

in the year and the cyclone which had swept over Groote Eylandt causing considerable damage to the mission station, the Missionaries at these places are doing splendid pioneer work for God. The collection amounted to £17/3/11.

Diocese of Bendigo.

ECHUCA.

Special services commemorating the 77th Anniversary of Christ Church, Echuca, and the King's Call to Prayer were conducted by the Bishop of Wangaratta, Dr. J. S. Hart, on the 8th September, the day commenced with Holy Communion at 8 a.m., followed with a Communion Breakfast, at which over one hundred men attended.

The Rector, Canon H. W. G. Nichols, and the Mayor, Cr. L. J. Lia, extended a welcome to Dr. J. S. Hart.

The Bishop, who addressed the gathering, also as National President, inaugurated a branch of the C.E.M.S. at 3 p.m. The Church was largely attended throughout the day.

THE ORDINATION.

The Rev. R. A. Laity, on St. Bartholomew's Day, 24th August, on the second anniversary of Bishop Riley's Consecration was advanced to the Holy Order of Priests in the Cathedral Church of All Saints, Bendigo.

He was presented, as is customary, by the Archdeacon. The Rev. H. H. Ham was the preacher of the occasional sermon.

There were very few of the laity present, but a number of the Clergy were able to attend, and the Priests took part in the laying on of hands.

Mr. Laity has been licensed to Pyramid Hill, where he has been serving as a Deacon.

CHANGES.

"The Dean has resigned to take up work in his old Diocese of Melbourne, to which the Archbishop has recalled him. We wish him and Mrs. Schwieger everything that is good, and assure them that we are very sorry to lose them after their eight and a half years of splendid service here, and we wish them all that is best in their new life. The Cathedral Nomination Board unanimously named as the Dean's successor Canon Wilfred Dau, Rector of Shepparton, and I have very gladly appointed him; he was a great help to all the Clergy at the Retreat last year, and has helped the north-east of the Diocese considerably by the spread of the C.E.M.S. work from Shepparton into our borders. He is assured of a great welcome here.

"The Rev. R. Beresford Richard has now reached here from South Africa, and will be on duty as Priest Missioner in the East Bendigo area by the time this is in print. We are very glad welcome him amongst us. He is an Australian, his father having been well known as an Archdeacon in Tasmania.

"I have asked Canon Nichols to act as Rural Dean in Mr. Patmore's place

while the latter is on Active Service; and the Archdeacon will be Rural Dean of Bendigo for the present."

(From the Bishop's Letter.)

TASMANIA.

THE MISSION TO SEAMEN.

Decorated with flags and red, white and blue streamers, the Seamen's Institute presented a gay appearance on Monday evening, 19th August, when a large number of workers and friends assembled to celebrate the Silver Jubilee of the formation of the Hobart Branch of the Mission.

In his address of welcome, the Bishop reviewed the work and said how much we all owe to the Merchant Navy. He instanced things that had recently happened at sea, and of the efforts of the enemy to cripple Britain's sea power; in spite of all, our sailors had carried on with their job. In the Institute to-night, said the Bishop, we have a sailor who was on the "Doric Star" when sunk in the Atlantic, and he was one of those rescued from the "Altmark."

The Bishop read a telegram from Mr. W. E. Cocks (Sydney), the first Superintendent, conveying greetings. Greetings were also tendered by the Lord Mayor (Mr. J. Soundy, M.H.A.), President of the Council of Churches (Rev. F. E. Richards), President of the Rotary Club (Rev. H. J. Ralph), and the Master Warden of the Hobart Marine Board (Mr. T. J. McKinley).

The daily "log" written by Mr. Cocks records that Sunday, August 15th, 1915, was the actual date the Mission started, with fourteen seafarers present, eight of whom attended the first service in the Institute Chapel. Those few seafarers were the forerunners of the many thousands of seafarers who have found fellowship and good cheer in the homely atmosphere of the Institute. Who can say what influence for good the Mission has brought into their lives? Well, there are dangers lurking in Hobart as in every other seaport.

NELSON'S PRAYER.

In the present time of War circumstances, it is helpful to recall the prayer that Nelson wrote in his cabin on the morning of Trafalgar. Here it is:—

"May the Great God, Whom I worship, grant to my Country, and for the benefit of Europe in general, a great and glorious victory: and may no misconduct in anyone tarnish it; and may humanity after victory be the predominant feature in the British Fleet! For myself individually, I commit my life to Him that made me, and may His blessing alight on my endeavours for serving my Country faithfully! To Him I resign myself in the just cause which is entrusted to me to defend. Amen. Amen. Amen."

"THAT THY FAITH FAIL NOT."

"That they faith fail not I have prayed for Thee"—
And we have need of faith in days like these;
We who ne'er saw the sword of Damocles,
Which threatened all our smug security,
Till its descent swept all our sloth aside.
Now, though we arm, we arm ourselves in vain,
Except we turn us to our God again,
In faith that still His promises abide.

Now take we the whole armour of our God,
Of truth and righteousness, of faith and prayer,
That in the evil day we may withstand;
And, though we now be bowed beneath the rod,
Our faith will never falter or despair—
The Cause is God's! In His strength we shall stand.
—Grace Pollard, Montreal.

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Notes and Comments.

"The nation has been inspired and not a little impressed by the response that has been made to that Prayer the King's Call to Prayer. If ever prayer was answered immediately it was in the events that followed the King's first summons to prayer in May, when first the Army was protected at Dunkirk by a great gale which made bombing attacks from the air difficult if not impossible, and then by the calm and fog which permitted that huge army to cross the Channel back to England in a vast fleet of vessels of every sort and size. It was the military experts, who had expected to save thirty thousand men and who to their astonishment found the number so saved to be three hundred thousand, and not Clergymen, who hailed these happenings as the act of God.

"With such a witness before us we cannot be indifferent to the great part prayer plays, not only in a time of crisis, but in every event of our lives. There are signs that this is recognised to a greater degree than is supposed, and that the reign of secular arrogance is passing. For several years past the Queensland National Show in Brisbane has used the hymn, "O God our Help in ages past" at

its opening ceremony as an invocation of God's blessing and a thanksgiving for prosperity. Similarly, the University of Queensland has adopted the practice of beginning the proceedings of the ceremony of conferring degrees by an act of prayer led in alternate years by the Anglican and Roman Catholic Archbishops. It is a humiliating thought perhaps that we should regard such acts as worthy of notice rather than taking them as a matter of course. Perhaps we are hindered in public expressions of faith by the unhappy divisions of Christendom and the consequent jealousies of its rival organisations. It may well be that the war will teach us a better way in Church life as in public affairs."

(Bishop of Grafton.)

Bishop Moyes, during a visit to the Grafton Synod last month, preached in The Church's the Cathedral on Conflict. the Missionary responsibility of the Christian Church. Dr. Moyes pressed home the claims and needs of the whole work, and the responsibility resting on the rank and file Christian. He said that some people would have them believe that Christianity was doomed, but if it should ever die it would be because of the traitors within the gates and not strangers outside. They could not, however, propagate their faith unless they lived it within the Church and within the community. The Gospel was the Word of the Living God, and they had to hand it on for the production of better races of mankind. They had a message which meant eternal life to bring to the world. How could they in a world where evil was being promulgated and how could they in the Christian Church with all the treasures that the God-head had bestowed upon them, do otherwise than by their prayers and lives extend to others that which they so richly enjoyed? It was their task and his, to do that, backed up by their knowledge and by their prayers.

Another of our Australian Bishops has been stressing the need for a more thoughtful observance of the Lord's Day. Bishop Cranwick, writing in his diocesan paper, drew attention to the present drift from God so noticeable in the misuse of the Christian Sunday. He said:

"It is estimated that seventy-five per cent. of so-called Christians regularly absent themselves from publicly acknowledging their Maker on the Lord's Day. Surely we realise what a powerful source this has become of the cruel paganism of which Hitler is the arch-priest. To-day everywhere we are face to face with an unthinking popular demand for

Organised Sunday Sport

for the raising of funds for patriotic charities. The demand in itself is strangely unsporting. Religious people are at least as anxious to support these funds as are other people. To choose a day when because of conscientious principles many are debarred from assisting in these efforts, is, I suggest, thoroughly bad sportsmanship. But it is worse. It is an attempt to rob the community of the Christian Sunday, and history proves the truth of the saying, "the nation that loses its Sunday loses its soul." Games of football on Sunday afternoons and entertainments on Sunday evenings, though they may bring in a certain amount of money, weaken one of the foundations of our Christian heritage—and this at a time when the very continued existence of that heritage is savagely threatened. I want to congratulate the Bairnsdale Shire Council on the firm stand it has just taken in refusing to allow organised Sunday sport in areas which it controls. It is not easy for any body of men to make such a stand. But it is a patriotic and appropriate thing to do just now because of the issues at stake in this war. I hope many other Gippsland civic fathers will desire to give the same lead."

The Archbishop of Melbourne has written to the same effect:—

"There is the similar question of the exploitation of Sunday for patriotic purposes. The Church stands for the observance of Sunday as a Holy Day, and we believe that games of football on Sunday afternoons and entertainments on Sunday evenings, though they may bring in a certain amount of money, for these funds are weakening one of the great foundations of our Christian heritage, because they make it more difficult for people to worship God and to keep the Lord's Day holy.

As individuals, we must do on Sunday what we believe will best help to keep the day holy. But we cannot believe that organised games and entertainments on Sunday can be right, because they tend to secularise the day which has been hallowed by Christian worship through centuries of our history."

"It is an ill-wind that blows nobody good." The War is an evil thing, but in the Divine plan it has its uses. If the Bishop of Wellington prove a true prophet the world will have gained tremendously in a spiritual way by reason of the War. The Bishop writes:

The End of Humanism.

This War has killed many things besides human life and hopes and ideals. It has killed Neutrality and Humanism. Humanism expressed in optimistic liberalism the belief that man has improved in goodness, wisdom and power; that he can run the world by himself; that "every day in every way he is getting better and better." Humanism is dead. As a philosophy of life it has failed. As a spiritual investment it has proved bankrupt. As an "ark of salvation" it has been sunk—without a trace. Cut adrift from God we see that man can become, and does become, a devil.

We had the same hope in relation to the last war, because Humanism was largely in control of world thinking. But that deadly upas tree has reared itself again and by its poisonous effusion has deadened man's conscience, and made possible the prevalence of an incarnate evil that seeks the degradation of human personality and Christian ideals generally. Of course, to the extent that man arrogates to himself the prerogatives of God, it is this unspeakably blasphemous thought that has cut men adrift from God and has produced a generation of human or inhuman devils. For Christian Culture we have in exchange German "kultur."

Many of our readers will have seen with the deepest regret and resentment the report concerning an action of the Perth Synod in relation to raffling and lotteries. It is a sorry commentary upon the men-

talities, not to say the spirituality, of that body, to contrast with their pitiable motion the strong protest of the Bishops of the Victorian Province against the proposal before the Victorian Parliament to legalise gambling methods for patriotic funds. We welcome their brave utterance, in which they conclude by saying:

"Raffles and lotteries are in themselves, after all, small matters, but their use by Parliamentary sanction is symptomatic of national morality and character. As small things, therefore, they are far from unimportant at a time like this. Hence we urge that if some of the considerations we have mentioned are placed before 'respectable citizens' they will readily appreciate their impact upon national welfare and upon our total effort just now, and will not ask for an increase of public gambling facilities."

It is, speaking mildly, very unfortunate that the Synod of the Primatial See should so expose itself and the Church generally to the righteous criticism of men of saner judgment and more moral ideas.

A great responsibility rests upon those who are advocating wet canteens for the Army. All kinds of specious arguments are being put forward and many of the younger Clergy are in danger of being carried away. The Grafton Synod has been led to pass a resolution in their favour, and we are concerned to see a report in the Grafton Press containing a very wrong statement in the reported speech of the mover of the motion concerning the Archbishop of Sydney. We have carefully assured ourselves that the statement is not according to fact, and if the Press report be correct many of those who voted for the motion may have been led astray by the statement. That the Synod of Grafton should have passed such a motion is unfortunate from our point of view—but that the argument in favor of it should have been based upon such a travesty of the facts of the case is worse than unfortunate. We hope that an apology as widely published as the statement will be made as early as possible.

We know from experience how easy it is for men, who have no experience of city life, to live in practical ignorance of the dreadful nature of the Liquor Traffic—a traffic in the souls as well as the bodies of men. And because of that ignorance they are likely to treat too lightly the small amount of drunkenness that they themselves see. We also know how a fatal "rationalisation" leads men into strange ways of action. The matter is not so simple as some of our Grafton friends seem to think, and as the following letter from "Grit" will show:—

"I cannot write with the knowledge (or ignorance) of a staff officer, but I can write as one who served in the ranks in camp and on Active Service in the last War."

"I was in Liverpool, N.S.W., in 1914, and also in Broadmeadows, Victoria, before leaving for Egypt. Both of these camps had 'dry' canteens, and the conditions were good. On arrival in Egypt we had 'wet' canteens, and things were not so good. The highly placed officers and the padres, who, in camp, have a room or tent to themselves, are not qualified to speak. Let those same officers be compelled, as the men are, to occupy a small tent with eight or nine others; then, perhaps, their views would change. To have to spend the night in the confined space of a small tent with one or two intoxicated men is something that no military authority should compel sober and clean-living men to do. This, however, was often the case in camps where there were 'wet' canteens during the last war. 'Wet' canteens do not prevent this; they make it possible."

"Recently I was in camp at Liverpool. The camp was the largest for many years. Over 2,500 men were there. At the close of the camp the Staff-Captain of the Brigade, who had just been into Liverpool to get the report of the police on the conduct of the men when out of camp, told me that the police report stated that there had not been a case of drunkenness, no man had been spoken to for any reason by the police, and that hotelkeepers were complaining because of little business. And yet we are being told of the terrible dangers to the troops because they are only able to get their liquor outside the camps, and what an incentive it is to excessive drinking. That camp was a camp with a 'dry' canteen, and no amount of talk of liquor-minded officers can answer the report of that Brigade Staff-Captain.—I am, etc."

"Wm. C. Francis, M.C.
"Lakemba, Sydney."

QUIET MOMENTS.

COURAGE.

"Say to them that are of a fearful heart, Be strong, fear not, for your God shall come and save you."—Isaiah 35: 4.

This is the gem I found recently on changing the date of my Scripture Text Hall Calendar. It is surprising how very appropriate to the day's special need these texts often are. Of course, they are always helpful and inspiring, but sometimes quite strikingly give the answer to an upward glance for help. Now, here let me suggest to any who read this message that you procure such a calendar, and as you change the date put the torn-off text into any borrowed book you may be returning, so passing the good words and helping others, as they are used for bookmarks. But, of course, these cameos of Scripture are not to be made a substitute for regular and steady Bible reading; they are just a scrap of Heaven's bread eaten, as it were, as we go about our work. Our spiritual life, like the material, needs nourishment. The mind, too, is like a patch of garden soil; if left vacant it will soon grow weeds. So the sacred Word is a grain of good seed that will bear precious fruit.

Now, in our text quoted above, we have two loving exhortations and a very specially gracious reason for obeying them. Many of us are, alas, at this time of national stress, of a "fearful heart." Well, our God knows all about these fears that make us weak, so He tells us to "Be strong." It is as if He says, "Just ignore the fear," or, as we say, pull yourself together, act as if there were really nothing to be afraid of; and as we thus brace ourselves to courage and strength we are made "strong." Yet, alas! Even here we soon find our old enemy "fear" lurking nearby. So our watchful Guide, well knowing our proneness to faint and fail, quickly adds a "Fear not." And, oh, the "Fear nots" of the Bible are truly wonderful. You will notice that when God has to place His child in a difficult position or

even danger He always assures them with "Fear not." Fear is one of the most persistent and insistent of nervous emotions. It never helps, but always hinders and destroys our peace and interferes with our work, and so is in every way only an evil. So we are hedged about with a gracious "Fear not." Nor does our God leave us to struggle alone to attain victory over weakness and fear. No; He gives us the very best reason for being assured of winning. He now adds a most wonderful promise, i.e., "For your God shall come and save you!" Now, with so great and heartening a certainty of His help, we may surely stand fast by faith. And here we are reminded of the Psalmist. When taken prisoner, David says, "What time I am afraid I will trust in Thee." Well, that is a step forward, but you notice as he gains confidence in God he says, "I will trust in God and not be afraid." This, then, is the attitude for you and me and for all who are of a "fearful heart." We almost always look to God through our distresses, but now we will look at all that makes us afraid through God. It is good to trust when we are afraid. Much better to put the Trust first and face all that makes us afraid with our hand in that of our faithful God."

—"Charis."

A PROBLEM OF THE WAR.

(From a Letter by the Primate of the Church of Canada.)

It must be that, through days like these, many of you are thinking a great deal of what you have been taught by the Church about God. You are asking yourselves, "Where is God in all this danger and horror of war?" The problem you are facing, as believers in God, is as old as man himself. The Old Testament is full of it. In the face of danger and disaster the Children of Israel were always asking, "Has God forgotten to be gracious?"

I write to you to-day to ask you to remember some things we have been taught about God. I give them to you, because I believe

them to be part of the Church's age-long teaching concerning Him. In some such thinking about Him I find my faith strengthened, and my confidence and courage deepened and steadied. I can but indicate what these thoughts are. You will have to elaborate them for yourselves.

1. God is the God of all ages, of all nations, and of the whole universe. He is working His purpose out in Nature and in history, according to His Holy and awful Will. The story of our people, and of all the peoples of the world, is part of a very long tale. "One day is with the Lord as a thousand years, and a thousand years as one day." There is no understanding possible unless we take the longest view we can, and try to judge it by the years rather than by the days. "The years tell tales of which the days know nothing."

2. God is the Moral Governor of the Universe. He is the God of righteousness. His laws must be obeyed, or terrible disaster comes. It may be long delayed, but its coming is sure. In the presence of this truth, which I believe to be one of the foundation truths of human existence, I can understand better the terrible picture before us in human life now. Under this heading there are two conclusions I wish to draw:

(a) It is because righteousness is an attribute of God that we can humbly renew our confidence in the cause for which we fight. In the long run righteousness wins. I believe in the righteousness of our cause in the presence of our enemies, because I believe that the freedom of man is part of the primitive covenant of God, when He made man in His own image. Whatever else this fight means, it is the fight for human freedom against another theory of life. I believe the way of human freedom is linked to the Divine purpose for mankind. It is a way full of pitfalls, into which we have often fallen. It is a way full of awful dangers, but it is the way which, in the long purposes of God, must lead to

victory. God is working towards that end. We turn to Him in this hour of conflict, and offer all that we have.

(b) The second thing I would say on this subject is much more difficult to make plain in a time of bewilderment and strain, but I believe it should be attempted. I would put it this way. I have said that we must turn to Him, but we cannot turn to Him unless we repent of our sins. They have been many and great. There has been a turning away from God in recent years, a failure of faith in Him, and an attempt to live without Him. Witness the absence from Public Worship on the part of so many, the lowering of the moral standards, the love of money and ease, the indifference to the terrible problems of unemployment, and the many injustices in the social order.

We talk about the Moral Government of the Universe, and yet we are baffled as we look at a world in utter confusion! But should we be so baffled, when we remember how deeply we have sinned? I do not think so. This is how it appears to me. If such a course as we, and the peoples of the Western civilisation generally, have followed of late had brought in peace and righteousness then we might well have doubted the Moral Government of the Universe. The very confusion and suffering in which the world finds itself to-day is a witness to the Moral Government of the World. Our sins have had a part in heaping up the dreadful harvest we reap to-day.

3. But I cannot close my message on this note. I close it, rather, with another thought which Christian faith holds close to its heart. God is also the

Great Friend who walks through human life, sharing, in Jesus Christ His Son, every sorrow, danger and dismay. He walks through bitter danger and apparent defeat to glorious victory. He is to be turned to as "The Man of Sorrows and acquainted with grief," bearing the stripes and wounds of human suffering. He sympathises with this poor human race He loves, and for whom He died. He is at work now, seeking to bring good out of evil, as He has done so often in the human story.

In such an hour let us turn to Him in repentance, faith, and obedience. For from such will spring the willingness and power to enable us to make the single-hearted offering of all we are and have to Him and to our Country. There is only one way through trouble and danger. It is the way through Golgotha. That way leads to Easter. It is the dangerous and glorious way of freedom. Let us go that way! Let us give all we have for it!

Personal.

The Rev. Ewart Gordon Huntley, Rector of Kempsey, was elected by the Synod as a Canon of Christ Church Cathedral, Grafton. Canon Huntley was ordained Deacon in 1919, and Priest in 1920, by the late Bishop Druitt. From 1919-1921 he was assistant at Grafton Cathedral, Rector of Nambucca from 1921 to 1926, Rector of Ballina from 1926 to 1940, and Rural Dean of Lismore from 1932 to 1936. A few months ago he succeeded the late Canon James as Rector of Kempsey. Canon Huntley is regarded as a fine speaker and preacher, and his preferment is looked upon as a reward for his 21 years' service to the Church on the North Coast.

Friday, November 1st, has been set down as the day on which the Rev. P. W. Stephenson, M.A., B.D., will be consecrated as Bishop of Nelson, New Zealand. The ceremony will take place in Christ Church Cathedral, Nelson.

On Sunday, September 29th, Canon Wise, who retires from St. George's, Goodwood (S.A.), early in October, was the recipient of a gift as a recognition of his forty years' devoted ministry.

The death has occurred of Rev. Dr. Walter Ivens, Vicar of Warehorne, Kent (England), at the age of seventy. Dr. Ivens was an authority on the Melanesian languages. He graduated in New Zealand in 1893, and held many appointments in Australia and New Zealand. For several years he was Travelling Secretary to the Melanesian Mission.

The Rev. Cyril Chambers, who has been for some twenty-two months Federal Missioner for the C.M.S., has been given extended leave of absence from his Missionary work and has accepted a Locum Tenency at Yallourn (Vic.), during the absence of the Rev. M. Britten as Chaplain to the A.I.F.

Miss Joan Gelding, who is well known at St. Peter's, East Burwood, N.S.W., was married to the Rev. D. R. S. Begbie by the bridegroom's father, the Ven. Archdeacon Begbie, in St. Peter's Church. The bridegroom has been appointed to a Chaplaincy in the R.A.A.F.

We regret to record the sudden death, on August 22nd, of Mr. J. E. Ramsey, a member of the Wellington Bishopric Endowment Trust Board since 1938. Mr. Ramsey had also rendered valuable service to the Church at Seatoun, N.Z.

The Rev. John Edwin Blackburne, Priest of the Church in the Diocese of Wellington for over fifty years, was called to "Higher Service" on Sunday, August 4th. One of the pioneers, he could look back to the days when the Clergy had to face a hazardous adventure in the course of their pastoral ministrations.

The June issue of the "Southern Cross Log," published in London, records the death on April 15th last of Captain William Sinker, who commanded Southern Cross V. for the Melanesian Mission.

Mr. and Mrs. Chas. Cook, who have been on furlough from the Mitchell River Mission, will return north again this month. They arranged to sail for Cairns early in October with their three

children, from which port they will travel by aeroplane direct to the Mitchell River Mission.

The Bishop of New Guinea will visit Australia this month. He plans to spend a few days in Brisbane towards the middle of October before going to Western Australia for about a fortnight's tour. He will fill engagements in South Australia on his return, and attend the meeting of the Board in Melbourne on November 20th and 21st. The Victorian Committee has arranged a programme of visits for the Bishop before he returns to Papua in December.

The Rev. E. R. Gribble, Chaplain to the Government Aboriginal Settlement at Palm Island, North Queensland, arrived in Sydney at the end of September to begin a programme of deputations work. Mr. Gribble has gone to South Australia, where he will remain until the middle of October, after which date he will proceed to Melbourne, and later to N.S.W. and Queensland.

The Rev. C. S. and Mrs. Bull, who have been on extended furlough through the illness of Mrs. Bull and the sad loss of their young baby, will return to Fiji on October 14th. Mr. Bull has been temporarily engaged in the Diocese of Tasmania.

The death occurred on September 20th, of Mr. G. H. Downton, father of the late Rev. G. E. Downton, former Missionary in Papua, and for some years Secretary of A.B.M. in Victoria. Dr. Downton, after his son's death, always kept in touch with A.B.M., and was very happy about the window to his son's memory in the Cathedral at Dogura.

The Rev. A. H. Venn has resigned the cure of St. Mary's, West Maitland, in order to take up a Locum Tenency in Sydney. The Bishop of Newcastle makes the following interesting reference to this in his monthly Letter: "The resignation of the Rev. A. H. Venn from the Parish of St. Mary's, West Maitland, is an event of more than usual importance. For personal and family reasons Mr. Venn has long felt the pull of the metropolis, and it was a matter of regret, but not of sur-

prise, to me when he told me that he had decided to accept the offer of an important war-time Locum Tenency in Sydney. Mr. Venn has held several important charges in this Diocese, and in all of them he has shown himself to be a Parish Priest of uncommon diligence and wisdom, and his Ministry has been attended by success of the best kind. His going will make a noticeable gap in our ranks, but he will take with him our best wishes for his future. Mrs. Venn will also be greatly missed, both in the parish and in the diocese. It is difficult to imagine the Mothers' Union with any other Treasurer."

The Rev. M. C. Brown, B.A., has been unanimously elected to the Parish of St. Mary's, West Maitland.

The Rev. H. Marshall, Priest-in-Charge of Bellbird, in the Diocese of Newcastle, has accepted the position of Precentor of the Goulburn Cathedral.

The Rev. W. Church, Rector of Horsham, in the Diocese of Ballarat, has accepted the Vicarage of Warrnambool, in the same Diocese.

The Rev. Gregory Needham has left Young in order to serve in the Parish of Wagga Wagga, where assistance is urgently needed on account of the establishment of Military Camps there.

The following items of news comes from the Parish of Young: "We learn with regret that Sister Boydell will be leaving us for a time. She has resigned her position on the staff of the District Hospital and will shortly be leaving for Sydney. Sister has applied for three months' leave of absence as Organist. This has been readily granted and it is with pleasure that we note the possibility of her return to Young at the end of that period. Sister has been Organist for a period of three years and has also been in charge of the Missionary work of the parish. Her services to the Church have been noted and appreciated. It has been a great pleasure to work with her and certainly most refreshing as all that she has done for her Church she did willingly and because of her love for it." Sister Millicent Boydell is a great-

granddaughter of the first and only Bishop of Australia, Bishop Broughton.

Mr. Gordon Keith Armstrong, Th.L., was ordained to the Diaconate on September 21 by the Bishop of Goulburn, and will serve his Diaconate in the Parish of Young.

On September 28th, Miss Joyce Graham, daughter of Mr. William Graham, of the Union Bank, Flemington (Vic.), and Mr. William Scales, eldest son of the Rev. Murray Scales and Mrs. Scales, of St. George's Church, Flemington (Vic.), were injured by a motor car in Racecourse Road, Flemington; both died the following day.

Mr. James Faulkner Thomas, twin-brother of the Rev. W. Geo. Thomas, Victorian Secretary of the Australian Board of Missions, was killed on Saturday, September 21st. The late Mr. Thomas was for some years a Vestryman at St. Paul's, Fairfield (Vic.), and had served in the South African and Great Wars.

Mr. J. R. Darling, Headmaster of the Geelong Grammar School, has received advice that his youngest sister, Miss Jean Darling, was killed in a recent air raid on London while she was carrying out her duties as an Air Raid Warden.

The Rev. H. H. Coles, M.A., Rector of All Souls, St. Peter's, Adelaide, has been elected by Synod to the Honorary Canonry left vacant by the death of the late Canon W. G. M. Murphy. Canon Coles is at present a Chaplain with the A.I.F. on sea transport duty.

A STORY FROM GERMANY.

Two Berliners are going along the street, and one says aloud, "It is a rotten Government."

A stern hand falls on his shoulder and he turns to face a Berlin policeman. "You are arrested!" says he.

"What for?" asks the citizen; and the policeman says, "You said it was a rotten Government." "But," expostulates the offender, "I never said what Government."

"That won't do, there is only one rotten Government!"



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Churchman's Reminder.

"Chance comes from Providence," writes a thinker. Hence Luck is really God's provision for all.

"We wish you good luck in the name of the Lord."—Psalmist.

OCTOBER.

13th.—21st Sunday after Trinity. Pardon and Peace of the subjects of this timely Collect. These are what this world so needs to-day. We all need a "quiet mind" when we are reading and hearing so much that is disquietening.

16th, Wednesday.—Latimer and Ridley burned at Oxford, 1555. The Monument in one of the main streets at Oxford witnesses to the continued necessity of the truths these heroic men died to maintain and hand on to us. They are among the comparatively few Queen Mary killed, her policy being to frighten the populace by decimating the leaders by death.

18th, Friday.—St. Luke's Day. This cultured writer not only gives us good Greek but he provides good medicine for the soul in the Holy Gospel. Writer, Artist, Physician and Companion of St. Paul, this man, not one of the original Twelve, stands well among the Apostles for his works and character.

19th.—William of Orange sailed for England, 1688. The invitation had come to him, his wife being next heir to the Throne when James II. ran away. The winds blew William's little fleet down the Channel, but it did no other harm, for England would not suffer another Romanist on the Throne. Nor will it ever again.

29th.—22nd Sunday after Trinity. Church Godliness is the theme. Which suggests that there is such a thing to pray against as Church Ungodliness. This we must oppose with all our heart.

21st.—Battle of Trafalgar, 1805. Napoleon here received a blow from which he never really recovered. It ended his hopes of invading England. History repeats itself in varied ways.

23rd.—Massacre of Protestants in Ireland, 1641. This prelude to William's Battle of the Boyne marked the real trouble of Ireland—a religious one.

AN UNDERGRADUATE'S PROGRESS.

(An Address given at the Annual Meeting of the Sydney University Evangelical Union, 23rd September, 1940, by Mr. W. E. Porter, M.A., Deputy Head Master of the Parramatta High School.)

IT may interest you to hear something of what I shall call "An Undergraduate's Progress."

When I came to this University in the year 1903, I found Modernism entrenched as strongly as it is to-day. The text-books used by study circles evidently regarded Jesus of Nazareth as a great Teacher, but certainly did not concede Him that place which is given Him by the historic creeds or confessions of faith. To a young Christian this was puzzling, and might have been disastrous, for it seemed to me then, as it does now, illogical and intellectually unsatisfying to accord to Christ any degree of authority while denying Him that Deity which is both explicit and implicit throughout the New Testament.

In that year there came to Sydney the famous Dr. John R. Mott, and it is a verse which was often on his lips that I wish to pass on to you to-night. It is found in St. John's Gospel, chapter 7, verse 17. "If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak of myself." These words have been to me an Ariadne's thread through the mazes of scepticism, and I pass them on to you to-night.

The Two Alternatives.

You will notice that verse sixteen, "My teaching is not Mine, but His that sent Me," makes the issue very plain. There are for the hearer two alternatives only—either Christ speaks with the authority of Divine revelation, or He is a deceiver, whether deliberately so or self-deceived. The two verses together then supplied me with (a) a clear-cut issue to decide, and (b) a means of deciding it. If I fulfilled the conditions I should find out either the truth or falsity of His teaching, and that result would decide whether He was the Truth incarnate, or the most illustrious and tragic of all the teachers who have tried in vain to light the gloom of mankind's journey from the cradle to the grave.

But I found that the Evangelic view of Christ and of the Bible, which had such dynamic force in my own conversion, and had wrought such marvellous changes in whole communities in the past, was challenged along FIVE main lines. It is still being so challenged, and it is for this reason that I wish to traverse very briefly my mental history for your benefit, and to show why I could not allow assertions to do duty for facts, or one set of facts to lessen the force of another set.

I was told that Geological Science could no longer accept the Mosaic account of creation, that Huxley and the biologists had made mincemeat of the Pentateuch. But I discovered that in 1881, in the columns of "The Times," Huxley had challenged Gladstone's statement that the testimony of the rocks confirmed the truth of the Mosaic story. The latter suggested submitting the matter to the decision of the leading American geologist. Huxley nominated Professor Dana, whose verdict was, "I agree in all essential points with Mr. Gladstone, and believe that the first chapter of Genesis and Science are in accord." Knowing something of the possibilities of error in placing the order of events, I could only marvel at the fact that Moses did it correctly. I had not enough faith in luck to believe that it just happened! I began to think, with Clough, "If hopes were dupes, fears may be liars."

Darwinism.

In Biology, however, the current views were overwhelmingly in favour of Darwin's theory of the origin of species, which he had applied to the origin of man. Books in its favour seemed very convincing, when read by themselves, though awkward questions kept cropping up in one's mind. It had to be admitted, e.g., that every attempt to establish the dogma of spontaneous generation was a failure, and without this it was difficult to see how life came into a planet which was once a white-hot mass, unless one went back to the discredited "In the beginning, God." But, as a layman, I felt very diffident about

challenging the experts. I did not know then that their place was in the witness-box, and that they had often usurped the prerogative of the jury. I was later to read the words which are commonplace amongst lawyers, that "no evidence needs more careful cross-examination than that of experts." I did not know then what Sir Arthur Keith has said lately, that "Evolution is unproved and unprovable. We believe it because the only alternative is special creation, and that is unthinkable." (Incidentally, it was not unthinkable to many of the intellectual giants of the past.)

In 1914, the British Association for the Advancement of Science held its meetings in Australia. I read in the columns of the "Herald" the Presidential Address of Professor Bateson, and rubbed my eyes! He said, "We go to Darwin for his incomparable collection of facts, but to us he speaks with no philosophic authority. . . . The student of genetics knows that the time for the development of theory is not yet." And much more in the same strain. His whole address is an attack on the theory of Natural Selection, decently veiled so as not unduly to shock Darwinians. This set me reading a little, and I found that, as one student of Science put it, "They all agree in believing in Evolution, but few agree as to the reasons." It reminded me of the famous judgment, "I agree with my learned brother Smith, for the reasons given by my learned brother Jones."

The Physicists and Mathematicians, I knew, had never felt compelled to follow at the chariot wheels of Darwin. Lord Kelvin and Sir J. A. Fleming are notable names on the Christian side; while Einstein has just recently admitted the failure of the efforts to find a logical foundation for physics by any employment of the human intellect. The task appears to him to be hopeless, and he naively concludes, "But it is open to every man to choose the direction of his striving." I personally am happy to take this hint, and choose the Christian direction until I find a better.

"Higher Criticism."

Another direction of attack I was better able to trace and meet for myself. This was the "Higher Criticism," which proceeding almost exclusively on "a priori" methods, attempted to explain the Old and New Testaments as purely human productions, owing to their literary form to what can only be described as "pious fraud" on the part of their transmitters. It seemed to me that on the Critical hypothesis, the writers or editors of much of the Bible must have been either knaves or fools—a conclusion which was diametrically opposed to all I knew or could deduce from the general tenor of their compositions.

It was with amazement that I learnt that the whole Critical position depended on what is called "internal evidence," that the materials they were investigating were substantially the same as had been at the disposal of their predecessors, and that their case depended entirely upon the ingenuity with which they manipulated the evidence. They had commenced with certain basic assumptions, such as the impossibility of the invention of writing in Moses' day, and the certainty that certain religious ideas could not have arisen till the Israelites had "reached a late stage of development," etc. It is scarcely necessary for me to say how the spade of the archaeologist has dug the grave of many of these assumptions, and how the researches of Sayce, Sir William Ramsay, Flinders Petrie, Langdon, and Garstang, have established the amazing correspondence between the facts of history and the statements of the Bible. The acumen of men like Sir Robert Anderson and Emil Reich, who indicated how easily elaborate theories might be dissolved by the acid of simple fact, has been proved abundantly by the researches of the last forty years.

What has amused one during this time is the fact that the Critics have abandoned position after position as research has proved them wrong, but have for the most part maintained their

precious theories although their foundations have gone. In this respect they are very human.

Comparative Religion.

A fourth set of objections came from the students of Comparative Religion. Starting with the assumption that human thought has "evolved," noticing the resemblances in religious ideas among widely scattered races, men like Sir J. G. Frazer told us that Christianity is merely the natural product of evolution, and has nothing at all superhuman about it. But it is now accepted rather widely that these resemblances are the result of a common origin in the religious traditions and ceremonies, not of a tendency for races at the same stage of development to "evolve" similar religious ideas. And archaeological research has established that so far from man having progressed from polytheism to monotheism, the reverse has been the case. Certainly, the common origin of man is now admitted, and the cradle of civilisation is acknowledged to have been in either Mesopotamia or Egypt. Wherever facts have been established, they are readily capable of an interpretation confirming the Bible documents, when these are rightly understood. No doubt many a spasm of doubt would be cured if we could again become contemporaries of the writers; but as this cannot be, let it suffice to know that wherever a test has been possible the documents have been vindicated.

Psychology.

In later years the forces of Psychology have been marshalled in the battle against the Christian faith. Such a book as William James' "Varieties of Religious Experience" is a brilliant exposition of the workings of the human mind along this line, and the first effect of it on many readers would be to make them think that all religious phenomena can be accounted for without any Divine intervention at all. Even this, if established, would merely indicate that we should have to revise our ideas of Divine working, but it is a mistake to think

that to describe a thing is to account for it, or that God is less inimitable because we are allowed to see how He does things.

The Psycho-analysts, of course, are as sure of the truth of their account of the origins and workings of consciousness as the Behaviourists, and equally cogent in their arguments; but while they dispute the Christians can afford to wait. It was interesting to see that McDougall, in the controversy between psycho-physical inter-action and psycho-physical parallelism, declares himself, presumably, on purely scientific grounds, in favour of the latter.

Through this maze of questioning, as I have said, the words of our text have been a guide, and it merely remains to indicate how they can do for you what they have done for me. In the first place, they kept me from succumbing to the tyranny of great names, for His is greater. In the second, they prevented me from being overwhelmed by the weight either of number or of argument; I could never consent to settle a matter without hearing the Christian view. Knowing that if the Bible were true, its teachings could not fail to encounter the oppositon of the world, I was not unduly alarmed by a "Blitzkrieg" from any quarter.

Finally, I found that as I tried to know God's will, I was faced with the fact of sin. Christ "did no sin," and I could not follow Him there. And so I discovered that it is through the gap of human need that God's revelation and God's blessings flow. I am sure that if you will honestly decide to do God's will as and when He reveals it, you will have the same experience. It may be a humbling thing to find that so far from self-sufficiency being the way to blessing, it is the supreme hindrance; but you will find also that the Holy Spirit, Whom God gives to those who obey Him (Acts 5: 32), will reveal Christ in a new way as Saviour, Satisfier, and Friend.

"If any man is willing to do His will, he shall know of the doctrine."

THE BISHOP OF GRAFTON ON THE CONSTITUTION.

In the course of his Synod Charge the Bishop of Grafton made the following interesting reference to the Constitution:—

"My own opinion is that we have tried to do too much in the way of guarding against possible wanderings from the way of the Church of England. A simplification would be most agreeable, but it must be realised that this Constitution is the mind of the Church, and I think we can do most useful work in the development of the Church's life with it.

"The latest proposals which Sydney has formulated do not amount to much except that they made alteration a little more difficult and that, therefore, the Constitution becomes more rigid. But, again, alteration can be made when we are of the unanimous opinion that it should be made. Therefore, I lament the fact that some of the dioceses have rejected the Constitution lately and I feel that they have been stampeded by prejudice against some of the provisions, possibly because there are difficulties advanced against the final decisions of the Bishops on points of doctrine.

"I am not one of those who incline to the notion that Bishops are ex officio experts about doctrine. In this country Bishops are chosen for their office for a variety of reasons and not always for their learning. At one stage in the proceedings some years ago I pleaded that the Bishops should be directed to associate with themselves experts in theology, who might be either Priests or Laymen, when difficult problems had to be decided. The decision was that they would inevitably do so, but I am not so sure. So in my mind there is a certain sympathy with the desire that Laymen as well as Bishops—Priests have no say—should have an opportunity for the expression of decisions which concern the official view of the Faith and practice of the Church in Australia.

"The timidity of Sydney seems to me to be unnecessary at times. I do think, however, that it is not merely a desire to dominate the whole Church, but rather the seeking of proper safeguards lest its Evangelical outlook should be submerged. I wish that we could more manifestly trust the common mind of the Church, but we have to take each other as we are. When once we are really working together I am sure many of our difficulties will vanish.

"It must also be recognised that there are other great dioceses than Sydney which would wish that there should be a really united mind about alterations. I am sure, for instance, that Melbourne would not lightly make changes and would desire that the Constitution should be much as it is. The

Bishop of Newcastle said lately to his Synod. "What is at stake is not the fate of this or that school of thought within the Church of England, but the whole cause of religion and the spiritual interpretation of life, and in the face of that tremendous and insistent challenge we have no time or energy to waste upon sectional disputations." Again, Sir John Peden has said, 'I do not think it is possible, or will be possible, in a comparatively short space of time to get agreement on a more satisfactory basis than we are considering, nor do I see any prospects of getting a Constitution other than on these lines. There is nothing in the Constitution that I can see which could hurt this diocese (he is speaking of Newcastle, but his words apply to us all), and it will bring unity to the Church throughout Australia.'

"With such opinions I find myself in hearty agreement. We cannot at the moment avoid the rigidity which many of us deplore, but when we can be of the same mind we can make any changes legally that we wish. So presently when the resolution is before Synod giving general agreement to the Constitution and empowering the Diocesan Council to take such steps as are proper in collaboration with other dioceses to bring the Constitution into force, I hope that we may have a unanimous vote in its favour."



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CHAPELS IN ALL SUBURBS

A NEW CONCEPTION OF THE CHURCH.

IMPRESSIONS BY A NON-REGULAR CHURCH-GOER.

(St. Anne's, Ryde, N.S.W., has just been celebrating its 114th Anniversary. A new development was a Men's Communion Breakfast, attended by some seventy men, including the writer of these impressions.)

Until recently, I had always been inclined to agree with that oft-repeated expression, "There are just as good Christians outside the Church as inside." Yes, I have said it—and thought it myself, often, but since attending St. Anne's Communion Breakfast for men on 18th August, I must frankly confess to a decided weakening in my conviction of such a belief.

First, let me say, that although brought up "Church of England," I have been far from a regular Church-goer, and it was only after considerable persuasion that I attended on this Sunday morning. Suffice it to say, that whatever conceit I had in myself as being a good Christian was completely effaced before I stepped out of St. Anne's Hall, and I there and then resolved, and I may add, have kept to the resolution, to follow Bishop Hilliard's invocation to go to Church more often.

Perhaps one of the things that most impressed me was the Bishop's likening of those "outsiders" to buttresses. "Yes," said he, "buttresses, holding up the walls from outside, but not the supporting columns inside." Of what use, thought I, of buttresses if there is nothing to buttress! Without the inside supports, the walls collapse. No walls, no Church, which, upon a little reflection, forces one to the conclusion that were our Churches to fail we would, indeed, be in a parlous position.

I suppose, really, it was not necessary for me to have to attend a Communion Breakfast to realise that truth, but we take so much for granted these days, that the simple truths fail to impress themselves upon us. And I am sure that a majority, at any rate, of non-Church-goers will admit that the Church stands and always had stood for so much that is good in the community and as a symbol of Christianity and all that Christianity implies. Which brings me to another point made by the Bishop.

He reminded us of how this magnificent British Empire, to which we are all so glad to belong, has been built up and sustained upon the faith. How, sorely tried as she is to-day, she is so encouraged by the clear indications that God is behind her. After quoting many instances in history he brought to mind the evacuation of Dunkirk and the extraordinary and unusual phenomena which so aided the evacuees and their rescuers. Even the most sceptical must admit that all these things were not mere coincidence.

The Bishop's address was, indeed, an inspiration, and one regretted that it was not reaching a larger audience.

However, it must be said that the sixty or more present were greatly impressed, and a thing that struck me particularly was that of the men around me, well-to-do professional men, as well as the "not-so-well-to-do"; I observed they were all a robust and manly type, with no semblance of the "aesthetic" or "cissy" type, a description so frequently applied in relation to Church-goers.

Truly an interesting and helpful experience that has assisted at least one "Doubting Thomas" over the stile, for up till then I had extreme difficulty in bringing myself to enter a Church, due chiefly to sheer indifference allied with a smug complacency that I was as good a Christian outside as inside a Church.

What I had not realised was that Sunday after Sunday would go by without a thought on my part of things spiritual.

And so I realise that as good as one may think one is, without entering a Church, the important thing is that by staying outside there is no incentive to one to worship—a very serious reason in my humble opinion to support one's Church.

Yes, indeed, there may be just as good Christians outside as inside, but for my part from now on I shall find Christianity much better inside.

MAORIS CONFIRMED IN ENGLAND.

The first Maori Confirmation Service ever to be held in Britain took place recently in the Parish Church of Dogmersfield, near Basingstoke, Hampshire, and was performed by the Senior Chaplain, Divisional Headquarters, New Zealand Expeditionary Force.

The Bishop of Waiapu confirmed 14 Maoris and two Europeans.

The Rector (the Rev. J. L. Stewart) acted as Bishop's Chaplain, and other Clergy present were the Rev. K. T. Harawira (Chaplain, Maori Battalion), the Rev. W. E. Hurst (Captain, C.F., New Zealand Forces), and the Rev. H. de la Mothe.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NTH. SYDNEY.

An Examination will be held at the School, commencing at 9 a.m. on Nov. 28th and 29th, for the purpose of electing to certain Scholarships tenable at the School. The subjects of the Examination are English, Latin, French, Arithmetic, Algebra and Geometry. Entries should reach the School not later than Friday, Nov. 15th. Particulars and forms of entry may be obtained on application by letter to the School.

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HANDS ACROSS THE SEA.

We hail with joy the close co-operation of the British Empire and the United States of America, and a special cause of rejoicing is the close fellowship of the British and Foreign and the American Bible Societies in the distribution of God's Word. In a number of countries the two Societies share the same premises and operate together and in other centres the one secretary carries out the work for both bodies.

America's Share.

The 124th Annual Report of the American Bible Society shows a circulation of 7,370,908 copies of Scripture, which is an increase of five per cent. over 1938. In the United States almost every Bible Society Depot, including the Agency among the American negroes, reported an increase in circulation. Likewise overseas, except in Japan, every foreign agency reported increased distribution. "This awakening is no spasmodic, intermittent manifestation, here to-day and gone to-morrow," writes the agent in Brazil. "It is a new consciousness of the fundamental worth of the Bible and its message for the world in dire need."

A City Turns to the Bible.

One whole region in the Atlantic District turned to the Word in a remarkable way last year. The city of Wilkes Barre, Pennsylvania, and surrounding towns, spent ten days in stimulating interest in the Bible. More than 10,000 people listened to addresses in Churches, clubs, colleges and private schools. There were daily radio addresses, Bible exhibits and special sales of Bibles in stores. Newspapers conducted a contest in Bible reading and the whole community turned hopefully to the Word.

The Rockies.

The vast area of the Rocky Mountain District has been called "America's untouched Mission field." The Secretary in charge said he found a wistful eagerness sometimes among his scattered people. One Bibleman reported

that he stopped at a petrol station fifty miles from the nearest habitation. The attendant said how lonely he was, and the Bible Society man offered him some tracts. To the colporteur's surprise the bowser man refused them, with the curt remark that he trusted those only who were competent to give spiritual instruction. The Bibleman then offered a Gospel of St. John, which was eagerly accepted with the words, "Sure, I'll take it. That's the Bible, isn't it? Why don't you fellows offer a guy the Bible?"

The Pacific Coast.

There is possibly no district served by the American Bible Society with a range of service as wide as that of the Pacific District. The workers are scattered everywhere, from the snows of Alaska to the burning heat of the Imperial Valley on the Mexican Border. They are found in the ultra metropolitan atmosphere of San Francisco and Los Angeles, and in the nation's most exotic territory, the Hawaiian Islands. They minister to the migrant hordes in the lush Californian Valleys, where plenty and desperate poverty live side by side. They remember the lads in the Naval Base at San Diego and on the oil tankers that put in at many ports.

The Biggest Business in the World.

"Lady, you are in the biggest business in the world," said a visitor to the young woman at a Bible Society stall at the Golden Gate Exposition. "After spending fifty years in Rhodesia as an engineer, I tell you there is nothing to compare with the Gospel in transforming human life."

STORY OF A COMMA.

At the meeting of the Church Pastoral Aid Society, Prebendary Dunn, of St. James', Muswell Hill, told this story: A note was sent up to a conductor of a service—"John Smith having gone to sea, his wife asks for the prayers of the congregation." Something went wrong with the comma, and the announcement of the request seemed like this—"John Smith having gone to see his wife asks for the prayers of the congregation." —C.E. Newspaper.

Correspondence.

A PLEA FOR THE NORTH.

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

Dear Sir,—

There are four small and important centres in the Northern Territory, namely, Pine Creek, Katherine, Mataranka and Maranboy, without any ministrations from the Church of England.

At Pine Creek, there is a school; at Katherine, there are a hospital and a school; at Mataranka, a school; at Maranboy, a handful of people and a school. There are tin mines there, also. Through all these centres day after day pass drovers and travellers, gangers and their families; there are many peanut farmers round Katherine, also cattle stations within reach of all four centres. There are Chinese children, white children, aboriginal children, and half-castes.

At Pine Creek, there are military quarters. Along the line to Darwin live fethlers and their wives and families. At Katherine Hospital, patients for years have been without any spiritual help; some have passed away and been buried either by the police or the doctor.

Can nothing be done? Must many souls be lost because there is no one to take the Gospel to men in those lonely parts?

These places may be in the Darwin Parish, but a yearly or half-yearly journey by rail is not enough. If the Bishop of Carpentaria cannot provide men for these huge areas, why cannot the Sydney Diocese help by sending men from the Bush Church Aid Society? This Society has the men and the money.

Why should a difference in Church procedure keep the Gospel from these outback places? What a tremendous responsibility in God's sight!

Yours sincerely,
Facts.

Sin is the most expensive thing in the world. No one can afford it.

BOOKS.

Little Ministries—a Rainbow of Rhyme, by Constance Gittins. (Our copy from the publishers, Robert Dey Son and Co., Sydney; price 1/6.)

In this nicely-printed booklet we have many sparkling gems of thought, and it is hard to differentiate between them. They mostly have a happy lilt as they convey their varied messages to human hearts. Here's a specimen gem from "A Rainbow": "The arc of Beauty grows and glows, while fades the shadow of our woes, and greens and purples, pinks and blue, make glad the hours we travel through, till where the rain of tears fell fast triumphant Hopes shines out at last."

Prayers of World Fellowship, published by James Clarke and Co. Ltd., London. (Our copy from Messrs. Angus and Robertson, Sydney; price 4/3.)

This useful collection of Services and Prayers contain no indication of its authorship, but is evidently drawn up for general use in the Churches—there being no sign of denominational position. The Archbishop of York's commendation will carry weight, for His Grace writes that he is "convinced that all aids to prayer in this spirit are of great value; the forms here supplied are well adapted to lead different types of Christian worshippers along these lines." At a time when the Call to Prayer is most insistent, both Clergy and people will find this collection of great help in intercession.

"Is It Courage We Need?" by Leslie D. Weatherhead, published by the English Universities Press. (Our copy from Messrs. Angus and Robertson, Sydney; price 8d.)

This is a stirring booklet of three chapters, showing what Courage really is, what Christ's Courage was, and impressing the need of Courage, both "the plus of Faith." Mr. Weatherhead says rightly, "Jesus never merely exhorts us to courage. He gives no cause to add the plus of faith by showing us why courage will be justified and vindicated. There is no 'all-is-lost-but-have-courage' about His message."

The Open Door, the Australian C.M.S. monthly, for October, is really a shortened annual report of the doings of the Society. Excerpts are given from letters from the various fields. The periodical is issued from the Sydney Bookroom of the C.M.S.

ANNUAL MEETING.

The ANNUAL MEETING of the Shareholders of THE CHURCH RECORD CO. LTD. will be held at the Company's Office, George Street, Sydney, on TUESDAY, OCTOBER 15th, at 5 p.m. The Annual Balance Sheet will be presented.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

DIOCESAN SYNOD.

The Synod is to be held on November 11 and succeeding days. Bishop Booth, of Geelong, is to preach the Synod Sermon.

THE DIAMOND JUBILEE OF G.F.S.

The month of September has been a busy one for those interested in G.F.S. work, as it marked a very important point in the Society's history—the celebration of the Diamond Jubilee.

As we look back over the past sixty years of the Society, we have much cause for thankfulness.

The programme for these celebrations had been discussed by Council, but owing to world-war conditions it was thought wise to concentrate on the services to be held in St. Andrew's Cathedral. On Saturday, 7th September, at 7.30 a.m., many members and friends attended the celebration of Holy Communion, the Celebrant being His Grace the Archbishop, assisted by the Precentor, the Rev. C. L. Oliver.

Later at headquarters Breakfast was served to all who wished, and a very happy gathering it was.

Those who attended the service in St. Andrew's Cathedral in the afternoon will not soon forget the beauty and solemnity of that service. One wished that every member of the Society in the diocese had been present to take part in this special act of worship, which was one of rededication to the Society and of thankfulness to God for His many blessings during the past sixty years.

His Grace the Archbishop conducted the service and was assisted by the Precentor, the Rev. C. L. Oliver, and the Rev. S. C. Begbie. His inspiring words will long be remembered by those who were privileged to hear them. They were based on the texts: "Who then is willing to consecrate his service this day unto the Lord?" 1 Chronicles 29: 5; "And thou shalt remember all the way which the Lord thy God led thee," Deuteronomy 8: 2.

The special form of service left nothing to be desired. One followed with great interest the procession of members dressed in white, with blue veils, carrying the banners of the various branches. This was, indeed, very impressive, and one realised what the aims of the Society meant in the lives of these girls, the future women of our great Empire.

The members of different branches formed the choir and led the singing at this service. At the conclusion an adjournment was made to the Lower Chapter House, where the officers had

prepared tea for their members. What a happy, merry gathering it was! What a meeting of old friends! The hall was filled, and soon there was the buzz of happy voices.

It was a great delight to have at tea His Grace the Archbishop and Mrs. H. K. Mowll. There were many visitors from country districts who were guests of the Society. The ceremony of cutting the Birthday Cake, with its sixty candles, was quite a feature of the evening's entertainment.

After tea we adjourned to the Upper Hall to spend the remainder of the evening. Miss Milsop, Organising Secretary, had arranged a programme of competitions, games, etc., and the girls entered heartily into the fun. His Grace the Archbishop and Mrs. Mowll watched these with interest. The humorous sketch given by the members of St. Paul's, Chatswood, was thoroughly enjoyed and made one realise—

"A little nonsense now and then
Is relished by the wisest men."

The singing of the National Anthem brought a very happy day to a close. Many felt that the G.F.S. had received fresh inspiration, and expressed their determination to go forward, and endeavour to accomplish even greater things in the future. (Communicated.)

N.S.W. TEMPERANCE ALLIANCE.

The New South Wales Temperance Alliance will hold its Annual Sunshine Fair in the Chapter House, George Street, Sydney, on the afternoons and evenings of Friday and Saturday, 18th and 19th of this month. The Ven. Archdeacon R. B. S. Hammond, O.B.E., will open the Fair at 3 o'clock on the Friday afternoon.

The Anglican, together with all other Protestant Churches, will be represented by a stall for the sale of goods. Ang gifts for the Anglican Stall may be left at the Church House, or with the Convenor, Anglican Stall, N.S.W. Alliance Offices, 2nd floor, Ocean House, 34 Martin Place, Sydney. Admission will be free to all sessions.

THE MISSIONS TO SEAMEN.

With the consent of the Most Rev. the Archbishop of Sydney, the Missions to Seamen has again arranged the Annual Seafarers' Service. It will be held in St. Andrew's Cathedral on Sunday, 20th October, at 11 a.m.

REFORMATION RALLY.

The 12th Reformation Rally will be held in the Chapter House, next to the Cathedral, on Tuesday, 29th October. The Rt. Rev. Bishop W. G. Hilliard will preside and give a short address on "The Reformation—the Fruits of Holy Scripture." The Rev. Canon T. C. Hammond will then speak on "The Unchanging Word of God in a Changing World." These two addresses by well-known Churchmen will illustrate the

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Church Missionary Society, New South Wales Branch

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

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

Chairman: His Grace the Archbishop of Sydney.

Afternoon.

PROGRAMME

Evening.

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

7.45 p.m.: GREAT MISSIONARY RALLY.

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

Address, Rev. E. Bellingham, M.A. (India).
Missionary Cantata, illustrated by Living Tableaux.
Dedication of Jubilee Fund.

Closing Address: His Grace the Archbishop.

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

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

practical issues of the Reformation in modern life.

There will be a preliminary lantern lecture from 7 to 7.30 p.m., when the Rev. Canon R. B. Robinson will show a series of slides to present the story of "The Church Through the Century." There will be no charge for admission, but a collection will be taken to defray expenses.

Church people are urged to make a note of this Rally and to come with their friends. It is hoped to fill the Chapter House again this year, and to bear witness to the glorious truths which were sealed by the blood of nearly three hundred of the reformers.

GREAT FORWARD MOVEMENT.

The Archbishop has launched a scheme for meeting the spiritual needs of "Greater Sydney." Some fifty centres are awaiting the erection of places of worship and so the Archbishop has called in the help of Mr. Lindsay Little, A.R.I., B.A., Architect, to draw up a general plan of a proposed Church School Building, possible of erection in weatherboard for the sum of £300. It is proposed to inaugurate a sum of money by which these Churches may be erected, where necessary, without cost to the districts, and so enable the Anglicans of the district to bear the current expenses of the work and provide for a more permanent building as opportunity offers. Archdeacon Begbie has been appointed Hon. Organiser and Sir Kelso King Hon. Treasurer of the scheme. An excellently printed booklet has been produced, replete with illustrations of the various districts that would be affected by the movement. The slogan of the movement is "More Churches for Greater Sydney—an Anglican Crusade to meet urgent spiritual needs."

CHURCH OF ENGLAND HOSPITAL.

A Committee of Church people has been formed for the purpose of establishing a Hospital similar to St. Luke's on the North Shore. The Committee has secured "St. Ives," in Ridge Street, North Sydney.

NORTH SYDNEY DEANERY.

The Clergy of the Rural Deanery of North Sydney, under Canon Baker's lead, have addressed a timely letter to all Church people in the Deanery in reference to the War conditions, in which they say:—

"This is a warm-hearted message from the Clergy of the Rural Deanery of North Sydney to the men, women and young people of the thirteen Parishes comprising this Deanery.

"Clergy and Laity have tremendous interests in that we have to face together the issues of this terrible War. We Clergy desire to place before you what those issues are, as they appear to us.

"We are convinced that unless the War ends in a victory for the realities for which Christianity stands, all the struggle, suffering and heroism will have been in vain.

"The causes of the War sprang out of bad relations between the peoples of the world. International, political, economic and social relations had been advancing on wrong lines of development, and these lines bore humanity into this fearful conflict. This drift towards disaster had been inspired by motives of self-gratification of one kind and another which have moved nations and individuals. Behind these motives lay a deeper cause, namely, a departure from God, from His worship and obedience.

"The terrible condition of the world is a call from God to us all to begin afresh to put our strength into endeavours to reverse the tendencies which led to War.

"This means a return to Christ and to the endeavour to rebuild the world upon His love and redemption and teaching. Clergy and Laity are to be heartily united in this tremendous effort. We must persuade the community around us to co-operate with us.

"As a help toward this object, we earnestly invited you to attend the services of your Parish Church and throw in your lot with those who are praying and working there for the achievement of God's purpose in this terrible struggle.

Perhaps to do this may entail a change in some of your usual arrangements for spending your Sunday, but we would venture to point out that any self-denial involved will be well worth while if it helps to bring this nation into line with God's will and under His guidance and protection."

The letter was signed by the twelve Rectors in the Rural Deanery.

PALLISTER GIRLS' HOME.

The Annual Gift Day will be held at the Home, Albert Road, Strathfield, on Saturday, October 19th, at 3 p.m. The Archbishop of Sydney will preside and Mrs. Maxwell Little will receive the gifts. All are cordially invited to be present.

ST. PHILIP'S, SYDNEY.

The Annual Wedding Commemorative Services will be held on Sunday, 13th October. A large number of invitations have been sent to those who have been married in this old, historic Church.

The preachers will be: 11 a.m., Rev. Canon Hammond, M.A. (Rector); and 7.15 p.m., Rev. Eric Bellingham, son of the late Canon A. E. Bellingham, who for many years was Rector of St. Philip's. The Rev. Eric Bellingham has been for some years a Missionary in India in connection with the Church Missionary Society, and many who revered and honoured his esteemed father will be glad to have upon this occasion the presence of his Missionary son.

MILSON'S POINT.

Mothers' Union.

The meeting held on September 11th, though poorly attended, was a helpful and happy one.

The Rector read the office. Afterwards in the hall it was decided to send a Christmas gift of provisions to our Link Branch in England.

An interesting talk was given by the Rector on the introduction of Christianity to Britain. This was the first of a series of addresses to be given on the history of the Church of England. As usual, afternoon tea was served and the meeting closed with prayer.

St. John's Women Wartime Fellowship.

This organisation has been in existence for three months and it is fitting that a review of the work accomplished should be recorded in this paper.

Meetings have been held fortnightly with an average attendance of thirty. Sixty-five pairs of socks and twelve scarves have been completed. Twenty-two parcels have been dispatched to men of the parish serving with the King's Forces.

Funds for this work have been raised by members in a voluntary capacity, amounting to £22.

C.M.S. ANNUAL MEETING.

Welcome rain prevented many friends of C.M.S. from being present at the Annual Meeting, held in the Chapter House on Tuesday week, at 8 p.m. The electric light was in trouble as well, and caused a gloom over the comparatively small gathering in the body of the hall. The Archbishop, as Chairman, took the opportunity to press home the need of more active work on the part of C.M.S. supporters in order to extend the influence of the Society's working. His Grace referred to the amazing ignorance of Missionary aims and work he had found in his visits to the various parishes of the diocese. The address of the evening came from Mrs. F. S. Rogers, for some years with her husband, a Missionary in Uganda. Her relation of the great challenge of H. M. Stanley to the Christians in England, and the transformation of life in Uganda in fifty years, was listened to with keen interest. Mr. Taubman, who had lately visited the cyclone-swept Missions at Roper River and Groote Eylandt, showed some beautifully coloured films in order to indicate the great damage that had ensued, and the brave way in which the work of reconstruction is being carried forward. At the close of the meeting occasion was taken to "farewell" the Bishop-elect of Nelson and Mrs. Stephenson. Some presentations from C.M.S. friends were made by Mrs. Mowll and Mr. Hinsby on behalf of the donors. Bishop Hilliard spoke of the glories of Nelson and the great welcome that awaited the new Bishop and his wife.

In view of the widespread interest in and support given to the Northern Missions in their special need, it was a pity that no indication was given as to the method of reconstruction, and that no mention was made of the new boat, which we understand was recently purchased to replace the ill-fated Holly.

Diocese of Grafton.

DIOCESAN SYNOD.

Amongst other subjects, the Bishop in his Charge spoke of the work of the B.C.A. Dr. Stephenson said:—

"Soon after my coming to the diocese I approached the Bush Church Aid Society with the suggestion that they might find an opportunity for their work in one of our districts. The Society works in many of the country dioceses of Australia and endeavours to minister in the more scattered places. The Bush Church Aid Society does wonderful things and has many enthusiastic supporters. They have a hospital in South Australia, they train their own workers, both Clerical and Lay, and they even use planes for out-back work. When at last the Secretary, the Rev. T. E. Jones, after a visit to Rappville, decided that he would recommend his Committee to accept this district as a sphere for their work I felt that the diocese was fortunate not only in solving a difficult problem but because I am sure that the diocese will find in the Society a stimulus and a new centre of interest. The Bush Church Aid Society has sent the Rev. K. Luders as the Vicar of the Rappville Parochial District and for the first year at any rate his stipend is supplied by the Society. When we are given the example of such generous help I feel sure that the diocese will respond by helping the Bush Church Aid Society in their work in other places. With the breathing space that is given by the Society's help I am expecting that Rappville district will be able to solve some of the knotty financial problems that have been a worry for years past."

In reference to the Church's work for the A.I.F., the Bishop said:—

"During the last war the Church Army, from its headquarters in England, organised social help for soldiers on an enormous scale. They erected huts which provided opportunities for relaxation for the men and, of course, they made the basis of this work a religious effort. The Church Army huts were the only ones allowed by the authorities near to the front lines and hundreds of them were destroyed by shell fire and bombing. The same effort is being made from England in this way. In Australia, the work of the Church Army is comparatively new, but it is growing fast. Its war effort is to provide huts with Church Army captains in charge, of course, in the various training camps. The Church of England has to do this as its own effort.

"The Bishop of Armidale has invited the Church Army to build a hut in the A.I.F. camp at Tamworth. It will cost £1250 for building and furnishing, and about £7 weekly in running costs. The Bishop believes that 55 per cent. of the men in the Tamworth camp come from the two dioceses of Grafton and Armidale. We have a double reason for helping the Church Army therefore, in gratitude for the work the van

and the officers in charge of it have done for the diocese and because in the camps they are ministering to our own men.

"I have asked that branches of the Church of England National Emergency Fund should be established throughout the diocese, and I know that some parishes have sent contributions. We have been able to help Chaplain Manny to buy stationery and to print services for his men. Some of the money is earmarked for the Church Army, and we ought to send money to help the Archbishop of Sydney in the great work that is being done in that diocese in the camps and in the hut at the Cathedral. Here is another definite work our Church is attempting and which is absolutely necessary. We are glad to think that Chaplains are appointed, but their work needs backing if it is to be effective."

In moving the adoption of the Missions report Rev. C. Sanders stressed the fact that the Missionary effort in the diocese had exceeded that of the immediate former years, and although, as the Bishop had pointed out in his Presidential address, they were far from their peak year, 1929, he felt that good progress had been made and for that they should be thankful. They had heard an inspiring Missionary address by the Bishop of Armidale that evening, and he hoped the Missionary zeal in their parishes would become like a consuming fire.

Towards the close of the Synod the following Motion of Loyalty was passed with enthusiasm:—

"This Synod hereby expresses its unbounded loyalty to his Majesty the King and to the Christian principles underlying our Empire's life. It thanks God for the example of fidelity to duty and loyalty to Christian principles shown by his Majesty and by his gracious Queen, in this time of national stress and danger, and for the determined stand taken by our legislation in

the cause of truth and freedom. It takes courage therefrom for ultimate victory over the forces of evil arrayed against the world, and it urges the people to support to the utmost extent the war effort, both spiritual and material, undertaken in this Empire."

VICTORIA.

Diocese of Melbourne.

DIOCESAN SYNOD.

The Synod opened on Monday, and the Bishop gave his Address in the Chapter House. On Tuesday, a service was held at 11 a.m. in the Cathedral "for purposes of devotion and spiritual edification," at which an address was delivered by Canon Schofield. Notice of an important motion was given: "That this Synod, believing that gambling is injurious to the economic well-being and moral stability of the community, protest against the State Parliament, under the pretext of patriotism, legalising raffles urges Church people to refrain from participation therein, and suggests that a more equitable and ethical procedure would be to raise the funds for comforts and Red Cross purposes by taxation, and thereby finance the registered organisations working for such purposes."

TASMANIA.

NEW NORFOLK.

Describing the world conflict as a challenge to Christian people, the Bishop of Tasmania urged parishioners of New Norfolk to give greater expression to their faith. He was speaking at a Patronal Festival at New Norfolk

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

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

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

C.M.S. ANNUAL MEETING.

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

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

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

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

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

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

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

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

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

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

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

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CANON R. B. ROBINSON, General Secretary.
MR. F. P. J. GRAY, Hon. Treasurer.

REFORMATION ISSUE

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

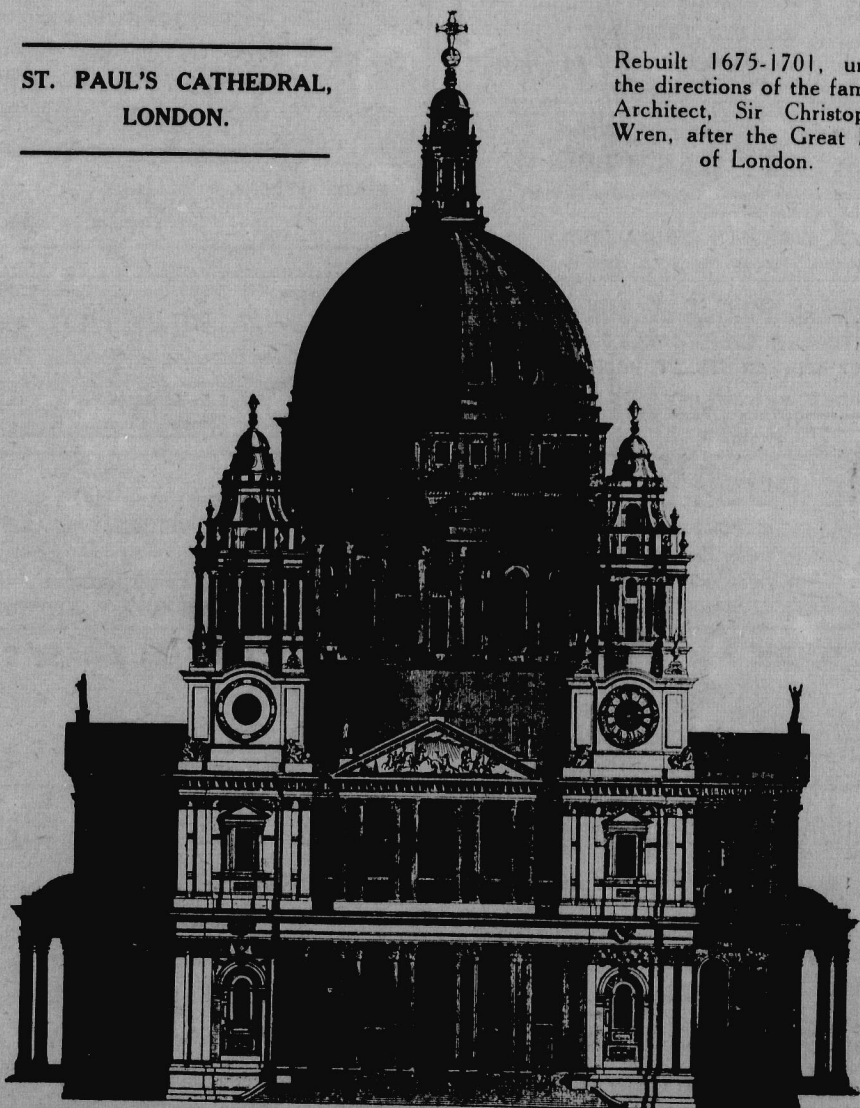
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OCTOBER 24, 1940.

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