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St. Michael's, Wollongong, N.S.W.



Photo by Rev. T. E. Jones.

(See page 4.)

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Notes and Comments.

Sunday next, November 30, is
at once St. Andrew's Day and
the First Sunday in
Advent and St. Andrew. It was a
true instinct which
has led the Church

to observe St. Andrew's-tide as a
time for special intercession for
the work of missions—"The
Primary Task" of the Church.
Linked as it is to the Advent
Season, St. Andrew's Day re-
veals to us, in the concrete, the
principle of the Kingdom's
growth. "Tell it out among the
heathen that the Lord is King"—
"Thy King Cometh." The man
who was first found of Christ at
once goes away and "first findeth
his own brother and brought him
to Jesus." That is the principle
of the Kingdom's growth. "Ye
shall be my witnesses," said the
Ascending Lord to His disciples.
It is the parable of the leaven in
the meal; each grain infected be-
comes an infecting centre. From
one to another, as the love of
Christ is experienced and realised
so the message of that love is
passed on. "Thy Kingdom come,"
it is a prayer charged with privi-
lege, but also with great respon-
sibility. "For how can they be-
lieve in Him of Whom they have
not heard and how can they hear
without a preacher; and how can
they preach except they be sent."

Just as really and fully as those
first disciples were charged with
propagating His Kingdom, and so
making the world ready for His
coming, so the Christian Church
stands to-day charged with the
same sacred trust and pledged to
receive the same empowering
spirit.

In days of warring nations,
when the earth itself takes on the
character of a sanguinary cock-
pit, we must not so lose our sense
of proportion as to be driven to
despair. We must not forget the
years of the past, nor the sure
and certain hope of the future,
"When the kingdoms of this
world shall become the kingdoms
of our Lord and His Christ, and
He shall reign for ever and ever."

The pressing sorrows of this
present age will help us more to
sympathise with the aged Apostle
in his yearning response to his
Lord's promise,

"Surely I come quickly,"

"Even so come, Lord Jesus!"

Oh! quickly come, true life of all;
For death is mighty all around;
On every home his shadows fall,
On every heart his mark is found.
Oh! quickly come; for guilt and
pain
Can never cloud Thy glorious
reign.

On Sunday week the response
to the Prime Minister's Call to
Prayer was suffi-
ciently general as to
The Call and The Answer. justify the Press no-
tice, "A Nation at
Prayer."

We gathered as a
people to seek unto our God and,
as the story of the past would
teach us, "The Lord heard and
answered the prayer of His
people."

We have had several "Days of
Prayer" in this time of war, and
each time there has been such
success as to cause even careless
ones to realise that God had an-
swered. And there has been no
exception this time. The re-
markable Libyan advance has
had an unexampled success. The
scene changes so rapidly from day
to day that we hesitate about fig-
ures. First of all, we are told ten
per cent. and then fifty per cent.

of the enemy's tanks are out of
commission—the brilliantly con-
ceived advances have been car-
ried out with lightning effect.
Everywhere the enemy seems to
have been taken by surprise. And
then there comes this illuminating
note from a war correspondent
near the scene of conflict:—

Nov. 18.—A terrific thunderstorm
over the Western Desert and Egypt
last night was the prelude to the long-
matured British attack, which began
at dawn to-day, when the British Com-
mander, Lieutenant-General Sir Alan
Cunningham, launched the Eighth
Army against the Axis desert forces.

The infantry is in contact with the
enemy, while our armoured forces have
swept out into the desert, where they
are seeking to draw the German and
Italian panzer forces into action.

The greatest tank battle the desert
has seen is impending, but no definite
news has yet come through from our
armoured troops, who are temporarily
"in the blue."

The storm which broke last night
was one of the fiercest ever seen in
the desert. Vivid flashes of sheet
lightning lit up as steel-helmeted Im-
perial troops moved up to their jump-
ing-off points, and the continuous
crash of thunderbursts drowned the
noise of hundreds of tanks and other
armoured fighting vehicles rattling
forward, in preparation for their
thrust at dawn.

The rain fell in blinding sheets and
turned the desert dust into mud and
the stony wadis into running rivulets.

"The nations raged, the king-
doms were moved; God uttered
His Voice, the earth melted."

"Be still and know that I am
God."

"The Lord of Hosts is with us;
the God of Jacob is our refuge."

At their recent conference in
Morpeth, N.S.W., the Archbish-
ops and Bishops

The Bishops of the Australian
Church prepared
and a Pastoral to be
Conscription. be read in all the

Churches, and passed a number
of motions, some of which we
print on another page. Two out-
standing subjects of the Pastoral
were the questions of adequate
reinforcements for our fighting
units and the difficult problems
we shall be faced with after the
war is over.

In dealing with the former ques-
tion, the bishops have indicated
the principle and policy of con-

scription as a possibility if voluntary enlistment were not sufficient for this time of urgent need.

The daily press has featured what it terms the "Conscription Views" of the Pastoral, and, interestingly enough, Mr. Curtin, in the Federal Parliament last Friday, deprecated the raising of the Conscription issue as "ill-timed, unwise and detrimental to the unity of Australia and the cohesion of the people in the prosecution of the war."

Of course the Prime Minister is entitled to his own opinion as we all are, but it is indeed a moot question whether he himself has not been very unwise in thus stigmatising the leaders of the Church of England in Australia. He ought to be sufficiently informed as not hastily to suggest that a Pastoral of this description, solemnly addressed to the whole of its constituents, is "ill timed and unwise." He might well have accorded such a conference the possession of an intense and earnest desire to make an appeal that would challenge its own adherents and Christian patriots generally to the most complete service and sacrifice for the cause of the Empire. We may point out that the bishops have been so convinced of the spiritual nature of this war as to have no hesitation in commending that duty of service "in the Name of Christ and His Church."

We venture to aver that if Mr. Curtin wants to find out the causes of disunity which hold up the adequacy of our war effort, he need not waste his time in scrutinising the patriotism of that section of the people who would welcome conscription. The attitude of Eire towards the Empire might supply a hint as to the direction in which he ought to look.

As indicated in our last issue, news has come to hand that the Vatican authorities have called a halt in "The Sword of the Spirit" Movement. regard to the somewhat headlong rush on the part of non-Romans toward co-operation in this movement. Cardinal Hinsley has shown on several occasions

a more tolerant attitude towards non-Romans than is usual in ecclesiastics of the Church of Rome. Hence the great desire on the part of many to accede to his invitation to co-operation in this new movement. Those who know Roman ways were not very sanguine of successful co-operation. They remember the days of the past when over-tolerant or reforming movements received the quietus that Rome so skilfully and bitterly accomplishes at will. According to one of our English exchanges, Cardinal Hinsley at the first annual meeting of the movement, endeavoured to explain the new development and to soften the exclusion of "non-Catholics" from full membership, by denying that he regarded them as heretics. "We may say," said he, "that those who are not of our faith are in heresy, but God forbid that we should call them heretics." We wonder what the reaction will be on the part of those non-Romans who joined the movement.

We were amused to receive, anonymously, a page of the "Bulletin" of a recent date, with a full page advertisement of Seppelts Port Wine. It contained a print of Littlemore Church "built by Cardinal Newman." We are informed by it that "Littlemore is visited by Christians of all denominations, who love and cherish the memory of the great man who gave to the world that imperishable hymn, 'Abide with me.'"

In such an advertisement perhaps it is not strange to find such a mistake, for, of course, it was Lyte, not Newman, who gave the Christian Church that beautiful hymn.

We are wondering what the reason of this anonymous gift may have been, for we have recently had a leading article on Newman, the author of "Lead, Kindly Light," a hymn that is rightly a favourite. But "Facts are stubborn things," and as our article pointed out, with a strong array of facts, Newman was not a man greatly to be admired.

The Bishop of N. Queensland, in his zeal for infant confirmation, has a tilt at the "Puritans." They are a useful kind of people for our gibes. They must surely have been a remarkable people. Bishop Feetham finds out that Puritan misbelief was the cause of our "years of discretion" rubrical direction. Writing in the "Northern Churchman" he says:—

It is true that I still have to meet the objections of good people who tell me that in their youth, 30 or 40 years ago, it was customary to confirm at 15 or 16. I reply that with all respect to them that was not the best age, and not the traditional age, but the result of the fears of those worthy people, the Puritans, who could not understand that young children were capable of receiving the gifts of the Holy Ghost. They, it was urged, could not take Confirmation seriously enough. But the Puritans signally failed to understand children. They never seemed to perceive that high spirits and overflowing gaiety can be accompanied by deep and earnest spiritual devotion. They also forgot that Our Lord Jesus Christ had plainly declared that things hidden from the wise and prudent are revealed unto babes.

Does the good bishop really believe that this criticism of the Puritans is a fair one? We slightly alter a well-known adage and say, "De mortuis nisi vera." With all their strictness and sometimes narrow prejudice, it is a gratuitous libel to say of them that they did not believe that children were capable of receiving the gifts of the Holy Ghost.

ST. MICHAEL'S, WOLLONGONG.

As early as 1834 there was a small Church of England School at Wollongong, conducted by a Mr. Davis. In 1836 the Rev. F. Wilkinson was appointed to the Illawarra District, to be succeeded in 1838 by the Rev. M. Devinish Meares. In the list of churches contemplated in 1837 there is mentioned a church at Illawarra, for which the sum of £350 was available. Many difficulties had to be overcome, however, before a start could be made with its erection, and in Bishop Broughton's Report for 1838 he wrote at length on this matter.

The foundation-stone was laid on October 14, 1840.

In 1859 the church was consecrated and stands to-day as one of the finest churches of the Illawarra District.

The present Rector is the Rev. R. C. M. Long, B.A.

QUIET MOMENTS

An Advent Message

"We believe that Thou shalt come to be our Judge."

There is one moral and religious question which must take precedence of all others, and that is the old one, "What think ye of Christ?" Do you accept His claim to be the Judge of quick and dead, and the Lord of life alike in this world and in the next? He comes forward with that claim, and there is no similar claim in competition with it. If a man unhappily reject it, he can only fall back on the comparatively dim light of nature and of conscience, and feel his way in the twilight as best he may. But it is a claim which may be said to be in possession of the ground. During the last eighteen centuries it has guided the civilisation which is now the hope of the world, and there is an enormous presumption in its favour. But if it be accepted, it decides at one trenchant stroke many of the controversies by which the world is distracted; it sets aside many a futile debate; and it affords a firm basis for the edifice of moral and social life.

But, to turn for a moment from this more general view of the principle in question to its relation to our private lives, we must acknowledge at once how profound and how elevating would be its influence if it were always present to our minds in full force. To believe that everything we do, or say, or think, is under the eye of the Lord Jesus Christ, and will hereafter be revealed at His tribunal and judged by Him—this would seem, without controversy, the mightiest moral influence that can be brought to bear upon a man. It was said of late, by a distinguished writer who was not a Christian, that our Lord's character was so perfect that a man could hardly adopt a better rule for his guidance than that of acting in such a manner that Christ, if He saw his actions, would approve them. But what is this to the positive belief that Christ

does see them, and will approve or condemn them in proportion as they are in accordance with His will? There was always something vague and uncertain, both among Jew and heathen, in the belief of a future judgment. It was, perhaps, something too vast, too intangible, too much beyond our standard and measure, to be realised, and to produce its due influence upon the mind. But to be judged by the Man Christ Jesus, whose words we read in the Gospels, whose voice penetrates into our hearts, Who is portrayed so vividly that we can almost see and hear Him—to believe that this same Jesus will so return in like manner as He was seen to go into heaven—to be brought into His presence, to feel His eye and His judgment upon us, and to await His censure or His approval—this is a prospect which we can realise only too keenly, and which is fitted to touch the very depths of our souls. Indeed, the thought of that penetrating judgment would be unsupportable unless it were accompanied by the assurance that this Judge is also our Saviour, alike now and hereafter. We may be assured that He will display towards us the mercy as well as the severity which marked His words and acts when He was upon earth, and we cannot doubt the love and tenderness of One who laid down His life for us.

The blessing, accordingly, of this revelation is as great for the present as for the future. Were we left alone, even with the guidance which the Gospels and the Epistles afford us, to work out our own salvation, to train and discipline ourselves in harmony with the Saviour's holy will, we should be appalled at the consciousness of our weakness and our ignorance. But the Lord, who requires us to grow like Him, and who has established His will as the final standard of our lives, is ever present with us, to guide us by His Spirit into all truth, alike of thought and of action. If we trust

Him, and strive continually to obey Him, His final judgment will prove but the last act of the gracious discipline by which He has all our lives been bringing us into ever-increasing harmony with Himself. He does not ask us, with all our sins and imperfections, to bring ourselves into harmony with Him. He asks us only to submit ourselves to Him in trust, in prayer, and in faithful study of His word, and He Himself will bring us into that harmony. Our whole thought in meditating on this subject may be summed up in the prayer of the Te Deum: "Thou sittest at the right hand of God, in the glory of the Father. We believe that Thou shalt come to be our Judge. We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood."—Dean Wace.

CHRISTIAN STEWARDSHIP

HOW MUCH SHOULD WE GIVE TO GOD?

(By the Right Rev. Benjamin T. Kemerer, D.D., Bishop of Duluth.)

It is a ticklish business to say how much one should give to God. We must be guided by general principles.

First. There is no question but that Old Testament law prescribed a tenth as a minimum for the ancient Jew. On top of that came offerings, and, later on, taxes, when Israel was a subject nation.

Second. The Christian ideal is a higher one and more just. It is all comprehended in the New Testament direction: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Here is a standard that applied to every income, from the least to the greatest. It is a sliding scale, a percentage of income, giving proportionately according to ability.

But every such a plan has to have a starting point. Let the starting point be **A Percentage of Income**. The question which the Christian steward will want to ask himself is whether his New Testament starting point ought not to be at least as high as the Old Testament stopping point. Love is higher than Law.

One thing seems reasonable, that in general the larger the income the higher the percentage ought to be. Generosity is determined, not by what one gives, but by what one has left.

A self-assessed proportion of total income is the just, practical and Christian plan.

This self-assessment of percentage ought to be preceded by a conscientious investigation of those needs of the world which the Church can supply. Also let the pledge be the "Amen" of prayer for "Thy Kingdom Come."

Why not give this plan a fair chance?

When you draw your salary deduct ten per cent, or whatever proportion you decide upon after prayer for guidance, and deposit in a separate account in the bank under your name as "Trustee"—trustee for God and His children! Do the same thing when you clip your coupons or deposit your dividend cheque, if you are privileged to do these things.

Then draw on this account for your local and general Church pledges, and for special charity needs when they arise.

Try it for six months and see how it will change your attitude toward stewardship and your attitude toward money.—Suggested by one who is employing this method and finding it a great joy.

Personal.

We desire to express our sympathy with the Rev. and Mrs. H. J. Lofts, of Christ Church Rectory, Enmore, N.S.W., in their sad bereavement by the death of their only daughter on Sunday last.

The death has occurred of the Rev. R. E. Woodhouse, formerly of the Diocese of Newcastle. The deceased clergyman had been suffering for some years and was called home on Saturday last at Pennant Hills, N.S.W. We extend our sympathy to his widow and daughter.

Canon T. C. Hammond has received news from London that part of the manuscript of his new book had been destroyed by fire. Mr. Bacon, local representative of Messrs. Marshall, Morgan and Scott, was able to send a duplicate by clipper mail. We notice amongst the new issues by Marshall, Morgan and Scott, that "Age-long problems," the Gunther lectures, by Canon Hammond and "Fading Light," the tragedy of spiritual decline in Germany, will shortly be available in England and in due course here. They are published at 4/- per volume in Australia.

One of Melbourne's best known and most rugged personalities, in the person of Dr. Wilfrid Kent Hughes, died

suddenly at his residence, Warrendyte, early on Saturday week at the age of 76 years. A distinguished surgeon, he played a prominent part in civic affairs and for a number of years was a member of the Melbourne City Council. A member of a family well known in Melbourne church life, he was always actively connected with church affairs. Canon E. S. Hughes is a brother, and the Rev. E. Godfrey Hughes, of All Saints', East Malvern, a nephew. He leaves two sons, Lieut.-Colonel W. S. Kent Hughes, M.L.A., who is serving abroad with the A.I.F., and Mr. M. O. Kent Hughes, of Essendon.

The Rev. and Mrs. V. S. D. Saththianadhan, of C.M.S., Ceylon, are at present in Sydney, en route to Wycliffe College, Toronto. Mrs. Saththianadhan is a graduate of Madras University, and her husband is at present completing the London University Arts Course. They are at present guests of the Rev. and Mrs. R. A. Pollard, of Bondi. Prior to this they were the guests of Archdeacon and Mrs. H. S. Begbie, at St. Philip's Rectory, Sydney.

Bishop and Mrs. P. W. Stephenson, of Nelson, N.Z., are expected to arrive in Sydney this week on holiday. In January they will be visiting relatives in Victoria.

Archdeacon Charlton has been acting locum tenens this month at St. Thomas', Auburn. The Rev. A. N. Johnson has accepted nomination to the parish and will commence his duties shortly.

The Rev. A. Palmer, curate of Cabramatta, N.S.W., has accepted the position as Assistant Minister of St. Stephen's, Willoughby.

Archdeacon and Mrs. Teall, of Aoba, New Hebrides, have been in Tasmania on furlough, and have done some deputational work in Hobart, Launceston and Burnie.

Bishop Green, the oldest member of the Australian episcopate, celebrated his 84th birthday on October 31 last. Many friends visited him at his home at Heidelberg, Vic., and he was the recipient of many congratulatory messages.

The Rev. J. Tyssen, vicar of St. George's, Malvern, Vic., celebrated the silver jubilee of his induction to that parish on November 3.

Corporal Geoffrey Robert Tacon, the second son of the Rev. and Mrs. R. F. Tacon, is, and has been since the outbreak of the War, serving with the A.I.F. in Palestine. He is now attached to the 20th Infantry Training Battalion.

Canon John Bell, of Claremont, W.A., has recovered from his recent illness and resumed his work at Christ Church, Claremont.

Canon Stillwell, described as one of the wisest counsellors of the Perth diocese, has been ordered a few months' rest by his medical adviser.

The wife of Canon J. A. McQueen, vicar of Colac (Vic.), died on October 16. The Bishop of Ballarat, writing of her home call said, "She was a good woman, eminently unselfish and thoughtful for others. Her kindness showed itself both in her deeds and in all her thoughts and words about other people. . . . In a somewhat strident age she preserved that quietness, restraint and charity that one associates with the true dignity of womanhood."

The Bibleman's Corner.

(By Rev. A. W. Stuart, B.A.)

Clouds of Glory in Africa.

Miss Mabel Shaw, of the London Missionary Society, has captured many hearts with her stories of African girls at the school at Mbereshi. In a recent address in England she spoke of the difficulty the African has in accepting great Christian beliefs. He wants a simple and straightforward answer to his questions.

"I Do Not Understand."

A girl of 18 years said to Miss Shaw: "I have been in school nearly ten years and I do not yet understand the Incarnation." The missionary sat down with her and said: "I have been alive for nearly 50 years, and the wonder of the earthly life of Jesus deepens, and more and more do I need to be taught." The missionary went on: "Out of those depths where darkness moves, and light and glory inconceivable run over the waters, we believe this is the gospel, the glad good news coming from God, wearing the garment of our flesh, binding His majesty to our lowliness, coming for us and our salvation, moving into human history,

stepping from eternity into time. Do we believe that?"

What of the Life Everlasting?

"Do you believe in the life everlasting?" an African girl asked very earnestly. "Yes, I do," replied the missionary. "Then you are never afraid of death?" The missionary owned that sometimes death is feared, because it is strange and unknown. "If you believed with all your heart, you would never be afraid?" was the further question. "That is so." Miss Shaw went on to explain that possibly the greatest fear in Africa is the dread of death. As Miss Shaw talked to these African girls, death seemed to grow as natural as falling asleep, sometimes as quiet as the change in the falling darkness of the night.

Young Africa Thinks Aloud.

Then the conversation turned on life, the life eternal. What is it, when and where does it begin? Here was young Africa thinking aloud; not content with hearing about it, they wanted to see into it. One girl was turning over the pages of her New Testament. "It is here," she cried, "the Chief's words, 'And this is life eternal that they should know Thee, the only true God, and He Whom Thou didst send, even Jesus Christ.'" They leapt to this grand truth, "We all know Him," and they began to tell one another, not only what they knew about Him, but their personal experience of Him and their meeting with Him in prayer and worship. "It is this life that we live now, the new life in our hearts," one of them said, and as they continued to talk they found that eternal life was bringing in clouds of glory about us the whole of our life.

Darkness Still Reigns.

Any message, any Book, that can call forth such a response from the heart of young Africa is worthy of our distribution. Hundreds of tribes have not yet received the message of Eternal Life. So far, for Africa, the translation list issued by the British and Foreign Bible Society is only 284 versions, the Bible in 34 forms of speech, the New Testament in 73, and small portions in 177.

China Cries out for the Bible.

News came recently from China under the impressive heading "China

Cries out for the Bible." An article in the American Bible Society Record says that possibly never in the history of modern missions has so great an opportunity presented itself to the Christian Church as in China to-day. The most populous nation on earth, out of its tragedy, is eagerly turning to the Gospel of Christ and finding victory there. Certainly it is only a fraction of China's people who have discovered Christ, but that fraction includes many persons of influence who are being trained for leadership in the new China.

Bibles Must Go Through.

The demand for the Bible in China is simply enormous. The Bible Societies speak of tons of Bibles, to quote Rev. W. H. Hudspeth of the China Bible House, "within the last few days we have shipped five and a half tons of Scripture to Rangoon, hoping they will find their way to Yunnan and other West China provinces. We have sent another five tons by post away to the North-west."

As the report says, "The motto to-day is: 'Christian Literature must go through.'" By truck and train, by steamship and by post, on coolie back or in personal luggage, constant streams of Bibles are pouring into all parts of China, despite bombed railroads, torn-up bridges and destroyed highways. If one way is blocked, then another. The heroism of Morrison and his associates, working behind closed doors translating the Bible under threat of death, is matched to-day by those who endure perils by land and sea and air, in order that the Scripture may reach the front.

Chungking Bible House.

In the midst of dangers the Bible House Agent at Chungking wrote: "In terrors and disappointments our hearts have been gladdened because of the desire of many to have the Word of God. In the time of difficulty there are two places to seek—one is the dugout and the other is the Bible House, where Scriptures can be bought. The demand for the Word of God is very great, and numbers of those who wish to have books are from high schools and universities, officials, policemen, soldiers and aviators, as well as many of our own brothers and sisters. After a raid on the Chungking Bible House a man came in to get 50 Bibles.

A student called for ten Testaments in English and a Chinese business man called to inquire if the raid had ruined the stock and bought 100 Bibles. After a heavy bombing another Chinese gentleman ordered 500 dollars worth of Scriptures. The report concludes: "We are closing our day with a cheerful heart."

He Sat up all Night to Read.

An army officer asked the Bible Society Agent in Hanchung for a Bible, but he had none to sell. The officer offered large sums, thinking it was a question of price, but the Bibleman explained that he had one copy only and he had to keep it to conduct a Bible School. The officer said, "Tonight, after you have closed your class, I shall send my man to borrow your Bible, and I shall sit up all night reading it, and I'll return it by 8 o'clock in the morning." He literally sat up to read the Book.

In recent months beautiful new editions of the Bible and the New Testament, much smaller than anything previously published, have issued from the press, and they are in great demand. If China, facing her storm, can respond in this way, how much more should we endeavour to seize the opportunity which is before the Bible Society of providing the Word of God for our men on active service and for all who are in need to-day.

THE "AUSTRALIAN CHURCH RECORD" APPEAL

We are grateful to acknowledge a further £10 from Melbourne, £27/10/- from Sydney donors, towards the challenge to raise £200 for the "A.C.R."

ENGLISH HOME OF ARCHBISHOP BOMBED.

The Archbishop of Sydney has received cable news that his home at Dover has been bombed and the homestead partly destroyed. Also he received the news that the old nurse who had been in the family for more than 60 years has died. We offer our sympathy to His Grace in these losses.



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To Australian Churchmen.

The Demand for Sacrifice

We are in the throes of a mighty struggle. Our newspapers are full of war news. Moscow, Leningrad, Rostov are still holding out. The enemy is suffering heavy losses. Russia is following a scorched earth policy. Millions of people will be driven from their homes. Millions of pounds worth of property have been destroyed, and millions more are threatened. The Germans are stated to have lost four and a half million men. The Russians admit a loss of about two millions. Many wounded will recover, but one-legged and one-armed men will bear witness to war's ravages for many a day. And the toll of the shell-shocked, the insane, the unemployable, cannot yet be adequately reckoned. War is a desperate ravager. Victory is only one degree superior to defeat. We are paying in blood and treasure, and our widows' pensions alone will drain our resources for many a year to come. We have not felt the pinch as yet. Sorrow has darkened a home here and there. An occasional scare stirs our blood. But life has gone on very much as usual, and that is our danger.

The Government Loan.

Thanks to the intervention of Russia in repelling an unprovoked attack, we do not hear as much about a capitalist war. But it does not enthuse the thoughtful patriot to find that bands must blare, popular songs must be sung, Britannia must parade with her trident, before the public will yield a portion of its wealth to provide tanks and guns, and to keep the home fires burning. We sometimes boast of our advanced education. Have we not expression work? Did not Sir Francis Anderson many years ago expose the wholly impractical method by which a boy had to find out such condundrums as: "If 5/7ths of a farm cost £87/10/-, how much must be paid for 3/11ths of one twice the size, and three times

more valuable?" We have done things better since 1904. At least every man of forty has had a chance to develop according to our up-to-date methods. He has done expression work. And yet he wants Britannia with her trident to extract a few pounds from him to save the world from perdition! There is something wrong. After all the publicity, we have succeeded in getting a little more than the full one hundred millions. We are fighting, we are told, for great ideals. How much do they mean to the ordinary man? There is something wrong.

The Melbourne Cup.

Ah, here they come! Thousands of eyes are fixed on the swiftly moving horses as they come into the straight. Now the whips are out, now the spurs are working. It is a close finish. Ah! What a wonderful day! The totalisator reached a record. One hundred and thirty-five thousand pounds! What would it have been but for the petrol shortage? That is the way fashionable and unfashionable Australia enjoyed themselves. Some indeed took their pleasure sadly, returning with empty pockets and mouths full of strange oaths. But it was a great day. And better luck next time. We are not an insular people. We know as much about the culture of other countries as any people under the sun. We have several fine Universities, not to speak of the Conservatorium of Music.

In Europe other shouts disturb the air. They are the shouts of men engaged in desperate conflict. Other sounds are heard, very different from the thud of hoofs. There is the whine of the shell, and the roar of the aeroplane. And where the snow falls thick it has changed its colour. It is churned into masses of mud by the caterpillars of the tanks, and it is frozen hard into a new cement in which blood takes the

place of water. Cities are blazing in the now quiet night. Women and children are hurrying to a place of safety, only to hurry away again as fresh danger threatens. Women who have forgotten to sob are dimly conscious of a double destitution. Somewhere on the snow-covered hill the stark bodies of their dead lie staring unseeing at the leaden skies. Somewhere near frightened, whimpering children clutch their skirts, and hie with them away from devastation which seems to follow with relentless, merciless persistence. Home, love, hope, all are gone, and they are mute sufferers in a world that has become a charnel house.

But we had a great day at the Melbourne Cup! Think of it—one hundred and thirty-five thousand pounds! Who says that sport is dying in Australia, sport measured in the lofty terms of £ s. d.? Is there not something wrong, somewhere?

The Lesson.

Can we learn it? Or must we wait until fear grips our vitals, and blood dyes our streets a new and ominous colour? We are wrapped up in ourselves and our own petty interests. We can talk loftily of self-sacrifice and the countless blessings of a true democracy. All that is very well as long as we can go on with our petty squabbles, our mean ambitions, our pleasurable excitements. But now there is a stern challenge that must be faced. Whether we know it or not, Australia cannot stand alone. Belgium, Holland, Denmark, Norway, Yugo-Slavia, Rumania, all tried to keep out, and they were brought in. Greece saw the obligation, and took it at great cost to her little kingdom. At least she wrote a page in the world's epic once more. And now Russia is facing the might of the armed hordes. Can we not see the menace that is so clearly pointed out by our leaders? Can they not take their courage in both their hands, and mobilise the nation into seriousness. We talk too much at times. There is no help for it. We must abandon much that is pleasant if we are not to lose all that is most precious.

The Warning.

We are told on all sides that it is more difficult to raise enthusiasm now than it was in the last war. What is the cause? Pacifism has sapped our morale. Yes! notwithstanding the earnest people who have been misled by the parrot cry of "No more war!" The reason lies in the fact that it was a pacifism founded on selfishness. "I tell you they will not get me into the next war unless they drag me there." William O'Brien, in "When we were Boys," tells of the old money-lender who drank his glasses of whiskey every night and sadly wept over his own funeral. We have been fed on that type of sentiment. War is horrible. But why is it horrible? Because it interferes with our personal comfort. We are reminded of the two cronies who met in 1917: "Did you hear the news?" "No, what?" "Porter is gone up to eight pence a pint." "Wha-a-t? And what is the price of a half glass of whiskey?" "One and four pence." "Heaven help us! But isn't it an awful war!"

And our pacifists were drugged with the same dope. Under a cloud of fine words those who drugged them concealed a mean little soul that measured the destiny of man by the cost to themselves.

This will awaken opposition. Are we quite fair to the pacifists? Not to all of them, certainly. They were drugged with dope. But now that war has revealed itself the inner selfishness of much of the campaign for disarmament, negotiation, and the thousand and one wild-cat schemes becomes apparent. It is harder to get money for the war loan. It is harder to get men to work in factories and mines to help their brothers who are facing the dive bomber, the submarine, the relentless tank. It is harder to get enthusiasm. But we still have the Melbourne Cup, and we can get rid of the last vestige of puritanism by giving increased drinking facilities. Our men are blinded with sandstorms, parched with thirst; some have been maimed and some are dead. We really must do something for them. Let us throw a cocktail

party. Let us have a Sunday night dance. Who says we are not patriotic? "Rule Britannia!" Didn't Cissy look lovely at the Wallop-'em Round Fancy Dress Ball? It sounds funny, but it is not as funny as it sounds. There is something wrong when everyone flies to some form of pleasure to meet the dire necessities of a dark hour; when "Our country sinks beneath the yoke; it weeps, it bleeds; and each new day a gash is added to her wounds." There is something wrong when personal interests sap every noble emotion and leave us callous to the fate of thousands if only our poor sensibilities are suitably tickled.

The Remedy.

It is no easy matter to find a cure for a deep-seated ill. Yet mourning is a poor substitute for action and rancorous railing offers no corrective to helpless inertia. We want to waken a truer manhood and to arouse a nobler spirit. How is to be done? There are voices that call to us out of the past. The voices of men who overcame. One Voice from a wilderness is potent still to quicken our flagging energies and lift us to a plane of high endeavour. He had the pangs of hunger and His need was great. One word could ease His present pain and make of the forbidding barrenness a banquet. The word was never spoken. There was something greater than a baker's oven. There was something nobler than the easing of hunger's pangs. And so He thrust the suggestion from Him. "Man shall not live by bread alone." Do we not need to remember it? It was a lawful craving, but it competed with a loftier purpose. The immediate became the enemy of the remote. It often happens so. It is happening in our present experience. Men are not merely living for time, they are living for the moment. And if man shall not live by bread, how much less shall he live by the tintillations of the transient imagination? For the pleasures that are sought after so eagerly have not even the substance of a good meal in them. They are wasting energy not building it, even in the temporal sphere.

And so we bid men look beyond the passing phase and find a happier existence. "The fashion of this world changeth." There is something further and deeper than this outward show. We need to recover faith in ideals. And we cannot do it apart from two great considerations. The first is that there is a purpose in the world. The whole tangled skein is not simply a tangle. The Great Unraveller is at work. "Lo! these are parts of His ways, but how little is known of Him." The second is that we will be found for good or ill at the end of the purpose in the day of the great unveiling. It is a sobering thought. The Melbourne Cup, the cocktail party, the fancy dress ball, even the Labour Budget and the basic wage will all fade away. We do not think like Tertullian that we will have an opportunity of "hearing the tragedians, louder-voiced in their own calamity; of viewing the play-actors, much more 'dissolute' in the dissolving flame; of looking upon the charioteer, all glowing in his chariot of fire." But we do agree that eternal things "are nobler . . . than circus and theatres and every race-course."

Unless we can foster a regard for truth and justice here, the difficulty of securing a response to the call for sacrifice will increase. We shall be victims to our own selfish desires and desire will grow as it feeds until it occupies the whole room of the soul. Material things have been thrust upon us. Let us not discard them but see through them. The Voice from the wilderness calls again, "There are times when to eat bread is to die." "There are times when to hunger is to live."

But it is slow work to build up an inner armoury against the subtle assaults of evil supported by an inward longing. To what purpose are garments rolled in blood? To what purpose is there the uncleanness of the trench and the hazard of the conflict? Not to any purpose if we are to live by the sensation of the moment. Let us get back to the Melbourne Cup and the song and dance. Midgees dance in the sunlight and perish. It is so with us. But if we live that others may

live and die that the end may be everlasting life—it matters a great deal. There is purpose even in the blare of the war trumpet. We, too, can wax valiant in fight that the intangibles which are the most real may persist. We, too, can endure as seeing Him Who is invisible. There are lesser motives that also issue in high endeavour. But this is supreme, unalterable.

To bring our country to the heart of Jesus Christ, and to the realisation of His sacrifice, this is a worthy task. Thus and thus only can we meet the demand for sacrifice.

THE SYDNEY SYNOD

After a week's sitting the Synod adjourned sine die, but with the expressed desire for a very short adjournment, so that the lengthy business paper might be duly discharged.

There were some happy interludes in the evening sessions when Missionary Addresses, Home and Foreign, and addresses on social subjects were delivered. We were glad to see as a result of the discussion on one of the motions that the term "social gospel" was criticised and revised, for undoubtedly the phrase is capable of a dangerous misunderstanding.

The Synod exercised great patience in hearing the plea of one rector for the cancelling of unpaid assessment, but was careful not to be led astray into unwise action.

The Manly Ordinance brought in by the Chancellor was debated long, vigorously, and confusedly. It is difficult to understand the curious perversity of some minds. One speaker inveighed against variations of trusts, seemingly as if he did not know that the whole of the N.S.W. dioceses have powers under Parliamentary Act, to vary trusts if the Synods deem such variation expedient, and probably every Synod has used that power over and over again, usually to the benefit of the whole Church in the diocese.

The new ordinance was brought in by the Chancellor because three earlier ordinances of 1910, 1915 and 1927 dealing with Manly Trusts, had been definitely accepted by the Manly Church-people and Synod, but because of an essential declaration being omitted they were, in the Chancellor's considered opinion, not valid. Those ordinances purported to vary the trust as to both corpus and income, and the Chancellor's ordinance was merely to validate what had been done and not to do something new. Unfortunately, unfounded suspicions were engendered in the minds of some members of Synod that Mr. Mann was seeking to enact something surreptitiously that was not contained in the preceding ordinances, and an irrational demand for a "Yes" or "No" answer to a question at the last moment caused an uncertainty that brought about an amendment of the ordinance by a small

majority. As Synod was adjourned before the next ordinance was finished it will be interesting to see Synod's reaction to the proposed distribution of funds under that ordinance.

We hope that in spite of the inconvenience and expense members of Synod will attend the adjourned Synod in sufficiently large numbers to justify any legislation or motions that may be passed.

OVER THE BRIDGE OF YEARS.

AUSTRALIA RETURNS TO PALESTINE.

The relationship between Australia and Palestine, forged in the first World War, has been welded in the present conflict into a tie that may not, that MUST not ever be weakened.

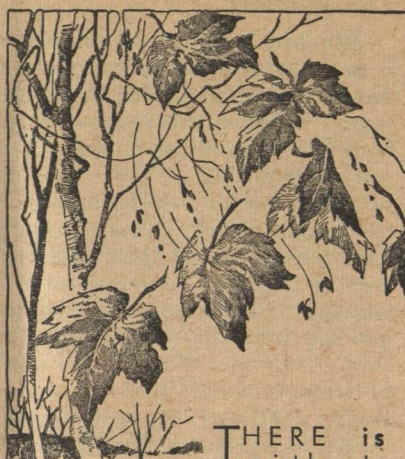
Australian soldiers, the hard-fighting, devil-may-care Light Horsemen of the 1st A.I.F., saw much of The Holy Land in their brilliant campaigns of 1916-1918. Now, Australian soldiers are back in Palestine; some of them are back again; others are sons of the old Light Horsemen; most of them arrived with a set picture in the minds—arid plains and stony hillsides covered with a waste of weeds; swamps; hedges of prickly pear; heaps of bones; bleaching in the sun . . . desolation, antiquity.

Who better than these soldiers, can tell of the changes worked by the intervening quarter century. Antiquity is still there, but it is side by side with busy vital modernity. Desolation has gone, swept aside by progress. The vast waste lands of yesteryear are now green fields, green and gold with oranges, smiling pastures heavy with grazing cattle, neat rows of field crops, broad acres of ripening grain, the busy chatter and clatter of poultry-farms. Many of them farmers, the new Anzacs can properly assess these achievements.

They can tell of great modern factories where their fathers might have seen a pitiful few hand-craftsmen slowly toiling at the crude, inept industries of another age. They can tell how to-day's factories are serving the armies of Britain even as the farms are helping to feed them.

They can tell of Jewish units in the khaki of Great Britain, serving the Empire and bringing honour to the name of Jew on all the battle-fields of the Middle East and even further afield. They could tell, too, of Jews and Australians side by side on the ramparts of Tobruk. Aye, and they could tell of the cemeteries where those who have fallen in battle, sleep side by side. Comrades in arms, in death they are not divided.

As if all this were not enough to cement the bond, there is more. Consider that vast line of which the flanks of Palestine are guarding the oil-fields of Iran and the Suez Canal and the Dominions of Australia and New Zealand, outposts in the Southern Pacific. Continents, oceans, hills, valleys, deserts and smiling farm-lands all find their place in this great bastion of the



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Created by the chances of two wars, fostered by the mutual respect of two peoples that know the meaning and the value of hard work, dictated also by the needs of Imperial strategy, this relationship between Palestine and Australia must ever be maintained.

The call is to the Jews of Australia, with affiliations doubly clear, to play their part.—From the Hebrew Standard.



Anne E. Pallister, 1913-1930.

You are invited to the unveiling of Pallister Memorial at Deaconess House, Carillon Avenue, Newtown, on Saturday, 6th December, 1941, at 2.45 p.m. The Most Reverend the Archbishop of Sydney will unveil the Memorial. Gifts of linen will be gratefully received: sheets, pillow cases, bath towels, tea towels, serviettes, dusters. Afternoon tea.

A Pastoral Letter from the Archbishops and Bishops of the Church of England in Australia and Tasmania

We, the Archbishops and Bishops of the Church of England in Australia, in conference assembled, send greetings to our people throughout the Commonwealth, desiring to offer them guidance in these present perilous times.

That the hour is grave and fateful beyond any that we have known is daily more apparent. It is no less apparent that the ultimate issues at stake in this war are moral and spiritual issues of incalculable importance. The triumph of the enemy would mean far more than the loss of our political freedom. It would mean the destruction of the whole moral and spiritual background of our civilisation. The triumph of Nazidom would spell the eclipse of any form of civilisation which could be called Christian. As an English philosopher has recently said, the Nazi moral code is in most vital respects the exact opposite of the Christian code, condemning what Christianity blesses and blessing what Christianity condemns.

In face of this tremendous issue it is not surprising that there are those who find grounds for apprehension and criticism in what has been called the Carnival Spirit of Australia. Such criticism may not be fully justified. It may be possible to some extent to excuse our buoyancy, our pleasure-seeking, our unwillingness to diminish to any drastic extent our opportunities for sport on the ground that it is attributable to our national temperament, and to a desire to find justifiable relief from the strain and stress of life in times of war. Nevertheless, we are facing, and we must realise that we are facing, tremendous issues. If our buoyancy and pleasure are those of selfish people seeking to forget, or refusing to

take up our deep responsibilities, then we are failing, and deserve to fail, and to lose our place among the nations. Our life to-day must show a determination to give, to serve, to sacrifice just as really here in the shelter of these shores, as to those who adventure themselves for our sake overseas. We urge upon every man and woman in Australia to hold their lives and possessions to-day at the disposal of the nation, and voluntarily to make that offering of service which in the Motherland and in our sister dominions has been made a matter of compulsion.

As to whether the example of these sister nations should be followed here in Australia there is, as we are well aware, a considerable difference of opinion. There are many to whom it would be an immense relief if the Government, by extending the principle of compulsory military service to service overseas, would lift from their hearts and minds the perplexity and responsibility of a personal decision. There are others who believe that Australia is likely to make her best contribution to the war under a system of voluntary enlistment, and are unwilling to see any other system substituted for it, except under stress of the direst necessity. On one point, however, we should all be agreed. A voluntary system can only be justified if its product is at least as full and efficient as that obtainable under a system of compulsion.

We are proud of the fact that Australia has always claimed to live and legislate for the freedom of her people. There is, therefore, all the more reason why every man and woman in this Commonwealth should be to-day at the disposal of their country

wherever she may need them. Unless we can rise to such a level of loyalty and self-sacrifice the Government may be compelled, in face of all our traditions, to claim for a time the same absolute control over our lives that it already claims and exercises over our wealth, and to save us almost against our will. For Australia's real defence line is to-day far from her own shores, and her very existence is at stake. It is plainly the duty of us all to assist the national war effort by every means in our power. We commend that duty to all our people, not only on the score of patriotism, but in the name of Christ and of His Church.

Looking to the future, we find ourselves in full agreement with those who are urging the mobilisation of Christian opinion and influence in order that the problems of the post-war world may find a Christian solution. Only in such a solution is there any hope of a stable and enduring peace. The need for strenuous endeavour to secure such a peace and a more Christian ordering of national and international affairs calls, as we believe, for a more than denominational effort. The forces which to-day menace the Christian cause are no respectors of denominations. What is threatened is not this or that form of Christianity, but the whole Christian interpretation of life. There are at work in the world to-day powerful forces which aim explicitly at the liquidation of Christian theology and ethics. There are leaders who are saying of Jesus Christ what the husbandmen in the parable said of their master's son, "This is the heir; come, let us kill him that the inheritance may be ours." Christianity to-day is fighting a total war. Nothing short of the totality of its forces will be needed if its victory is to be assured. For ourselves we are prepared to join with our brethren in all the Chris-

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tian denominations in the endeavour to create a really Christian public opinion. That such an endeavour should be made is of vital importance to the world. Only in the prevalence of the Christian viewpoint is there any hope of social and international justice and the establishment of a lasting peace. "Except the Lord build the house, their labour is but lost that build it." The truth of that assertion is deeply graven in the records of the past. It will inevitably find fresh and devastating confirmation unless the world which comes out of the war is a more Christian world than that which entered in. To the high task of seeking to make it so we would earnestly summon all who name the Name of Christ.

BISHOPS IN CONFERENCE

The Archbishops and Bishops of the Church of England in Australia, gathered in conference at St. John's College, Morpeth, N.S.W., have passed the following resolutions:—

1. "We, the Archbishops and Bishops of the Church of England in conference at Morpeth, send you greeting. Our prayers are with you and your Ministers in your great task, and we assure you of the Church's co-operation in connection with the Day of Prayer."

(This resolution was conveyed by telegram to the Prime Minister.)

2. "We, the Archbishops and Bishops of the Church of England in Australia, place on record our appreciation of the gallant resistance offered by our Russian Allies to the common enemy. We hope to see the development of such an understanding between the Russian and the English-speaking peoples as will best serve the cause of freedom. And we pray that both we and our fellow-Christians in Russia may be so strengthened in the faith as to give sound leadership to the peoples of the world in these days of tragic struggle and magnificent opportunity."

3. "The War having revealed the fatal results of omitting the Christian element from modern education, the time is opportune for the consideration of taking remedial action. We, therefore, resolve to invite the leaders of other Communions to co-operate with us in the instruction of Christian people about the urgency of this matter, and in requesting the several departments of Education to introduce into their teaching the Christian foundation in Education."

PERTH SYNOD AND LOTTERIES

(From the "West Australian Church News.")

The secular press still publishes articles and paragraphs that represent the Archbishop of Perth and the Synod of Perth as supporting gambling, and raising money by gambling methods and encouraging the holding of lotteries, for all kinds of purposes. From the reports in the Eastern States press the Church papers have taken up the discussion. In one prominent evangelical paper a letter from a lady states, "I was ashamed and disquieted when news came over the air that the Primate and a majority of his clergy in Western Australia had considered a State lottery the least of gambling evils and would like a similar lottery run for the Church." In spite of denial by the Perth Diocesan Secretary in a later issue of the same paper (with the full text of the much discussed report also printed) later issues devote much space to criticism of the Perth diocese and articles on the lotteries and betting and gambling. Publicity has also been given to other criticisms and challenges, and it is known that advertisements for lotteries have appeared making it seem that the Synod of the Diocese of Perth and its Archbishop approved of lotteries. It will be well, therefore, to recall what actually happened. For several years previous to 1939 the Orphanage Committee and other institutions here in Western Australia have accepted help from the Charity Commissioners. Some institutions have refused that help. Probably the position is the same in other States, too. Here in West Australia all lotteries are State-controlled, and this control is by virtue of an Act which requires yearly renewal. Before this Act was passed lotteries were privately organised and almost unlimited in number and aim. The Act was passed to stamp out all private lotteries, and to ensure the proceeds being devoted to "charity" and not to personal profit. The present position is certainly to be preferred to that existing before the Act was passed. At the Synod of 1939 a motion was carried asking for the appointment of a committee to enquire into the "morality" not of the lottery system or of betting and gambling, but "of receiving money distributed by the Charities Commissioners." Only a formal Synod was held in 1940, and though the report was published it was not received or considered till the Synod of 1941, when it came before Synod in ordinary course. The consideration began on Wednesday evening and lasted for about an hour till Synod rose at 10 p.m. It was resumed on Thursday afternoon for nearly two hours and was carried on after the tea interval for some time, before the motion was put that the report be received. This motion was carried on the voices. In the course of discussion many issues were raised

and many things were said, some of them being given prominence for their "news value" in the press reports that subsequently appeared. As a nominal function of Synod is to receive reports and the reception of a report does not necessarily show approval of it, the feeling of Synod was immediately tested by a motion in the name of the Rev. J. L. Brown, that "this Synod heartily disapproves of our Church's practice of accepting money from the Charities Commission." Seeing that the Synod had listened to the pros and cons of the case as it applied to the orphanages for some hours already the Synod of Clergy and Laity voted immediately, not by voices or show of hands, but by a division and registered its decision by 84 votes against the motion to 33 for it. In the W.A. Church News of September the main arguments were again stated. As far as Perth Synod was concerned it was clear that the conscience of representative Christians was not offended by the action of the Orphanages Committee, or of other bodies, in accepting this form of help, and in some cases it has been freely stated that the only justification for State-controlled lotteries is that their profits are used for "charity," and if they exist as a government department it is permissible for any institution to receive help from them. The various side issues raised very fully were not put to the vote. The vote was taken on one issue only as stated in the motion.

The following letter has been sent to the Editor of the W.A. Church News from the Editorial Committee of the A.C. Record:—

Gentlemen,

In your current issue you have an article dealing with the above question in which you seem to imply some degree of fault on our part in not accepting a denial by Mr. J. O. Fisher of a statement made in the "A.C.R." by a correspondent who alleged that she had heard "over the air" the statement objected to.

By the way, the same statement was heard "over the air" by a member of our own Editorial Board. Your article would seem to infer that we have left the question—the question as to the righteousness of your Orphanages Committee receiving aid from the Charities Commission and have indicted the Archbishop and Synod being in favour of gambling methods in aid of Church finance. At the same time you rely on the contention that the much criticised report was only "received" and not adopted by Synod.

May we point out first of all that the strongest criticism of your Synod's action came from the Diocese of North Queensland and Newcastle, secondly, your own official account of Synod in your October issue, says that the report was "adopted" by 84 votes to 33, and thirdly, that our criticism was directed mainly to the report forwarded

by Mr. Fisher, the Secretary of the Committee, and published together with his letter.

We desire to assure you that we regret as much as you do the confusion current in men's minds concerning your Synod's action, but must deny any inference that the confusion is of our making. Your committee would appear to have gone beyond its order of leave and have consequently provoked a very natural and healthy criticism and condemnation.

Churchman's Reminder.

"No nation can be destroyed while it possesses a good home life."—Holland.

"And he shall turn the hearts of the fathers unto the children—and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Malachi.

November.

28—The Pope fled from Rome, 1848.

30—Advent Sunday and St. Andrew's Day. The beginning of the Festal portion of the Christian Year. The New Year of the Church.

December.

2—Tuesday. St. Paul's Cathedral, London, completed, 1710, after the Great Fire of London.

7—2nd Sunday in Advent. Often termed Bible Sunday, from the beautiful wording of the Collect, composed in the Reformation period.

8—Monday. Richard Baxter died, 1690. A noted religious teacher. His "Saints Rest" still being useful.

9—Tuesday. Capture of Jerusalem by British Forces, 1917.

V is for VISION.

Why?

Because: "Where there is no vision, the people perish."—Prov. 29: 18.

By a Vision was Saul of Tarsus converted, having his name changed to Paul.

By a Vision was Peter led from Joppa to take the Gospel to the Gentiles.

By a Vision of the things which must be done as revealed in God's most Holy Word will you be led to save a world from perishing.

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"THE CHURCH MILITANT."

(Communicated.)

In a recent speech by the Minister for the Army, Mr. F. M. Forde, to the House of Representatives, he lauded the work of the Y.M.C.A., the Salvation Army and the Red Cross in Darwin, but failed to recognise the work which is being done in that centre by the Church of England, through its agent, The Church Army. Whilst we have nothing but praise for these other societies, yet we do feel it is about time the work of the Church of England was recognised. In many camps in N.S.W. the Church of England has been first in the field with large and well-equipped huts, all of which were built by voluntary contributions of church-people. We have constantly to face the charge that we are "overlapping" because the work of the Church is not recognised as an official agency. At Darwin, the Church Army, as the agency of the Church of England Dioceses from Adelaide to Carpentaria, has been working for 15 months, and has one of the largest and best equipped huts, built on the express invitation of the Military authorities, right in the infantry lines. Yet the Minister for the Army reviews the others and tells of the plans he had in view, but gives no recognition whatsoever to the efforts of the Church of England.

The work mentioned here is practically nothing in comparison with the work of the Church as a whole through the agencies, such as—

1. Soldiers and Sailors' Help Society, in Queensland.
2. Church of England League of Patriotic Service, in Newcastle.
3. D.A.S.P.A., in Armidale.
4. C.E.N.E.F. in Sydney.

5. The League of Soldiers' Friends, in Victoria.

6. The Soldiers and Sailors' Help Society, in Adelaide.

7. The Diocesan Guild of Soldiers' Friends, in Tasmania; and others.

We are not in possession of facts and figures, but would say that the Church of England in Australia has raised and spent over £100,000 on work amongst the troops in Australia.

When one realises that over 50 per cent. of the Army are Church of England, is it not about time that the Church of England stood up for recognition by the Army and the Australian Comforts' Fund? Is it not about time that the Church of England in Australia had equal facilities with other recognised Societies for social and recreation work amongst the troops overseas?

It is only to be hoped that the Bishops who recently met at Morpeth discussed this problem with the full intention of demanding facilities to express themselves in action in this sphere which is certainly a most important one, when considering post-war rehabilitation schemes.

Most certainly one of the questions to be asked by returned men will be, "What did the Church do for us whilst we were overseas?"

WANTED—Cook-Housekeeper (Christian) for C. of E. Mission Hospital, S.A. Bush Church Aid Society, St. Andrew's Cathedral, George Street, Sydney.

VERGER required for St. Cuthbert's Church, Naremburn. Particulars from Rev. A. N. S. Barwick, 28 Rhodes Avenue, Naremburn. Phone XF1828.

A CHRISTMAS HOLIDAY—To let for the month of January, St. James' Rectory, Hobart, Tasmania, in return for Sunday Services. Apply to Canon Wilson.

LOVERS OF CHILDREN

are cordially invited to attend opening of New Home by

LADY WAKEHURST

At 3 p.m., Saturday, 6th December, 1941

New South Wales Protestant Federation

CHILDREN'S HOME

50 GARNET STREET, DULWICH HILL

We are caring for Children of our Fighting Men.

Funds Needed

Please write the Secretary

Australian Church News.

NEW SOUTH WALES.

ADVENT OFFERINGS.

In all churches of the Diocese the offerings on Sunday next, Advent Sunday, will be devoted to the work of The Home Mission Society. The general secretary has issued an earnest appeal for generous offerings for the important work the H.M.S. is doing.

PARRAMATTA RURAL DEANERY

Sunday School Teachers' Association.

The 117th quarterly conference and annual social afternoon of the Parramatta Rural Deanery Sunday School Teachers' Association was held at St. Paul's, Castle Hill, on Saturday, November 15.

Nineteen Sunday Schools were represented. Clergy present were the Revs. A. E. Hodgson (Chaplain), Rector of Castle Hill; A. N. Johnson and J. A. Dahl, St. John's, Parramatta; C. E. A. Reynolds, St. Paul's, Wentworthville; and J. Mills, St. Paul's, Harris Park.

Visiting schools were welcomed and entertained during the afternoon and at tea by the officers and teachers of the Hills District schools.

The Rev. A. E. Hodgson conducted the service following, and gave an inspiring devotional address. Conference, which was presided over by the Rector, was held in the Memorial Hall.

The principal business of the evening was an address, "The Missionary Call," by Dr. Paul White, recently returned from Tanganyika, East Africa, where he had for four years been the superintendent of the Church Missionary Society's Hospital at Mvumi. In his intensely interesting talk the Doctor related his wonderful experiences as a medical missionary. Sightless eyes and darkened souls were opening to the light of day, as well as to the love of God, as revealed through the Light and Life of Jesus Christ. The Kingdom of God was going ahead through this Divinely inspired medico-evangelistic work. Accepted followers of the Lord Jesus are now being trained in the hospital, and by their work and witness are bringing many of their fellows into that happy company of Christian Fellowship and service.

The Doctor appealed to all teachers to take up a definite work in connection with medical missions, and by their interest and zeal stimulate the scholars' interest also in this most important and vital part of the Church's work.

Miss B. Hall, honorary secretary of the C.M.S. League of Youth, also spoke concerning the work of that organisation.

Votes of thanks to the speakers, chairman and all who had assisted were carried with hearty acclamations.

C.E. FELLOWSHIP.

A rally of young people of the Church of England will be held in the Chapter House, Sydney, on Monday, December 1, 1941, at 8 p.m. The Chairman will be the Rt. Rev. W. G. Hilliard, Bishop Coadjutor, and the special speaker Dr. Paul White (late of Tanganyika). The meeting has been organised by the Church of England Fellowship, Diocese of Sydney, and all young people are invited.

CHILDREN'S HOME, DULWICH HILL.

The Girls' Home, situated in Dulwich Hill, the address of which is No. 50 Garnet Street, founded twenty years ago, by the N.S.W. Protestant Federation, has growing pains. A modern new building has been decided upon and its construction should be complete by December 6. The Lady Wakehurst is to open the new home at 3 p.m. on that date, and an open invitation is extended to all who love children.

The extensions will involve an expenditure of over £3000.

MOORE COLLEGE WOMEN'S AUXILIARY.

A Musicales will be held in the Chapter House, George Street, Sydney, on Saturday, December 6, at 8 p.m. The programme has been arranged by Madame Emily Marks, who will be assisted by Miss Nellie Black (violin), Miss Elsie Black (flute), and Miss Mary Charlton (piano). Admission is by donation of 1/6 towards the fund for equipment of Moore Theological College. President, Mrs. H. W. K. Mowll; Hon. Treasurer, Mrs. Maxwell Little; Hon. Treasurer, Mrs. F. H. B. Dillon.

WOMEN'S EVANGELICAL RALLY.

A very well attended meeting was held on Friday afternoon in the Chapter House. The purpose of the meeting was to reconsider the foundations truths of the gospel and the need for women to take action in these days of national and religious crisis. Mrs. H. W. K. Mowll presided and excellent addresses were given.

Miss Farrell spoke on the subject, "What Evangelicalism really means to Womanhood." Miss Mannett was the second speaker and her theme was, "The Impact of Evangelicalism on the Church Overseas To-day." As an educational missionary from West China, she spoke with a first-hand knowledge of her interesting subject, and instanced the tremendous value of Bible Study in China. Miss C. Begbie was the closing speaker and dealt with "Practical Propositions in the Light of the Present-day Needs." She urged the creation of a Christian atmosphere in the homes by the attention of mothers to the early teaching of their children, even from the cradle time along the growing years.

At the close of the meeting there were many expressions of desire for further meetings of a teaching character in relation to evangelical truths.

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THE ANNUAL MEETING OF THE PRIMARY WORKERS' ASSOCIATION.

An Evening Splendidly Planned and Efficiently Presented.

(Special report for "The Record.")

On Saturday evening, October 25, the Chapter House was the scene of one of the most interesting displays of Church enterprise, held for some time, when friends and supporters of the Primary Workers met for the annual meeting of the Association.

The Chapter House was beautifully arranged and around the walls were displayed examples of the work carried out by kindergartens of the diocese.

His Grace the Archbishop chaired the meeting. Mrs. Mowll, who has shown a very real interest of the Association, was present. The Board of Education was represented by Canon T. C. Hammond, Miss D. Wilkinson and Mr. K. E. Barnett. Archdeacon Langley was also present. Apologies were received from many who were unable to attend.

The Rev. H. M. Arrowsmith offered the opening prayer.

The annual report was read by the secretary, Miss M. Newell. It was of great interest to learn that the monthly meetings of the Association, which are held on the fourth Monday of each month at St. Peter's Parish Hall, Forbes Street, Sydney, had an average attendance of 28 members from 28 different Sunday Schools.

A brief survey of the history of the Primary Workers was presented by the Director of Religious Education, the Rev. C. K. Hammond.

During the short address given by the Archbishop, His Grace said: "Work with the children was amongst the most important that can be done to-day. Lack of Religion in day school teaching made the work of the Primary Workers' Association all the more important. We look forward with hope in the future because of the increasing number who are taking an active interest in this work."

Mrs. Gordon King, the president of the Association, then introduced the item of the evening, "A Kindergarten in Action."

She pointed out that there were several difficulties about the presentation for the evening which were not ordinarily a part of normal kindergarten work. For example, the 43 children taking part were from six different Sunday Schools not having worked together before, nor did they know either the pianiste, Miss Allan (from All Saints', Woollahra), Miss McDonnell, who would tell the story, nor herself, who was to conduct the class. Mrs. King also thanked the parents for being so willing in responding to the request for their children's presence.

Any attempt to adequately describe the demonstration would fail. It was all carried out with such an absence of concern for the large audience present.

The response of the young children to the occasion was a source of amazement, and in the efficient hands of the leaders it presented a magnificent example of what is possible in kindergarten work.

The Primary Workers' Association invite all kindergarten teachers to their monthly meetings, where they will not only be cordially welcomed, but given every assistance in their Sunday School work.

C.E.N.E.F.

The second annual report of C.E.N.E.F. is to hand. It is a well compiled pamphlet and evidences the splendid work of the fund for the benefit of the fighting forces. Over the two years over £110,000 has been raised for this purpose.

SYDNEY DIOCESAN ANNUAL SCOUT AND GUIDE SERVICE

The annual service for Church of England members of the Scout and Guide Associations will be held in St. Andrew's Cathedral at 3.15 p.m. on Sunday, December 7, and will be preceded by a march past at 3 p.m. His Excellency the Governor and Lady Wakehurst and His Grace the Archbishop and Mrs. Mowll, will be present. His Excellency the Governor will take the salute at the march past. The special preacher will be the Rev. E. H. Parsons, rector of Epping, and formerly a Commissioner for Scouts.

Scouts will assemble at 2 p.m. outside the Scout Headquarters in Carlington Street, and will march to the Cathedral under the orders of S.M. Basil Taylor.

Guides will assemble in the Cathedral grounds outside the Chapter House and will be under the orders of Miss D. L. Best.

The King's Colours and Colours of Church of England Troops and Companies (only) should be carried.

A GREAT RESPONSE.

Kiama Church-people have followed a good lead in making a freewill offering for parochial funds in lieu of the usual sale of work. On Sunday, 9th inst., after careful exhortation by the rector, large congregations assembled in Holy Trinity Church and at the close of the evening service the rector had the joy of announcing that £109 had been given for the day. A further cause for rejoicing came at the end of the week, when the rector, on his return from Synod, found awaiting him a money order for £50, anonymously given by some visitors who happened to be present at the services on the 9th, and had been inspired by the wonderful spirit of those services and the joyful giving of the people. The gift was sent because the donor or donors found delight in adding a freewill offering to the rest. We can well imagine a further "Te Deum" on the following Sunday. We congratulate pastor and people and wish them "Good luck in the Name of the Lord."

ST. MARK'S, GLEN DAVIS.

His Grace the Archbishop paid his first visit to the "Oil City," accompanied by Mrs. Mowll, Canon Robinson, and the Rev. R. and Mrs. Ogden, on Sunday, November 2. He administered confirmation to six candidates, who had been prepared by Mr. M. D. Davies, the Catechist-in-Charge, who, with Mrs. Davies, has been in residence at the rectory for 12 months. The messages given by His Grace were both impressive and instructive, and will be remembered by all present, and, we hope, faithfully applied.

Canon Robinson and Rev. R. Ogden gave Holy Communion to the newly confirmed, their parents and friends. His Grace spoke of the pleasure it gave him and Mrs. Mowll to be present. He hoped the pioneering work of Mr. and Mrs. Davies would result in an abundant harvest.

C.M.S. SUMMER SCHOOL.

The annual Summer School of the Church Missionary Society will be held at "Stratford," Lawson, from January 19 to 26, 1942. The theme on this occasion is "World Chaos and Co-operation — Australia Challenged — the C.M.S. Contribution."

Bishop Hilliard is to be the chairman, and the speakers will include the Bishop of Central Tanganyika, Dr. Paul White, Miss V. C. Mannett, and others. Canon T. C. Hammond will conduct a Question Hour, and Rev. M. L. Loane will take the Bible Readings.

The mornings and evenings will be devoted to meetings, and the afternoons will be left free from recreation. This promises to be a particularly interesting Summer School, and you are asked to enrol at once. Apply to C.M.S., 109a Bathurst Street, Sydney.

JOTTINGS FROM OUR PARISHES.

St. Luke's, Clovelly.—The half-yearly sale of work will take place on Friday, November 28, and Saturday, November, 29. Mrs. S. G. Paine will perform the opening ceremony at 3 p.m. on the Friday.

To-date 77 Christmas parcels have been sent to men on service overseas by the parish branch of C.E.N.E.F.

A short, severe gale which blew on Sunday, October 26, seriously damaged the bathroom of the Rectory, which will have to be completely rebuilt.

St. Paul's, Cobbyitty.—It has been decided to forego the annual New Year's Day sports function and fete, and to have in its place a direct-giving appeal on Sunday, January 4. There will, however, be a Christmas Sale of Work held in the Narellan Parish Hall at 3 p.m. on Saturday, December 6, when all parishioners will take part.

Holy Trinity, Concord West.—On Sunday, December 14, the Sunday School prize-giving will be held. At 5 p.m. there will be a young people's tea, followed by a young people's service. The Rev. H. M. Arrowsmith will be the speaker at these gatherings.

The 28th anniversary of the opening and consecration of the Church will be commemorated on Sunday, December 21.

Christ Church, Lavender Bay.—On Friday, October 17, a big camphor laurel tree, which stood in the rectory property, without warning, split in twain, one half crashing down across a corner of the garage and pulling down the electric wires. An elderly lady, sitting nearby escaped almost unhurt. Later it was decided to cut away the topmost branches of the half of the tree that was still standing. Mr. Henry Stevens, a churchwarden, climbed the tree to a height of about 35 feet to do this. A few minutes later this portion broke off at the base and came smashing to the ground with Mr. Stevens on it. He escaped unhurt.

St. Barnabas', Mill Hill.—The 40th anniversary services will be held on Advent Sunday. At 11 a.m. the preacher will be the Rev. J. Bidwell, and at 7.15 p.m. Canon R. B. Robinson, an old Mill Hill boy, will preach. On the following Sunday the Archbishop will preach at the morning service and the Rev. D. J. Knox in the evening. Mr. Knox was the first rector of Mill Hill, and during his ten years in charge of the parish did a remarkable work. The present rector is the Rev. H. C. Dunstan.

VICTORIA.

Diocese of Melbourne.

B.C.A.S.

The Central Women's Auxiliary Temple Day Service was held on November 18. There was a good attendance of members and the collection of over £50 was a little better than last year. After the service the congregation and most of the members of the Victorian committee had afternoon tea in C.M.S. rooms.

C.M.S.

Nearly 40 clergy assembled on November 21 to welcome to Melbourne the Bishop of Central Tanganyika. The Bishop told the gathering of some of the problems of his diocese and the way in which they are met. The meeting was a very happy one and proved interesting and encouraging for the greatness of the task in Africa tells of work well done and consequently great opportunities to-day.

S.S. TEACHERS' SUMMER SCHOOL.

The annual Summer School for Sunday School Teachers, conducted by the Melbourne Diocesan Sunday School Association, to which teachers from this diocese are most cordially invited, will be held at "Korowa" Girls' Grammar School, from December 26 to January 2, 1942. We cannot urge too strongly upon members of the clergy, Sunday School superintendents and

teachers, the value of the opportunity the School offers, not only of learning to do their privileged work a little better, but of spending a most enjoyable holiday in the happiest surroundings. The prospectus of the School will be sent upon application to Miss B. L. Glascodine, Cathedral Buildings, Flinders Lane, Melbourne, C.I.

TASMANIA.

A GREAT LOSS.

"It was however my sad duty to break into my itinerary in order to make a hurried journey from Burnie to Hobart so as to be present at the funeral of the late Dennis Butler, our deeply lamented Chancellor. It would be difficult to find a layman more deserving than he is of the affectionate memory and gratitude of his fellow Churchmen. His place will be hard to fill. Sadly as we feel the loss of him, yet we thank God for his life and work among us."—The Bishop's Letter.

QUEENSLAND.

YARRABAH.

There were great rejoicings at this Mission, when, on September 21, three adults and eight children were baptised into the Christian Church. The three adults are to be confirmed in December.

COOKTOWN.

For some four years the work in this parish seems to have been allowed to lapse. By the consent of the Bishop of Carpentaria, the parish has been officially linked on to the Brotherhood district and receives occasional visits from the Brothers for celebration of Holy Communion and other offices. It seems a pity for such a well-known and old-established parish to have lost its former ministrations.

THE CATHEDRAL.

The Dedication Festival was observed on Sunday, November 2. Archdeacon Norman was the special preacher.

Miss Amy Philpotts, a warm supporter of the Cathedral, has been seriously ill. She did a fine work in Townsville in establishing and managing the Book Depot.

AUSTRALIAN COLLEGE OF THEOLOGY.

Examinations for the diplomas of the above College are in progress throughout the Australian dioceses. Results are expected about the end of January.

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PRAYERS IN N.Z. PARLIAMENT.

The New Zealand House of Representatives is now called to silent prayer at 9 o'clock every evening by the chimes of Big Ben, symbolising prayer and unity with the United Kingdom. When Parliament reassembled Mr. Nash, the Acting Prime Minister, requested the observance of a prayer interval, and a recording of the chimes is used, as the difference in time makes an actual relay impracticable. The chimes are also broadcast through the whole wireless network for a similar purpose.