

and a desire to serve, his memory will ever be cherished by those who knew him, particularly by those to whom he ministered in the course of his long and fruitful ministry. The note struck at the funeral service was the only one which was possible, the sense of victory achieved through service, the knowledge that the life spent in service had now passed on to the higher and wider service of the saints of God.

(C. E. Messenger)

A FAREWELL.

The Victorian branches of the Church Missionary Society and the British and Foreign Bible Society arranged an afternoon tea in the Fellowship room of the C.M.S., at 3 p.m., on July 25, to bid farewell to the Commonwealth Secretary to the British and Foreign Bible Society (Rev. P. W. Stephenson), who has been appointed Bishop of Nelson, New Zealand. Mr. Stephenson was formerly Secretary of the C.M.S. in Australia and Tasmania, and for some time was associated with the C.M.S. in Melbourne.

For some years Mr. Stephenson was engaged in educational missions in India.

IMPORTANT ENGAGEMENTS.

Sunday, August 4, is the twenty-sixth anniversary of the outbreak of the Great War, and as we carry on the present war, we want to remember with thankfulness, the way in which God blessed and guided us in the years 1914-1910. It is also Youth Sunday, when we have at heart all the activities which are being undertaken for the training of our children and young people in the faith of the Church. We need to pray for our Church Schools, for the Church of England Boys' Society, for the Girls' Friendly Society, for the Anglican Girls' Bible Class Union, and for our Sunday Schools, that God's blessing may rest upon all these organisations for the glory of His Name and the future of His Church. It is also Protestant Sunday, when we need to remember the influence of the Reformation of the 16th century upon our branch of the Catholic Church, and to thank God that through Archbishop Cranmer's loyalty to the Bible we have preserved Catholic teaching free from the errors of the Church of the Middle Ages.

(From the Archbishop's Letter)

NEW ZEALAND.

AMONG THE MAORIS.

Sheep Returning to the Fold.

An interesting service was held at Mohaka, in the Wairoa district, on Sunday, May 26, when the Bishop of Aotearoa, in the presence of a large congregation, admitted back to the Church, 14 members of the Ratana sect. We know also that there are many others in this district considering taking the same step. Several of the leading people from Hawke's Bay, travelled to Mohaka with the Bishop to take part in the service, and a very happy day was spent. We feel that this desire for the true spiritual fellowship of their old Church, which prompted the action of our friends at Mohaka, is just an indication of quite a widespread movement both among the members of the Ratana sect and the adherents of the Ringatu religion in the Wairoa district; and that it is very largely a result of the intensive work done by the three deacons and two theological students who worked the district for 18 months under the guidance of the Vicar of Wairoa.

(From a N.Z. Exchange)

LADIES' HOME MISSION UNION

SALE OF WORK

Chapter House, Friday, August 9th

Official Opening:

2.30 p.m. by Lady Mayoress

Speaker: The Rt. Rev. W. G. Hilliard,
Bishop Coadjutor.

Personal

The Rev. A. T. Knox, Rector of St. Alban's, Wilson, Qld., for four years, has been appointed rector of St. Paul's, Stanthorpe. He will take up duties at the beginning of August.

The Rev. B. Beresford Richard, chaplain of St. Matthew's College, Cape Province, South Africa, has been appointed assistant priest-missioner at St. Paul's, Bendigo, Victoria.

The chapel erected at Christ Church, Hawthorn (Vic.), to the memory of the late Rev. H. Stanley Hollow, was dedicated by Right Rev. Bishop Booth, on Sunday, July 21.

Rev. W. L. Harmer, Rector of O'Connell (N.S.W.), has accepted a position offered to him on the staff of St. David's Cathedral, Hobart. Mr. Harmer will commence his new duties on August 1.

Rev. H. H. Hammond, of St. Paul's, Canterbury (Vic.), has accepted nomination to the parish of Holy Advent, Malvern, in succession to Rev. E. J. B. White. Mr. Hammond will be instituted by the Archbishop of Melbourne, on August 12.

Mrs. Asche and Mrs. Wittenbach (of the Victorian C.M.S.), who have been working in China, are on their way to Australia, with their children; but Miss N. Dillon and Miss D. Wise are remaining in Hong Kong for the present.

The Rev. P. S. Moore, M.A., formerly vicar of Christ Church Cathedral, and rural dean of Ballarat, is returning to Australia from England with his wife and child. Mr. Moore, who left Ballarat six years ago, was for some time British chaplain at Geneva.

Rev. R. T. Millar, of Red Cliffs, in the diocese of St. Arnaud (Vic.), has been appointed to succeed Rev. J. W. Stringer, at Romsey.

Rev. A. L. Sharwood, of St. Paul's, Taringa (Qld.), has accepted the living of St. Colomb's, Clayfield.

HYMN

FOR USE IN TIME OF WAR.

Suggested Tune—Bullinger.

Father! as we kneel to worship
In Thy Holy Place,
We commend our Empire's purpose
To Thy Grace.

God, all loving! For our soldiers,
We before Thee plead,
And our airmen—keep beside them
In their need.

Jesus Saviour, Heavenly Pilot
Keep our sailors free
From the perils that beset them,
And near Thee.

Jesus, Thou the Great Physician,
Guardian over all,
Heal the wounded; give Thy life to
Those who fall.

King of Kings and Lord Eternal,
Help us and defend,
Grant us peace and haste the time when
War shall end.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 17—New Series.

AUGUST 15, 1940.

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The Spirit of The Empire.



—Photo by J. E. Underhill, Vancouver, B.C.

"Well, I guess the news of greatest importance is that the King and Queen have been in Vancouver. I saw them three times. I wish I had a command of English to convey to you my own personal feelings on seeing them. George and I went down town to see them first. We waited in a crowd for one hour, admiring the veterans and our own militia units all drawn up to receive their Majesties. We waited and waited, and then suddenly the guns began to fire the 21 gun salute, and we knew our King had arrived. However we had still a half hour to wait until they would drive past. Finally, we heard the crowd shout, 'Here they Come.' Suddenly the militia snaps to attention, and the veterans seem to come up to attention with the same 'spit and polish' of 1914-18. Their pride must have well-nigh choked them to be able to parade before the son of the man they fought for, and bled for, in the Great War. Mind you, there was pity in our hearts too, for the broken bodies desperately trying to 'stand to,' as they used to do. Maybe I have an extra large chunk of British in me, but I had an awful job trying to keep my heart in the right place. It insisted on choking me. But it was nothing to what was to follow. First came the police escort. Then an official car,

and then the King and Queen. Up goes our hand to wave and open our mouths to cheer; but I'm blown if a sound came out. One can't tell you how it feels. It's just the kind of a feeling that you could personally clean up on any one who dared say a word about our King and his Queen.

I haven't lost that feeling yet and the day is a week past. The King wore an air-marshal's uniform, and the Queen a pastel-blue outfit. She is one of the most beautiful women I have ever seen. The King saluted and she was waving. The finest couple in the world and that is not enough. If only dad could have seen them. I can just see him in his uniform of the King's Navy, with his medals, standing at salute with a glorious Podley smile on his face and then breaking ranks to lead all Vancouver in "Three cheers for our King and Queen." That's our dad for you. Maybe that's the matter with me. Whatever it is though, and whatever I used to think of the men who fought in the war to end war, if John Bull ever has to roar again, I'll be the first to pull up alongside and that goes for George, too. GOD SAVE THE KING."

(From a private letter from a Canadian Student whose father won the Albert Medal for bravery in the Great War.)

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Notes and Comments.

A DAY OF OPPORTUNITY.

GREAT issues are at stake in this terrible war; and because they are at stake, there is a great deal of heart-searching among us. A more serious spirit is evident in our midst and men are really facing the great questions that affect their deepest life. In a way, the time is ripe for a great drive on the part of the Christian Church. In the middle of a social life in which there is much fearful thinking, the Christian knows of an antidote to all such fear, and it is a glorious opportunity, and an awesome responsibility to bear witness to those great Christian facts that alone can solve our questions and allay our fears. The challenge to the Christian Church has been well stated in an English exchange:

"The Church must get back to the Gospel and to the fundamentals of the faith. That simple Gospel which feared not to tell of the wrath of God against sin and the love of God for the sinner was the means, in days gone by, of transforming the character of the nation, and leaving its mark upon our national life for many generations. We Evangelicals have a special responsibility, for it was our zeal for the spread of this Gospel which gave us our honoured name, and unless we continue to deserve the title, we have no right to use it. Let us have done with our bickerings, and unite on the simple resolve that henceforth we will know nothing among men save Jesus Christ, and Him crucified. Can we not set ourselves to return to the old, old story in its simplicity? A spiritual awakening must begin in the Churches. Many bewildered worldlings are pathetically waiting for the religious revival which shall bring them back to the faith they once enjoyed. The nation and the Church are at the cross-roads. What will be their destiny?"

WAR TIME INTERCESSIONS.

FOR the past six weeks, Friday has been set apart in St. Andrew's Cathedral, Sydney, for continuous intercession, in view of the war situation. Half-hour sessions have been arranged from 7.30 a.m. to 9.30 p.m. Leading representatives of all the Protestant Churches have taken part. It is gratifying to see so many setting aside a portion of the day for earnest prayer to God. The numbers attending are clear evidence that this effort has met a need in the community.

The Archbishop of Sydney, notwithstanding his many engagements, finds it possible to take charge of a session each week. Recently, His Excellency the Governor, and Lady Wakehurst, joined in the intercessions.

We are glad to note that similar gatherings are being held in many parts of Australia.

DANGEROUS PROPAGANDA.

PROPAGANDA has come to stay as an English word. It has completely ousted the more modest singular propagandum. The plural is perhaps well chosen, because the material which issues under this name is very various both in quantity and quality. What we need to be on our guard against is such a stimulation of the emotions as shall conceal completely the elements of truth. There are two difficulties that confront the propagandist. He must avoid giving useful information to the enemy, he must make his material such as shall quicken the imagination of the country's friends. In the effort to combine these two, there is great danger that unmeasured statements will take the place of verifiable facts. A good deal has been written in the press on the Refugee problem. A good deal has also been written on Fifth Columnists. There is no little danger that the public may be led on the one hand to see in every harassed exile an actual or political spy. There is danger on the other hand that pathetic stories of Nazi cruelty, which in the circumstances, cannot be checked, may provide a spy with opportunities that otherwise may not be opened. In these circumstances, the general public needs to hold an even balance. They ought not to be stampeded into precipitate action against sufferers from tyranny, nor should they be induced to relax necessary vigilance because of the possibility that pretence of such suffering may be exploited in the interests of the enemy.

BISHOP HENSLEY HENSON'S TRIBUTE TO CRANMER.

THE Bishop describes Cranmer as "the remarkable man who, through the critical years which witnessed the definite triumph of the Reformation in England, presided as Primate over the English Church. He has been the most belittled of all the leading figures of that time, yet he grows steadily in impressiveness as history reveals the quality of his work. . . . A virtuous man in an evil age, without personal ambition amid a multitude of self-seekers, merciful among persecutors, mild and forgiving towards his opponents, a widely learned scholar with a genuine scholar's candour and open-mindedness, and, together with these graces, natural and acquired, endowed with a genius for balanced and dignified English speech, which made him uniquely qualified to provide the Church with its forms of public worship. . . . The English Prayer Book and the Thirty-nine Articles were

Cranmer's bequest to the Church of England, and they remain, after nearly four centuries, its most treasured possessions."

(From "The Church of England," one of a series of books on "English Institutions," of which the General Editor is Lord Stamp.)

AN INTERESTING MOTION.

OUR readers may remember that some two years ago there was a movement in the Lower Houses of the Assembly, to get a clear statement from the Bishops as to the binding nature of the literal interpretation of the Nicene Creed, and that the Bishops, in their inimitable way, quietly avoided making such a statement. The matter was again referred to in the May Session of the same Assembly by the passing of the following motion in the Lower House by 54 votes to 34:

"Whereas on June 1, 1938, their Lordships of the Upper House passed a resolution in four clauses relating to the Report of the Archbishops' Commission on Doctrine and, on this being communicated to this House, this House at the same group of sessions humbly requested their Lordships to add to their resolution the further clause that the Church of England holds and teaches the Nicene Creed in that sense only in which it has been held throughout the history of the Church, and that her ministers cannot rightly claim a liberty to set aside by private interpretation the historic meaning of those clauses which state the events of the incarnate life of our Lord Jesus Christ, and whereas on January 19, 1939, the Upper House, having carefully considered the request of the Lower House as contained in the resolution passed by that House on June 3, 1938, was of opinion that it was unnecessary to add anything to their resolution on Doctrine which was carried unanimously in the course of its own session of June 1, 1938, this House thanks their Lordships of the Upper House for the reassurance contained in their Lordships' answer that it is unnecessary to add anything to their Lordships' statement that the doctrine of the Church of England is now, as it has been in time past, the doctrine set forth in the Creeds and Prayer-Book and Articles of Religion, and respectfully requests their Lordships to secure that in his public teaching no minister shall interpret the Creed in any other sense."

It will be interesting to watch the reaction of their Lordships to the passing of the above motion.

BIBLICAL PROPHECY.

THE first of a series of lectures on Biblical Prophecy was delivered in St. Andrew's Cathedral, Sydney, on Monday evening, 5th August, by Canon T. C. Hammond, Principal of Moore College. There was a large attendance. Canon Hammond pointed out that since the days of Schleiermacher, the opinion has gained ground that the prophets of the Old Testaments were distinguished simply by their ethical religious outlook, and that it is not necessary or desirable to look for definite prediction in any of their utterances. He drew attention, in opposition to this theory, to numbers of instances in which specific declarations of forthcoming events had been fulfilled to the letter, and pointed out that our Lord, Himself, gave many particulars concerning the manner of his

death. In reply to the objection that the various theories of fulfilled prophecy made it impossible to draw any conclusions, Canon Hammond said that a similar line of reasoning would have hindered the final acceptance of many important scientific determinations. The viewpoint of the prophet was one that related the circumstances of life to the eternal purposes of God. It is not surprising that sometimes we find a difficulty in ascending to the high plane from which these deliverances issue.

The lectures will be continued each Monday night during August.

THE CHOICE OF A BISHOP.

THE Bishop of Adelaide's resignation will take effect shortly, and the Synod of the Diocese will have the responsibility of choosing his successor. In view of the danger of sectional action, the Adelaide Church Guardian makes the following observation:—

"It is inevitable that there should be a good deal of speculation as to who will be our next Bishop, and that from time to time, different names should be mentioned. But it is one thing to speculate on various possibilities—or impossibilities—and quite another to pledge oneself, or get others to pledge themselves, to support a particular name in advance. If, as I suppose will be the case, Synod opens with a prayer for the guidance of the Holy Spirit, will not that prayer be somewhat of a mockery if we have come with our minds already made up? We should all come to the momentous meeting of Synod with open minds, quite ready to lay aside preconceived notions and prejudices, should fresh light be given us."

Naturally, the Synod must have some provision made for it by members, clerical or lay, who have some means of knowing of suitable persons for the sacred office. Consequently, there must be exploration by some one or other as to such possibilities. But, as the writer suggests, if the Synod seeks the guidance of the Holy Spirit, there should be nothing of the caucus principle; or want of principle, in the final selections. The Synod should pray to be delivered from the subtle danger of underground engineers who ever place party first.

INACCURATE REFERENCE.

SOME months ago, the Editor of the Bendigo Church News, in reply to a question from a subscriber, said:—

Answer.—Certainly. "Bowing or making a reverence towards the Altar has been a custom in the Church from the earliest times. In the Canons, or rules of our Church, drawn up in 1604, this act is recommended as a laudable and ancient pious custom. It is not to the Altar itself, or the Cross on it, that we make our reverence, but to Our Blessed Lord, whose own Service takes place at the Altar. 'Not to the Lord's Altar, but to the Altar's Lord.'"

We rubbed our eyes to see if we had read it correctly. There are two sets of Canons, those of 1604, having a certain explanatory function in relation to Church order and practice. These refrain utterly from any application of the term "Altar" to the Lord's Table and give no directions concerning

reverence thereto. There are also the notorious Canons of 1640—the Laudian fiasco which Laud, in order to avoid condemnation, practically abjured and which have no authority of any kind in the Church of England. These latter are the Canons that provide for the bowing to the Altar, of which the Editor of the Bendigo Church News writes. It is well to verify your references and not to confuse things that are wholly distinct, and in this case, opposites.

A DISLOYAL MOVEMENT.

A FURTHER quotation ad rem from the above article is interesting in view of certain actions in the home church. The Editor says:—

"The section of the Canon, referring to the above Rites ends on a splendid note. It says, 'and in the practise or omission of this rite we desire that the rule of charity prescribed by the Apostle may be observed, which is that they which use this rite, despise those who use it not; and that they who use it not, condemn not those who use it.'"

An excellent rule of charity! Especially as the arrogant Bishop was bringing in an innovation and knew that he was on dangerous ground. So under an affectation of charity, the martinet Laud sought to impose his will upon the Protestant Church of England. But he was quite wishful to scrap the whole of his Canons in order to save his own skin. These are the Canons that men of assumed loyalty to the Church of their fathers, seek to foist upon the Church of to-day. In England, in the Church Assembly, the Archbishop of Canterbury threw down an apple of discord in seeking to have the statutes of the Cathedral altered so as to include Laud's direction concerning "bowing to the Altar," and, going further than Laud, to make it binding upon those concerned in the Cathedral worship. The same thing is being attempted in connection with Winchester Cathedral. We are glad that the matter has been postponed for the present and there is good reason to hope that these attempts at whitewashing the principles of our great Church will be defeated. We cannot admire the attempt to deal with questions of this kind when the nation and Empire is engaged in a life and death struggle for existence.

A PRAYER FOR OUR MOTHERLAND.

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

Quiet Moments.

THE FOUNDATION OF HIS THRONE.

A Sermon preached by the Rev. J. M. Hewitt, M.A. (Vicar and Rural Dean of Islington)

Psalm 97: 2 (R.V.): "Clouds and darkness are round about Him; righteousness and judgment are the foundation of His throne."

The Hebrews of Old Testament times were not, as were the Greeks, profound philosophers; neither did they formulate their religious beliefs in an elaborate creed. But they had a vital experience of God, one which was unique in the ancient world. In this brief statement about God, the Psalmist, in noble metaphor, sums up much of the teaching of philosophy and theology. "Clouds and darkness are round about Him"—there we have the mystery which pertains to God, with the limitations of our own knowledge concerning Him. With St. Paul we say, "Now we see through a glass, darkly . . . Now I know in part." But, though our knowledge of Him is fragmentary, we must beware of the fallacy of supposing that it is not trustworthy. "We know in part" but we do know.

So there follows the positive assertion of the Psalmist: "Righteousness and judgment are the foundation of His throne."

If we could not believe this, if we could not be sure of this, that there is an eternal God, and that His throne is based upon righteousness and judgment, then we might well recoil with horror from the thought of a universe so sinister and so capricious. We might abandon all attempt at honest thinking and noble striving, and yield ourselves up to despair, final and complete.

But, whatever doubts assail us, we are sure of one great fact—the integrity of God. He can be trusted. He will keep His covenant. At the heart of things are truth, and justice, and faithfulness. This is the warrant for our belief in prayer. It is also the ground of our confidence as to the issues of this war. It is an impressive thought that the call to a Day of National Prayer came from a layman, the leading layman in the land, our gracious King. Whatever a man's station, high or lowly, it is always character that matters most; and in these dark days we should be thankful that we have a King whose life is beyond reproach, a man who, with the Queen, has given abundant evidence of a strong and simple faith.

On this quiet Sunday morning, in early summer, it is difficult for us to envisage what is happening beyond the narrow strip of sea. We do realize, however, that never in our long history as a nation, have we been so sore beset, and in such imminent peril.

As we betake ourselves, at this time, to our Heavenly Father in prayer, how shall we approach Him? I am sure that we must come with genuine repentance in our hearts, confessing our sins, and

implores His forgiveness. There have been some who have questioned the wisdom of any public acknowledgement of national sin. They have said, "What will the enemy think?" We must not care in the least what the enemy thinks. This is a matter between us and God. Mr. Chamberlain said, in a memorable phrase, at the outbreak of war, that we are "fighting against evil things." And we can only hope to fight victoriously against evil things in the foe, when we are dealing rigorously with the evil things in our own hearts, and in the life of the nation.

Gambling, and drunkenness, and the moral corruption which finds one mode of its expression in exhibition of nudity on the stage, even in these months of war—if I have fears at any time as to our ultimate victory, these are the things which cause my misgivings. For "righteousness and judgment are the foundation of His throne," and a holy God cannot countenance these evil things.

When all is said, however, I believe that still, in the hearts of the British people, there exists a belief in God. It may often be vague and inarticulate, and even faulty in its conceptions, but it is there. How one longs for it to become a strong and dominating principle, an intimate personal experience, in the lives of the multitudes! But, whatever our failures in this regard, at least we know that our cause is a righteous cause. Some of you will have read the words of Mr. Maurice Healy, K.C. He said: "I think it is a mistake to be ashamed of telling people that you do believe in God, and I personally firmly believe that if we were to start this or any other war without the blessing of God, we might win in the field, but in the long run it would work out for disaster. It is because this nation in this war has done all any Christian can do to avoid war, and then, when provoked, has gone in to vindicate truth, and justice, and liberty, it is because of that, and because it has done so humbly commending its cause to God, that I can never believe there can be any doubt as to the outcome of the struggle."

Those are noble words, the words of a Southern Irishman, and a Roman Catholic, and I, a native of Northern Ireland, and a Protestant, salute him. Here, indeed, is no "partition," but warm, whole-hearted unanimity. "Righteousness and judgment are the foundation of His throne." It is because of this that we may be confident that the Most High God will not allow this man of infamy, the German Fuehrer, to defeat and subjugate the British race. There have been those who ridiculed the belief in a hell, as the invention of priest or parson. When one seeks to estimate the blood-guilt of Hitler and his associates, their unbelievable callousness, the incalculable sum of human suffering and grief which lies to their charge, then there must be a hell of punishment and remorse reserved for such. If it be not so, then the throne of God is not based on righteousness and judgment, and all our life here is one grim, insoluble enigma. But we shall not suffer defeat. The first verse of this Psalm reads: "The Lord reigneth, let the earth rejoice. Let the multitudes of isles be glad." This little isle of Britain—look at

it on a map of the world. How pathetically small it is, how relatively insignificant! Small in area, yes, but great in the greatness of its people, and their greatness derived from their belief in God. So we shall wait upon Him, and He will deliver us, and will renew our strength.

Personal.

We record with deep regret the Home Call of Miss H. M. MacKenzie, who for many years associated herself with the South Australian Branch of the C.M.S. The following resolution was passed at the last meeting of General Committee. "This Committee desires to place on record, its sincere appreciation of the work of Miss Helen Mitchell MacKenzie in the South Australian Branch of the Church Missionary Society. For many years she occupied the position of Hon. Lay Secretary and edited the Quarterly Newsletter, besides keeping in constant communication with our missionaries in the field. All her work was characterised by devotion and ability dedicated by her to the service of her Master. The Committee extends its prayerful sympathy to those who have been bereaved by her passing."

Miss Reynolds, of New Zealand C.M.S., who has been working in the Diocese of Dornakal, India, passed through Sydney recently, on her way to New Zealand for furlough. She was entertained at Deaconess House, Newtown, during her stay in Sydney.

Rev. L. N. Blakeway, Th.L., has been appointed to the charge of Tailem Bend and Meninjie, S.A.

Rev. A. B. Blades, Th.L., has been appointed to St. Mark's, Maylands, S.A.

The marriage took place recently, at St. Anne's Church, Strathfield, of Miss Molly Kesteven, third daughter of Dr. and Mrs. H. L. Kesteven, of Strathfield, and Flight-Lieut. John Goulburn Radford, R.A.A.F. The bridegroom is the son of the late Bishop Radford.

Mr. Peter Moyes, son of the Bishop of Armidale, and of the Canberra Grammar School staff has enlisted in the A.I.F.

The death is reported of Mr. E. Graham, Catechist for nine years in the parish of Five Dock, Sydney. He died in hospital after a brief illness. A Memorial Service held in St. Alban's, Five Dock, was very largely attended. The ector, Rev. W. T. Price, paid a glowing tribute to the work and character of his assistant. He preached from the text Rev. 14: 13.

Mrs. H. J. Noble writes to her many friends. Please accept my grateful thanks for your kind messages and also the beautiful flowers in appreciation of my dear husband. Also the very nice article and photograph in the last number of the Record, warmed my heart very much. We know "All is well with him now," and we have so much to thank God for, and the letters and messages I have received from so many old and young, have been a great help to me.

The Rev. A. F. Falconer will be instituted to the charge of St. Paul's, Canterbury, Victoria, by the Bishop of Geelong, on Thursday, September 5.

An exchange of parishes has been arranged between the Rev. Geo. Gilder, Holy Trinity, Coburg, and the Rev. C. L. Crossley, Holy Trinity, East Melbourne. The Archbishop will institute Mr. Gilder, on Monday, September 30, at 8 p.m. The Bishop of Geelong will institute Mr. Crossley on Thursday, October 3.

The Rev. S. A. Mainstone, of Thornleigh, Sydney, has accepted nomination to the parish of Kiama, N.S.W.

After a protracted period of infirmity, Ethel Dagmar Rust, widow of the late Rev. T. H. Rust, died at a private hospital, Kew, on July 31, at the age of 76 years.

Squadron Leader G. L. Menzies, son of Mr. and Mrs. Guy Menzies, of Drummoyne, Sydney, had the honour of transporting, by air, the Emperor of Abyssinia from England to Egypt in order to assume the leadership of his country.

We offer congratulations to Ven. Archdeacon Charlton, of Sydney, who attained his 80th birthday on August 3rd.

Rev. Professor Dr. F. W. Lofthouse is retiring from the Principalship of Handsworth College, Birmingham, where he has served as tutor and Principal for 36 years.

THE TRAGEDY OF NEUTRALITY.

Neutrality is useless, pathetic, tragic. One by one, the neutral countries have been swept aside or over-run by a powerful and ruthless enemy. Denmark, Norway, Holland, Belgium—all realised too late that in a struggle between right and wrong, there is no neutrality. Mr. Churchill had warned them of their danger when the war began; he urged a united front against the common enemy; and it is easy to see that, had they listened to his plea, the whole complexion of the war would have been changed. But they did not listen.

Mr. Wallace Bird, whose energetic ministry here at Unley will long be remembered (and I wish we could have retained him somewhere in our diocese), has written in his June "Chronicle," in his usual trenchant style, on "The Tragedy of Neutrality," and I will try to put before you the gist of his conclusions.

Four Warnings.

He begins by quoting four warnings from Holy Scripture to people who sit on the fence. Joshua speaks to his nation at the end of his life: "If it seem evil to you to serve the Lord, choose you this day, whom ye will serve . . . but as for me and my house, we will serve the Lord." Elijah's challenge will be familiar to you all: "How long halt ye between two opinions? If the Lord be GOD, follow Him; but if Baal, then follow him." Our blessed Lord's teaching in the Sermon on the Mount is direct and clear: "No man can serve two masters . . . ye cannot serve GOD and mammon." And the Holy Spirit speaking through St. John in the book of Revelation pronounces upon the Church of Laodicea its doom: "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Here are four warnings against the treachery and tragedy of neutrality.

Well-Meaning, Pleasure-Loving Neutrals.

There are countries in Europe where God is rejected and the Christian faith well nigh exterminated. And to this removal of all restraint of Christian standards of life and conduct we attribute—and attribute rightly—the outburst of hatred and ferocity which has culminated in this terrible war. But we fail to realise that our homeland, and Australia, too, are on the way to a similar paganism and rejection of God just by being neutral. Let me quote Mr. Bird: "This country is full of sentimental and respectable and well-meaning neutrals. 'Business is business,' they say, and they would be hurt if you suggested that they were not honest, but if you demanded absolute honesty, they would tell you how utterly impossible it was to have such a standard in such a world. The honesty they believe in is neutral honesty. Again, we grope our way through a moral fog. We read lectures on morality to other nations, and suffer poverty, malnutrition, unemployment and divorce on our own doorstep. Where Christ is concerned, we have been a nation of pleasure-loving, easy-going, superior neutrals. This tragic and treacherous neutrality may be our downfall."

He turns then to the churches. "The aim (he says) seems to be to hold people together, to satisfy the multitudinous whims of fading congregations, to bolster up points of view of groups secretly at war, to safeguard the flow of money, to keep in with authority, to speak soft words and keep everybody happy—to be neutral, in fact. Parochialism is often another word for it." Let us think it out. The world is looking for leadership; it should be able to look to the Church, but there is no leadership in neutrality.

It is the same with the hearts of men. The battle is being lost because, "rather than face the pain of squaring their lives with the unalterable values of Jesus Christ, men take the risk of losing everything. They are glad to shelter behind anything which will deliver them from the pain of making up their minds."

Right Thinking and Right Action.

Well, it's all worth thinking about. But don't only think—act. Right thinking will lead to right action. The real war in this world is the war against what is wrong, wherever it is found—whether in your business, your home, your church, your country, or your own heart. And neutrality is useless, pathetic, tragic.

—From the Bishop of Adelaide's Monthly Letter.

WORDS WORTHY OF REMEMBRANCE.

A naval officer writing to the English Daily Press recalled to mind the words which were penned during a time of crisis in the last war by Lord Beatty, who then wrote: "There will be no victory till the nation is on its knees." It is good to know that we have Christian officers in all three Services, and that one of these should have the courage and thought to write: "As we believe we are fighting for righteousness and justice against evil things and a power that is Satanic, we simply must, if we are to succeed, turn to God for help and for guidance for our leaders."



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CHURCHMEN'S REMINDER.

"Discretion gravely goes a gentle pace, when speech, a gallop, runs a heedless race."—Taylor.

"The Tongue is full of deadly evil."—St. James.

15th—Panama Canal opened, 1914.

18th—13th Sunday after Trinity. True service is the subject. True service is what God seeks of everyone. The parable of the Good Samaritan is the best illustration of true service, for it was disinterested and it was independent of compulsion.

19th—Liverpool Cathedral consecrated, 1924.

24th—Saturday. St. Bartholomew's Day. The Massacre of St. Bartholomew, 1572, the foundation of France's ruin. Bartholomew is generally identified with Nathanael, a man without guile, signally commended of our Lord.

25th—14th Sunday after Trinity. Faith, Hope and Charity are desired in constant increase. They are the outcome of loving what God commands.

To Australian Churchmen.

THE CHURCH OF ENGLAND IN SOUTH AFRICA.

THE affairs of the Church of England in South Africa are rapidly assuming the proportions of a public scandal.

All the resources of the Church of the Province are being employed to crush the Church of England.

The present Archbishop of Canterbury refuses what appears to be a legitimate demand. He declines to consecrate any Bishop with jurisdiction over the congregations recognised as members of the Church of England. He requires incorporation into the Church of the Province with such safeguards as may be considered sufficient to permit the congregations to formulate their own system of worship under the English Book of Common Prayer.

The Church of England continues to point out that this requires acquiescence in practices which they cannot view with favour; deprives them of an independent Synod; places them for all administrative purposes under the control of a majority with a different outlook from their own, and robs them of all possibility of making any further advance. They will not be swiftly executed, but they will be slowly strangled.

In answer to the position here adopted by the Church of England we believe that the Archbishop of Canterbury contends that to consecrate a Bishop for the Church of England would be to countenance or perpetuate a schism.

The amazing feature in the situation is that the Church of the Province is the deliberate outcome of a definitely schismatic movement within the Church of England.

We do not belong to the party that contends that all schism is wrong. We believe there are occasions when the vital life of the Church can only be secured by the severance of the healthy part from the unhealthy.

Such an occasion arose according to Cardinal Newman, during a phase of the Arian controversy. In his much canvassed history of Arianism, Newman declared that the faithful laity preserved God's truths in the teeth of opposition from faithless bishops. It is remarkable that Newman, in that book, also wrote of "the Papal Apostacy." He supplements that in Tract 15, of Tracts for the Times, by the following interesting argument: "True Rome is heretical now . . . If she has apostatised, it was at the time of the Council of Trent. Then, indeed, it is to be feared that the whole Roman Communion bound itself by a perpetual bond and covenant to the cause of Anti-Christ."

Tractarian Inconsistency.

About nine years after, Newman anonymously withdrew the charges here levelled against the Roman Church, and later acknowledged the authorship of the retraction. So much needed to be said to present a true picture. We agree, therefore, that schism may be a dread alternative. The early tracts point out that the Church of England, at the time of the Reformation, was nearly faced with the duty of either giving up the Church, or advising error.

The Church of the Province of South Africa, originated through the reluctance of Dr. Gray, then Bishop of Capetown, and others associated with him, to accept the decisions of the Judicial Committee of the Privy Council, appointed for the consideration of ecclesiastical matters.

The circumstances that give rise to this action, by which the Church of the Province freed itself from all connection with the Church of England, was connected closely with the opinions of Bishop Colenso and the attempts made to dislodge him from his position as Bishop of Natal. It is so often suggested that all violent language emanates from the so-called Protestant party in the church that our readers might like to get a sample of the policies in which Tractarians indulged.

Dr. Pusey wrote to John Keble in 1865. "The Church of England is no more responsible for such phenomena as Dr. Colenso's heathenism, or Essay-and-Review scepticism, than the Church of France was for Talleyrand and Sieyes. Nor are we the only portion of the Catholic Church which is suffering from the attacks of rationalism. (The Essays and Reviews case had concluded in 1864.) Already in this place (i.e., Oxford), Essay and Reviewism has done its worst, and is hastening to its decay . . . They have given us a watchword whereby the friends of Jesus may recognise one another." In a footnote, Dr. Pusey adds: "Dr. Colenso has neither ecclesiastical position, being deposed, nor the hearts of the people of Natal. The Church in South Africa is free and can right itself." The Church in South Africa attained its freedom in order to depose Dr. Colenso at the cost of separating completely from the Church of England.

A small minority, while by no means sympathising with Dr. Colenso's biblical excursions which have since been blessed by many bishops, elected to remain faithful to the Church of England. A con-

siderable section of the native population in Natal did not desire a change. A number of churches in the white settlements took the same course.

Tractarian Relentlessness.

The Government of England at first looked askance at the new organisation, and the tribunals in England declared unequivocally that the Church of England in South Africa was the legitimate successor of the Church of England, which flourished there in the early days of the Colony. But Mr. Gladstone was an avowed Tractarian and he did his utmost to crush, by legislation, so far as he had power, any attempt to preserve in the Church of England, either the Broad Church or the Evangelical sections. He disestablished the Church of Ireland. He described it as "the deadly Upas tree of the Establishment." Strange to say the followers of Keble are found on the side of Gladstone. Keble had published an Assize Sermon in which he denounced interference with even the number of bishoprics in Ireland as an act of national apostasy. His followers calmly supported the destruction of the Establishment root and branch. It is fair to say that consistency was never a characteristic of Tractarianism. Gladstone wrote "The Impregnable Rock of Holy Scripture," to rally the Tractarians against any intruders of the stamp of Bishop Colenso. There is much sound reason in Pusey's and Gladstone's opposition to the new rationalism. But two facts cannot be overlooked. The first is that the modern supporters of the Church of the Province in South Africa, have, to a large extent, adopted the very opinions that Dr. Gray and his contemporaries sought to exclude.

The second point is that Gladstone's sympathy with the conservatism of Pusey in Biblical matters and his support of Tractarian opinions, generally, had important political bearings on the fate of the Church of England in South Africa.

Relying on English court decisions and offering a sincere loyalty to the English Prayer Book, and system of Church discipline, that Church found itself deserted by the authorities, faintly supported by a few Evangelicals, and left to perish.

Is it too much to say that such a position creates a scandal? And yet the story has not finished. We are told that we must not press legal points when we are seeking to impress people with spiritual reality.

It is the fashion for certain people in religious circles in Australia to exclaim against legal pica-dilloes. They lay much stress on moral considerations and contend that the letter of the law should not be pressed. They ask pathetically, "Can we not trust each other as Christian brethren?" But no such attitude has been adopted by the Church of the Province of South Africa to the smaller body that seeks to retain its older forms of worship.

The Present Impasse.

The Bishops of the Province have actively interfered to prevent the young people of the Church of England from receiving Confirmation at the

hands of any visiting Bishop. The legal right that prevents episcopal intrusion has been exercised to the full, regardless of the conscientious scruples of the continuing Church of England.

The Church of the Province regards Confirmation as a Sacrament, yet its Bishops refuse to allow this particular rite to be administered by a Bishop from overseas. Because these people refuse to recognise the authority of the Church of the Province, a cruel hindrance to the development of their spiritual life is deliberately placed in their way.

The Baroness Burdett Coutts is recognised as having held strong evangelical convictions. She endowed the Bishoprics of Capetown. These large endowments have been held for the use of the Church of the Province and confined to it by law on the Cy Pres theme because the Church of England has no Bishop. A Bishop is refused, and then because the Church lacks this necessary organisation, the endowments are claimed by an admittedly alien body. The law is quite clear and just, we do not quarrel with the decision. But we see little of the sweet reasonableness which urges moral considerations that transcend law.

Something should be done. Sydney is likely to receive the same treatment if it ever finds itself in the same position. We can at least let the Church of England in South Africa know that we are not unmindful of her burden imposed by an intolerant ecclesiastical organisation.

BAPTISM OR IMMUNISATION.

(Rev. H. R. Smith)

A title such as this surely seems little short of blasphemy. Even those who believe in the efficacy of the rite "ex opere operato," would shrink from using the word "immunise." However, this article is not concerned with the doctrine of Baptism, but with the prevailing practice in the Church of England.

Ever since I have been engaged in Christian work of any description, I have been deeply concerned with the way in which a sacrament, ordained by the Lord Jesus Christ, is so tragically abused, so that there are countless people in our midst who look upon Baptism in much the same way as parents look upon immunisation from disease. They bring their children to the font with little or no knowledge of the meaning of Baptism. They take the most solemn vows with their lips and straightway go away with the feeling that they have done their duty, and are not seen in the Church again for some considerable time, if indeed, for ever. And the greater part of the tragedy is the fact that the ministers of our Church encourage this. One is tempted to ask what part of Scripture suggests even in the most indirect way, that a notice be put up outside a Church such as—

"BAPTISMS EVERY 2nd SUNDAY AT 4 p.m."

and then (even with a short exhortation) 6 or 10 or more children, whose parents are almost unknown to the minister, are baptised.

I firmly believe that the Church of England has become almost the laughing stock of the Baptists and others, NOT so much because of its doctrine, but because of the practice in this matter.

Some years ago, I went to interview a parent who wanted her child baptised. After some discussion she turned to me and said: "I don't see what all this fuss is about. I just took the other children up and had them done."

Sadly enough, in the case of this child also, she just took it up and HAD IT DONE, by a neighbouring minister.

Only recently a fellow minister in this city told me that when he sprinkled the water on a small child in baptism, the child (about two years old) turned his head round and said, "You be—"

Can any reader believe that the apostles would baptise cases like these?

Someone will doubtless say that we have no right to judge. This, to me, seems a very poor excuse. Is there to be no such thing as discipline in our Church whatever? Why are adults in the mission field made to wait for some considerable time before they are baptised? And yet we take equally solemn vows from people from whom we have far less evidence of any sincere understanding.

Some again will say that we should not penalise the child on account of the parent. This brings the suggestion of the *ex opere operato* efficacy. If this is the case, then surely the sacrament should be exalted to a far higher position than it generally is at present.

To me these objections seem at the most, poor excuses to cover up one of the most tragic evidences of the decline of organised Christianity.

In some, at least, of the country dioceses, the usual custom is to have Baptisms at the time suggested by the Prayer Book—namely, during divine service, in the morning or evening. In the city we seem to delight in keeping the sacrament as reasonably secret as we can.

In a recent issue of the English Church Record is a report of the findings of the Joint Committee of the Convocation of Canterbury, on the Administration of Holy Baptism. One part of the report is particularly interesting in respect of the abuse. It reads:

"In many parishes, the Sacrament is administered to all comers without discrimination, often on a week day, usually in an almost empty church, and frequently with no notification. The association of the baptised infant with the Church, very commonly terminates with Baptism."

The Report then deals with other aspects mentioning that "The Committee is agreed in urging that reform is needed," and is quite candid in saying that the necessary reform would doubtless result in a smaller number of Baptisms, but that the "application of some proper discipline in this matter would be of the greatest benefit in purifying and strengthening the life of the Church."

One cannot but feel that we have drifted into such a position that, generally, we lack either the courage or the conviction to say "no," to anyone if it is likely to produce any opposition. Every year vast number of babies are baptised and always have been. Every year great (in numbers) Confirmation services are held. And every year numbers are baptised or confirmed who have no more interest in real vital Christianity than the man in the street, only they are not as willing to admit it. Here is the cause of drift.

There was a time when the doctrine of infancy Baptism greatly disturbed me. The Scriptures have satisfied me in this matter. Now, however, the practice and the misunderstanding in the minds of the people, due to the practice prevailing, is causing many deep concern.

For my part, I refuse to be an "immuniser," and to have Baptisms "DONE," just simply because it is the usual thing. The fact that the Lord Jesus did not Baptise (John 4: 2), and Paul was sent "not to baptise, but to preach the Gospel" (1 Cor. 1: 17), indicates to me two things, namely, that Baptism is not of such immense importance by itself, that it should be pressed upon all and sundry, and secondly, that the number of Baptisms a minister may have is not in itself any indication of the success, or otherwise, of his labours.

Why then encourage parents to have their children "DONE."

Let us go in faith and do the work which God has given us to do, knowing that our prayers will always be answered if we really mean the words: "Thy will be done, Thy Kingdom come, in earth as it is in Heaven." (Archbishop Head.)

BOOKS

Facing Facts, by J. S. Whale. (Published by Hodder and Stoughton, London. Our copy from Messrs. Angus and Robertson, Sydney. Price 1/4).

This booklet from the pen of the Master of Cheshunt College, Cambridge, is composed of five challenging wireless talks on the five great facts of Personality, Evil, Death, Christ and Faith. It has just the right message for a blundering and invertebrate "Christianity" which has lost the assurance and manliness of those Christians who "turned the world upside down." Here are some pregnant utterances: "The self-righteousness of the morally religious man is the deadliest sin of all." "No early Christian wrote a sentence about Jesus which did not proceed from the conviction that He had risen from the dead and was present in their midst as the first-born of a new order of creation. No modern Christian may take up an attitude of neutrality here." "We believe that in Christ the eternal Thou confronts us, mighty to save. The truth about God and the meaning of all human life is embodied in His Passion and His victory."

This is certainly a book for these days—its message is simple, straight and soul-stirring.

This Spiritualism. Results of an inquiry by Charles J. Seymour. (Published by Longmans, Green and Co. English price 5/- net).

The author of this brochure claims to have started from an utter scepticism concerning the subject, and from an independent inquiry, to have arrived at a conviction of its truth. We are not concerned with the question of his sincerity in the investigation he has made. We are concerned only with the results. What are those results? We are assured that "the soul and spirit persist after death;" that "Spiritualism verifies the Bible."

But when we come to examine this claim, we find a crudeness of conception concerning the after life that cannot be compared to the wonderful assured hope that the Bible reveals. When we go further and put the test question: "What think ye of Christ?" we find this strange cult in serious mis-belief. Take, for instance, this statement: "Higher than these are the almost spiritually perfect, such as the founder of Christianity." Or again: "To whom should one pray, to God, Jesus, Buddha—to whom? For me there is but one answer: one should go direct to the source of all life."

Teaching such as this is quite consistent with the teaching of thorough-going spiritualists that Christianity is one of the false religions of the world.

The book gives a good insight into the spiritual barrenness of this so-called "Spiritualism."

"50 Years Work in London". By the Rt. Rev. A. F. Winnington Ingram, D.D., K.C.V.O. (Published by Longmans, Green & Co., London. English Price 10/6 net).

This book is an autobiographical sketch of the former Bishop of London's life and work as Head of Oxford House 1889-1897, Bishop of Stepney, 1897-1901 and Bishop of London, 1901-1939. It is written in the easy conversational style characteristic of the Bishop's utterances and writings, and is consequently a graphic and interesting account of one who did a great work in London and is still, more or less, a popular idol. The good Bishop had a cosmopolitan experience and is still remembered for his visit to the Commonwealth. We note that the Church gathering that welcomed him in Sydney is described by him as "one of the most enthusiastic Church gatherings I have ever attended." The Bishop had interesting experiences during the Great War. His chapter on "The So-called Ritual Question," is not very convincing, and those who are really Prayer Book Churchmen will be quite dissatisfied with the ominous statement the Bishop says that he made at a Great Anglo-Catholic Congress that "No one was justified in going over to Rome, to-day, because there was nothing which any instructed Catholic could claim to have which he could not have in the Church of England, to-day."

But readers of the book will find great interest in the many-sided life of the Bishop and the insights into contemporary history that he incidentally provides.

The Gate of the Year. Poems by M. Louise Haskins. (Published by Hodder and Stoughton, London. Our copy from Messrs. Angus & Robertson, Sydney. Price 2/-).

The King's quotation in his New Year's address to the Empire is no doubt responsible for this publication. It will be remembered that the beautiful words were the subject of much discussion because no one knew their source. It appears now that the poem, which stands first in this book, entitled "God Knows," containing that quotation beginning "And I said to the man who stood at the Gate of the Year . . ." was printed privately in 1908, in a selection of poems written by Miss Haskins before 1906, and those poems form the greater part of the present volume. The book contains many other gems of verse and is attractively printed. Our readers will be glad of the opportunity of possessing this volume, with its interesting historic touch.

CHINA'S REACTION TO MISSIONS.

The tribute of a leading Chinese journal to the work of Christian Missions at this time is particularly striking. It is as follows:—

One of the many things that have come out of the present war has been the realisation that, whatever doubts may have existed in the past, the Christian missions in China fully and indisputably justify their existence in this country. Christian missions were suddenly confronted with a situation which was to prove conclusively whether they had survival value or not. How, without a moment's hesitation they faced the test and were not found wanting, will remain one of the most dramatic and epoch-marking pages in the history of the Christian missions throughout the world. Caught in the flood of terror and destruction which the Japanese army spread everywhere in its wake, the missionaries courageously stood their ground, succouring, feeding and sheltering the helpless Chinese population, tending the sick and wounded, and giving spiritual comfort to the terror-stricken and bereaved. In many cases a mere handful of foreign missionaries, sometimes a single man or woman alone stood between the violence of the army of occupation and its intended victims. Yet with cool courage and determination they stood their ground and it must be said to the credit of the Japanese officers in command that more often than not they yielded to persuasion and the refugees were left unmolested. Enormous losses have been inflicted on mission property, and much valuable equipment has been lost. However, the missionaries themselves have remained undeterred by Japanese bombs. As soon as a raid is over, they salvage what is left and carry on as best they can. In tending the sick and injured, and particularly in easing the sufferings of the wounded soldiers from the front, the Christian missions in China have built for themselves a record of which they can be justly proud. They have preached the Gospel not with words but by a practical demonstration of the love of God and the brotherhood of man. They have definitely found their place in the life of the nation, fulfilling great human needs in its time of deepest travail.

BIBLE SOCIETY'S 136th ANNUAL REPORT.

"In a year of almost unparalleled stress and difficulty, the British and Foreign Bible Society circulated 11,763,666 volumes of Scripture, this figure being made up of 1,004,521 Bibles, 1,560,131 New Testaments, and 9,199,014 portions," writes the Rev. John A. Patten, Literary Superintendent of the 136th Annual Report presented to the annual meeting in Queen's Hall, London, under the chairmanship of Lord Luke of Pavenham. These figures, were, in some instances, for a period of thirteen months instead of twelve, but even so, in view of the circumstances of the past year, a circulation of more than eleven-and-a-half million is a remarkable achievement.

It was decided to issue special editions of the New Testament for those serving in Navy, Army and Air Force, and

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600,000 copies in navy blue, khaki and air force blue have been published. His Majesty the King, graciously consented to send a message commending the reading of the Bible, and this has been placed on the fly-leaf of every copy issued.

During the year, nine languages have been added to the list of those in which the Bible Society has published or circulated the Scriptures, bringing the total to 741. Four are for tribes in the East Indies; one is for China; one for Burma, and three are for Africa.

Seldom has the Society recorded a finer series of circulation figures than those for Europe during the past year. The total amounted to 2,238,000—an advance of 612,000 volumes. The greatest advance was registered in Germany, where the figure was 275,000—166,000 more than the previous year. France had a distribution of 459,000—122,000 more than before. Hungary, Rumania, Yugoslavia, Czechoslovakia, Poland, Switzerland, Italy, Portugal, Belgium, Lithuania, Latvia—all these countries recorded notable increases. At a time when men's hearts fail them for fear, they turn to the Book of comfort and hope.

From the East, too, come reports of increased circulations, notably in China and India, and South America achieved a new record with a distribution of more than a million books. (The Record).



C.E.N.E.F. HUTS.

(By a Pressman)

Navy, Army and Air Force Grateful.

Lord Mayor Proud of Whole Achievement.

Everybody Happy at Official Opening of New Rest Rooms at St. Andrew's Cathedral.

Everybody was happy at the Official Opening of the new service men's Rest Rooms, in St. Andrew's Cathedral grounds, on Monday, July 29th, when the Lady Wakehurst delivered one of the most striking addresses of the year. Quoting the Prime Minister of Canada's speech, in which Mr. McKenzie King used St. Paul's exhortation to "Be Strong in the Lord," and adding some telling passages from Lady Oxford's notable appeal, the Vice-Regal visitor made a notable contribution to the lexicon of empire effort.

There is not the slightest doubt that C.E.N.E.F. (The Church of England National Emergency Fund) has completely vindicated the high hopes expressed at the inauguration of the movement immediately after the outbreak of the war. The representative of the Senior arm of the forces (Capt. Muirhead Gould), warmly eulogised the work carried out at the St. Andrew's hut, not only on behalf of the officers and men of the Australian Navy, but for the visiting members of the Royal Navy, who, from time to time, came to this port. Lieut-General Sturdee (O.C. Eastern Command), praised the whole of the work of the C.E.N.E.F., in the various camps and huts, and gave some interesting figures regarding the number of soldiers under his command. There were nearly 40,000 in camp at present, he said, and by the middle of September, there would be approximately 60,000 men under arms in this State, including trainees. These figures, he added, emphasised the great need that existed for organisations such as C.E.N.E.F., which rendered remarkably valuable service in providing for the comfort and happiness of the troops in their hours of leave from training. The spokesman for the Royal Australian Air Force, added his tribute to the gratitude which all arms of the service felt towards C.E.N.E.F., and emphasised the fact that as the Air Force had to handle such a great deal of work transferring men about from State to State, that his section probably experienced the benefits of the St. Andrew's and other rest rooms perhaps more than any other section of the forces.

The Archbishop tendered some surprising figures in relation to C.E.N.E.F.'s activities. Already, he said, there were 94 branches of the Sydney Diocesan Church Women's Association in operation, covering 2,356 enrolled members. Six huts had been erected in various camps and in St. Andrew's Cathedral grounds, including Ingleburn, Wallgrove,

Liverpool and Richmond aerodrome, and it was hoped to build huts in four other camps at an early date, including the Showground, Lindfield, Camden and Holdsworthy.

His Grace was warmly applauded when he added that already there were 945 honorary helpers actively engaged in canteen work in existing huts. The sum of £4,333 had come in to the fund to date, principally in small amounts. Not only were they able, with these funds, to accomplish such a great deal of comfort for the troops in training in N.S.W., but it was found possible also to send a regular allowance every month to the Chaplains abroad for special use among the A.I.F.

The Archbishop pointed out that the whole of the work achieved to date by C.E.N.E.F., was carried out without any monetary assistance whatever from the Lord Mayor's Patriotic Fund. He was very happy about this, he said.

Ald. the Rt. Hon. Stanley Crick, who made a speech that was as sincere as it was interesting, declared that as Lord Mayor of the City of Sydney, he was indeed proud to be associated with the success of the C.E.N.E.F., even though, as stated by his Grace, it had been accomplished without any help from the Lord Mayor's Patriotic Fund. To the manifest gratification of the large audience, the Lord Mayor then declared his emphatic determination to keep all organised money-raising efforts of his Fund clear of Sunday entertainments. There was no need whatever, he said, to desecrate the Sabbath in the name of patriotism.

Another happy sidelight to the ceremony was the presentation of certificates by the Lady Wakehurst, to a number of young ladies, each representing groups of volunteer workers who take it in turns to staff the huts. Without this immense and extraordinarily well arranged roster of voluntary help, it would be quite impossible to serve at the present very low charge, the 700 or so meals a day that the St. Andrew's Cathedral Hut alone provides.

His Grace drew attention also to the many gifts of gear and appliances that had reached the C.E.N.E.F. authorities, such as the billiard table, chairs, books (from Lady Gowrie), pictures, etc., and amongst the cash donations was a very striking one from a digger in camp, who sent along a month's pay, as his earnest contribution to a good cause. The Archbishop mentioned that cinema "talkie" plants were very much in need for instructional purposes in the camps, as well as for recreation.

Co-adjutor Bishop Hilliard wound up a very happy afternoon all round with an equally happy motion of thanks to the Lady Wakehurst, and the Lord Mayor. During the course of his remarks, Dr. Hilliard made an eloquent appeal for the maintenance of spiritual ideals in the present world conflict.

A period of prayer, and intercession in connection with the war, preceded the evening session, which was devoted to story telling to a class of children, by Miss Foster, and a talk with a demonstration on "Activities for Older Primaries and Juniors," by Miss Helen Mann, of the King George V. Playground. Teachers joined in the several games introduced.

On the Sunday afternoon, a large number of visiting teachers witnessed a Kindergarten Sunday School in action, under expert direction and tuition, and in the evening attended a special Service conducted by the Rev. E. Fletcher, who also gave an inspiring address.

ST. JOHN'S, MILSON'S POINT.

(From the Parish Notes)

Women's War-time Fellowship.

Our members are working more enthusiastically than ever as the demand for comforts increases. We have already sent, or presented, many parcels, each one containing a pair of socks, a scarf, soap, toothbrushes, tooth paste, and boot-polish.

Meetings are held twice a month: on the 1st Wednesday at 2.30 p.m., and on the 3rd Wednesday, at 8 p.m. There is no membership subscription, the funds being obtained by voluntary donations. Membership is open to all the women of the parish, but we specially invite the wives and mothers of the men from this parish who have enlisted.

Women's Missionary Union.

Members have been complimented by the Secretary of the C.M.S. Aborigines' Committee on their action in providing Bibles and clothing for the half-castes at Roper River, and Groote Eylandt Stations.

An interesting picture talk on Tanganyika, was given by Mr. C. P. Taubman on July 10th. Refreshments were served at the close of the meeting.

The next meeting will be on Wednesday, August 14th, when a picture talk will be given by the Rev. T. Jones, of the Bush Church Aid Society.

LADIES' HOME MISSION UNION.

The L.H.M.U. Sale of Work was held in the Chapter House on Friday, August 9th. The Lady Maycross opened the Sale, and Bishop W. G. Hilliard was the Chairman. A happy atmosphere prevailed and a satisfactory financial result was obtained.

CHURCH MISSIONARY SOCIETY.

(Women's Executive)

The Annual Sale of Work will be held in the Lower Town Hall, Sydney, on Tuesday, 27th August, 1940, from 12 noon to 6 p.m. The Most Rev., The Archbishop of Sydney, will preside. Official opening at 2.30 p.m. by Mrs. J. Macarthur Onslow. Proceeds for Support of Missionaries in the Field.

NOTES AND NEWS FROM OUR PARISHES.

St. Basil's, Artarmon. The next meeting of supporters and friends of the Bush Church Aid Society, will be held in the parish on Saturday, August 17. Mr. N. Harding will be the speaker.

On Sunday, August 18th, the Annual Hospital Sunday Appeal will be made.

Holy Trinity, Concord West. An Honour Roll of those on active service from the parish will be unveiled on Sunday, August 25, at the 11 a.m. service, by the Mayor of Concord (Ald. A. H. Nicholas). The Honour Board is adjustable, and it will be possible to add further names in alphabetical order as required.

St. Peter's, East Burwood. A pair of oak sanctuary chairs, duly inscribed, were presented to St. Peter's Church, by Mr. and Mrs. H. E. Hollibone, and dedicated by the Rector on 21st ultimo. The whole congregation is appreciative of these useful appointments.



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CHAPELS IN ALL SUBURBS

St. Philip's, Eastwood. An Evangelical Campaign was conducted by the Young Evangelical Churchmen's League from August 4th-7th. The subjects and speakers were: "The Distinctive Features of the Evangelical Faith," by the Rev. M. L. Loane, M.A., Th.L.; a lantern address on "The Story of the Reformation," by the Rev. H. R. Smith, B.Sc., Th.L.; "The Evangelical Revival and the Oxford Movement," by the Rev. B. R. Horsley, B.A., Th.L.; "The Sacraments in the Church of England," by the Rev. C. A. Baker, Th.L.

Holy Trinity, Erskineville. Social work in the parish is receiving special attention. Many winter clothing needs have been met, a Children's Club on a Saturday night, is providing entertainment and occupation of a useful nature, and at the Public School, five hundred children are provided daily with hot cocoa and biscuits.

Christ Church, Lavender Bay. During the present month, the 71st Anniversary will be celebrated. Features will be the Children's Party on August 17th, Sunday services on August 18th and 25th, and a social gathering on August 22nd, at 8.15 p.m.

St. Peter's, Neutral Bay. Confirmation will be held in the Church on August 27th, at 8 p.m. The Bishop Coadjutor, the Rt. Rev. C. V. Pilcher, D.D., will conduct the Service and address the candidates and those present.

St. Paul's, Rose Bay. United Services of Intercession are being held in the Church of England, Methodist and Presbyterian Churches each week in turn, on Thursday evenings. Members of each Church represented gather weekly to unite in prayer for God's guidance in these troubled days. The spiritual atmosphere of the services is proving an inspiration to those who attend.

St. Paul's, Sydney. The 85th Anniversary Services will take place on Sundays, August 18th and 25th. The preachers will be the Rev. C. C. Short, and the Ven. Archdeacon R. B. S. Hammond, on the former Sunday, and the Ven. Archdeacon H. S. Begbie, at 11 a.m. on August 25th; the preacher at the evening service being the Ven. Archdeacon S. M. Johnstone. A Parish Tea Meeting and Social Gathering will be held on August 28th.

St. Michael's, Vaucluse. A successful Missionary Mission was held recently, from August 4th to 7th. The Rev. and Mrs. C. B. J. Chambers gave addresses to various parish groups, during the Mission, and His Grace, the Archbishop of Sydney spoke on the Wednesday evening.

The W. G. Acocks Memorial (an addition to the choir) will be dedicated at the 10.30 a.m. service on Sunday, August 25th. His Grace, the Archbishop, will officiate.

St. Matthew's, Windsor. The Festival Service of the Rural Deanery, will be held in the church on Thursday, August 29th. Combined choirs will take part. The Right Rev. Bishop Hilliard will be the preacher. Prior to the service, Canon R. B. Robinson will show the Home Mission Society Film, "The Church in Action."

Diocese of Armidale.

LINKS WITH THE MOTHERLAND.

Much interest is being evinced in the incorporation of the stones from English Cathedrals into the fabric of St. Peter's, Armidale. These stones were presented to the Chapter by one of the clergy of the diocese recently abroad. The Bishop dedicated them at Evensong on "Synod" Sunday in the presence of a large congregation which included most of the clergy assembled for Synod. Archdeacon Forster preached the sermon. The stones include a gargoyle from York Minster, a Crocket from Lincoln Minster, a tile from the Choir of Lichfield Cathedral, and a piece of tracery from the ancient Abbey Church of St. Alban. These have all been built into the Nave. Two other stones, one from the Church known as the Boston Stump in Lincolnshire, and another from St. Peter's Walpole, Norfolk, have been built into the inner walls of St. Peter's Tower, while on the interior wall of the Chapter House hangs a fragment of a tracery panel from the Chapel Screen of St. Mary, Winthorpe. Bass, the explorer, had some connection with this Church. A copy of a noted picture "Christ's command to St. Peter, Feed My Sheep" engraved in silver on copper in panel form is hung in the Sanctuary and was also dedicated by the Bishop at the same service. The memorials, together with the bronze cross set in stone, sent from Canterbury, the Mother of Anglican Cathedrals, some four years ago to our Cathedral in Armidale, forms a precious historic link with the Church in the Motherland.

(Church News).

SOUTH AUSTRALIA.

Diocese of Adelaide.

SYNOD.

Synod is to meet during the first week in September. The Synod Corporate Communion will be held on Tuesday, September 3. A conference of Clergy has been convened by the Bishop for Tuesday, September 3, at 11 a.m. The Annual Festival of the B.H.M.S., will be held on Monday, September 9, in the Town Hall.

A PRAYER FOR WOMEN.

O Jesus, our Saviour, whose loving heart is filled with the Divine Pity, look down in Thy mercy upon the thousands of women and children who are suffering from the terrors of war. Hear from Thy throne of Love, the cry of the innocents who are being slain wantonly by warlike weapons. Have mercy on the mothers and maidens exposed to awful perils, physical, moral and spiritual, on all sides. In thy pity, spare them, save them. Strengthen the hearts of all women, everywhere, who are living in comparative safety, that they may work and pray and uphold the men who are striving to banish tyranny from the earth.

Have mercy, loving Saviour, and in Thine own good time restore to a bewildered and wounded world the blessing of a righteous peace—for the women of Thy Holy Name. Amen.

NOT STRONG ENOUGH?

"It's no use, my lad," the doctor said to one of the first British recruits for the war; "you couldn't possibly stand the long marches."

The youth's face dropped, and he looked so utterly discouraged and miserable that the doctor asked him what was the matter.

"Well, sir," he explained, "I walked 200 miles to get here and I can't bear the thought of having to return."

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The Empire at Prayer—Sunday, September 8th.

Pause to Pray.

"At this fateful hour we turn, as our fathers before us have turned, to God Most High. Let us, with one heart and soul, humbly but confidently commit our cause to God and ask His aid, so that we may valiantly defend the right as it is given to us to see it—with God's help we shall not fail."

—His Majesty King George VI.

The Call of the Hour.

"In this hour of stress we urge all Christian people with whom our voice has influence to hold fast their confidence in God, to wait patiently for Him, and in the armor of that faith and patience to face courageously the struggle before our Empire and its Allies. We believe that our cause is the cause of Christian civilization, and that Divine power and guidance will be given to us to win victory for it, however hard the road we must first travel. And we call upon all to whom God and Righteousness are the supreme realities of life to give themselves to this sacred cause with singleness of purpose, dedicating to it all their powers, and grudging no sacrifice, whether of comfort, wealth, or life itself, which will secure for us and our children the precious things won for us by the sacrifices of our fathers."

—Canadian Church Leaders.