian fathers, or what saith the Church—but "what saith the Scriptures?" "To the law and to the testimony, if they speak not according to this Word it is because there is no light in them." And language fails to tell the immense incubus of superstition and darkness that was rolled aside the moment this principle came to be fully acknowledged and acted upon. The appeal direct to the Word of God meant the deliverance of the intellect and conscience of man from those errors and corruptions with which, through the course of the ages, the pure religion of Christ and His apostles had become encrusted; the snapping asunder of those chains of human authority by which the mind of Christendom had been so utterly and so hopelessly bound; and the lifting up of God's liberated Church into the higher atmosphere and clearer spiritual vision of one Divine and Bible-taught Christianity. This principle involved the right of every man to read the Scriptures in his own tongue. And its practical outcome has been not only the purifying thereby of

the Church's faith and worship, but such a deepening of her appreciation of Holy Scripture and quickening of her zeal, that to this Protestant vindication of the supreme authority of the Word of God, and to that alone, we now owe what constitutes one of the grandest marvels of the age—the institution of the British and Foreign Bible Society, and the circulation of God's Word throughout the world.

Another principle of the Reformation was to proclaim the supreme and perfect Priesthood of our blessed Lord. And this principle meant the deliverance of the people from the intellectual, moral, and spiritual thralldom of Priestism, with its tyrannical assumptions, its secret confessional, and its threats of Purgatorial fires; their deliverance, too, from the oppressive yoke of all the miserable superstition associated with transubstantiation and the offering up of masses for the souls of men—either dead or living; the worship of Mary, and the intervention and intercession of saints; and it meant, what was still more important, the counter-assertion of the spiritual priesthood of all true believers—their absolute freedom of access to God on the ground of the one all-perfect sacrifice offered by Christ on the Cross and offered once for all, and their unchangeable right through faith, and through faith alone, to all the benefits of Christ's atoning death and all-prevailing intercession. In departing from "the simplicity that is in Christ," and from pure apostolical teaching on the subject of Christ's priesthood, the

A CORDIAL INVITATION TO ALL CHURCHMEN

THE 12th ANNUAL REFORMATION RALLY

will be held in THE CHAPTER HOUSE at 7.45 p.m., on

TUESDAY, OCTOBER 29th, 1940.

THE RIGHT REV. BISHOP W. G. HILLIARD, M.A.,

will Preside and will speak on

"THE REFORMATION: THE FRUIT OF HOLY SCRIPTURE."

THE REV. CANON T. C. HAMMOND, M.A.

will speak on

"THE UNCHANGING WORD OF GOD IN A CHANGING WORLD."

NOTE.—AT 7.0 P.M., the Rev. Canon R. B. Robinson will show a Series of Slides on,

"THE CHURCH THROUGH THE CENTURIES."

COME WITH YOUR FRIENDS.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"—1 Cor: 14: 8.

Roman Church had forged the claims by which it had made men and nations the captives and slaves of its claim to supremacy and its manifold superstitions; and it was in rescuing this great central truth of our religion from the errors by which it had been obscured and darkened, that the Reformation struck a blow which reached from the very centre to the circumference of Papal usurpation, bringing back the truth to the light, and restoring men to that liberty wherewith Christ hath made His people free.

A third Reformation principle was to affirm and to uphold the true Headship and Mission of the Christian Church—on the one hand, that Christ in heaven is the sole Head of His Church, and needs no human Vicar or Vicegerent on earth to wear titles and discharge functions that belong only to Himself; and, on the other, that the Church's mission is not to bring men and nations into intellectual, moral, and political subjection to the Pope of Rome and his Cardinals, but to bring the souls of men under the saving power of Gospel Truth, and by the preaching among all nations of the Gospel in its purity to win the whole world to Christ. And are these principles not worth contending for? In the light of such principles is the Reformation to be now pronounced a mistake? Are British Christians to allow their obligations to maintain such principles to be blown away by the wind of fashion, or undermined and pushed aside by the craft and insidious action of designing men? The Reformation a mistake! Then is the change from night to day, from bondage to freedom, from the blindness of abject submission to human authority to the clear open-eyed vision of the truth of God, and of Christ as the only Lord of the conscience and the only Mediator betwixt God and men.

What do we not owe as a nation to these Reformation principles? Only contrast the condition of England and Scotland during the three centuries that preceded the Reformation with what has been their history since; or compare those countries in which Romanism still retains its ascendancy with those that are no longer under its yoke. And if we, as British Christians, feel grateful to God that we belong to a nation which, under the reign of Protestantism, has progressed by leaps and bounds, in literature and science, in industry and commercial enterprises, and in all that a nation values, till in these respects it has no superior, then we must be culpably ignorant of its own history, or incapable of reading it aright, if we fail to identify its national and social progress with that heritage of truth and freedom which the Reformation secured, and if we do not see in the inestimable benefits which the principles of the Reformation has undoubtedly conferred upon us the strongest possible obligation to hold them fast. In his "Social Evolution," Benjamin Kidd has proved, as the result of his

scientific analysis, just what Lord Macaulay long before affirmed as the result of his study of history, and, indeed, what all Christendom proclaims that such is the essential difference in the practical effects of the two systems, that with Protestantism there has been national progress and prosperity, and with Popery political servitude, intellectual torpor, and national decline. As we love our country, then, and set a high value on the privileges we enjoy, let us recognise the obligations under which we lie to defend and maintain the principles that have done so much to secure them for us. —(Selected.)

WHAT WILL YOU DO IN AN AIR RAID?

A VOICE FROM INDIA.

Nowadays many people are living in great fear of air raids in Karachi and elsewhere. And well they might fear the horrors of aerial bombardment, for only too recently in Spain, China and Poland we have read about, and seen pictures of, the fearful damage caused by the bombing of towns and villages.

We are all most grateful to a vigilant Government which is doing all it can to prevent enemy planes from reaching Karachi, and is making full provision for the protection of the population should enemy planes penetrate the defences. But naturally we have all to co-operate in all possible ways with the authorities who are making provision for our safety. I am sure we are all most ready to obey all orders issued by those responsible for our protection.

At the first warning of an air raid, we shall seek all the cover possible for ourselves and our relations, and shall see that at night no exposed light in our house betrays the position of Karachi to any enemy, but above all we shall remain calm and quiet, knowing full well that any fear shown by us will make it more difficult for others to be brave. The force of our brave example will be enormous and will inspire courage in hearts that are finding it difficult to be brave.

You say you find this hard, for you are afraid? Then I ask, why do we fear. We fear pain for it is unpleasant and we know the pain is not a normal accompaniment of a perfectly healthy life, but we fear death because we fear the judgment. "Coming events cast their shadows before them," and the judgment we shall have to face casts its dark shade on our hearts, and that dark shade is the fear of death. "The sting of death is sin," and if we had lived a perfectly holy life we should face death without the slightest fear. But how dare we face a perfectly holy God with a heart that is full of sin? No earthly means such as learning, medicine, amulets or charms can help us to escape from

fear of the judgment. We could not help you if we did not find the hope of escape in the Gospels from One who says: "I have the keys of death and of hell." We can say humbly, yet confidently, that through Him, Jesus Christ, we ourselves have been saved from the fear of death and have found our feet moving on a victorious way.

Like other men we feared death because of our sin. Men cannot die quietly like weary animals because they look forward, as an animal does not, to the inevitable punishment of their sins. The glorious fact is that the Deliverer who says, "I have the keys of death and of hell," will take upon Himself our deliverance from the burden and defilement of our sin also, if we will turn to Him asking to be delivered. Yes, and He has delivered us so that (though like other men we shrink from thought of illness, pain and weakness) our fear of death is gone, for the sting of death, which is sin, has been drawn.

We do not fear so we can speak joyfully of our death as a "falling asleep" or "going home," and that, not because we wish to hide our fear, but because, where our Saviour is, there is our true home.

If you fear death, as wise men in all ages have done, consider this matter. Search the Gospels for the triumphant secret we have found there which makes us able to say, even as we lay our dearest in the grave, "O death where is thy sting? O grave where is thy victory?" Thanks be to



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God who giveth us the victory through our great Deliverer. Why do you keep your fears when there is a deliverer willing and able to free you from them? He stands close beside you and His earnest desire is that you will ask Him for that freedom from sin and fear which He will instantly give if you will trust Him fully.

THIS DEMOCRACY.

AN AMAZING CASE AND ITS SEQUEL.

By O. A. PIGGOTT,
General Secretary, N.S.W. Temperance Alliance.

"We shall make this Wynyard Station a model for the world." Thus spake a Commissioner for the N.S.W. Railways.

The site was excavated, the ramp and approaches were built and lined with shops and liquor bars. Concrete walls were raised fifteen or twenty feet, and unlovely iron bars protrude at intervals upwards. For something over twelve years this cavernous entrance has served as the inlet to the underground station, and as one passes through the ramp one's senses are assailed by a variety of smells—fish, cakes, foodstuffs, liquor. Glaring Neon signs proclaim the alleged virtues of liquor and patent medicines.

And so eventually the Alliance asked that august personage, the Chief Commissioner, to receive a deputation in September three years ago. Indignant citizens protested at a public utility being over-run with liquor bars until the Commissioner stopped one of the speakers. "I am just as indignant as you are," quoth he. "I realise that it is a danger to young people. But I am powerless. The whole thing was done by a previous Commissioner or Commissioners." The Rev. Wallace Deane asked, "And is there a lease, Sir?" "A lease," replied the Commissioner, "why there is a lease for 60 years!"

The Anglican Synod passed a resolution of protest, one prominent layman remarking that no matter what the cost would be to remove the bars it would be worth it.

Municipal and Shire Councils passed resolutions and forwarded them protesting, but to no avail. Then we discovered that there had never been a lease—all that had been done was a Syndicate had paid £10,000 for the option of a lease. The Licensing Board had threatened all kinds of things if something was not done to conform to the section of the Liquor Act which says there must be accommodation provided. Time rushes on!

Then came the annual application for the renewal of the license. Three individuals including the Rev. C. H. Tomlinson and myself objected, and the Licensing Inspector also objected.

After hearing evidence the Board upheld the objections and refused the renewal. The licensee appealed, and on the case coming before a Judge of the Appeal Court an application for an adjournment was made on the grounds that an Equity case was pending with the Railway Commissioners, to decide the terms and details of the agreement and lease. We objected. The Counsel for the Police (The Crown) did not object. Adjournment after adjournment was granted against our lone objection, until two days before the expiration of the licensing year. It appears that the Railway Commissioner, who was represented by Counsel, and the appellant had agreed and the Equity Case would not be heard. All this after a delay of twelve months! We urged that a case in equity, or an agreement over a lease had nothing to do with the licensing law.

An Amazing Verdict.

The Crown representative, like Leopold of Belgium, deserted us and left us to fight alone. We pointed out that our case was unassailable—we stood on the solid rock of law. The Judge upheld the appeal on a decision of the High Court in the case of "Mullen versus Hood," which gives a Judge a discretion to override statutory law in the public interest.

These are his exact words. It means in plain English that a Judge—any Judge—stands above the people and the legislature. This decision strikes right at the root of democracy. I do not exaggerate. I am stating a plain fact. What is to be done? We seem to be losing our capacity for righteous indignation. A precedent is created, and it will operate beyond licensing cases.

This is democracy—this is Freedom!

A PRAYER FOR CHAPLAINS.

"Remember, O Lord all whom Thou has called to minister to the souls of those engaged in warfare. Give to them great gifts and holiness, that with wisdom and charity, diligence and zeal, they may open the eyes of the blind, comfort those who suffer, and speak peace to the dying. Grant them Thy grace to strengthen the weak, and to confirm the strong, that in all their ministrations, in all their life and conversation, they may shepherd the souls committed to their care, and advance the honour of our Saviour and His Kingdom, through Jesus Christ our Lord, Amen."

—Bishop Taylor Smith.

"But if the Lord take pleasure in England, and if He will do us good—He is very able to bear us up! Let the difficulties be whatsoever they will, we shall in His strength be able to encounter with them."—Oliver Cromwell.

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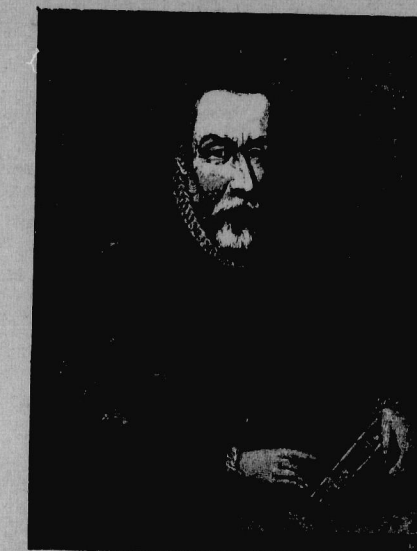
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MELBOURNE SYNOD.

The Synod of the Diocese of Melbourne was held last week. The Archbishop delivered his Presidential Charge on the Monday, in the Chapter House.

After reviewing the past year in reference to the War, the Archbishop said:—

This is briefly the story of the War since we last met in Synod last October. But behind these visible facts is the invisible presence of God, almighty, all-holy, Who reigns in the world and Who is working out His divine will in spite of the apparent successes of men who resist it. For in this struggle what is at stake is not merely the power of Germany as against the power of the British Empire, but the maintenance of Christian civilisation against the attack of a paganism which has already persecuted Christianity and is determined to overthrow it altogether. We stand for peace, not war, for goodwill among men, not hatred, for the liberty of the individual and not his enslavement by the State of which he is a member. But we need to remember that these high ideals cannot continue unless those who fight for them are themselves striving to be Christians in their own individual lives. We are apt to condemn the Nazis for their persecution of Christianity and to thank God for our own freedom of conscience. But our danger is lest our tolerance of religious beliefs should become mere indifference. There are so many nominal Christians to-day and our civilisation will not remain Christian in the future if the support of our faith is a mere kindly benevolence. We need, as a Church, to be more active in the support of our Christian faith, at this time of war, so that we may be more aggressive in winning the world for Christ and in overthrowing paganism not only by the force of arms, but by our faith in Him whom we believe to be "the Way, the Truth, and the Life." The paganism we have to meet in Australia is not the worship of the State, which has appeared



W. Tyndale

WILLIAM TYNDALE.

BIBLE TRANSLATOR.

Burnt at the stake, October, 1536. His last prayer was, "Lord open the King of England's eyes." The prayer was answered. In the year after Tyndale's death, the Bible in English was published and circulated with the King's consent.

Tyndale lived for the Bible, he died for the Bible. He mounted the scaffold knowing that the Bible was being read in England in the language of the people. Tyndale's New Testament was the first to be printed in English.

"The printing press came into the world at the very moment when the world had something worth printing."

"The English Bible—the first of the national treasures and the most valuable thing that this world affords."

This is Tyndale's legacy.

in Germany, but the mild form of humanitarianism which is accepted by so many as a substitute for Christianity. Its champions assume that if a man does his duty, does not intentionally harm other people, and leads an honest, decent life, he may be called a Christian. We have to show that true Christianity now, as always, involves the response of a person to the call of a divine Master. After the war is over the future Christian civilisation of the world must depend on men who are conscious disciples and have heard the Lord's call, "Follow Me."

The Synod has been described as "not very exciting," but some useful matters have been dealt with. A resolution against the use of gambling methods for Patriotic and Church purposes, was passed after amendment and considerable argument. An import-

ant discussion took place anent the Training of the Clergy, and a recommendation was carried asking the Archbishop to appoint a committee for its consideration.

Two Canons were elected, the Revs. C. H. Murray and J. H. Dewhurst.

The Constitution.

I am sorry that the Constitution of the Church of England in Australia has not met with the general approval for which I hoped a year ago. The Constitution Continuation Committee, of which I was Chairman, did all that was possible to prepare a draft which would be acceptable to all, or nearly all, the Dioceses. The two chief difficulties were the composition of the Appellate Tribunal and the rigidity of the means by which amendment of the Constitution was to be carried out.

The Committee tried to solve the first of these difficulties by proposing alternative Tribunals between which the Dioceses could choose. It also reluctantly agreed to the proposal of the Diocese of Sydney that in all vital matters the consent of the four Metropolitan Sees must be given. To these proposals this Synod gave its consent last year, and Sydney gave its consent at the same time with certain reservations which did not really affect any of the principles of the measure. The other Dioceses in Victoria, Newcastle and Armidale in New South Wales, and Dioceses elsewhere followed suit. All seemed to be going well when, unfortunately, the Diocese of Brisbane in July and the Diocese of Adelaide in August rejected it. It seems likely that other Dioceses in Queensland will follow the lead of Brisbane.

This means that we must wait this year and leave the Constitution Continuation Committee to consider the next step when the Bishops are in Melbourne next November. It is no doubt a blow to the hopes of many Bishops, including myself, as we thought that this draft was at last going to be accepted. We were conscious of its drawbacks and limitations, but we believed that once all the Dioceses met in General Synod under the new Constitution, we could discuss our differences and solve our problems together. As it is, we must possess our souls in patience and see whether in some modified form we can propose a Constitution which will receive general acceptance. Once more we must "learn to labour and to wait."

ROUMANIA—ITS OPEN DOOR

By CAPT. R. M. STEPHENS.

The Roumanian people proudly declare themselves direct descendants of the ancient Romans, a fact proclaimed to all the world by a magnificent representation outside the Orthodox Patriarchate in Bucharest, of the wolf suckling Romulus and Remus, the emblem of the city of Rome. Eighteen hundred years ago Roumania was an outpost of Empire, but when the Barbarians hurled themselves against Rome the legions and officials were withdrawn leaving behind only the poorer classes. The latter intermarrying with the Barbarians have given rise to the modern Roumanians.

Roumania is an agricultural country, the peasantry lead a very arduous life and are desperately poor. Side by side with this poverty goes the great wealth and luxury of those engaged in the oil business. There is no middle class to act as a balancing power between the rich and poor. But of all the Balkan countries Roumania has most readily received the Gospel. In the 7th and 8th centuries the Paulicians, originating for the most part in Roumania were a very strong and influential body of Evangelical Christians. We know little of them except what comes to us through their ene-

mies, who not only persecuted, tortured, and massacred them, but also villified their doctrines and held them up to the world as heretics beyond redemption. Reading between the lines however we are able to discern that they were simple believers in Christ who opposed the worldliness and idolatry then current in the Greek Church.

The most numerous body of Evangelicals at the present day is the Baptist Church. In Bucharest, a city grown since the last war from a population of 300,000 to one of 1,000,000, they have no less than eleven churches, presided over by Pastor Trutza; whilst in the country there are at least 50,000 adherents. Grave difficulties have been and still are encountered from the opposition of the priests. The Orthodox Church makes immense efforts to close the churches and suppress the movement. As Government follows Government so policy towards the Baptists alters. The last Government was moderately sympathetic, it is too early to say what the attitude of the present Government will be.

After the last war Transylvania and Bukovina were transferred to Roumania, which brought into the Kingdom numerous Hungarian Protestants. Strictly speaking these are not Roumanian but it may be said in passing that their churches are to be found here and there, notably in Bukovina (now seized by Russia) and in Bucharest, where there are three such churches. A flourishing Hungarian church is also situated in Cluj, the capital of Transylvania.

Transylvania has had a shuttlecock experience between Turks and Hungarians. It was especially through the Princes of Transylvania that the Protestants of Hungary were linked up with the international affairs of those times. Princes Gabriel Bethlen (1613-1629) and George Rakoczy (1630-1648) both ranked as worthy contemporaries of the great world-champion of Protestant interests in their days—Gustavus Adolphus, King of the Swedes—as to their loyalty to Evangelical Truth and their personal piety as well as in matters of political ability and width of outlook. By means of the victorious sword of Prince Bethlen the Protestants could breathe freely, though after their death persecution was renewed.

The Brethren have a strong and growing work all through the country with some 200 Assemblies. Pastor Perret has made a name for himself in Bucharest where he has a large hall and a really spiritual people. He comes of a well-known Swiss family, and gave up his business in Bucharest sixteen years ago in order to devote himself entirely to the spread of the Gospel in the country.

The most interesting work of all however is that carried on by Pastor Tudor Papescu, a former priest of the Roumanian Orthodox Church. The death of his wife left him very miserable so that he began to read the New Testament. The Holy Spirit convinced him of sin as he read, so that in his preaching he began to teach the neces-

sity of moral reformation. Crowds filled the church whenever he was due to preach. Unsatisfied, he continued to search the Scriptures until at last he came into the full light of the Gospel. Immediately his preaching changed. It was now all on the necessity of a new birth and the uselessness of the intercession of the saints. To take away the saints is to knock the bottom out of the Orthodox Church and soon therefore he found his congregations dwindling. More than that the Church became alarmed and accused him of heresy. As he would not recant he was excommunicated. He then boldly started an independent work which has now assumed large proportions. His hall is crowded to the doors on Sundays whilst at least 500 gather for the weekday service. Hundreds have been converted through this man's work. On the human side he owes much to Princess Callimachie. This remarkable and wealthy lady was converted some thirty years ago. The importance of giving the Roumanians the Bible in their own language was borne in upon her. Hitherto they had it only in Syriac, a language neither read nor understood by the people. At the same time she came into contact with an ex-Monk, Colinescu by name, who had also been converted. This man was a brilliant scholar and well acquainted with the ancient languages. He agreed to translate the Bible into Roumanian, the Princess providing the funds. With several assistants he toiled night and day at the task until finally the whole Bible was not only translated but printed also.

The new Bible was received with the utmost joy by the people; quickly the whole edition was exhausted. New editions were published and funds now beginning to fail the British and Foreign Bible Society stepped into the breach, revising the text and continuing the publication. But now the Orthodox Church became alarmed and actually themselves caused a translation to be made. As soon as this was complete a new law was passed making the sale of any other Roumanian Bible illegal. Thus, although the Princess's Bible is no longer obtainable, she has done mighty work in forcing the authorities to provide the people with the Bible in their own tongue.

The Princess has devoted her whole fortune to the spread of the Gospel in Roumania, and made possible the erection of Pastor Papescu's splendid hall, school and manse. She herself now lives in a tiny cottage in the poorer part of Bucharest. As I talked with her about her life's work her face lit up with joy at the thought that she had laid up for herself treasure in heaven rather than on earth. To-day Roumanians are thirsting for the truth and the country is wide open for the Gospel.—"The Church Man's Magazine."

THE REV. C. NEWTON MELL, B.A., is Available for Sunday Duty. 58 Penkivil St., Bondi. Tel. FW 4943.

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GOLDEN JUBILEE OF THE MISSIONARY SERVICE LEAGUE (Former Gleaners' Union).

CELEBRATIONS MEETINGS in the CHAPTER HOUSE, SATURDAY, 26th OCTOBER, 1940.

Chairman: His Grace the Archbishop of Sydney.

Afternoon.

PROGRAMME

Evening.

2.30 p.m.: Holy Communion (in Cathedral).
3.30 (approx.) to 5.45 p.m.: Periods of Intercession, with Short Addresses.

1. The Ven. Archdeacon Begbie.
2. Rev. A. N. Johnson (Cairo) (Lantern Slides).
3. Rev. H. M. Arrowsmith.

6.00 p.m.: Basket Tea in Lower Hall. (A Cup of Tea available at nominal charge.)

Your Prayers for, and presence at these Meetings are earnestly requested.

7.45 p.m.: GREAT MISSIONARY RALLY.

Address, Rev. E. Bellingham, M.A. (India).

Missionary Cantata, illustrated by Living Tableaux.

Dedication of Jubilee Fund.

Closing Address: His Grace the Archbishop.

OUR FREEDOM.

In a letter to young people in "The Churchman's Magazine," the writer says:—

"It is said that when Napoleon had conquered almost the whole of Europe he pointed to a map showing the British Isles and said, 'Were it not for that small spot I would conquer the world.' Once again our Country and Empire has been called upon to resist aggression and stand for the liberty and freedom of mankind.

"That great struggle for religious freedom four hundred years ago is known as the Reformation. Brave men and women, yes, and children too, suffered pain, imprisonment and the terrible death of burning that we might be free and become the land of the open Bible.

"I expect most of you have heard something of those stormy days, but it is well to remind ourselves of those heroic souls and to thank God for their witness. It may help us to love the Saviour and not be ashamed of speaking of Him.

"Let us think of William Hunter, the boy martyr of Brentwood. He said that he would not give up Christ for all the world. When he was at the stake he prayed, 'Son of God, shine upon me.' The people nearby saw the sun shine out of the clouds upon his face. God answered his prayer and took him unto Himself."

PRAYER FOR AIRMEN.

By Irene Ormsby.

Tune, "Eternal Father, strong to save."
—Melita.

O love that guards the vaulted sky
Beyond the range of human eye,
Keep Thou, within Thy mighty care
All those who ride the boundless air:
Uphold them, safe from war's alarms,
Within Thine Everlasting Arms.

O Light that makes the darkness shine
Where pathways of the night are
Thine,

Grant that our Airmen choose Thy
way
And find the gloom as bright as day:
Uphold them, safe from war's alarms,
Within Thine Everlasting Arms.

O Life at whose most sacred Birth
The sound of wings was heard on
earth,

Bless Thou the wings that will not
cease

To serve the heavenly cause of Peace:
Uphold them, safe from war's alarms,
Within Thine Everlasting Arms.

O Lord of righteousness and power,
Protect our airmen through each hour;
In life or death be with them still,
And strengthen them to do Thy will:
Uphold them, safe from war's alarms,
Within Thine Everlasting Arms.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

INDUSTRIAL SUNDAY.

The Archbishop has appointed November 17th to be observed as Industrial Sunday this year in the diocese.

THE BISHOP-ELECT OF NELSON.

An influential and representative gathering met in the Chapter House on October 15 in response to the invitation of the Archbishop and Mrs. Mowll to say "Farewell" to the Rev. P. W. Stephenson, B.D., Bishop-elect of Nelson, N.Z., and Mrs. Stephenson. The Archbishop in speaking of the guests traced Mr. Stephenson's career in service in India, Canada and Australia, where he had won many friendships. Both Mr. and Mrs. Stephenson voiced their grateful appreciation of the very tangible tokens of friendship expressed in speech and gift.

On the following morning there was a Farewell Communion Service in the Cathedral.

PALLISTER GIRLS' HOME.

There was an excellent attendance at the Annual Gift Day held at the Pallister Girls' Home, Strathfield, on Saturday last. Bishop Pilcher presided and Mrs. Maxwell Little received the gifts. The Bishop and Mrs. Maxwell Little made happy speeches in commending the work of the Home and congratulated the Committee on their splendid efforts on behalf of the girls.

Many gifts of kind as well as money were received.

The Home is a branch of the Deaconess' Institution. Deaconess Lowenstein was able to tell of good results in the lives of growing girls under the care of the Home.

ANNUAL FETE

St. John's, Woolwich, was engaged in the annual Sale of Work on Saturday last. Dame Mary Hughes was to have opened the function, but was prevented by the claims of political life. However, Dame Mary provided a most gracious substitute in the person of the wife of the Consul-General of China. Madame Pao, accompanied by her Secretary, Mrs. Young, was welcomed by Mrs. Taylor, President of the Women's Guild, and Mr. G. Woods, Rector's Church Warden, presided at the opening function. Mr. Woods referred to the close friendship between China and Australia as he introduced Madame Pao to the gathering. He stressed the need for war efforts for the defence of the Empire, but pointed out the essential place of the spiritual in that defence. Madame

Pao in a very happy speech followed on the same lines. She referred to the nice appearance of the stalls and to the hard work represented in their preparations, and in declaring the Sale open wished the Women's Guild every success. Master Brian Warren, in proper style, presented Madame Pao with a beautiful bouquet of flowers. Mr. D. Mordin, on behalf of the Church Officers, moved a hearty vote of thanks to the guest of honour for her kindness in coming to grace the occasion. The Mayor of Hunter's Hill also spoke to the same effect and incidentally put in a good word for the local "War effort" funds. The Rector expressed appreciation of the work of the Women's Guild and others providing the stalls. At the close of the evening the happy result of £75 was announced and the day's effort terminated with the singing of the Doxology.

LADIES' HOME MISSION UNION.

Miss Evelyn Stokes, General Secretary of the L.H.M.U., visited the South Coast and spoke of the L.H.M.U.'s work of supporting Deaconesses and distributing clothing at Port Kembla, Figtree, Wollongong and Rosemont, on the 23rd and 24th October.

SEAFARERS' SERVICE.

The annual seafarers' service was held in St. Andrew's Cathedral last Sunday. The Rev. G. Stubbs, naval chaplain at Garden Island, was the preacher.

He based his sermon on a text from Kings, which told of the building of a navy by King Solomon.

Mighty empires had come and gone since then, he said. Britain had risen, and since Trafalgar was fought in wooden cradle ships 130 years ago, had developed into the greatest naval power ever known.

The traditions of the British Navy were reflected in those whose duties carried them over the seas in pursuit of trade and commerce, and who regularly ran risks in times of peace and war. These men were not forgotten by those they served. When on shore they were cared for by missions in almost every part of the world.

Mr. Stubbs paid tribute to the splendid work of the Rawson Institute and the Sailors' Home in Sydney. They were havens of rest, he said, and places where seafaring men were assured a welcome and help if necessary.

WHAT IS HITLERISM?

It is very important for Australians in these days to understand what Hitlerism really is. Its cruelty, its barbarity, its falsehood, its selfishness and its boundless ambition.

Dr. Krieger, former Editor of an anti-Nazi paper in Vienna, was arrested by Hitler on the latter's seizure of that city. Dr. Krieger was seriously mal-

treated by the Nazis, but was at last allowed to escape to Australia. He has already spoken with acceptance to a meeting held in connection with one of our Sydney Churches. He desires to receive other invitations to speak upon the real character of Nazism. He would be grateful for a silver collection to defray his expenses. His address is: Dr. S. W. Krieger, Flat 6, Elamang Avenue, Kirribilli.—C.V.P.

EXTENSIONS TO ST. CATHERINE'S SCHOOL.

When Lady Wakehurst visited St. Catherine's Girls' School, at Waverley, on Wednesday week to inaugurate the appeal for funds to complete the building extensions and furnishings, she made a thorough inspection of the school, and afterwards told the girls how much she had enjoyed seeing it.

St. Catherine's is the oldest girls' school in the Commonwealth, and was founded by Mrs. Barker, wife of the good Bishop, in 1856 for the daughters of Clergymen. "Even now we still have a large number of Clergymen's daughters among our pupils," said the Principal, Miss Isabel James, when she addressed the parents.

From the new Assembly Hall, with a lovely view of the ocean from the side windows to the attractive red brick cloisters, the extensions have already begun to take on a mellow tone and blend with the surroundings, although piles of masonry are still around the buildings.

Nearly £2,000 more is required for furnishings for the extensions, and additional cloisters to complete the building scheme. Mr. and Mrs. George Hall donated £5,000, and Mr. and Mrs. A. G. White £500 for the extensions.

Bishop C. V. Pilcher and Archdeacon W. Charlton attended the opening of the appeal.

NOTES AND NEWS FROM OUR PARISHES.

Austinmer.—The Missionary Service League has arranged for the Annual Sale and Garden Inspection, to take place at "Rathane," Austinmer, on Saturday next, from 2.30 to 5 p.m. There will be stalls for the sale of useful goods and the proceeds will go to Missionary work.

St. Matthew's, Bondi.—Last year a stained-glass window was placed in the Church in memory of the late Charles Chester Dunstan, a former Rector. An additional memorial has been erected, taking the form of Memorial Gates, which were dedicated at the close of a morning service in September. Mrs. Dunstan, widow of the late Rector, was present, and after the dedication she unlocked the gates and was the first to enter the grounds.

St. John's, Campsie.—From Sunday, 3th, to 20th of October, was observed as Back to St. John's Week and Temple Week. Outstanding features were the special services, a fellowship gathering,

a women's meeting and a social evening on the 7th, when thankofferings were received. Archdeacon R. B. S. Hammond being the speaker. A League of Youth team conducted the evening service on the 13th.

Granville.—The Right Rev. W. G. Hilliard will confirm candidates on Wednesday, October 30th.

St. Thomas', North Sydney.—A United Service of all Church people in the Rural Deanery of North Sydney will be held in the Church at 8 p.m. on Wednesday, October 30th. Canon Baker, the Rural Dean, will be the preacher. A Social Gathering will take place in the Parish Hall afterwards at 8.45, when a number of items and speeches will be given.

Christ Church, Lavender Bay.—It is proposed that a brass tablet shall be placed in the Church, upon which will be recorded the names of Rectors of the Parish since the foundation of the Church. The addition of further historical records is also to be taken in hand. Three pictures will be hung, namely, a photograph of Bishop Reginald Heber; another will be a copy of his famous hymn, "From Greenland's Icy Mountains"; and also photograph of Bishop Broughton.

St. Peter's, Neutral Bay.—An Eight Days' Teaching Mission was held from October 13th to 20th. Special preachers and speakers dealt with the following subjects: "The Old Gospel in a New Age," "The Bible is True," "The Ministry of Women," "The Atonement," "Prayer is Vital," "Sunday Observance," "Christian Parenthood," "Ancient Heresies in Modern Dress," "The Social Gospel of Christ," "The Missionary Offensive."

St. Stephen's, Newtown.—An Organ Recital will be given by Mr. Hellemann on Wednesday, October 30th. The 1940 Special Effort will be held on All Saints' Day, Friday, November 1st, and on Sunday, November 3rd. Special offerings and contributions will be made.

Wentworth Memorial Church.—A Commemoration Service in connection with the life and work of William Charles Wentworth will be held at the Wentworth Memorial Church, in the Parish of St. Peter's, Watson's Bay, on Sunday, October 27th, at 3 p.m. The Archbishop of Sydney will give an address.

VICTORIA.

Diocese of Melbourne.

A.B.M.

For the first time in many years the Australian Board of Missions will meet in Melbourne in November next, when most of the Bishops of Australia will be present, not only for the Board meetings, but also for Conference and Retreat at the Novitiate of the Community of the Holy Name, Cheltenham, Victoria. A notable visitor will

be the Right Rev. P. N. W. Strong, Bishop of New Guinea.

Sunday, November 17th, is being observed as a special Missionary Sunday, and the visiting Bishops will be preaching in several metropolitan Churches. As a climax to the meeting of the Board an A.B.M. Temple Day is being organised for St. Andrew's Eve in St. Paul's Cathedral on Friday, November 29th, and a Children's Service will be held in the Cathedral on Saturday afternoon, November 30th. On both these occasions the Bishop of New Guinea will receive and present Temple Day offerings.

SUNDAY OBSERVANCE.

At the September meeting of the Melbourne Sunday Christian Observance Council, which was held at St. Paul's Cathedral on September 23rd, when His Grace the Archbishop presided, the following resolution, moved by the Hon. W. H. Edgar, M.L.C., and seconded by Sir Chas. W. Connibere, K.B.E., was unanimously adopted and approved for publication:—

"That this Council views with grave concern the increasing and widespread desecration of the Christian Sunday. It records its anxiety and regret in consequence of the marked growth of Sunday organised sport, public entertainments, railway and road excursions, club functions and other attractions and facilities provided for Sunday public pleasure and amusement.

"That under the name and plea of national patriotism and war charity, Sunday is obviously being exploited and much of its sacred character and associations encroached upon and destroyed by the promoters and supporters of Sunday performances and other forms of public amusements; whilst some of the authorities responsible for the administration of our existing laws, by their indifference or inaction, together with their urge for the exercise of forbearance in the national interests, do much to undermine those spiritual values for which the Church of God stands and bears witness; the eternal principles for which our Empire is fighting so desperately and with such supreme courage and heroism to-day.

"That this Council recognises with profound gratitude the decision on the part of certain municipalities to refuse to sanction the use of Town Halls and playing fields for Sunday shows and sports. It is trusted that this commendable example will be more generally followed throughout the metropolitan area and country districts.

"That this Council exhorts the Christian people of the State to awaken to the serious danger confronting them of losing the Christian Sunday, unless a halt is called with regard to Sunday desecration, and warns them to more earnestly bestir themselves, to consistently and reverently observe Sunday as God's holy day, to set it apart for its divinely appointed purposes of rest and worship, thereby

strengthening our individual and national characters and actively contending for the preservation of this priceless heritage of the British people."

SOME BEQUESTS.

National Trustees Company, as executor of the will of George Theophilus Harthette, late of "The Cavendish," Burwood Road, Glenferrie, who died on August 21, 1939, has forwarded cheques in payment of the following legacies in terms of the will of testator:—

Clergy Provident Fund of the Church of England, Melbourne Diocese	£ 500
Mission of St. James and St. John Church of England, Melbourne Diocese	500
Home Mission Fund of the Church of England, Melbourne Diocese	500
Children's Hospital, Carlton	100
Melbourne University, to be applied by it for any branch thereof or for any body associated therewith engaged in cancer research work	100

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S FAREWELL.

Writing in the "Adelaide Church Guardian" Dr. Thomas gave his last words of farewell as Bishop of the Diocese. After expressing his appreciation of the public meeting of farewell and the presentation, the Bishop went on to say:—

"I am sorry indeed to be bidding you farewell at such a time. For these are sad and anxious days for us all. Yet they are glorious days in which to live, for they are days of opportunities of service and sacrifice. Don't be down-hearted about the war. I am going to tell you a story to cheer you up. Some school children were asked to write an answer to the question: 'Who do you think will win the war, and why?' And one bright child wrote: 'England is our motherland, Germany is the fatherland; when mother and father quarrel, mother always wins. England will win!' Well, we must both work and pray for victory. I like the story Lord Halifax told us of the people of a Yorkshire village, who, when they were warned of the treacherous activities of the 'Fifth Column,' arranged to form a 'Sixth Column' of men and women who undertook to spend five minutes in prayer each day for their country—I think together in Church. I hope you will form part of the Sixth Column! But we must work as well as pray—with our savings certificates, with our Chaplains' Fund to help our men at the front and in our camps, with economy of petrol, and in every way that we may be called upon to help. It is well to recall Abraham Lincoln's words at Gettysburg in 1863: 'With malice towards none; with charity for all; with firmness in the right,

as GOD gives us to see the right, let us strive on to finish the work we are in . . . to do all which may achieve a just and lasting peace among ourselves and with all nations.'

Farewell.

And now I make my prayer for you in those simple words inscribed on a column of the Viceroy's House in New Delhi, but substituting "GOD'S servants" for India:—

In thought Faith,
In word Wisdom,
In deed Courage,
In life Service.

So may GOD'S servants be great. And I trust that, united in Christ Jesus, and upheld by His love, we may make our own, and carry out in our own lives day by day, that splendid resolve of the great Apostle St. Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I keep on pressing toward the goal for the prize of the high calling of GOD in Christ Jesus."

THE BISHOP'S PUBLIC FAREWELL.

The Town Hall was comfortably filled on the Friday night when a public farewell was made to the Bishop and Mrs. Thomas. The Dean of Adelaide presided and made the presentations to the Bishop. These were the oil painting of his Lordship to be hung in the Church Office, and which was on view during the farewell; a most beautiful silver tea and coffee service made in 1837 by John Terrey, of London; and a cheque. The Dean also handed the Bishop a leather bound address fitted with a pocket in which was a leather bound book embossed with the episcopal seal and containing the signatures of all who shared in the presentation, 2500 in all. Besides the Dean the speakers were Dr. A. Grenfell Price, Mrs. R. Crompton, and Miss E. Chambers. Sacred music was provided by members of the Cathedral Choir under the direction of the Precentor. In replying to the speeches in his honour, the Bishop said that what stood out in his mind concerning his people in the diocese were their friendliness and good comradeship. Mrs. Thomas also spoke and was as warmly applauded as His Lordship.

MOTHERS' UNION.

The annual Festival Service of the Mothers' Union will be held at the Cathedral on Wednesday, October 30. There will be Choral Eucharist at 11 a.m., at which the preacher will be the Ven. Archdeacon Weston, and a short service at 2.15 p.m., at which the Rev. H. P. Finnis will preach.

Diocese of Carpentaria.

SHORTAGE OF CLERGY.

The Bishop in his last Diocesan letter says:—

"I have had to stay at Thursday Island during the whole of this quarter as no priest has been found who is willing to accept the Cathedral parish, nor has one been found for the parish of Darwin. I am receiving a steady stream of refusals from priests in Australia who are not willing to consider coming north. Fr. Neate, of the Kellam Community, has kindly consented to act as Locum Tenens at Thursday Island; he will reach here in September. At Darwin the priest in charge at Tennant Creek, the Reverend E. K. Leslie, is acting as Locum Tenens whilst the Rector of Alice Springs, the Reverend P. McD. Smith, is nobly visiting Tennant Creek occasionally in an effort to hold the work established there by E. K. Leslie.

"Darwin is filling rapidly with men of the Defence Forces and I am glad to hear that on one of the recent troop ships was an Army Chaplain who has stayed at Darwin, our parish priest could not be expected to cope with the very large influx that the war has brought to Darwin."

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The Fruit of Missions.



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General and Madame Chiang Kai-shek.