

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.

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 18—New Series.

AUGUST 29, 1940.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

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.

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Notes and Comments.

SUNDAY, SEPT. 8, "DAY OF PRAYER."

AGAIN our Gracious Sovereign has summoned his subjects to a "Day of Prayer." His Majesty's former appeal met with an enthusiastic response and the result of that Prayer has been seen not only in "the miracle of Dunkerque," but also in all that has been happening since. It is seen in the remarkable morale of the people of Great Britain in the face of the gravest dangers and the fine courage and skill of our airmen in defensive and offensive operations.

But we cannot but acknowledge that God is blessing our arms far beyond the merit of our inadequate prayer and repentance. The Churches so filled and overfilled on May 26, have not experienced an increase in their normal congregations by any means adequate as a manifestation of gratitude and God-consciousness on the part of a people so richly blessed by God. There is much point in a statement recently made by a Special Committee on Evangelism appointed by the General Synod of the Canadian Church. The statement reads as follows:—

"Meeting just after the National Day of Prayer, and impressed by the widespread response evoked by the appeal of His Majesty, the King, the Committee on Evangelism of the General Synod takes the opportunity to make the following statement:

"Lest the emotional stirring of this day should soon evaporate, and in order to gather up and preserve the awakened spiritual force, the Committee feels that a true 'note' of evangelism should now be sounded.

"1. The maintenance of a Christian civilisation, or the application of Christian principles in the lives of men and nations, is inseparable from an absolute loyalty and devotion to the Person of our Lord and Saviour Jesus Christ. There is, therefore, vital need of definite and authoritative teaching of the great Christian doctrines concerning God and man which are inherent in the claims we make for our Lord.

"2. In the recent call to a National Day of Prayer, the Church should discern a call to herself to 'repent and do the first works,' really to put 'first things first.' Repentance is not merely negative; it involves a positive turning more and more to God. This means that the Church, whose energies are given to so many good works, should more faithfully and consistently give herself to the supreme work of Prayer. For the clergy it will mean a new resolve to 'give ourselves continually

to prayer, and to the ministry of the word,' with the petition 'Lord teach us to pray'; that, in turn, they may teach and lead the people.

"3. The recognition of the ultimate issues of the war, and generally of human affairs, as spiritual, and that our warfare is spiritual, demands a sustained spiritual effort. Prayer must be 'made without ceasing of the Church unto God.' In addition to normal public worship and special services, everywhere, there should be open Churches, and the people should be taught to use them habitually for private devotion.

"4. Not only must we pray; we must also pray 'aright.' Prayer which is spasmodic, or at a moment of crisis, may easily be sub-Christian. Everywhere men must pray simply as Christians, with the mind of Christ and after the manner of Christ. Thus, Christian prayer does not seek to 'get God on our side,' or to secure His aid in fulfilment of our plans. In it we definitely 'side with God,' and desire the accomplishment of His purpose. While we pray for victory and peace, let us do so with the clear determination that these boons, if granted, shall be used for the advancement of the Kingdom of God and not merely for our own security or self-interest. 'Means' and 'Ends' are often confused, and there is danger lest we even seek to 'use' God to serve us, instead of being wholly devoted to His service and conformed to His will. God and the divine will must always be our 'end'; only 'in His will is our peace.'

THE ELECTIONS.

THE approach of a Federal General Election in the midst of the war-crisis calls for some sane thinking on the part of electors. The times are so critical that all party politics should be put aside in order to the selection of men big enough to put the Empire first and their own sectional prejudices absolutely last. We do need a War Cabinet freed from partisan trammels and confidently claiming the support of all men of good will. Our leaders are practically our own choice, and we should not feel ourselves free to criticise those leaders upon every possible occasion. There are subtle influences in our midst that are not helpful to true government. Ever since Mr. Menzies assumed office, self-appointed critics, some in responsible positions, have been guilty of heckling. The outbreak of war seemed at first to quieten this criticism, but there are many indications that this kind of critic is only waiting for opportunity to again vent his spleen on the Prime Minister and some of his henchmen. We venture to urge the wisdom of a recent utterance of the Bishop of Bendigo, which reads as follows:—

"I wish our vaunted 'independence' had not to be displayed so often publicly by the everlasting criticism of those whom we as a nation have put in authority. . . . Let us back our leaders to the uttermost—and let us try and save their mental powers for their task and not distract them by irritating and other careless comment."

WET CANTEENS.

IN a recent issue of "Grit," Archdeacon Hammond, of Sydney, calls public attention to a fresh move on the part of what he calls "The Wet Press," to sneak in "Wet Canteens" for our military camps. The Archdeacon writes:—

"All Temperance warning sirens throughout Australia should be sounded immediately. Mr. Booze is about to launch another blitzkrieg against the forces of decency

in our military camps! With characteristic craftiness the Liquor Trade has been marshalling its forces with the object of making a parachute attack on those weak-kneed members of Parliament who know full well that the 'wet' camp is an enemy, but lack the courage to say so."

With the opportunity given by a General Election the thinking public should put aside any candidates who are too politic to stand by their own convictions. The Parliament of our land requires men and not jelly-fish.

CLERGY AND THE WAR.

WE have been rather surprised to find that some of the bishops of our Church have arrogated to themselves the right to decide for their clergy the question of enlistment; and in one diocese of the Commonwealth, at a "Sacred Synod" (sic.), whatever that may mean, "a resolution was carried which recognised that any priest who felt called upon to volunteer for any kind of war work was bound by his ordination vows to consult the Bishop and other chief ministers, and to submit to their judgment as to the course of action which he should take."

Now there can be little doubt as to the meaning of canonical obedience in the ordinary circumstances of life. It does not mean that a man has placed his conscience in commission, and is bound to do on his Bishop's ordering that which in his conscience he knows to be wrong, and no true father-in-God would make such a demand. How much more then in the very extraordinary circumstances of a war when "it is lawful for Christian men at the commandment of the magistrate, to wear weapons and serve in the wars" (37th Article of Religion), if a clergyman feels in his conscience bound to take part in the defence of his country, must he be free so to act.

Of course a clergyman, in such a case, would be wise to consult his Bishop in order not to unduly weaken the spiritual forces of the Diocese.

"EVERYTHING GOES."

UNDER the above heading the Rector of Em-maville, in the Diocese of Armidale, has called attention to the necessity of preserving the high standards of Christianity in the present crisis. The many organisations that are seeking to help financially in furtherance of the British cause are in the majority of cases "mixed" companies. The Church organisations like C.E.N.E.F. in Sydney, and the League of Soldiers' Friends, in Victoria, may be expected to exercise the greatest care that no methods of money-raising or amusement-giving are allowed that infringe Christian standards. But we cannot but express the hope that in the "mixed companies," those who stand for Christian principles will really "stand" for them and not allow themselves to be dragged into the tolerance of

methods which are patently unworthy of the Gospel of the Crucified. The Rector aforementioned says, and says rightly:—

"Is it not bordering on blasphemy for professing Christian people to contend that they can spread righteousness and the Gospel of Christ by condoning such a departure from His standards of morality and right as is indicated by turning Sunday into a day of work and play, exploiting human cupidity by appeals to chance, throwing over moral standards and moral restraint, and expecting to win a war against the forces of spiritual wickedness by a policy of 'everything goes.'"

"The war has already made serious inroads on the Home Front, but let us be quite sure of this—when the standards and sanctions of Christianity go, then indeed, everything goes."

THE COMMERCIAL BANKING CO. OF SYDNEY.

In our last issue we published the balance-sheet of the Commercial Banking Co. of Sydney Limited. Mr. E. R. Knox presided at the annual meeting of shareholders, and from his address we cull the following points of interest:—

"In the situation in which your Directors found themselves, they conceived it to be their duty to use the Bank's resources to support the National War effort to the fullest extent compatible with the obligations of the institution."

"The development of the Commonwealth Bank as a Central Bank has afforded a channel through which assistance can be given more expeditiously and effectively than was the case in the war of 1914-1918. The Commonwealth Bank has at all times during the year been assured not only of our full support, but also of the benefit of this Bank's experience and the co-operation and assistance of its staff in implementing the manifold controls which have been imposed to conserve Australia's resources."

"Deposits and Other Liabilities at the record figure of £44,457,000 show an increase of £1,743,000 on the year."

"Turning to the other side of the balance-sheet, I am glad to say that, while meeting all legitimate demands for accommodation from our customers, we have been able to increase our liquid assets to the very satisfactory proportion of 8/7 in the £ of our liabilities to the public."

"Our Liquid Assets aggregate £24,621,000 compared with £20,895,000 in June, 1939."

"The profits for the year amounted to £389,492, which permitted the payment in January last of an interim dividend at the rate of 7½ per cent. per annum for the half-year to 31st December, 1939, and your Directors recommend payment of a dividend at the same rate for the half-year to 30th June last."

"Little imagination is required to realise that when a war involving the great countries of Europe and the whole of our Empire occurs concurrently with a major conflict in Asia, the usual trade channels of the world must be seriously disorganised, and that the repercussions will affect peoples far removed from the scene of the hostilities. Where the disturbances will end, and what effect they will have on the relationships of nations and peoples, no man can tell."

"That Australia had much to be thankful for in the past year is beyond doubt. The comprehensive arrangements made to dispose of our primary products at once reflect the economic strength of Britain, and the readiness of the Imperial and Australian Governments to appreciate the needs and interests of each other and to design plans to serve the common cause."

"Money must be found in increasing sums to pay the stupendous cost of our defence. The relative paucity of Australia's overseas cash resources compared with the position in the last war is evidenced by the restraints which have had to be placed upon our imports. In this connection I should like to pay a tribute to the foresight which imposed complete Government control of overseas financial

transactions a week before hostilities commenced, also to the loyal manner in which the community, particularly business organisations with all the complicated media of international trade, accepted control as a necessary concomitant of war. It should not be forgotten, however, that these emergency measures, while essential in a vigorous war effort are also a hindrance and restraint to business and should be removed at the earliest possible moment after the need for their imposition has passed."

"Our staff are giving every practical evidence of their loyalty to their country, the Bank and their fellows. Many officers have been released to join the combatant services, some are waiting to be called up for special units, and arrangements are being made to release from their Bank duties others who desire to enlist."

"The Bank has maintained its policy of reserving the posts of officers absent on active service and upon resumption of duties in its service supplementing military pay to the extent that it may have fallen short of Bank salaries."

Quiet Moments.

THE TRIAL OF YOUR FAITH.

We cannot pretend that the overwhelming success which has attended the enemy up to the present is not a very severe trial of faith. Even those who have no religious convictions to support them recognise as evil the Nazi system, and believe it to be inspired of the devil himself, and, while not making any special claims on behalf of our own national righteousness, are bewildered that evil should be allowed to triumph so completely. The question in the minds of men and women to-day is not "Why does God allow the war?" but "Why does He allow the wicked to prosper?"

Bewilderment is not confined to the non-Christian. Christian people have always been confident that right would prevail, and although we never expected an easy victory we never expected, even in our most depressing moments, to see our country placed in the position in which she finds herself to-day. We are being compelled to seek for the reason why God has held His hand. We feel rather like Joshua after the defeat of Israel at Ai, and we do well to remember God's stern rebuke, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned." We have to ask ourselves if, perhaps, the affliction through which we are passing is a scourge of God to chasten the nation. Whom the Lord loveth He chasteneth, and the object of His chastening is not destruction, but the purification and ennobling of that which is good and the eradication of that which is evil. There is ample evidence from scriptural history to prove that God does chasten His own people, and that He has used a godless nation as His instrument. Isaiah prophesied in the reign of four kings; of three of them it is recorded that they did right in the sight of the Lord, and of one of the three it is said, "Like unto him was there no king before him, that turned to the Lord with all his soul"; yet Isaiah's prophecy opens with God's condemnation of His people as a hypocritical nation. There was apparently no lack of religion, but a great deal of inconsistency of life; consequently, even their religious

observance was so obnoxious to God that He declares, "When ye spread forth your hands, I will hide Mine eyes from you."

The Assyrians were God's scourge, though they themselves were ignorant of their role as His instrument of punishment; indeed, they were a boastful and arrogant people. But God was not prepared to allow them to work their will upon Judah, but His will, and when His work was completed His purposes were to be fulfilled in the destruction of the boastful Assyrians. It is comforting to notice that all the warnings of punishment are mingled with assurances that when the lesson has been learned God will deliver His people and the result shall be overflowing righteousness.

If, then, it be true that God is chastening us as a nation so that our future for Him may be more glorious, wherein have we sinned? It is vital that we should discover our sin and put it away. We shall not shut our eyes to the grosser national sins—the breakdown of morals, the love of pleasure and self-indulgence—yet we are often amazed at the high standard of judgment between right and wrong which is revealed in the national character in times of crisis.

But are we looking in the right direction? Are we sure that the sin is not to be found among the Christians and in the Christian Church? As we contemplate the shepherdless multitudes we are indeed almost tempted to say with David, "As for these sheep, what have they done?" The Church has made sincere efforts in the past to draw the outsider by attractive services and pleasing preaching, but we do not hesitate to say that the Church has been guilty of two grave sins. She has robbed the nation of the Bible, and she has despised the Blood of the Covenant. The reliability of God's Word and the efficacy of the Atonement were the centre of the life and teaching of those whose lives and ministry transformed England in the eighteenth century. It is at these two vital fundamental facts of the faith that the Church of to-day has struck. Is this the secret of our powerlessness, and the cause of our humiliation?

It is significant that the Nazi persecution of the Church in Germany has driven the Church back again to the essentials of the faith. Can we not discern the signs of the times? Can we not turn to God while yet there is time; lest His scourging should utterly overwhelm us? If we are right in believing that God is chastening us as a people, then obviously that chastening will come to an end when the nation returns whole-heartedly to God.

There are multitudes of signs that people are ready and pathetically eager to get right with God. Can it be that the Church is unable to keep pace with the people? Our people are looking to us to lead them. Will it have to be said that the Church was the light that failed? Oh that God would raise up a prophet among us whose fearless clarion call would ring out to the Church to renounce her pride of intellect and to know nothing among men save Jesus Christ and Him crucified, that so, through the "foolishness of the thing preached," the Gospel of

redemption through the precious blood of Christ might be made known unto all men and the nation might be brought to allegiance to God. Thus, His work being accomplished, His anger shall cease in the destruction of His enemies and His scourge shall overflow with righteousness.

"O my people, . . . be not afraid, . . . for yet a very little while and the indignation shall cease." This is no time for despair or despondency, but for triumphant faith and stern self-examination. If the Lord is chastening us, we know that He has a loving and glorious purpose, and we may be thankful that He regards us as worthy of His tender and loving purging. If we know the cause of our disease we can more quickly apply the remedy. We are convinced that the Nazi tyranny will not and cannot triumph. We will not be overawed, though all the world be arrayed against us. God is not concerned with tanks or aeroplanes or bombs. "Though an host were arrayed against me, yet shall not my heart be afraid." Then let us return unto the Lord with contrite hearts and commit our way unto Him, and our God shall come with a mighty deliverance.

(The Record of June 28, 1940.)

Personal.

The Bishop of Selby, the Right Rev. H. S. J. Woolcombe, Rector of Bolton Percy, has placed his resignation as Bishop Suffragan in the hands of the Archbishop of York. Dr. Woolcombe was Bishop Suffragan of Whitby from the foundation of the suffragan see until two years ago, when, owing to increasing years and the difficulty of travelling from Bolton Percy to the North Riding, he accepted the nomination to the newly formed See of Selby. In announcing the retirement to the Diocesan Conference, the Archbishop paid a warm tribute to his inspiration, kindness, and friendship. The Bishop will be remembered in Australia for his visit some 30 years ago in furtherance of the work of the C.E.M.S.

The following note appears in the Chelmsford Diocesan Chronicle:—

"The Rev. J. F. O. Brown, formerly curate of Prittlewell, while serving as army chaplain with the B.E.F., was taken prisoner by the Germans. During the retreat in Flanders he would not leave a number of wounded men who were too ill to be removed, and so was taken with them."

We regret to announce that the Rev. H. Peto, C.M.S. missionary, and Principal of St. John's College, Jaffna, Ceylon, was drowned when bathing with a party on June 13. Some of the party got into difficulties, and Mr. Peto rescued one young woman but became so exhausted himself that his heart failed. Mr. Peto who was a graduate of Pembroke College, Cambridge, was for twenty years Principal of St. John's, and was previously a missionary in Japan. He leaves a widow and four sons.

Rev. G. Stuart Watts, formerly editor of *The Church Standard*, has taken up duty as locum tenens of St. Marks,

Casino (N.S.W.). The rector, Rev. Oliver Manny, has gone into camp as a chaplain to the A.I.F.

The Rev. Robert Young, father of Major-General Young, died in Christchurch on July 24. He was 97, and at one time had a long association with Wellington Diocese. In his earlier days he was a popular and keen sportsman. Born in Sunderland, he was married before coming out to New Zealand to settle there.

Mr. Edmund Jones, who died at Northland, Wellington, N.Z., on July 27, in his 97th year, was people's warden at St. Anne's, Northland, for 28 years, and was a devoted Churchman.

Miss Marjorie Monaghan, M.A., who left New Zealand some months ago for special training in England, has now completed her course there and will sail for Peking, in North China, by the first available boat. She will probably travel across America in company with Miss Scott, sister of Bishop Scott, now in charge of the North China Diocese.

The Rev. S. N. Spence, who has been curate of St. Mark's Auckland, for the last few months, is to return to Karachi at the first possible opportunity. Word has come that the Rev. C. W. Haskell's health is showing signs of strain, and as Mr. Spence will be free from his present engagement early in August, he is unselfishly foregoing a period of rest due to him, and is hurrying back to Karachi. He will leave New Zealand in August or September. Mr. Haskell's work in Karachi is so important, and is growing at such a rate, that it is felt he must be given every help and support.

The Ven. A. K. Warren, Archdeacon of Christchurch, N.Z., and Vicar of St. Mary's, Merivale, has been appointed Dean of Christchurch in succession to the Very Rev. J. A. Julius, who is resigning after holding office of Dean since 1927.

The Rev. E. H. W. Eldridge, of Flinders, has been appointed to the charge of St. Nicholas', Mordialloc (Vic.).

The Very Rev. E. Schweiger, Dean of Bendigo and Rector of All Saints', Bendigo, has been appointed to St. Martin's, Hawksburn, in the Diocese of Melbourne. The Archbishop will institute him on Wednesday, October 2.

Mr. S. Dutton Green died at his residence, South Yarra, on August 6. He was a brother of the senior Bishop in Australia, the Right Rev. A. V. Green, formerly of Ballarat. Mr. Dutton Green was educated at Melbourne Grammar School and at Trinity College, and was a member of the legal profession. For some time he was a member of the Brighton City Council and was Mayor of that city for a term.

The Rev. A. L. Sharwood, of St. Paul's, Taringa (Q.), has accepted the living of St. Colomb's, Clayfield, and will begin his duties next month.

The Rev. F. T. Perkins, who has been for the last seven months acting-headmaster of Cranbrook School, Sydney, has accepted the position of chaplain and house master at Cranbrook, and will take up his duties in that capacity next term.

Archbishop Mowll last Sunday dedicated a choir screen at St. Michael's Church, Vaucluse, to the memory of Mr. W. G. Acocks, who died in 1938. Mr. Acocks was Deputy

Public Trustee and President of the Royal Society for the Prevention of Cruelty to Animals, and also a member of the Diocesan Synod.

The Dean of Hong Kong, the Very Rev. J. H. Wilson, preached at St. Andrew's Cathedral last Sunday.

The Rev. A. N. S. Barwick will be inducted to the parish of St. Cuthbert's, Naremburn, N.S.W., by Archdeacon Langley to-day, at 7.45 p.m.

The death occurred last Thursday of Sir Oliver Lodge, the noted physicist, at the age of 89. In an attempt to prove survival after death, Sir Oliver wrote a secret sealed message, which he deposited with the Society for Psychical Research. He stated that the message would be communicated by a medium "when the right people are sitting with the medium, but it may take a year." Sir Oliver Lodge made many contributions to modern science. In the field of science his original work included investigations on lightning, the seat of the electromotive force in the voltaic cell, the phenomena of electrolysis, and the speed of the ion and the motion of the ether. His investigations into lightning involved a long series of experiments, and during these he invented the coherer, which made possible the success of Marconi's early experiments with wireless. These Lodge followed with intense interest. He became one of the greatest authorities on wireless telephony, and in 1919 received the Albert Medal for his pioneer work in radio. After retirement, Sir Oliver lived at Normanton, near Stonehenge. He had relatives in both Australia and New Zealand. The late Bishop Stretch, formerly of Newcastle, was a cousin.

Mrs. Joseph Best, the widow of the late Rev. Joseph Best, for many years rector of St. James', Croydon, N.S.W., died on Friday last at Chatswood, at the age of 84 years. Mrs. Best will be long remembered for her devoted service for God in the various spheres of ministry in which she worked.

"On August 18, Augustine Bithray Rowed died suddenly just before the evening service began. He was Vicar of St. Silas', South Melbourne, since 1909, and was a Canon of the Cathedral since 1930, and Rural Dean of Melbourne City since 1926. He held the degree of B.C.E. at Melbourne University, and used his knowledge of engineering to give valuable advice on all occasions to the Building Committee of the Archbishop-in-Council. He was a wise leader, a zealous parish priest, and a very lovable man. He had many friends, and his loss to the Diocese is a very serious one. I am always thankful that I knew him, and I shall remember with gratitude his companionship and his help. We offer our sympathy to Mrs. Rowed and the members of her family." (From the Archbishop's Letter.)

Mr. G. B. Philip, father of the Rev. F. B. Philip, of St. George's School, Hyderabad, India, and of Miss Ida Philip, missionary in Dumagudem, S. India, has been "called Home." He was for many years President of the Association of Booksellers and Publishers. The Rev. K. Pain spoke of his consistent Christian life and friendliness at the funeral service in St. Matthew's, Bondi, N.S.W.

THE CANBERRA AIR TRAGEDY.

All Australia mourned when the news of the disaster outside Canberra telling of the deaths in an aeroplane crash of Brigadier-General Street (Minister for the Army), General Sir Bruenell White (Chief of the General Staff), Lieutenant-Colonel Thornthwaite (Army Liaison Officer), Mr. Fairbairn (Air Minister), Sir Henry Gullett (Vice-President of the Executive Council), Mr. R. E. Elford, Flight Lieutenant R. E. Hitchcock, Pilot Officer R. F. Wiesener, Corporal F. J. Palmer and Aircraftman C. J. Crosdale. The body of the last named was sent direct to Cessnock, N.S.W., for burial; Corporal Palmer was buried from St. Patrick's Cathedral; whilst the coffins of the first seven were taken to the Melbourne Cathedral for the State service on Thursday, August 15.

Large crowds assembled in the vicinity—crowds marked by the solemnity and reverence of their demeanour as the coffins were borne into the building and afterwards when brought out to be placed in their respective hearses. Australia had lost leaders whom she could ill spare, men who had given themselves unstintingly to public service, and who were rendering their country invaluable leadership in the conduct of the war.

His Excellency the Governor-General (Lord Gowrie), the Governor of Victoria (Sir Winston Dugan), the Prime Minister (Mr. R. G. Menzies) and leaders in every department of public life, political, legal, navy, military and air force were there, anxious to pay tribute to the memory of the deceased. Much sympathy was expressed with the Prime Minister (Mr. Menzies) in the tremendous blow which the loss of three Ministers was to him, and many speculations were rife as to whom he could select to fill the vacant places.

The service was carried through without a hitch in spite of the large crowds thronging every available space. The prayers were read by the Precentor, the Bishop of Bendigo (the Right Rev. C. L. Riley) read the lesson and the Archbishop of Melbourne delivered the address.

In his short address, with words wisely chosen, the Archbishop, after paying tribute to the invaluable services of the deceased, stressed the note of victory. These men had won, won for themselves and for us notable achievements which had helped on our war service; they had won for us an example, and had won, too, he was sure, the approbation of their Lord.

At the conclusion of the service the bell tolled, and the sound of the minute gun fired from the Domain made the exit from the Cathedral into the crowded streets, where men for blocks away stood with their heads bared, one of the most moving sights yet seen in Melbourne.

A memorial service was held in St. Andrew's Cathedral, Sydney, at which the Archbishop presided and Bishop Hilliard delivered a fine memorial address.

"I do not believe that after this war we are going to see the breakdown of civilisation, and the terrible losses which some defeatists are pessimistic enough to foretell. I believe that we shall be faced with a supreme opportunity for the advance of the Kingdom of God."—Dr. Wilson Cash, at the Church Missionary Society Anniversary, April 29, 1940.



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CHURCHMEN'S REMINDER.

"I offer you Blood and Toil, Tears and Sweat."—Our British Prime Minister.

"He that would come after Me, let him take up his cross and follow Me."—Our Saviour.

AUGUST.

30th—Coverdale, the translator of the Bible, made Bishop of Exeter, 1551.

31st—John Bunyan died, 1688.

SEPTEMBER.

1st—15th Sunday after Trinity. An ancient Collect, praying that we be kept from all things hurtful. How repeatedly the Prayer Book exactly expresses our need in national troubles, as well as in our individual trials. "Take no thought" in the Gospel is better rendered "Take no anxious thought." We are meant to use our brains as well as our knees.

5th—Malta captured by the British, 1800. Since then the Maltese voted to remain British, and have ever been loyal subjects.

7th—Queen Elizabeth born, 1533. Again we are reminded of our debt to such a Royal name.

8th—16th Sunday after Trinity. The Church both needs cleansing and defending. If she is not clean she is not worthy of defending. Such is God's judgment. Let us all pray for a cleansed Church in this tribulation.

THE EMPIRE DAY OF PRAYER.

To Australian Churchmen.

THE OLD ILLUSION AND THE NEW REALITY.

MR. CHURCHILL'S summary of the war situation, coming at the close of the first great episode in a titanic struggle, must have stirred the hearts of all who are not only loyal to the British Empire, but to the foundation principles of truth and righteousness. In masterly phrase, which is characteristic of his major utterances, Mr. Churchill brought before us the startling difference between the war of 1914 and the present conflict. He reminded us that methods of warfare had changed the situation in many material ways. At the end of the first year of the last war Britain had lost 365,000 men in dead, wounded and prisoners. Up to date, in the present struggle, she has lost 92,000 the greater part of which are either wounded or in the hands of the enemy. The toll of life so far as Britain is concerned has been much less than in the previous campaign.

On the other hand a larger army of Britons is in the field. Over two million are enlisted in the regular forces that are protecting the shores of England and Scotland, and are operating in the Near East. In addition, a resolute Home Guard has been enrolled whose services will be invaluable in the event of the threatened invasion becoming a reality.

But Britain, we must remember, is not the only sufferer in this war. We have to add to the toll of dead, wounded and prisoners, those who fell in the ravaged lands of Poland, Norway, Belgium, Holland, France. Figures are not available to supply this total of suffering humanity. We venture to conjecture that if they were, and if the German losses

before the forts of Liege, and in the advance into France, were added to the total the actual expenditure in life might show a closer measure of relation to the figures in the first year of the campaign of 1914. Of course, it was not Mr. Churchill's intention to compare these figures as a whole. He had the narrower and useful purpose of signifying the difference they made to the one resolute opponent of Nazi aggression.

The Lesson.

But we venture to take this particular paragraph and expand it in a direction that was foreign to the purpose of the Prime Minister's speech. He was reviewing actual facts. We would point the lesson that stands boldly forth from an investigation of these facts. We have been told that the significant difference is due to the new methods of warfare. The question naturally arises, how is it that these new methods of warfare were not appreciated by the allied French and English forces at a much earlier stage in the development of hostilities, or still more correctly, before hostilities had begun? The thoughtful observer must ask himself whether it does not appear that a certain blindness has fallen upon the leaders of the concerns of Empire, a blindness shared by the French people. The appearance of 80-ton tanks and the devastating effect of dive bombing, seemed to take the French army no less than the Polish people practically by surprise. It seems almost impossible that a great country should develop its new devices without an inkling of their significance reaching those who for years were distrustful of that country's good faith. When the history of the war comes to be written one demand will certainly be made. Those who are now immersed in the great task of remedying deficiencies will inquire very definitely as to the causes which created a condition that left us practically helpless before a well-armed adversary.

The recovery of Britain from long slumber is the admiration of the world. We share with all loyal sons of the Empire in the sense of exultation that accompanies a survey of the joint efforts of three months. We join with Mr. Churchill in expressing our indebtedness to the comparatively small company that are bearing the rigours of war on our behalf and inflicting heavy losses on the enemy. But why were our young men of 20 or 25 left so ill-equipped that for them there has been the otherwise unnecessary endurance of ceaseless vigil, and sleepless nights, and a strain upon the physical frame that is just short of intolerable? Does not some measure of responsibility rest upon those who are now assuring us that they have been converted from pacifism? In another column there will be found a review of Mr. Leslie Weatherhead's "Thinking Aloud in War Time." Has the moral of personal responsibility been drawn for these facile prophets of a golden age? Many of them are now pointing to the need of repentance. We are at one with them in holding that our present condition, since it is the result of blindness, may be regarded quite properly as the result of judicial blindness. But

why do the false prophets not clothe themselves in sackcloth, or whatever is the modern equivalent? A few voices were raised warning the nation of its danger, pleading with responsible authorities to lose no time in repairing the breaches in our defence armament. It is a sad reflection that the leaders of the Church in every denomination were on the side of the dilatory and the visionaries.

A Wrong Conception of God.

Surely this invites us to reconsider our whole position. Where did we go wrong? The answer seems to be that we neglected the sterner side of God's messages. We removed from our vocabulary such words as "wrath" and "justice," and believed that a gentle benevolence exhausted the character of God, and was the only thing that was necessary for the establishment of His kingdom. We were betrayed into this slipshod method of solving our problems by the unwarranted optimism of the liberal school. They would have it that the process of spiritual reconstruction must be gradual. The blessed word "evolution" did duty for serious reflection. As an illustration of the confusion of thought that prevailed in this particular section of the community we may instance the fact that certain enthusiasts in our midst issued the Peace Pledge supplied by the Peace Pledge Union of England, vowing never to sanction war again, and yet proclaiming to all and sundry that they were not pacifists. Mr. Leaslie Weatherhead, with a clearer perception of the consequences of this action, finally came to the conclusion that his pacifism would have been a refusal to think, and tells us: "I tore up my Peace Pledge avowal." When we discover such manifest concessions to unreflecting sentiment; such incoherence in the promoters of the new order of society; we do well to invite those who were thus misled to acknowledge their fault before they proceed to invite us to declare our intentions for the new Europe that is to emerge from this conflict.

We are not writing in any spirit of recrimination. The issues are far too serious for any mere petty verbal triumph. We are hoping to do something more. England, we are reminded by some of our newspapers, is seeking to repair the blunders of Namsos, and to avert any future tragedy similar to Dunkirk. Ought not those whose mission lies in preaching and writing to set themselves to a similar stern resolution? Without entering into the controversy as to the justifiability or otherwise of the attacks on Mr. Chamberlain, we can agree that it is the right spirit that profits by mistakes, however justifiable the mistake may appear in the light of the then known facts. It is incumbent on us likewise to abandon ill-founded dreams of universal goodwill, setting ourselves resolutely to achieve what is possible. In a disordered world there can be no permanent security for the things of the body or the things of the soul. If our nation emerges with a sterner fibre, a more realistic outlook on life, and a deeper humility and sense of dependence on God, then the new method of warfare, coming upon us so suddenly will, in the Divine mercy, be used as

an instrument to bring us into closer fellowship with the eternal purposes that are realised amid the struggles and despairs of our common humanity.

BISHOPS AND THE WAR

OVER-ESTIMATING THE ENEMY

The Bishop of Bristol (Dr. C. S. Woodward) writes in *The Bristol Diocesan Gazette*:

"At this grave moment, when events are moving at a break-neck speed and when no one can say what a day will bring forth, it is impossible to write a normal letter for the *Gazette*.

"I would say two things. First, let me remind you that in such a time as this we who are Christians have an obvious opportunity of bearing witness to the fact that we have a power within us which enables us to face with calmness and a God-given courage, the worst that man can do unto us. Let us pray continually that we may be given grace, whatever comes, to bear that witness.

"And, secondly, let us beware of over-estimating the power of the enemy. In the immediate past we have grievously under-estimated the efficiency of the German Army and the driving force of the Nazi regime. We are paying a heavy price for our wishful thinking. But we must not let what has happened in the last two months magnify in our minds the might of our opponents or persuade us that it is invincible. We are praying for victory for what we believe to be a righteous cause. It would be hypocrisy to do so, unless at the same time we believe that victory is possible. The British nation is facing the hardest ordeal of its history. Let us do so in the spirit suggested by the Roman poet who said: 'Possunt quia posse videntur'. They succeed because they refuse to believe in failure."

THE DEVIL'S "FIFTH COLUMN"

The Bishop of London (Dr. G. F. Fisher) writes in his *Diocesan Leaflet*:

"The grim and great experiences of these days strip away from us all lesser hopes and lower motives, and leave us with three sure articles of faith, and three only. What we struggle for is not our cause, but the cause of God's kingdom among men. Our trust is not in ourselves, but in God. Each one of us must do his duty as to God and in reliance upon Him. In that faith we must pray continually, learn as we pray, and fulfil our prayer in steadfastness, in toil and sacrifice.

"Two things follow, and let us heed them. If things become worse, we must still hold to these articles of faith. Their truth does not depend upon visible success, but upon God. Their truth upheld our Lord Jesus Christ in His hour of trial and crucifixion. It will uphold us if our faith fail not. And if things become better and the strain begins to be relaxed, we need to hold to them more than ever. For if the devil fails in a frontal attack upon our faith, he has his 'fifth column' in our hearts, ready to turn us back again from trust in God to trust in ourselves, from obedience to God to reliance on our own devices. It is thus that he has brought the world to its present state. When relief and reconstruction come, we shall need no less urgently these three articles of faith, prayer to fortify them, and steadfastness in toil and sacrifice to fulfil them in the life of Church and nation. This discipline of faithful prayer must hold us to God and to duty under all conditions."

EPISCOPAL WARNING.

SPIRITUAL DANGERS OF THE MOMENT

The Bishop of Rochester, Dr. C. M. Chavasse, at his recent Diocesan Conference, the first held under his presidency, wisely confined himself in his address to the spiritual dangers brought about by the war and to the corresponding opportunities for Christian service. The last war, said Dr.

Chavasse, had revealed tragically and rather unexpectedly to those at the front that a war, however, righteous, opened the door to such evils as sensuality and materialism. "We are," he felt, "bound to expect once again as a result of the present war an aftermath of moral deterioration and also a drift away from our churches. Both these dangers concern us at home . . . it is on the home front that the battle with immorality and irreligion is engaged. . . . With the outbreak of war last September, picture papers began to cater for morbid sex gratification. . . . Officers and men of the B.E.F. have objected to the 'bawdy shows' of concert parties from England; and even B.B.C. programmes became tainted with suggestive jokes unfit for decent ears."

Some Practical Advice.

It is good to know that the Bishop of Rochester went beyond mere criticism. He had some most practical advice to offer. "It must be patent to all," he said, "that such phenomena are significant of an insidious evil which demands relentless vigilance if our people are to be saved from its contamination. But vigilance and protest are not enough—positive measures alone can conquer licentiousness. The occupation of leisure hours is a matter of first importance especially as work at high pressure arouses in men and women the craving for excitement. But in particular during a war, it is alcohol and absence from home that are the chief causes of immorality. Alcohol we should regard as the fifth column—the enemy within our gates—sabotaging armament output, sapping morale, and responsible for physical unfitness by enflaming passion. . . . Whenever we can influence a young man or woman to go 'on the water-waggon' for the duration, we have armed a future British parent against uncleanness. The home is the divinely appointed bulwark against fleshly lust and nothing can take its place. We should all, therefore, open our homes to young men and women in uniform, for they are forlorn and homesick."

THE BRITISH COMMONWEALTH OF NATIONS.

At first I did not like this description of what we always have called "The British Empire." However, more and more, I like the description, especially since the war began. I think it is perfectly true to say that "The British Commonwealth of Nations" never will be beaten. Had we been an "Empire" then indeed this might have happened, but not so, since we are "The British Commonwealth of Nations." Let me explain what I mean. Our King is not simply King of an Empire with its Throne in England, the mother country. Our King is King of every nation in "The British Commonwealth of Nations," which means that he is King of New Zealand just as much as he is King of England, Scotland, Canada, Australia, and so on (all those nations which go to make up "The British Commonwealth of Nations.")

God forbid that England should ever fall; but even so, if she did, then "The British Commonwealth of Nations" would not be at an end. Our King, as King of "The British Commonwealth of Nations" might live in Canada or in some other one of the Nations over which he is King, and he would continue still to be King of us all—even though, for the time, one part might be under control of the enemy.

Perhaps the position of the French Empire will help us to see how much better it is to be "The British Commonwealth of Nations" rather than "The British Empire." As an Empire each part is subject to the control of the home government. This is not so with us. You will remember that when Great Britain entered into the war, each Nation—even we here in New Zealand—had the "right" to say whether or no we would enter. Such is the glory of our freedom! May we ever protect it!

(Dunedin "Church Envoy.")

"We tread our ruts complacently, content to keep within them; until our lives lose enterprise, and treat the rut as if it were the highroad."—P. B. Clayton.

BOOKS

Daily Comfort, and Jesus Only. Two elegantly printed booklets by Fairlie Thornton. (Our copies from the publishers, Pickering and Inglis, Glasgow. Price 10d.)

The writer is well known in Australia for her devotional verses. In "Daily Comfort" we have "Messages of Comfort and Cheer on Life's Chequered Pathway, arranged usefully for daily use throughout the month. In "Jesus Only" we find "Daily Scriptural Meditations on the Person of our Lord," "Lessons Learnt at Jesus' Feet," which are sure to enhearten the reader and encourage to cultivate the friendship of "the Wonderful Jesus."

"Never friend and never lover, half so tender is, and true;

Are you intimate with Jesus? He is intimate with you."

Who Rules? A booklet has just been issued by the N.S.W. Open-air Campaigners entitled "Who Rules?" It is an answer to a vital query. Timely, pointed and with a strong evangelic appeal, it is, indeed, ideal for broadcast distribution. It is nicely printed, and is being sold at 2d. per copy. The subject matter has already appeared in many books, magazines and tracts, having originated, it appears, from the statement of Colonel Moses Greenwood in "The Defender." In this booklet, "Who Rules?" these records have been arranged in order and set forth in powerful and clear wording. It deals not only with events of history of the past but right up to these days, including the significance of the strangely severe winter of 1939, and also of the amazing happenings undoubtedly in answer of an Empire's prayers of Sunday, May 16th, concerning the evacuation from Dunkirk.

The O.A.C. were asked to publish the subject matter and it has resulted in an excellent booklet—so much so that several bookshops of Sydney pressed for supplies. Consequently it was decided to make it available to the Christian community through the bookshops of the Commonwealth. It is a booklet that can safely be given to a Christian, or to an unconverted inquirer; but, best of all, it is suited for the careless and indifferent soldier. It was especially designed for work amongst troops in military camps.

Thinking Aloud In Wartime. (Leslie D. Weatherhead. Angus and Robertson, p.p. 160; price 3/3.)

Mr. Leslie Weatherhead is always interesting. In this book he has invited us to take a peep at the works. We see his mind functioning. We have been accustomed to regard Mr. Weatherhead as a prophet of the modernist school. We hope he will accept the label, as it is not imposed in any depreciatory sense. It is in the form in which Dr. Sanday gave it that we use it. When a modernist reconstructs then the ordinary man ought to be intensely interested. He, we fancy, rather inclines to the belief that modernism is largely, if not wholly, destructive. To him, modernism stands for the assertion, "You cannot any longer expect us to believe this, that, or the other thing."

If the destructive element looms so large, the reconstructive element should be the more welcome. Besides, it gives an opportunity to effect comparisons by comparing positives. This sounds more grammatical than it really is. What is indicated is that we can at last measure the amount of fresh information and original thought contributed by the messengers of the new era. Of course, it is open to anyone to say if the measure is adjudged scanty that Mr. Weatherhead is only a minor prophet. But we cannot afford to wait for the superman. We must take what we get.

Mr. Weatherhead devotes his opening chapter to his own reactions. He tells us he passed through the stages of unthinking participation in the last war. At least we assume that was his attitude, because he tells us he was induced to become a combatant officer by a conversation he now sees to be irrelevant as an argument. Then, apparently, he accepted, and we gather still accepts, the wide-spread notion that "our present troubles are, to a large extent, due to the reaction of a proud people to the intolerable humiliation which we imposed upon a defeated enemy." He admits,

however, that Germany would have imposed severer terms. He never relates the two ideas. Afterwards he became a pacifist, and signed the Peace Pledge Union card, vowing never to sanction war again. "Dick" Sheppard here enters the scene. He exercised a correcting influence. He convinced Mr. Weatherhead that he was a pacifist because he had become too tired to think.

His book is a frank declaration that now he is convinced that force is necessary at times. In this topsy-turvy world, war, always an evil, may be an alternative to a greater evil still. He agrees that the abandonment of India, for example, would let loose blood and lust and shame. He sees the need of a police force that, interpreted nationally, means a powerful army and navy. "The State in its present development must use force to protect its nationals." "War . . . is the only way yet available to us to hinder the spreading of international crime." Having laid down his thesis, Mr. Weatherhead develops it, and discusses at length the attitude of a Christian in relation to it. He thinks the Church can help by seeking to understand the enemy. As part of the process, he gives an interesting, psychological study of Hitler, and supplies a further one from the hand of Dr. William Brown, of Harley Street. He forgets here his own criticism of the irrelevancy which induced him to become a combatant. It is this "When I go to war I do not get anywhere near those who are responsible for war." A bemused, ordinary man might say, "How will a study of Hitler help me to deal with the Jerry in an aeroplane?" Does Hitler represent a new type of mass psychology?

Obviously the Church did not supply the analyses. This is one of the evils that attend the prevalent habit of undue personification. The Church stands for prominent individuals like Mr. Weatherhead, Dean Inge and Dick Sheppard.

Mr. Weatherhead has some useful things to say on prayer. Here he falls back on the two wills in God, so long the butt of critics of Calvinism, and asks us to distinguish between "God's ideal will and his dependent will."

We cannot say this is a great book. Had Mr. Weatherhead read even Jeremy Taylor's "Cases of Conscience," a book by no means free from defect, he would have found there most of his solutions presented with greater fulness of insight.

There is a strange incapacity to acknowledge that the horrors which he declares drove him into pacifism, are nothing new and that a careful study of history might have helped him long ago to arrive at his present philosophy and indeed to expand its scope.

As late as June 1939, he quotes Sir John Simon against the position he then occupied and leaves us in doubt as to whether Sir John played again the part formerly taken by Dick Sheppard and completed his conversion.

We gather the impression of an amiable man swayed by the dicta of friends, anxious to do right but ill-fitted to grapple with the urgent issues that burst upon him and demanded decisions. We notice the entire absence of any note of penitence and yet Mr. Weatherhead must realize that he was a force that hindered the preparedness of England and plunged us into much misery. That he was sincere in motive does not alter the solemn indictment though it alleviates in some measure his guilt.

Christ in Mighty London. by W. J. Smart. (Published by Hodder and Stoughton, London. Our copy from Messrs. Angus & Robertson, Sydney. Price 1/7.)

This is another book full of "Gesta Christi"—the exploits of Christ through the agency of The London Mission Among London's Masses—from the pen of the author of "Christ and the Thames Embankment." The preface states the purpose underlying the writing of this book. "To show Christ at work in mighty London." The work of some of the great men of the past, as Hugh Price Hughes, is brought under review, and up-to-date illustrations of the great success of the Gospel preaching are gathered together in an encouraging manner. The writer is "all out" after an aggressive evangelism and adduces plenty of evidence of its success in one of the most difficult places of the earth.

Topical Theology, by A. T. Nixon. (Published by Robert Dey, Sons & Co., Dey House, Sydney. Price 3/-. post free. Our copy from the publishers.)

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This publication is a veritable multum in parvo, in which the writer ranges over many and various subjects, upon which he apparently says "the last word!" The title of the book would appear to give the term "Theology" a very variegated meaning. Dr. Rumble, the Romanist broadcaster, comes in for a great deal of criticism and a small amount of commendation. The Church denomination of the writer is not clear, but his knowledge of Anglican Theology is very inadequate. Fancy accusing the Church of England of teaching that there are "Three Gods in One" in its confession of belief in the Trinity.

The style is easy, and, as we have said, the subjects are so very varied that most readers will find something of interest in the book and something to think about.

NOTES AND NEWS FROM OUR PARISHES.

St. Luke's, Clovelly.—An Evangelistic and Missionary Mission will be held for ten days in September, beginning on Sunday, 8th. The Missioner will be the Rev. H. M. Arrowsmith, Th.L. Evangelistic addresses will be given on most of the week nights at 8 p.m., and on Sundays at the usual services. A Ladies' Meeting, a Youth Rally and a Men's Meeting will be special features. The Thanksgiving Service on September 18th, will be conducted by the Archbishop of Sydney.

Letters to the Editor

A CHURCH OF ENGLAND HOSPITAL ON THE NORTH SHORE.

Sir,

I was speaking to one of our leading physicians the other day and he startled me somewhat by suddenly asking me, "Who are responsible in your Church for the initiation and development of Church activities in various spheres?" "Why?" I asked. "Well," said he, "here is really a very important matter which ought to arouse the keenest interest in those who think nationally as well as religiously. Why can't there be a Church of England Hospital at some central place on the North Shore; at Mosman, or at Chatswood, preferably the latter? You have the population, a big proportion of at least 200,000, as well as drawing largely from the country. In fact, in my opinion, such a hospital is long overdue."

Then in discussion, the following points were put forward and maintained:—

A Church of England Hospital, well staffed, would pay its way from its commencement. Being new, its theatre would be equipped with all the latest appliances and accessories for skilful surgery and diagnosis. Other hospitals of a similar kind are flourishing. The Chatswood Community Hospital has a fine theatre and an excellent staff, and is always full; but there are only 34 beds, and intending patients are always on a waiting list.

The Methodist War Memorial Hospital started in a small way; it is now very large, and has been assisted by many bequests.

St. Luke's Church of England Hospital has grown to be one of the great hospitals of the State, and is really the only first class one linked to the Church. The smaller private hospitals have a tendency to close down, or to be used only for obstetric cases, as they do not possess the necessary equipment for operations as a rule.

Another Church of England Hospital has been very badly needed for some years, and that need is growing. Indeed such a hospital is a necessity if the Church is to maintain her position and prestige. It is a fact that the majority of our people want their own hospital when they are sick, with Church of England associations and British surroundings. These conditions give that mental satisfaction and quiet, so necessary for the recovery of patients. It is a common thing to hear "We are pretty well full up, with having to go to a Roman institution. Probably the majority of the patients in the Roman Mater Misericordiae Hospital are Protestants whose contributions go well towards its upkeep."

There are so many R.C. Hospitals, each under its own special sisterhood, that it would almost appear as if the Roman Church has nearly a monopoly.

Now it is quite true that some of the peculiar ideas and doctrines of the Roman Church that are carried out by matrons and nuns in their hospitals are greatly disliked by many visiting physicians and surgeons not of that creed. In fact the majority of them are opposed to so much Roman Catholicism in the sphere of medical practice not only in the obstetric branch and cases which call for uterine operations in both of which the religious tenet of that Church often obtrudes, but also because opportunities for persuasive proselytising are afforded and utilised.

Moreover, a large number of our North Shore doctors are very dissatisfied with the present conditions, and would hail the establishment of another Church of England Hospital most heartily.

It may be thought that the present time is unfavourable to the start of such an undertaking, but the need is here, urgently calling for practical attention. That need has only to be voiced by leading and responsible authorities to receive immediate response.

A North Shore Resident.

BAPTISM OR IMMUNISATION?

(The Editor, "Australian Church Record.")

Sir,—The serious situation criticised by the Rev. H. R. Smith (A.C.R., 15/8/40) was recognised in some measure in the Diocese of Sydney when His Grace the Archbishop, at the request of the Synod, appointed in 1938 a committee to investigate the question of Education and Preparation for Holy Baptism and Holy Matrimony. The committee, of which the Rev. Canon Hammond is chairman and myself honorary secretary, has done a great deal of study, discussion, investigation and propaganda, and is now awaiting the Archbishop's response to a detailed report, containing specific recommendations, submitted to him by the committee some time ago. We sincerely hope to receive, in due time, that serious and courageous co-operation of the parish clergy which is the indispensable prerequisite of any worth-while reform.

Yours, etc.,

W. G. COUGHLAN.

Kingsford, August 17, 1940.

PENNIES PLUS!

(To the Editor, "Australian Church Record.")

Sir,—May two "Associates of Melanesia" enlist, through the medium of your paper, the co-operation of parishes in Australia in an effort to help the Melanesian Mission? It is not necessary for us to write of the extremely difficult task the Bishop of Melanesia has at present. The idea is for 60 members of a congregation to contribute one penny per week (over and above their present contributions to missions—this must be emphasised as the object of the scheme would be defeated were the present quotas of A.B.M. or C.M.S. in any way depleted) for at least one year from 1st September, 1940. We suggest that one or two missionary enthusiasts obtain permission from their Rector to collect the pennies, hand them to the Church Wardens, who will leave at or forward them to the office of the Melanesian Mission, at 16 Bridge Street, Sydney, monthly.

There will be no expenses in collecting and if the idea is taken up considerable help will be given at small effort to a most worthy cause. We will appreciate your interest in and endorsement of the scheme.

Thanking you in anticipation,

Yours faithfully,

ADA HARPER, c/- 26 Barry Street, Neutral Bay, St. Bartholomew's Day.

MARY P. INGLE, "Inglenook," 5 Drake Street, Artarmon.

"Personally, I stick up for the second verse of the National Anthem. Not to pray for victory is straight out insincerity, because it is the strongest desire of all our hearts and a perfectly honourable and natural desire. You might as well refuse to pray for your daily bread as refuse to pray. 'Scatter our enemies and make them fall.' As for German 'politics' and 'knaveish tricks,' we know God's mind about liars and crafty cruelty. But the last sentence is the one that demands some thought. Who do you mean by 'all'? For me 'God save us all' is a prayer for all nations, all people, and I see no difficulty in believing that a complete defeat of Germany might be the salvation of Germany just as much as it would be of Australia. (Bishop Hart)

A modern bishop gives a new meaning, so Bishop Luke Paget once said, to the ancient formula of St. Vincent, of Lerins, "Quod semper, quod ubique, quod ab omnibus," which he freely translated "Wanted always, wanted everywhere and if possible by bus." This is more true in Australia than in England.

(Bishop Moyes.)

Tasmanian Notes.

(By Hobarton.)

Church Missionary Society.—Renewed interest in the splendid work being done for our Northern Territory aborigines by the C.M.S. has been aroused by the visit to Tasmania of Mr. Philip Taylor, of Groote Eylandt. In addition to addressing large gatherings in Hobart and Launceston, Mr. Taylor visited many country centres and described the Society's activities in its three mission stations at Groote Eylandt, Roper River, and Oenpelli. It came as a surprise to many people to learn that, in addition to its world-wide activities, the C.M.S. was doing so much for our own aborigines.

Church of England League.—An important part of the League's activities is the organisation of quarterly public meetings for the purpose of instructing Evangelicals in fundamental interpretations of Scripture. The third meeting for the year was held on August 21st, in St. George's Hall, Hobart, when the Rector of the parish (Rev. A. A. Bennett) gave a lecture entitled "Evangelical Viewpoints," with special reference to the doctrines of Justification, Regeneration and Sanctification.

Army Chaplains.—Still another parish has lost its Rector in response to the imperative call of our brave fighting forces for adequate Spiritual ministrations. The Rev. C. Robinson, Rector of Sorell, has been appointed Chaplain with the A.I.F., and has joined his unit in camp. Mr. Robinson is one of our younger clergy, and is eminently fitted for Chaplaincy work, and although the Diocese is finding it very difficult to provide for the parishes the authorities rejoice in the fact that for our own Tasmanian units we are able to supply our own Tasmanian Chaplains.

Synod.—By the time these notes are in circulation, the Diocesan Synod, which is to be held from August 26th to 30th, will be drawing to its close, and a brief report will be available for the next issue.

Among the notices of motion appearing on the business paper is one to be moved by Canon W. R. Barrett, for the amendment of the Provident Fund Act, 1923, with a view to effecting compulsory retirement at the age of 70. The same motion was

before Synod a couple of years ago, when it was defeated largely due to the vigorous opposition of Canon C. W. Wilson, who it is expected will again lead the "opposition" side.

SURSUM CORDA.

The Annual Meeting of the parent C.M.S. in London, was a great success from the point of view of attendance and enthusiasm. The following Motion of Praise and Exultation was carried unanimously:—

"Members of the Church Missionary Society at the 41st Annual Meeting record with thanksgiving the loyal support given throughout a crucial year to the Society's work by its many friends in this and other lands. At a time when our nation is engaged in war for the liberation of Europe from the threat of evil forces which would engulf in a new paganism the Christian civilisation of the world, the Society records again its conviction that permanent peace is only possible through the acceptance of Jesus Christ and His Gospel. In Him, the Prince of Peace, God has shown the nations the way of reconciliation. The Society therefore summons all friends and supporters to renewed effort that His Gospel of redeeming love may be preached and demonstrated to all peoples.

"It records with thanksgiving that since the beginning of the war on September 3, no less than 150 missionaries and recruits had sailed from these shores for their mission stations, and have reached their destination in safety. It gratefully acknowledges the receipt of the large sum of £352,941 to meet the expenditure of the Society in this year of exceptional difficulty.

"In spite of all the handicaps of war, the work for which the Society was founded goes forward, and the younger Churches are advancing. Throughout the year which saw the outbreak of war in Europe, the life of God, healing and renewing, was manifest in His world-wide Church. The fact that 84,000 people were admitted to its membership by baptism in areas served by the C.M.S.; that 462,000 people were attending the Society's schools, and more than 82,000 patients were treated in its hospitals and clinics in addition to over 2,000,000 visits of out-patients, is some indication of the progress of the Kingdom of God in Africa and the East.

"As we look out upon another year in C.M.S. history, we remind ourselves that the Society was born during the Napoleonic wars, and amid the peril of threatened invasion. We face the future with undimmed faith that God, who has called us to the unfinished task of world evangelisation will lead us on in the path of His will. Confident in Him, we take courage and go forward."

St. Paul's, Harris Park.—The Bishop Coadjutor will preach and confirm at the Church to-night, at 8 p.m.

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THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

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BRITAIN WILL CONQUER

By Oswald J. Smith

(The well-known Canadian Evangelist)

Germany will be defeated. Make no mistake about that. Hitler hasn't a chance. All we have to do is to hold out for another two or three months and the economic situation in the invaded countries will be such that the aggressor nations will finally collapse. Neither Hitler nor Mussolini can afford a long war. Britain can. Time, therefore, is in our favour.

There may still be reverses. But we must fight on regardless of the cost, for the British Empire is the last hope of democracy. The alternative is slavery. Hence we dare not waver. Every man must do his duty if civilisation is to survive, or life will no longer be worth living.

Country after country has been invaded. Acts of the most savage barbarism have been committed. Helpless refugees, including old men and women and innocent little children, have been cruelly machine gunned. Neutral vessels have been torpedoed and their helpless crews left to drown, or worse still, murdered in cold blood. Atrocities, not invented, but real, have been perpetrated.

When I was in Germany in 1936, I was most favourably impressed, as were thousands of British and American tourists. I believed what I was told; and, returning to this country, I spoke and wrote of Hitler's exploits. I was convinced that he had been raised up to save Europe from Communism. And, because of my hatred of Communism, I felt grateful to Nazism. I even listened to the explanation that Hitler's admirers gave for his cruel persecution of the Jews. And, oh, how they have suffered!

But I did not know then that Hitler was a liar, the worst liar of this or any other generation. When he said he had no more territorial demands, I believed him, as did millions of others. Right up to Munich I had confidence in his promises, as had Chamberlain. I thought he meant what he said and that he would keep his word.

But after Munich everything changed. When he broke his solemn word of honour and marched into Czechoslovakia, like Chamberlain, I was disillusioned. I saw that he was but another Bismarck or Napoleon, a blood-thirsty tyrant, a man devoid of all honour, whose word meant nothing.

Then when he raped Poland, I knew that he was the world's most dangerous gangster and that he would stop at nothing. And, with millions of my fellow-countrymen, I endorsed my king's proclamation of war. For here, I saw, was a wild beast that no man could tame. It was now clear that he was out for world conquest and that no country could feel safe so long as he was at large.

He has now invaded Denmark, Norway, Holland, Belgium, Luxembourg and France. And, with his hands red with blood, he is ready to fasten his fangs in the British Empire and rend it to pieces. Who now can cage him and put him where he belongs?

It is my firm conviction that if the United States had taken a stand with the Allies at the beginning there would have been no war. But, even yet, it may not be too late. To save herself, the States must help save Europe. And even though Mussolini has, as President Roosevelt has said, stabbed his neighbour in the back, still there is hope. America has at last awakened. Freedom will yet be preserved.

When the little army of Finland defeated the mighty hosts of Russia, the world stood aghast. The battle is not always to the strong, nor the race to the swift. Might is not necessarily right. Ethiopia, Finland and China will yet be avenged.

Great Britain is not going to be defeated. Our liberties are still safe. God is on the side of right. At times I have been a Pacifist, but not now. This war has to be fought. Yes, and it has to be won. We have no choice in the matter. Dictatorship must go, and go it will, God helping us.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

RE-UNION SERVICE.

A service for all married in St. Paul's, Redfern, will be held in the Church, on Sunday, October 6th, at 7.15 p.m.

A hearty invitation is extended to all who have been, and are, associated with the Church. The Rev. Canon T. C. Hammond, Principal of Moore Theological College, will be the preacher. Special music will be rendered and appropriate, well-known hymns will be sung.

Will those who have been married at St. Paul's, please accept this invitation and come, and tell others.

ST. STEPHEN'S, NEWTOWN.

"Back to St. Stephen's, Newtown" services will be held in September. The following list intimates the arrangements:

Wednesday, September 4th, at 8 p.m.

Evensong: Special music by Choir. This service has been arranged to suit those who may not be able to come to the Sunday Services.

Preacher: Rev. Ian Shevill, B.A.

Sunday, September 8th.

7.30 a.m., Holy Communion.

11 a.m., Morning Prayer.

Preacher: the present Rector.

7 p.m., Festal Evensong.

Preacher: Rev. J. Bidwell, B.A., L.Th., Rector, 1922-1930.

Tuesday, September 10th.

Annual Tea Meeting and Concert. A social reunion of past and present parishioners. This will be held in the Presbyterian Coronation Hall, Lennox Street, Newtown. The attendance of past and present parishioners particularly requested.

SUNDAY SCHOOL TEACHERS' QUARTERLY CONFERENCE.

The 112th Quarterly Conference of the Parramatta Rural Deanery Sunday School Teachers' Association was held at St. Mark's, Granville, on 12th August.

The Rector conducted the service in the church. Intercessory prayers were offered in connection with the war.

Conference, which was presided over by the Rector, was well attended by Clergy, Sunday School officers and teachers from 17 Sunday Schools. Clergy present were: The Rural Dean, the Rt. Rev. Bishop W. G. Hilliard, Canon J. S. Needham (Chairman, A.B.M.), Revs. C. F. B. Manning (V.P.), C. Wilder Clarke (Chairman), C. E. A. Reynolds, E. Fletcher, A. W. Setchell, Th.L., and K. Deasey, Th.L.

The Bishop was welcomed into the association as President and Rural Dean. An address on "Class Management" was given by the Bishop, whose varied experiences of school and college life helped all present to learn and appreciate from a practical viewpoint the technique of successful class control and instruction.

B.C.A. 21st BIRTHDAY.

The Bush Church Aid Society for Australia and Tasmania is holding its 21st Birthday Rally in St. Andrew's Cathedral Chapter House on Saturday, August 31st, at 7.45 p.m. Chairman, His Grace the Archbishop of Sydney. The

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THE REV. C. NEWTON MELL, B.A., is available for SUNDAY DUTY. 58 Penkivil Street, Bondi. Tel. FW 4943.

speakers include the Rev. David Livingstone (Far West Mission) and Sister F. Dowling (West Coast Flying Medical Service). Some splendid colour pictures of the Society's activities will be shown. A rally tea will be held in the Chapter House at 5.45 p.m.; tickets 1/7.

The B.C.A. stands for the following big works: The Cook Hospital, the Far West Medical Service, Koonibba Aboriginal Hospital, the West Coast Flying Medical Service, hostels at Mungindi, Wilcannia and Wentworth Falls, 15 large mission districts, and mail-bag Sunday School.

BIBLE SOCIETY ANNUAL PUBLIC DEMONSTRATION.

The Annual Meeting of the Bible Society will be held on Tuesday, 10th September, at 8 p.m., in the Central Baptist Church, 619 George Street, Sydney. The meeting will be of special interest, as addresses will be given by the Rev. P. W. Stephenson, M.A., B.D., Bishop Elect of the Diocese of Nelson, New Zealand, and the Rt. Rev. W. G. Hilliard, M.A., Coadjutor Bishop, who was Bishop in the Nelson Diocese for the past five years.

Friends of the Bible Society are cordially invited to have fellowship with the Rev. P. W. Stephenson, Commonwealth Secretary, as he leaves soon to take up his new office, and to welcome Bishop Hilliard into the fellowship of the Society. His Grace the Archbishop of Sydney, the President of the New South Wales Auxiliary of the Bible Society, will preside.

CAMMERAY.

The regular Sunday morning congregation at All Saints' anniversary had a novel experience last Sunday to discover on their arrival every seat in the church crowded with A.I.F. and Air Force men from Lindfield camp, with their officers. The troops had arrived early to honor the memory of Australia's late nationalist leaders who perished in the air tragedy. As it began to rain, the officers asked the Rector if the troops could enter the church. Some could not find accommodation.

Seats for the regular worshippers had to be brought from the church hall and placed in the chancel. The Hon. Sir C. Marr, a colleague of the late leaders, delivered a most inspiring address. The pulpit and lectern were flag-draped and silver wreathing on purple. The Last post and Reveille were sounded by a trumpeter of 2nd Garr. In the evening a welcome service for Christian refugees was held, at which the Rector, Rev. Wm. H. Croft, pleaded for a better Christian understanding and sympathy. Madame Earhart, soprano from Vienna, and a violin pupil of Mons. Hubay, the celebrated Hungarian master, rendered beautiful selections. The party of refugees were afterwards the guests of the Rector and his sister at supper in the church hall.

ANGLICAN CHURCH LEAGUE.

The third of the series of lectures arranged by the League will be given by the Ven. Archdeacon Johnstone, M.A., in St. Philip's New Hall, Sydney, on Monday, Sept. 16th, at 8 p.m. Subject, "The Communion or the Mass?" All are cordially invited.

THE CHURCH ARMY.

The sixth birthday celebrations of the Church Army in Australia were held on Wednesday, August 7th, in the "Trois Arbres" Hall, Adamstown, and the Newcastle Cathedral.

In the afternoon, Rt. Rev. Bishop and Mrs. de Witt Batty were "At Home" to a large assembly, and the invited speaker was Rev. Canon H. Barder, of St. Mark's, Darling Point, who is a vice-president of the society. In introducing Canon Barder, the Lord Bishop of Newcastle was in a happy vein. He spoke of the splendid progress of the work in these difficult days. Special reference was made to the work in military camps and of the fact that six applications had been made during the week. Canon Barder said he was amazed at the progress made in so short a time. The attention to detail was only too evident. He had seen at first hand the work of the Church Army and felt that there was a tremendous future in Australia for this most necessary work.

Captain Cowland, the Federal secretary, reported on the work of the society and introduced several workers who



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CHAPELS IN ALL SUBURBS

fired "minute guns" concerning their work, where possible, giving a definite instance of spiritual results in their work. Captain Hoare read several telegrams of congratulations and greetings from different parts of the of the Commonwealth. During afternoon tea the Warden, Canon Cadell, displayed a splendid double woven Paisley shawl, in perfect condition. It was given as a wedding present to a subscriber's mother 80 years ago. It is to be sold and the proceeds are to go to the work of the Church Army.

In the evening, the annual service was held in the Cathedral, the service being taken by four Church Army officers. The Rev. Canon H. Barder preached a most inspiring sermon on "Risk and Safety." He said, "The Church Army had chosen to live 'dangerously' in the cause of Christ and His Church. God's decree for men is a life of risk, adventure, striving, daring adventure; there are embodied in the very fundamentals of the Church Army activities. It is better to venture than to skulk; better to dare than dally. 'The British Fleet lost to view amid the ocean mists, silent and unsleeping' is in marked contrast to the Italian Fleet locked up in some safe harbor. A battle declined is not a battle won, and the challenge of the present time to the Church Army, especially in our Military Training Camps, is one that must be answered. 'The Church Army has already given one-third of its staff to the combatant forces in the A.I.F. and R.A.A.F., quite apart from the officers working in military camps. 'The Church Army needs our full support, and we must see to it that its work is not hindered in the many tasks which it has before it.'

Diocese of Goulburn.

Quarterly Meetings.

The Diocesan Council met on the 13th August, the Bishop presiding throughout. The first six months' finances were viewed and estimates for the balance of the year considered. The annual parochial returns were received. The Council decided it could no longer suffer the non-observance of the regulations governing cemeteries in the diocese. The

"Walter and Eliza Hall" Trust was thanked for continued help. A small grant was made to the Military Camp work of the Church Army, and inquiry made as to why the same does not receive help from the patriotic funds. Certain stocks were written off in view of the decision of the Government Printer to supply cemetery books in future. The working of all diocesan funds, activities and organisations was considered in detail. The appeals for memorials in the Cathedral to Bishop Radford and Canon Hirst were suspended for the duration of the war. In consequence of the unsettled state of world affairs the Bishop was advised not to summon Synod in 1941. The Chancellor, Sir Robert Garrahan, gave some long and valuable opinions on the Parochial Administration Ordinance, the management of Glebes, the Ecclesiastical position of the Federal Capital Territory, and the New Constitution for the Church of England in Australia. Appropriate action was taken and sub-committees appointed to further the same.

VICTORIA.

Diocese of Melbourne.

AN IMPORTANT DEPUTATION.

"On the 13th August, a deputation of Christian men and women went to the Chief Secretary to ask that the present gambling law should not be altered so as to permit betting for patriotic charities in the streets and elsewhere. We were courteously received by Mr. Bailey, but the Government has since stated that it is not prepared to accept our suggestion. This meant that we, as Christians, must make our protest by refusing to take part in methods of raising money which we believe to be wrong. We must raise funds by direct giving, which will cost us something, rather than by an indirect means of helping which promises the giver the chance of some small gain to himself."

—From the Archbishop's Letter.

NEW ZEALAND.

Diocese of Auckland.

PRESENTATION TO THE BISHOP.

"The Clergy of the Diocese very generously presented to me the Pectoral Cross which it is my privilege to wear. They also desired to add to this gift that of a Pastoral Staff, for use in my journeys about the Diocese, but this Staff could not be completed before my consecration and, before the order was placed, I was asked by old friends amongst the Clergy and Laity in the Diocese of Waiapu, where I served before coming to Auckland, to accept from them some gift associated with my work and office. They suggested that they might give me my Episcopal Ring, but this had already been given to me by the staff of the Diocesan Office. I have now made a request to the Clergy of the Diocese that they would allow those in the Diocese of Waiapu to give me the Pastoral Staff and that they would purchase a Processional Cross for use on Diocesan occasions and to commemorate the wonderful services on the day of my Consecration and Enthronement. The Clergy have kindly consented to this course, and the Vestry of the Cathedral has agreed that the Cross will be permanently kept in the Cathedral. It is my further intention, if the Dean and Vestry are willing to accept it, to grant them the use of the Cross in connection with the Cathedral services."

—From the Bishop's Letter.

Diocese of Waiapu.

MAORI ORDINATIONS.

On Sunday, August 11, three deacons in the Waiapu Diocese, Manu Bennett, Wi Huata and Turoa Pohatu, were admitted to the priesthood by the Bishop of Aotearoa in the historic Maori church at Manutuke, near Gisborne. In November the three Maori students, who are completing their studies at St. John's College, Pera Kena, Wiki Nathan and Ti Raketi, will be admitted to the diaconate.

WARTIME INTERCESSION.

Saviour, to Whom none ever called in vain,
To Thee we pray;
Grant to our loved ones Thy protective care
By night and day;
When dangers lurk, midst battles' raging din,
O! be Thou nigh, and give them peace within.

When duty calls, where'er their task may lead,
Thou too art there;
Thou dost in Thine embracing, pitying love,
Their peril share.
Grant them true courage, faith which shall not fail;
Thou art our hope, through Thee may they prevail.

In pain and weakness, be their strength and stay,
Thou Son of God;
With bleeding feet the path of sacrifice
Thou too hast trod;
Thou knowest, Lord, how great, how sore their need.
Stretch forth Thy quickening, healing hand, we plead.

For all at home, who watch in anxious care,
We too would pray;
Be Thou their comfort, their sustaining power,
Through each dark day;
Till right shall triumph, war and hatred cease,
And man with man shall live in righteous Peace.

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(Copies of this hymn, on gummed paper, are obtainable at Church Stores, Rawson Place, Sydney, at 1d. each or 3/6 per 100. With music, 2d. each, or 1/6 per doz.)

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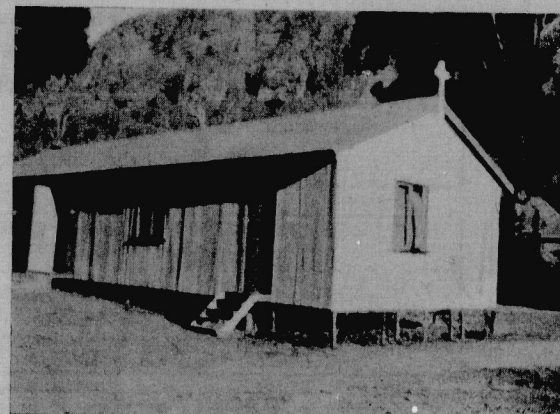
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The Church Hall.

At GLEN DAVIS.

The New Oil
Settlement

The Church Hall was Dedicated
by Archdeacon Begbie on
September 4th.

Glen Davis is in the Diocese of
Sydney. The Home Mission
Society erected the Church Hall
and maintains the Chaplain.



Archdeacon Begbie (Right) and the Rev. R. Ogden, Chaplain,
at Dedication of the Church Hall.