

this survey the lessons which needed to be learnt to-day. The main lesson which was brought out was the need for a renewed emphasis on the ministry of the Word. This was the subject o
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which will be known as St. George's Hotel, No. 2, should be in use by the time these notes appear in print. Accommodation will be available for 80 men. The cost of equipment and reno-

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W. S. LESLIE, M.A.

[illegible]

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THE AUSTRALIAN
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

6, No. 19—New Series.

SEPTEMBER 24, 1942.

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

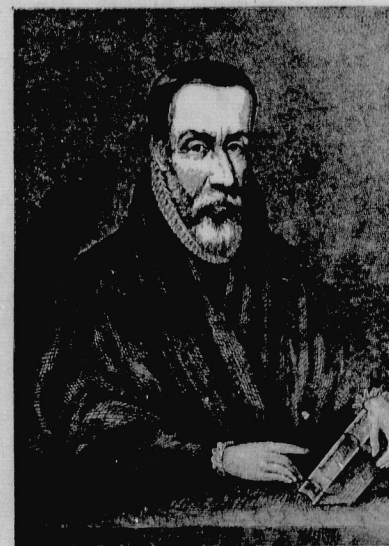
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Chairman - His Grace the Archbishop of Sydney.

Session 11.15 a.m. - 12.45 p.m.

Speakers - Canon T.C. Hammond
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Session 2.15 p.m. - 3.45 p.m.

Speakers - Bishop W.G. Hilliard
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it difficult to understand why Australia was not giving more men and better men to the ministry of the Church.

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Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Secretary, Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Rev. A. Law, D.D., St. John's Vicarage, Toorak, S.E. 2, Victoria.

Tasmania.—Hobart: T. A. Hurst, 13 Dynnyrne Road, Sandy Bay, Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Issued Fortnightly

Subscription: 8/- per year, post free 3d. per copy.

Telephone: MA 2975.

Notes and Comments.

The Ember season is always a reminder of that "sense of vocation" which should ever be a "sine qua non" of ordination qualifications. The scarcity of students for ordination in our Australian Church has given rise to serious heartsearching amongst our Church leaders. The Bishop of Adelaide has recently said in this regard:—

"The late Archbishop of Canterbury, when I was talking with him before my consecration, said he found it difficult to understand why Australia was not giving more men and better men to the ministry of the Church. Well, there are one or two reasons that might be adduced, but the fact remains, and in the years ahead it is going to be of more urgent importance even than it has been before. For no schemes of reconstruction are going to be effective without a deep change of heart in our own nation as well as others, and that depends, under God, upon a living and powerful spiritual leadership.

"Church people are often ready to criticise the quality of their clergy without reflecting that clergymen are made out of laymen. They expect, sometimes unconsciously, a higher level of character and a higher standard of effectiveness in their clergy than in any other calling. They are wholly right in doing so, but their ideal is impossible without their own co-operation. The finest schools and colleges of the Church can do but little with poor material from pagan homes.

"There is no finer material anywhere in the world than the best of

Australia's lads and girls from her best homes. Those are the lads we want for the spiritual leaders of the years ahead. Will you who are their fathers and mothers so mould your home life that your lads may catch from you the zeal for something better than material prosperity, and take their part in serving the high destiny of their country and their Church?"

That the spirit of adventure and consecration to high endeavour is by no means absent in our Australian men and women is sufficiently indicated by the numbers and doings of the men of the A.I.F. But there are probably a variety of reasons why the call to the ministry finds insufficient response amongst young men and women of our land. Bishop Robin is right in appealing to parents to so mould their home life as to rear their children in so really Christian a faith and atmosphere that they may be encouraged to listen for and respond to Christ's call to service in the sacred ministry of His Church. Too frequently, we imagine, the spirit of criticism which is abroad does injustice to those who have given their lives to this work, and discounts in the mind of the growing child the worthwhileness of the ministry and its essentiality in relation to the real welfare of the nation.

One of the surprises of the War has been the stiffness and skill of the Russian Armies. Not only has Hitler suffered a shock that reverberates throughout Germany, but the outside world is full of admiration for the leaders and the people of Russia who are still, so determinedly, keeping the enemy at bay. The indescribable sufferings of the Russian people amid their ruined cities, towns and villages, are being borne with a patient fortitude that compels praise. The Allied peoples today are not only watching the contest but doing their best by the supply of munitions and by diversionary operations to help their ally. We venture to say that much prayer is going up to the Throne of Grace for such a divine enabling and intervention as will keep a successful issue for Russia not too long in doubt. But the tarrying of victory and

the disappointing setbacks provide for us all a call to God. Not till we are beaten to our knees is their much hope, humanly speaking, for that victory which will make possible the New Order so much discussed and so little prepared for except by an exuberance of words. We rejoice when our political leaders issue a Call to Prayer, but our hearts are inclined to fail us when, on the practical side, we find them exploiting the Lord's Day for such purposes as N.E.S. drills and Air-Raid alerts, and other demonstrations and functions that prostitute the day to purposes far remote from the public acknowledgment of the leadership of God and the building up of a people's true life. If spiritual principles are at stake in the war, are we not worse than foolish in disregarding them in our preparation for the conduct of the War?

The Liquor Traffic is still receiving a great deal of public criticism, and we are hopeful that the criticism will continue until our seemingly complacent leaders make up their minds to take serious action. The Primate of Australia recently said the most serious menace in Australian life is the political power wielded by the Liquor Trade. Dr. Le Fanu went on to say that it is significant that while useful buildings such as schools are being taken over by the Government, very few hotels are touched. His Grace might well have gone on to say that in and around Sydney where the water rationing is being severely applied the breweries have practically no restraint laid on them in regard to the huge amount of water utilised in the brewing of beer.

But the Primate has made a very serious indictment against the Government; and that indictment has received support in a question Sir Keith Murdoch has put to the Premier of Victoria: "Has his party, or any part of it, taken electoral expenses from the liquor trade?" Sir Keith added: "The most disturbing part of the

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Liquor Conference was that the leaders of the country followed their old occupations of vote-watching and vote-catching. The question was not What will make Australia stronger? but What votes will our party get?"

These challenging statements by two leading public men, who are far from being regarded as extremists, demand some reply on the part of our Government leaders.

Strikes, like the poor, are always with us. In spite of, or because of, the blandishments and the optimism of a complacent Government the Commonwealth is not doing its best. Upon the slightest provocation there comes a hold-up in production, mostly of coal, and the public are wondering at the supineness of our rulers who are always threatening but never living up to their threats.

The Bishop of North Queensland hits the nail on the head when he says:—

"Hitler is working against time, and time is working for us—which is not an excuse for strikes. The devil is working against time, 'He is come down having great wrath because he knows that he hath but a short time' (Rev. xii 12). He is, as always, in 'the devil of a hurry.' Agents of evil are like burglars, they have to work in desperate haste for fear of being caught and frustrated. Those who would defend the right should be always on the 'qui vive,' but sometimes they are not. They need an arousing, and in truth, this time they have had it."

When we have the enemy really knocking at our door or just on the threshold of entrance then, perhaps, we shall all wake up to the iniquity and "fifth columnism" of those who engineer and of those who wink at these hold-ups of production.

With fine sarcasm the same bishop goes on to flay these professed leaders and to insist upon our co-operation with those moral and spiritual forces which alone make possible a righteous and lasting peace. Dr. Feetham writes:—

"The moral and spiritual forces should have moved us and moved the world much more quickly, but they are moving. And the people want the truth and demand that facts should be faced. Shallow optimism like that of the third rate politicians, who, when our cities are disgraced by scenes of drunkenness and debauchery make their customary disclaimer, as if to say, 'Nothing evil can happen in this city while I am in office'—such stuff does not fool the public, and such persons have been soundly rebuked in the press. It is scarcely necessary for me to stigmatize that kind of optimism, it is like 'the crackling of thorns under the pot' (Ecc. vii 6) and such men should be made to sit in the ashes. Our real leaders, who are also the great optimists, having faced all the facts all the time—men like the Archbishop of Canterbury and Mr. Churchill and Mr. Roosevelt and the President of China, continue to give us real encouragement and plain spoken advice; and I think we are learning what kind of people we must be if we are to depend confidently on moral and spiritual forces."

A circular letter has been issued by the Heads of the Churches in New South Wales to clergy and others seeking their co-operation in a campaign for Spiritual Revival. In it the Churches' Leaders say:—

"Of this we are thoroughly convinced; namely, that nothing short of a spiritual revival will be effective, and we believe that each of the bodies which we represent has a distinctive contribution of vision and experience which God can use. We earnestly urge, therefore, that you and your people will join with your brethren throughout the State on SUNDAY, OCTOBER 18, in fervent prayer for such an outpouring of the Holy Spirit as will quicken and enable the whole Church to grasp the opportunity and discharge the heavy responsibility of these momentous days. We suggest that the occasion be given as much publicity as can be secured for it, and prepared for by rigorous self-examination and prayerful meditation during the intervening weeks in the light of the conditions and circumstances of the Pentecostal outpouring recorded in the second chapter of the Acts of the Apostles."

The campaign is designed to make effective the spiritual experience of the Church-people themselves in practical Christian witness, in order to awaken and challenge the conscience of the community. The movement was inaugurated on Monday last at a

great meeting of ministers in the Chapter House, Sydney, at which Colonel Bell, of the Salvation Army and the Ven. Archdeacon Begbie were the principal speakers.

We are glad to be able to publish in our Leader columns the splendid address Inter-Nationalism, by the Archbishop of Sydney at the Newcastle "Religion and Life" Conference. A correspondent who was present at the conference described it as "remarkably fine. I have seldom heard a better address, especially on this subject. I shall be disappointed not to see it in full in the 'Record.'"

Quiet Moments

THE DANGER OF SUNDAY DESECRATION.

(By the Bishop of St. Arnaud.)

In my letter in last month's issue of the "Churchman," I pointed out the harm which Sunday parades may cause, to the youth of our country especially, in producing a tendency to sit loose to the claims of religion.

May I now carry this very important matter a stage further and ask you to think of Sunday, and the way it should be observed by those who profess to be Christians. Sunday is meant to be regarded by us primarily as a day of worship. It is the day on which God expects us to meet together in His house to worship Him as a family, and to give our witness to the world that we are not ashamed to acknowledge Him to be our Lord and Master.

Nothing should be allowed to interfere with our attendance at Church if it can be reasonably avoided. How is the Christian faith to be preserved if we disregard Sunday? How are our children to learn to love God's House unless they are taught by their parents from their earliest days to do so?

Sunday is being used for all sorts of unworthy purposes, and

at a time when we are fighting for our very existence, and for the preservation of our Christian Idealism.

We Christians must set our faces against this, even though men dislike us for so doing. Never was the need so urgent as it is to-day that Christian people should take a definite stand for a right observance of Sunday. It will be a bad day for the nation if we allow Sunday to become simply another holiday for the indulgence of our favourite sport or recreation.

Voltaire once said, "The most effective way to destroy Christianity is first to kill Sunday," and he was right from his point of view. Can you tell me why, in these days of war, that the majority of our people prefer the pagan way of life to the Christian way of life?

The great fear I have in my heart is that unless we amend our ways, we shall prove ourselves unworthy of victory. What right have we to pray for Victory unless we try each day to do God's will, and set our hearts on righteousness?

History teaches us that the mighty empires that once existed passed out of sight only because they were not rich towards God. Gross unrighteousness and moral leprosy ate away the life of those mighty empires. One by one they fell and tottered to ruin and decay. I take it that none of us desire to see the British Empire suffer a similar fate. Please God it never will, but if we wish to have our Empire preserved to us, with all that it stands for, we must put God first in our lives, and obey His laws.

I have written in this strain because I feel strongly about our modern life, and the trend it is taking. I want us to be worthy of the victory for which we fight and pray. It will be vouchsafed to us if in God's sight we are worthy of it.

When finished reading this paper, pass it on to a friend.

IS THIS YOUR AIM?

I aim to be like Him Whom not having seen, I love; to displace, accordingly, self from the inner throne, and to enthrone Him; to make not the slightest compromise with the smallest sin.

I aim to be entirely willing, nay, definitely to will, to know with ever keener sensibility what is sin in me, and where it is, that it may be dealt with at once by the Holy Spirit.

I aim to break with all evil, and follow all good. It is never, never more to speak evil of any man; never to lose patience; never to trifle with wrong, whether impurity, untruth, or unkindness; never in any known thing to evade my Master's will; never to be ashamed of His Name.

I aim at nothing less than to walk with God all day long; to abide every hour in Christ, and He and His words in me; to love Him with all the heart, and my neighbour as myself; to live no longer for myself, but unto Him Who died for me and rose again. —H. C. G. Moule.

THE STRENGTH OF THE EMPIRE.

(By J. Gilbert-Denham.)

'Tis not the King, 'tis not the Parliament,
Not even the battalions in the field,
That shall compel the enemy to yield.
But you yourself, YOU, strenuously bent,
Mind, body, soul, estate and substance spent,
Till vivid Honour sheathes the sword we wield—
Our Empire's only and immortal shield
Is England's sons in federation blent.
Then, brother, take my hand—peasant or peer,
We stand in brotherhood for something dear:
The holy hearth—God keep our homes from wrong!
The death of despots, and the birth ere long
Of Freedom's heir—man's liberties bursting clear
From blood and tears, imperishably strong!
—From the London "Times."

THE LATE SIR MUNGO MacCALLUM, K.C.M.G.

(An Address given at the Memorial Service in St. Andrew's Cathedral, Sydney, on September 4 1942, for Sir Mungo MacCallum, K.C.M.G., MA., LL.D., D.Litt., formerly Chancellor of the University of Sydney, by His Grace the Archbishop of Sydney.)

"The Lord is my Light and my Salvation; whom shall I fear? The Lord is the Strength of my life; of whom shall I be afraid?" Ps. 27: 1.

We have assembled this afternoon to pay our tribute of honour, respect and affectionate gratitude to the memory of Sir Mungo MacCallum.

He is one of the few guides of thought in the history of Australia who has become a tradition in his own lifetime. His name is revered by successive generations of students of the University of Sydney whose minds were enlarged over a period of no less than 50 years by his stimulating lectures, and who were inspired to greater endeavour by contact with a personality who so combined his learning with the active use of all the qualities of his nature that he became to his pupils a perfect exponent of the art of living.

He was the ornament of our University, for he made his Chair of Modern Literature a chair of status unexcelled in any university in the world on the side of English literature. For the foreign languages he found specialists eager to work in his department and with their help he directed it in a successful course that is one of the highest achievements of the University of Sydney in the 90 years of its existence. In the literary studies of the University the genius of Sir Mungo MacCallum is mighty yet, 55 years after he became the first professor of any part of modern literature. His name can never die in this oldest of British universities overseas, now one of the best equipped of the modern kind of university and one of the most numerous attended. What he contributed to it by precept and example, in wide learning and accurate scholarship, is a part of the moral and intellectual wealth of which it must ever remain proud. His name will stand with that of Professor Charles Badham, the great classical scholar with whom Sydney first took high rank in the world's institutions of general culture.

To this record of learning and scholarship he added a unique record in University Administration. In 1898, he became a member of the Senate and remained so until 1936. About half the time he acted as Dean of the Faculty of Arts. For about four years he was the first Vice-Chancellor under the new Constitution, and after that he was Deputy-Chancellor and finally Chancellor. After retirement from his Chair he sat on the Senate as a repre-

sentative elected by the graduates and was elected to the different grades of Chancellorship by the Fellows of the Senate. There was little in University Administration that he did not know from practice, including the work of Warden and Registrar, through acting for a time in that capacity. Sydney University has been fortunate in its Chancellors, but it has little hope of seeing another so comprehensively qualified as Sir Mungo MacCallum.

In the social life of the University his record was of like importance. This is shown by his frequent election as President of the oldest of all the University societies, the Union. When it had grown from a debating society into the great club for all University men, which now occupies one of the largest buildings in the University grounds, its policy included the election of each Chancellor as patron; but when Sir Mungo retired from the Chancellorship and the Senate, the Union altered its rules to retain him as patron. This tribute of a mainly Undergraduate Board of Directors to the man it thought, above all other living, the truest embodiment of the University spirit and the "most reverent head" in all the University membership, kept him in touch with the University in action. His name was also conferred on one of the chief reception rooms of the Union Building, in accordance with a custom of perpetuating great academic memories and that honour was shown him as soon as possible and not reserved until after his death, as had been originally the practice.

Sir Mungo came to Australia in 1887 from the Professorship of English Literature in the University College of Aberystwith. His "Studies in Low German and High German Literature" caused Sir Leslie Stephen, then at the height of his powers in the field of English literary history and criticism, to recommend him to the University of Sydney. Amongst his testimonials a letter from Matthew Arnold remains one of the treasures of the University. His book on Tennyson's "Idylls of the King" and "Arthurian Story from the XVth Century" followed. It is the best treatment that subject has had for the lover of literature. His "Shakespeare's Roman Plays and their Background" is a masterpiece of subtle appreciation as well as command of fact. For its criticism of the plays it is the standard work in English and as generally admired as A. C. Bradley's book on Shakespeare's tragedies.

Sir Mungo, I understand, left all his

manuscripts to his friend, Professor Holme, and it is to be hoped that one day we may have a companion volume on Shakespeare's historical plays, which his publishers so often urged him to give them.

I like to think that his last published work was the beautiful prologue for our Broughton Centenary Pageant in 1936, which he insisted at the time should be anonymous; and his lecture on "The Bible of 1611," which he delivered in our Chapter House later that year, on the eve of his retirement from the Chancellorship.

The Carillon at the University, given at Sir Mungo's suggestion as a memorial to the members of the University who fell in the Great War, 1914-1918—to be, as he called it, "a perpetual fount of beauty"—will sing his memory, also, through centuries to come—the big man of small stature, excessively modest and delightfully humorous, the master of language and the warm-hearted friend, and back of it all the man of simple, sincere faith.

Week by week Sir Mungo could be found in his place in his parish church, and when I had the privilege of reading to him during the past week from the Bible and the Prayer Book he knew so well, I felt an affectionate squeeze of the hand as I read on the last occasion the word of my text: "The Lord is my Light and my Salvation; whom shall I fear? The Lord is the Strength of my life; of whom shall I be afraid?" It was the expression of his own creed and of his life.

Sir Mungo was very fortunate in his home life. It was as near the ideal as could be. It cannot be spoken of except in terms of the ideal—each personality quite independent, yet for more than 60 years completely united.

Many sorrows came to the home in the death of the brilliant eldest son, and in the unexpected passing in recent years of the only daughter. In this hour of her loneliness the sympathy of all goes out to Lady MacCallum.

Sir Mungo went out on the full tide, like Tennyson, who lived some five years less:

"Such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out of
the boundless deep
Turns again home."

He wanted neither pomp nor ceremony nor sadness of farewell. The years may pass, but his name will live and his influence continue.

Personal.

The Church in Adelaide has recently lost by death several of its outstanding members: Miss Margaret Donohoe, who for some 60 years was a communicant and choir member of St. Barnabas', Clare, passed away in July at the ripe age of 76 years; Frederick Henry Taylor, a one-time lay reader, of Inman Valley; John Jacob, of Moorooroo, Rowlands Flat, a link with the past history of the Church in South Australia, a son of the early surveyor, William Jacob, who came out from England in 1836.

THE HERBERT LANGLEY TRESS MEMORIAL FUND.—To Establish the Herbert Langley Tress Bursary at Moore Theological College.

To perpetuate the memory of one who gave such outstanding service to the Diocese.

Donations may be sent to
THE HON. TREASURERS,
Diocesan Church House.

We regret to record the death of the Rev. Frederick William Gunther Greville, who died suddenly last week. The deceased was ordained in 1901 by the Bishop of Grafton and Armidale, in which diocese he served for some 10 years. The remainder of his ministry was spent in the diocese of Sydney. His last incumbency was that of Mulgoa, 1925-34.

The death is announced of Rev. Lloyd Dunstan, Th.L., late of Wentworth Falls, N.S.W., who died at Katoomba last week. The late Mr. Dunstan was for some years secretary of the C.M.S. Young People's Union in N.S.W., and served in four of our Australian dioceses. The deceased clergyman had retired from active ministry by reason of failing health. We desire to express very sincere sympathy with his widow.

Two more Sydney clerical marriages have been arranged. The Rev. Colin Sands is to be married to Miss Beryl Knox, daughter of Rev. and Mrs. T. Knox, of Rockdale, on Saturday week. Mr. Sands has been appointed a naval chaplain. The Rev. M. C. Newth, Headmaster of the Cathedral Choir School, will be married on the same day to Deaconess Hope Kirkwood, of Deaconess House, Sydney.

The Rev. Harold Sloman, the new Chaplain of Norfolk Island, was married to Miss Hilda Furley, late of Lithgow, on Saturday last, by the Archbishop of Sydney, assisted by the Rev. R. F. C. Bradley, in St. Andrew's Cathedral.

On Friday, September 11, at 10.30 a.m., in the Chapel of St. Paul's Cathedral, Melbourne, His Grace the Archbishop of Melbourne held a short service of commission for the Rev. C. B. G. Chambers, Th.L., the newly-appointed General Secretary of the Church Missionary Society in Victoria. A group of friends were present at the service, which began with a helpful missionary litany. The Archbishop spoke upon the Lesson, which was taken from Isaiah 55: 1-11. "The ways of God are as different from our ways as His thoughts are other than ours." Often His ways lead through difficult places, but we find afterwards if we will but trust at the time how wise and good and right were all His dealings with us.

The Rev. J. G. Bird, M.A., late secretary of the C.M.S. at Chekiang in China, who left that country just before Japan entered the war last year, will be visiting his relatives in Melbourne and also be on deputation for the C.M.S. during the month of October, arriving on September 29. He will preach at Christ Church Cathedral and St. Paul's Church, Ballarat, on October 4, and address the Synod on the 5th. He will also be the preacher at All Saints' Cathedral, Bendigo, on October 25. Other parishes to be visited include St. Paul's, Canterbury, Christ Church, St. Kilda, St. Mary's, Caulfield, where a combined gathering with St. Catherine's, Caulfield and St. Clement's, Elsternwick, will be held. There will be a meeting of the League of Youth at Bentleigh, services at All Souls', Sandringham, Holy Trinity, Kew, and an afternoon meeting at St. George's, Mont Albert.

We regret to note the death of Mr. F. G. Hooke, a well-known churchman of Melbourne and Public Officer and Hon. Treasurer of the Church of England Evangelical Trust of Victoria.

THE LATE REV. WILLIAM GREENWOOD.

AN APPRECIATION BY W.J.W.

The Rev. William Greenwood passed away on September 10, 1942, at the ripe old age of 90 years.

He came to Sydney at the request of Archbishop Smith before he completed his Bachelor of Divinity degree. He took charge of the district from Long Bay to Clovelly, with headquarters in Coogee, and for a period of 39 years he did remarkable work for the Church. Truly he was a pioneer; that district now is divided into four parishes, with substantial properties in each of them, the result of the foresight of the rector. The writer can well remember taking part in services that were held in tin sheds in the early days when the parish was extremely scattered.

The Rev. William Greenwood did splendid work as chaplain of the gaol, his talks to the men were of a nature that affected many of their lives for good. His visits were regular and consistent and in those days he walked from Coogee at the one end to Long Bay, and from Coogee to Clovelly.

He had a long-sighted vision and saw the day as we see it to-day, a generation ago; the plans he made for the buildings of the churches, the manner in which he was able, with the assistance of a body of loyal lay readers, to have services Sunday by Sunday in each centre, showed splendid organisation. He was a preacher of the old-fashioned type, who never departed from the Bible, and his sermons on the Old Testament were a revelation. One will never forget the manner in which he conducted his services, the way he would walk about his church as though it were his own home; how he had everything so clearly set before him in his own mind; never did he take any notes into the House of God.

When we think of his services for good, we must not forget how his wife never failed to help. She led the choir for a considerable number of years, she was the constant companion of the rector, she guided him with true womanly wisdom that enabled him to make decisions of a wide reaching character, and their rectory

was the model home to the parishioners.

He was Director of the Deaconess Institution for a long time. Those who had the privilege of listening to him—and he was not a very frequent speaker in Synod—remember the way he measured his arguments when he placed any matter before that important body.



The Rev. William Greenwood retired some years ago and the one regret of his retirement was that he believed he had a message to deliver, and was unable to deliver that message as regularly as he desired. His brain was active to the last; his care was for those who were distressed. Surely he will be missed by a large circle of friends.

Truly it can be said of him that he was a good man, and the reason for this was that he walked with his Master—the Lord Jesus Christ.



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To Australian Churchmen

The Basis of True Internationalism.

Address given by His Grace the Archbishop of Sydney at the "Religion and Life" Convention in the Town Hall, Newcastle, Thursday, Sept. 11, 1942.

The subject of our conference to-night is "The Basis of True Internationalism." In reading the list of subjects for the conference as a whole, I note that this is the only one into which a qualifying term has been introduced. We are to consider not just the Basis of Internationalism but the Basis of True Internationalism. I take it that the Internationalism with which we shall concern ourselves will be a conception of relationships among the nations of the world which, while recognising the necessity of justifiable self-interest, regards as equally necessary the interests of others, in other words, moral Internationalism. This conception has not received due regard in the past and we are reaping the fruits of it. It is imperative that we should at once attend to it, particularly in view of the present war situation, and the need, which will immediately arise when the war is over, of establishing a new world "wherein dwelleth righteousness." We have been concerned about right relationships between individuals; we are now doing more than we formerly did about right relationships between various sections of the community; we shall have to think and labour far more earnestly than hitherto about right relationships between nations. When the war is over nations now in conflict with one another cannot exist in national isolation, but will have to live together, work together, endure together, progress together.

On what sound basis can this be done? We realise that not only must different ideologies be harmonised but if victory and peace are to result in a happier world those who are now our enemies must be accorded and take their proper place in a world family. To find the answer is the most difficult of our problems. After the Great War of 1914-18 the League of Nations came into being as the embodiment and the safeguard of this new relationship between the nations, but circumstances proved too strong for the League to maintain the peace of the world. I was living in China when Japan invaded Manchuria and the European members of the League were not sufficiently strong and free from their difficulties in Europe to stop quickly and effectively this act of aggression.

The Basis of Hope.

Wherein lies our hope to-day? The other speakers will deal with the subject from various points of view. I want in this introductory address, first of all, to remind you of that city which the seer in the Book of the Revelation

saw descending from Heaven in which the nations walked and into which the kings of the earth brought their treasures. The Christian is committed to the splendid optimism that the thing can be done and, inspired by that optimism, we must go forth to the task. That it is possible to make the ideal a reality was seen by those who spent the last Christmas before the war at the Tambaram Conference. There members of 70 nations assembled as representatives of the Christian Church in their own lands. British and American delegates were in the minority, and the majority of the delegates were under 40 years of age. On Christmas morning we all attended a service of Holy Communion conducted by an Indian Bishop with the assistance of Chinese, Japanese, Maori, African, American and British Bishops. We realised a fellowship which transcended differences of nationality, race and colour. Race prejudice and pride might condemn and ridicule such an event; but as the London taxi-driver said when the blackout began in London: "It makes the stars shine more brightly in the sky."

When Archbishop Temple was enthroned as Archbishop of Canterbury he rightly drew attention in his world-wide broadcast address to the most significant feature of the era in which we are living. It was not the world being at war or the social changes which are taking place in consequence of it, but the emergence of the oecumenical character of the Church. If our subject to-night is the Basis of True Internationalism prompted by the thought that the world is divided into warring States, let us turn our minds at the beginning of our conference to the fact that there is a body in the world which is more than international. That body is oecumenical, and that which is oecumenical starts from the fact of unity, the unity founded in Christ. This world-wide fellowship has grown so rapidly in our lifetime that this twentieth century will be looked upon as one of the great Christian eras. In China and Japan the Communists have doubled in the last ten years. This is the case also in India and Negro Africa. In Latin America the number of Communists have trebled in that time. Lord Halifax, when he was Foreign Secretary, rightly urged the importance of members of the Christian Church doing all in their power to strengthen the younger Churches, as on this worldwide fellowship depended our great hope for a righteous and lasting peace. As Dr. Nathaniel

Micklem, the Principal of Mansfield College, Oxford, put it: "There are in the last resort but two ways of dealing with moral evil in the world, the way of force and the way of foreign missions."

Fellowship Based on Christ.

The reality of the meaning of this fellowship in international relations was brought home to me forcibly in 1926. At that time one of our British gunboats had been ordered to fire on a Chinese city where a Chinese army had flagrantly interfered with British rights. In consequence, not only the British residents but all the foreigners were compelled to leave because of the anti-British feeling aroused. As the Bishop, I was due to visit the Church in that city within a fortnight, and I naturally thought that the Chinese Christians would prefer that their British Bishop should postpone his visit and I sent a telegram to that effect. In reply, they urged me to keep the engagement made. They met my wife and me on the outskirts of the city and escorted us to the church. During our visit they tried in every way to demonstrate to their non-Christian neighbours, at that time of intense anti-British feeling, that there was something which united us, something far stronger than all the forces which could divide us, viz., our membership in the Christian Church.

We in Australia have constantly before our eyes the story of the settlement of New Zealand. The Maoris had been so provoked by acts of unwarranted oppression perpetrated by white men that their wars of retaliation must have resulted in their degradation if not their extermination by so-called civilised people. But Samuel Marsden, despite all the difficulties in his way, fearlessly carried to them the Christian Gospel. As a result of the preaching of that Gospel we see to-day in New Zealand Maoris and British living side by side on terms of perfect equality and co-operation, the Maoris increasing in number and taking, with the British, their full share in the life of the country and in the defence of that Dominion in this war.

If the nations of the world are to live contentedly together there must be security from external attack, the assurance that international disputes can be settled by peaceful means, that the way of aggressors will be hard because there is an international Power strong enough to hold them in check, that smaller nations will not suffer on account of their size, and that all nations will have their economic conditions improved by assurance of access to raw materials and to markets. It is only when the spirit of selflessness and self-sacrifice—the Spirit of Christ—prevails in the world, that this can be accomplished. Our Lord chose to be born into the world as a member of a despised race. He lived in Galilee, in the midst of

seething racial and religious hatred. The Roman peace prevailed, but in Judea there was much that was terribly cruel, the bitterness of racial and religious hate and evil economic conditions. His ministry was the way of the Cross. He came amongst those whose lives were torn to pieces by all the cruelties about them. He helped them; He loved them; He had compassion on them; He said, "Come unto Me all ye that labour and are heavy laden and I will give you rest. Learn of Me, for I am meek and lowly in heart and ye shall find rest unto your souls." But He did not rest with these simple words. He was a warrior; He went straight to the goal. He lashed the Pharisees for their hypocrisy; He spoke words of flaming indignation—and He went to the Cross.

Two years ago Lord Vansittart wrote:—

Two thousand years ago a Man of sorrow
Proclaimed a faith that all His day
belied;
Charged us herewith to build a better
morrow
And so believing, died.
Now when His foes their German law
abiding
Burn the world black and bleed it
white again,
One Island has the honour of deciding
Whether He died in vain.

Power in the Church.

The Christian Church has shown that there is inherent in it the power to overcome the cleavage caused by war. Throughout the war between China and Japan, for instance, the Chinese and Japanese Churches have kept in close touch and no words of bitterness have escaped the lips of the Chinese Christians.

If one of the problems of a federation of States is the necessity for some limitation of national sovereignty on the part of those States taking part in it, the Christian Church may suggest a solution of the problem. Dr. T. Z. Koo put it graphically at Tambaram when he said: "My country is to-day being invaded by Japan. Before the war I could meet a Japanese Christian and feel we were one in Christ; but to-day, with the Japanese army marching across my country, killing and destroying everything in its way, a sense of strain bears down heavily on my Christianity, and when I face a Japanese during the past few months I have often asked myself the question whether my faith as a Christian will stand this strain or will it break under it. Every time the same answer comes back to me—Your Christianity will break under the strain if in your life as a Christian you place loyalty to country before loyalty to God." When Christ says "Love your enemies," He does not destroy national loyalty. Love of country is a natural sentiment which belongs to the perfection of human nature. The Saviour came of an intensely patriotic race and of a family in which these hopes were centred, but Christianity has recon-

ciled patriotism with true cosmopolitanism, for it exalts service to humanity as the very principle of genuine greatness.

It is the spirit of suffering love manifested on the Cross which is the heart of Christianity and the basis for true happiness in the world. It presupposes knowledge; it assumes sympathy with others and a readiness to co-operate to the point of being identified with them. It indicates an approach which is noble and uplifting instead of critical and selfish.

A Great Example.

There recently came into my hands a copy of two letters which exemplify it. The first was from a British airman who in the last war shot down an enemy machine within our lines. It is written to the mother of the German airman who lost his life when he crashed. The other is a reply of the German mother to our airman.

The British airman wrote:—
"It's your son. I know you can't forgive me, for I killed him. But I want you to know he didn't suffer; the end came very quickly. He had your picture in his pocket. I am sending it back, though I should like to keep it; I didn't think of him or of you when I shot at his machine; he was an enemy, spying out our men. I couldn't let him get back to tell the news; it would have meant death to our men. I know you must have loved him. My mother died when I was quite a little boy, but I know what she would have felt if I had been killed. War isn't fair to women. God! How I wish it were over. I feel, if I just touched your boy he would wake and we should be friends. I know his body must be dear to you. I will take care of him and mark his grave. After the war you may want to take him home again. My own heart is heavy. I felt it was my duty."

And this was the reply of the German mother:—

"There is nothing to forgive. I see you as you are in your troubled goodness. I feel you coming to me like a little boy astounded at having done ill when you meant well. I am glad your hand cared for my boy. He was my youngest! To women war is a reality, for all men are our sons. Yet perhaps women more than men are to blame for this world war. We did not think of the world's children as our children. The baby hands that clutched our breasts were so sweet, we forgot the hundred other baby hands that stretched out to us. And now my heart aches with repentance. When this war is over, come to me. I am waiting for you."

Here we see first an absolutely overmastering sense of duty and nothing must be allowed to stand in the way of it. Our Church Catechism teaches us the pre-eminence of duty. Secondly, our natural anger against the enemy must not rob us of our finer human feelings; and, thirdly, only one who had learned how to for-

give could write "There is nothing to forgive." So the Saviour Himself died with a prayer for forgiveness on His lips.

We are fighting for freedom and democracy, and if freedom and democracy are no mere catchwords but are to animate international relationships they must mean to us freedom to obey God, freedom to be guided by the revealed Word of God; and democracy must mean true brotherhood shown by so sharing with others that all have equal rights and equal opportunities. It means a corresponding spirit of self-denial.

We welcome to-day all movements towards international understanding, all organisations for international co-operation. It is by the strengthening of these that the world after the war will be a better place to live in. We must know one another and be eager to serve one another if we are to live together and work together contentedly. But all these associations are a development of the spirit manifested in the Church Christ founded, which is under-girding world culture with a body of ethics, which is supranational and makes for justice and peace, and which implants in human hearts the over-mastering desire for it and the willingness to make sacrifices to accomplish it. To-day thousands of individuals are living in various parts of the world in countries other than their own, as ambassadors of the Prince of Peace. Australia and the Australian Church must exhibit the same attitude. Now that Australia has struck out her own path in the world of nations she must also give a lead in moral internationalism.

HIGHER FLIGHTS.

The following poem was written by a young American pilot-officer who was killed in an accidental collision in England early this year:—

Oh I have slipped the surly bonds of
earth
And danced the skies on laughter-
silver wings;
Sunward I've climbed, and joined the
tumbling mirth
Of sun-split clouds—and done a
hundred things
You have not dreamed of—wheeled
and soared and swung
High in the sun-lit silence. Hovering
there
I've chased the shouting wind along,
and flung
My eager craft through the footless
halls of air.
Up, up the long, delirious, burning
blue
I've topped the wind-swept heights
with easy grace
Where never lark, or even eagle flew—
And, while with silent lifting mind
I've trod
The high untrespassed sanctity of
space,
Put out my hand and touched the
face of God. . . .

MAGNA CHARTA.

A Broadcast Address by Sir Ernest Fisk.

There is a small spot in England on the upper reaches of the River Thames where three counties and one small town in each county almost join hands. Those towns are Windsor in Berkshire, Staines in Middlesex and Egham in Surrey. If you drive a car between any two of them you may go along a road which passes through a meadow where you will see gateposts and inscriptions commemorating the signing and sealing of Magna Charta by King John.

I don't suppose many people to-day are interested in King John, and in any case history suggests he was not a very nice fellow, but I believe everyone in this country and in other democratic countries has a vital interest in the document called Magna Charta. The language of the term is Low Latin and it means great charter or great document. It is, in my opinion, great because it forms a basis of all modern democratic government. The idea of democracy was not new because, as an ideal, it had existed long before the Christian era, and it had been practised in rather limited forms in ancient Greece and in ancient Rome.

Those experiments, however, were little more than slight variations in a long human story of totalitarian States controlled by various kinds of monarchs or dictators. All through that difficult history attempts were made to eliminate oppression and dictatorship, but the old order persisted. In recent years we have heard a great deal about so-called new orders to be established by the Axis Powers, but if we examine them carefully we shall find there the old order which dominated and oppressed man for many centuries. There can be no new order worth considering which does not provide freedom from oppression and prevent abuse of power and authority; because Magna Charta was a bold step in that direction it can be regarded as a basis for the new order of democracy.

The immediate background of Magna Charta was one where King John acted as an absolute monarch or a dictator. He imposed heavy taxes on the people without their consent and he, or his officials, were free to prosecute by imprisonment or otherwise any person who opposed them or whom they disliked. One very bad habit was that of taking a man's wife or one or more of his children and imprisoning them as hostages for the man's so-called good behaviour.

There appear to be two opposing tendencies in human nature, one being the tendency of persons in authority to use their authority unfairly and ruthlessly and to ignore the rights and property of others; the other tendency is that of people collectively, to oppose all kinds of oppression and to

fight for personal freedom and common justice. The victory of the better tendency was brought to expression at Runnymede on Monday, June 15, of the year 1215. Although the conditions of that time were very different from those of to-day, and parliamentary government was unknown in England this important occurrence, of 727 years ago, is considered by many to be the foundation of democratic freedom and of parliamentary government.

The Charter itself had been fore-shadowed before the days of King John and because time is required for any new order to become established it did not work very smoothly in its early years. It was reaffirmed with modifications, on two occasions within ten years of being established and, four or five centuries later, it was found necessary to reaffirm some of its important provisions although in the meantime it had become part of the British Constitution.

The most important sections in Magna Charta, from the point of view of modern democracy, are ones which prevent taxes being imposed without the consent of Parliament and others which relate to personal liberty and justice. Of the last mentioned, chapter 39 provided that no free man could be arrested, held in prison or deprived of his property except by the law of the land as interpreted by a proper Court, and another provided that right or justice could not be refused or delayed or sold to anyone.

It has been fundamental ever since, in British countries, that no British subject should be imprisoned without proper cause, of which he is to be fully informed, and without the right of a fair and speedy trial "in public" before a judge and jury of his fellow men. Out of this has grown also the important principle that any accused person is to be regarded as innocent until found to be guilty after a fair and proper trial.

Other democratic countries have adopted similar principles, and notably the United States of America, where what is called the Bill of Rights comprises the first ten amendments to the Constitution of that country.

In non-democratic countries the rights of personal liberty and common justice have either been taken away from the people or have never been enjoyed by them. We know, for instance, that in Germany the Gestapo has on many occasions taken people summarily from their homes and families and left the latter with no opportunity of learning the fate of those arrested. Some might have been thrown in distant concentration camps and others might have even worse fates, but no information is given and no trial is allowed without the consent of the authorities.

Magna Charta, therefore, contains some of the great fundamental principles of individual right and justice which the British people have fought

for throughout their long history and which are inherent with all true forms of democracy. This is one of the things, and may be the most valuable among our heritage from the past, which we should all lose if we came under the heel of any form of dictatorship. Dictatorship gives free rein to all the oppressive tendencies in human nature; it takes away freedom and justice and instils fear as the driving force of the community. Democracy confers freedom with responsibility, the right of personal liberty and trial of accused persons in the full light of day. It is, therefore at this time, when democracy is challenged by that ancient form of dictatorship which the British people have fought and always destroyed, that we find a thoroughly modern reason and a high enthusiasm in celebrating the achievement of Magna Charta by our British ancestors on the banks of the historic River Thames.

"RELIGION AND LIFE" WEEK

The "Religion and Life" Convention organised in the Diocese of Newcastle and recently held in Newcastle, attracted large attendances of Newcastle people and a fair amount of attention on the part of the Commonwealth Press. The purpose of the Convention was to call citizens of goodwill to consider the Christian challenge to the modern world in relation to industry, politics, education, world affairs, family life, themselves.

There is arranged a series of broadcast talks on the subjects dealt with by the Convention. Mr. James Darling, headmaster of Geelong Grammar School, gave the first, last Thursday; and Dame Enid Lyons is speaking to-night on "The Family To-day and Tomorrow."

The Governor of New South Wales gave the inaugural address, which attracted a good Press.

Lord Wakehurst reviewed the whole essential part that Christianity plays in our daily life, and why a Christian society is necessary.

"I do not think anyone will dispute," he said, "that we are fighting for the survival of a civilisation whose development has been profoundly influenced by Christianity. Ever since Christianity was accepted by the Roman Empire Christian ideals have been the aim of the people of Europe and of European stock. We are faced with movements which do not merely call attention to the shortcomings of Christian civilisation, but flatly deny the validity of Christian promises. This is being done not only by certain Governments which have defied the State, but by large numbers of individuals in all countries.

Christian Unity Needed.

"Christians must rally to meet this challenge. The conception of Christen-

dom must be revived. The unity of the Church must be reaffirmed. And once Christians have got together there must be a new appeal, a new crusade to be preached to believers and unbelievers alike."

The need for a Christian society, Lord Wakehurst said, arose from the fact that Christianity was a way of life, and therefore needed a social expression. That need was specially urgent to-day, because the only dynamic force capable of overcoming the totalitarian idea of the State, with which we were at war, was the Christian ideal of the State, with its acknowledgment of a transcendent God and of man's dependence upon Him. What was hindering us from making full use of this dynamic force, he thought, was in part our preoccupation with material ideals. "Too many of us," he said, "are thinking about what we can get out of the war, or of how we can stick to what we have already got. When we wonder why our undoubtedly just cause makes such halting progress, and why we have to face so many grievous setbacks, should we not seek the reason in our inability to forget ourselves in a transcending faith and purpose?"

Partly to blame, also, Lord Wakehurst went on, was the fact that the Christian foundations of our civilisation had largely been undermined by philosophies which taught the omnipotence of the human mind and man's consequent independence of God—the white-anting of the framework of Christendom. There had also been a perversion of democracy from its form of an embodiment of the Christian ideal, with its conception of natural law and the alternate authority of God.

By a Christian society was meant a society in which individuals exercised their responsibilities as citizens in a Christian spirit, and in which the State acted according to Christian principles. To achieve such a society there were two methods of approach, both necessary—to try to make individuals more Christian, so that their influence might gradually Christianise whatever social system they might happen to live under; and to try to give a Christian form to the social framework itself so that those who lived within it were obliged to conform to a Christian standard, though many might be nominal rather than practising Christians. Individuals must become better if the world were to become better. Collective action was necessary as well as individual action, and that was where Church membership came in.

"There is often much confusion and uncertainty in the lay mind especially," Lord Wakehurst said, "as to the right relation of the Church to society. What most of us would like to feel is that the Church is concerned with social questions, but is disinterested in the sense that it has no axe to grind."

Dogma No Barrier.

Answering his question, "How shall

we move toward a Christian society?" Lord Wakehurst said that the division of Christianity obviously made a common strategy difficult; but behind the sectarian issues, and largely unaffected by them, there existed a great concourse of ordinary Christians who wanted to act together, and who were only waiting for the call that would stir them into action. It was encouraging to find that great Christian leaders were already sounding that call, and the possibility of similar co-operation in Australia ought to be explored, as also the co-operation of those who were not attached to any Church.

Every word he had spoken that afternoon, Lord Wakehurst concluded, had been to help to mobilise the Christian forces to establish a united front against the forces of anti-Christ. "We know what fanatical devotion the party organisation of a totalitarian State can arouse. Can we honestly say that Christians have any comparable enthusiasm? Would I be overstepping the mark if I said that the revolutionary note is the note we ought to be hearing in the Churches to-day? One by one the peoples have found, and are still finding, that the key to human happiness is not enshrined in political and economic systems. The hopes entertained of political revolutions have generally proved illusory. But the spirit of the Church Militant is not an illusion, and it might be that this 20th century, like the 12th, will achieve a great Christian renaissance."

In seconding a vote of thanks to His Excellency, Mr. D. G. M. Jackson, editor of the Roman Catholic newspaper "Tribune," said that he was present with the warm approval of Archbishop Mannix, and described the Governor's address as "the most inspiring and complete verbal statement of Christian faith that he had ever had the good fortune to hear, and one which should have its place in the permanent literature on the subject. Aus-

tralia, he said, had grown up a secular State. The practice of religious worship had largely ceased among great masses of the people, and unbelief and ignorance in matters of faith had grown with each succeeding generation. It was a tragic fact that there was a vast multitude of Australians to whom the thought of believing in Christ had never occurred because they knew little or nothing about Him.

There was little positive Christianity in Australia's institutions. Differences between the Christian religious bodies were real and vital, but they need not be fatal to joint action.

There was a strong platform of speakers, including the Archbishops of Sydney and Brisbane, the Bishops of Newcastle and North Queensland, Sir Ernest Fisk, Professors Elkin and Clunies Ross, the Revs. D. P. MacDonald, J. W. Burton and C. Irving Benson, D.D.

The Convention closed with a great thanksgiving service on Sunday, September 13, at 3 p.m., at which Dr. Benson was the special speaker.

A WOMAN SPEAKS.

In China from the early legendary period until the Revolution in 1911, women, in spite of their limitations, wielded great power in their big home groups and several were outstanding in importance. Among the first of these was the mother of Confucius, and the last was the old Emperor Dowager who, in a way, began the emancipation of women. Then came the early years of the Republic, 1912-13, when civil war raged and some women cast aside their old restraints and

36th Annual Convention

to be held (D.V.) at

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(Fullers Road, off Pacific Highway)

on EIGHT HOUR DAY — OCTOBER 5, 1942.

Subject for Convention:

"The Person and Work of Jesus Christ."

Chairman: His Grace the Archbishop of Sydney.

Session, 11.15 a.m.—12.45 p.m.

Speakers: Canon T. C. Hammond, Rev. H. Bates.

Session, 2.15 p.m.—3.45 p.m.

Speakers: Bishop W. G. Hilliard, Rev. B. Williams.

Session, 4.15 p.m.—5.30 p.m.

Speakers: Rev. D. J. Knox, Rev. H. M. Arrowsmith.

Bring own Provisions — Tea and Milk only provided.

answered to the liberty accorded them in the new regime by forming themselves into fighting corps. That did not continue long, and women began to find other needs arising more suited to their powers, in governmental and clerical departments and in banks, as well as in educational and nursing professions.

Among these were many from mission schools, especially as their western subjects helped them. From this time came such women as Dr. Helen Stone as doctor, and Miss Tsen as a school principal. The works of these have had far-reaching results and many of China's leaders owe much to them. Again, some of the military leaders were ably helped in their reforms by their wives, as, for instance, the wife of Gen. Feng Yu Hsiang in West China in 1914.

Kindergartens were opened, mostly by Western educationalists, but very soon able Chinese enthusiasts made this work important in the big military centres. From these came, naturally, the need for child-welfare centres, which were first in hospital centres. Then further afield, and in these spheres women took sole responsibility. In Shanghai the social needs became great, and quite early the Y.W.C.A. had sent pioneers who, in turn, inspired Chinese lovers of their less fortunate sisters, and branches were opened up in other places.

Therefore in the critical period, 1935-37, were being prepared women for China's hour of great need, headed by the first lady of the land, Madame Chiang Kai Shek. Madame Chiang has exemplified to scholar and farmer, to business man and town worker, to politician and home worker, the real place of woman in their scheme of affairs. She has a threefold way of expressing this and she most tellingly puts it in a negative form to those who, by their scholarship **should** take responsibility. She says, 1st, "Never allow anyone in your home to do anything better than you can, i.e., **be** able to supplement any deficiency." 2nd, "Never allow a moral evil in your neighbourhood, i.e., **be** such

that your pure womanhood and your keenness to suffer in order to right wrongs will burn out the evil." 3rd, "Never allow a work entrusted to you to be an anxiety to others, i.e., **be** thorough and manage your affairs in the best way, thereby complementing the works of other folk." She has in her own life borne out these ideals in a strong manner, for she has been an able side-by-side worker with her husband in his national life. She has burnt out many social evils by her example and keenness, and she has most efficiently carried through big governmental matters, such as inaugurating the Air Force and re-modelling the transport methods in West China. Many, many women are still in the darkness "without Christ." May the above inspire us here in our more fortunate circumstances to help China's women in their stupendous task of doing their share for the post-war period. Only Christ can satisfy their need as well as ours.—Victoria C. Mannett.

PROPER PSALMS AND LESSONS

September 27, 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or 1 Pet. i 1-21; Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31 or Eph. vi 10; Psalms 100, 101, 102.

October 4, 18th Sunday after Trinity.

M.: Jer. xxvi; Luke xii 1-34 or 1 Pet. i 22-ii 10; Psalm 103.

E.: Jer. xxx 1-3 and 10-22 or xxxi 1-20; John xiii or 1 John i 1-ii 11; Psalm 107.

October 11, 19th Sunday after Trinity.

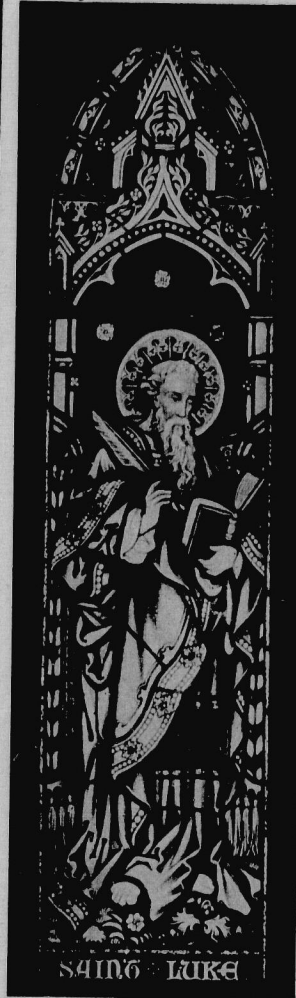
M.: Jer. xxxi 23-37; Luke xii 35 or 1 Pet. ii 11-iii 7; Psalms 111, 112, 113.

E.: Jer. xxxv or xxxvi; John xiv or 1 John ii 12; Psalms 120, 121, 122, 123.

"A.C.R." PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following donations:—Mr. C. Niness 12/-. Mr. W. E. Toms 13/-. amounts under 5/-. 6/-.

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Churchman's Reminder.

"A loving heart is the beginning of all knowledge."—Carlyle.

"The fear of the Lord is the beginning of Wisdom."—Proverbs.

September.

27—17th Sunday after Trinity. "Good works" the topic. The true outcome of Good Faith. The word "prevent" here means, literally, to go before in order to help, not to hinder, as we mean the word to-day.

29—Tuesday. St. Michael and All Angels. Do the Angels feel hurt at Christian disregard of them? They must pity our disregard of God's Word, in this instance, so explicit and frequent in teaching of God's messengers.

October.

4—18th Sunday after Trinity. "Pure hearts and minds." Religion is both emotional and intellectual, each balancing the other. The phrase "the Only God" suggests that all sin is idolatry, which is a fact, because every sin displaces God.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

INDUSTRIAL SUNDAY.

Industrial Sunday will be observed in the Diocese of Sydney on October 11, and a conference held at the Y.M.C.A. on October 12 at 8 p.m. A pastoral letter from the Archbishop will be sent to the clergy in time to be read at all services on October 4, and the intercessions prepared for Industrial Sunday, 1941, have been again sanctioned by the Archbishop for use in 1942.

BARKER COLLEGE.

In another column will be found a generous list of scholarships tenable at Barker College. This educational foundation has excellent buildings and ample playground space at Hornsby. It was founded by the late Archdeacon Plume, M.A., sometime of North Queensland, and was carried on very successfully by Mr. W. C. Carter, who always aimed to maintain the high ideals set by the founder. Some years ago Mr. Carter made the Church of England a very generous offer which brought the college into the possession of our Church. The college has continued its onward course and has attained a very high place amongst the Great Public Schools of our Commonwealth. Barker College has a Commonwealth-wide reputation and draws its pupils from all parts of our great land.

KINDERGARTEN SUNDAY SCHOOLS

"The Sunday Kindergarten Carries On" was the theme of the 11th Annual Kindergarten Teachers' Training Course and Exhibition of Teachers and Children's Work, which was successfully held at St. Thomas', Auburn, on Friday, Saturday and Sunday, September 11, 12 and 13.

Organised by the Kindergarten Committee of the Parramatta Rural Deanery Sunday School Teachers' Association, with Miss N. Howieson and Miss E. Ongley joint hon. secretaries, and conducted by Misses D. Foster, Th.A. and R. Campbell, Th.A., professional and specialist kindergarten teachers of the Sydney diocese, the meetings provided a rich field of inspiration for the enquiring student mind.

The Rev. A. N. and Mrs. Johnson, with the kindergarten teachers of St. Thomas', welcomed and extended hospitality to the visiting leaders and teachers.

Friday evening, lectures dealt with training class and Sunday School problems arising through war-time conditions, staff shortages, children's attendances, and material supplies. "The Appeal of Songs and Rhythm" formed an interesting subject of address and demonstration by Miss Foster, who explained how religious truth can be imparted to the young mind through songs and rhythm suitably chosen for the particular Sunday lesson.

On the Saturday afternoon, the Rev. A. N. Johnson conducted a short service in the church, when prayers of intercession were offered in connection with the war, and for the religious education and Christian life of the community. The exhibition of teachers and children's work was officially opened by Mrs. Johnson (leader of St. Thomas' Kindergarten). Nine schools secured certificates for exhibited work. Training classes in action constituted a feature of the afternoon, when deft hands and odd materials evolved from sand trays and table plays realistic Biblical scenes in miniature.

Indoor games and a fellowship tea preceded an "evening's entertainment," when teachers entered heartily into intelligence tests of Biblical knowledge.

On the Sunday afternoon, a practical demonstration with children at classes was particularly instructive.

A special service and address by the Rev. A. N. Johnson, followed by Holy Communion, appropriately concluded a very profitable and memorable annual event.

B.C.A.S.

An At Home was given by Mrs. Loane, of Chatswood, on behalf of the Moore College Appeal and the work of the Bush Church Aid Society. There was a good attendance and a sum of £28 was divided between the two worthy objects.

B.C.A.S. RALLY.

The Annual Rally will be held in the Chapter House, St. Andrew's Cathedral, George Street, Sydney, on Saturday, September 26, 1942, at 2.45 p.m. Chairman, the Archbishop of Sydney. The story of B.C.A. will be told by old and present workers of the Society. The rally will be preceded by a devotional service in the Cathedral at 2 p.m.

L.H.M.U.

On Thursday, September 10, in the Chapter House, gathered a happy crowd of mothers from the Deaconesses Mothers' Meetings at Darlington, Erskineville, Newtown, Redfern, Pyrmont, Ultimo, Waterloo and Yarra Bay. Much enthusiasm was shown as prizes were received for sewing, cooking, pot-plants, best kept back yards or gardens and the best parish exhibit. Music was arranged by Mrs. George Earp, and others sang some of their favourite hymns. Then followed tea, and finally—quite the best part for many of the mothers—each was given a bunch of flowers to take home!

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Barker College Scholarships

An Examination will be conducted on November 26 to decide the allocation of seven entrance scholarships to Barker College, Hornsby, for boys under thirteen years of age. One scholarship will be restricted to sons of Church of England Clergy. This is valued at £100 a year, and is tenable for three years. Other scholarships open to all boys under thirteen include one valued at £100 a year, tenable for three years, and five varying in value from £60 to Ten Guineas per annum, tenable for five years.

Particulars may be obtained from the Headmaster,

W. S. LESLIE, M.A.

MISSIONARY SERVICE LEAGUE.

At a recent conference of M.S.L. secretaries, it was decided to ask all members to contribute to a memorial to perpetuate the memory of the late Miss M. Harper, the memorial to be, if possible, a room in the new C.M.S. House. Miss M. Harper was an outstanding C.M.S. worker for so many years.

AMERICAN FLAG DEDICATED.

Major the Rev. Ernest Elliott, D.D., Chaplain-General of the United States Forces in New South Wales, dedicated an American flag in St. James' Church, Turramurra, on Sunday. He said the flag signified religious freedom, trust, and justice. His prayer was that it might remain unstained in the present carnage, and, with the Union Jack, would fly over a world redeemed from oppression and dedicated to peace.

Americans, he said, were descended from Puritan Pilgrims, Scottish Covenanters, and persecuted Catholics from various European countries.

All types and nationalities lived there in harmony—an experiment which would have to be practised by all the world before there would be peace among the nations.

C.P.S. ANGLICAN FELLOWSHIP.

Extracts from Second Annual Report.

"We have now come to the end of the second year in the life of the Commonwealth Public Service Anglican Fellowship. While the horrors of war have tended to distract attention from spiritual things we have made steady progress in our endeavour to instil Christian principles into the minds of men and women of the C.P.S. While we realise that quality and strength of character are more important than quantity, our numbers have increased to 400, thus bringing us nearly half-way towards our goal of 1000 members.

"The first annual general meeting made a wise choice in selecting as president Mr. T. S. L. Vogan, and as treasurer Mr. C. E. W. Job. Mr. Vogan has succeeded admirably in inculcating goodwill and friendship. He has thrown himself unstintingly into the task of welding us into a real Fellowship, with all that word connotes. Mr. Job, with great zeal and enthusiasm, has put the books in good working order, and can now supply any information at a moment's notice. The keeping of books seems no trouble, and to him is largely due our very favourable bank balance.

"As in the previous year, the Corporate Communion and Breakfast was the outstanding attraction and success, as indeed it should be seeing that to hold such was one of the primary reasons why the Fellowship was formed. After corporately partaking of the spiritual food in the Sacrament of Holy Communion we repaired to the basement of the Chapter House. The Archbishop, unfortunately, could not stay for the breakfast. The Bishop Coadjutor, the Rt. Rev. W. G. Hilliard,

was present and delivered a most helpful and stirring address, calling us to greater service to our King and Master in the difficult times through which we are passing. Short addresses were also given by the president, Mr. Vogan, who urged us to put our trust in God; and by the secretary, Mr. H. R. G. Smith, who appealed for support in reaching the goal of 1000 members, as suggested by Mr. Vogan shortly after taking office.

"We are happy to report that, due to our influence, a sister organisation has recently been formed, which is known as the Public Service (N.S.W.) Anglican Fellowship. It is working on similar lines to ours and promises to be a great success. We wish it every blessing, and pray that God will sustain them in their crusade for Him.

"During the year copies of a circular showing what we are, what we stand for and what our activities are were printed and distributed to members. These have proved a boon and save a lot of explanation."

JOTTINGS FROM OUR PARISHES.

St. Paul's, Cobbitty.—After seventeen years of suffering, most patiently endured, the late Ephraim Cross passed on to his eternal home on Monday, August 24, at the age of 75 years. He had spent the greater part of his life in Narellan, where he had worked from early boyhood in various capacities. In 1914 he acquired the old historic estate of Oriolton, where he resided until 1928, when he moved to "Carinya," in which property he remained until the time of his decease.

For many years the late Mr. Cross was an active and enthusiastic worker in connection with all worthy local objects. His business acumen and wise counsel and advice were appreciated by many who were in any way associated with him. He was a Churchwarden of St. Thomas' Church, Narellan, which he regularly attended in the days of his health.

St. Peter's, Neutral Bay.—Amongst those who returned recently to Australia was Bob Clarke, who was in Malaya and escaped the night before Singapore fell. After many privations and adventures he was invalided home and is now discharged medically unfit for future service and not yet 21 years of age. Bob was once a chorister and the parish is proud of his war service and pleased to see him back.

With the Home Call of Mrs. Harper recently, a link with the early days of the Church is severed. She was one of the Foundation members, and with her family were active workers for St. Peter's. She was a member of the Mothers' Union, Women's Guild and S.D.C.A., and seldom missed Divine Service or any function at the church. After only a few weeks of illness, she passed peacefully, being ready to meet her Lord and Master, Whom she devotedly served and worshipped.

St. Andrew's, Summer Hill.—Sydney Wood Smith, who was killed in the

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Air Force Flying Boat in which the Duke of Kent lost his life, was connected with this church, Young Men's Fellowship, and Sunday School before enlisting in the R.A.A.F. Miss Jean Smith (formerly a member of the Church choir) is a sister. He was married in St. Andrew's in July, 1941.

VICTORIA.

Diocese of Melbourne.

CHURCH MISSIONARY SOCIETY.

The Annual Meeting of the Victorian branch of C.M.S. took place on Tuesday evening, September 8, in the Cathedral Chapter House. Amongst the members and friends of the Society present were the Right Rev. the Bishop of Gippsland, the Ven. A. R. Wilson; Archdeacon of Kew, Canon L. L. Wenzel; the Rev. P. A. Wise-would, hon. secretary of the Geelong Association of C.M.S.; and the Rev. L. L. Nash, who was given a warm welcome as he took a place on the platform. Apologies were received from His Grace the Archbishop (President of the branch), Canon H. T. Langley (Dean-elect of Melbourne), and a number of other members. From the South Australian branch there came a message of hearty congratulations and prayerful good wishes for the occasion. There were 145 present at the meeting.

The annual report, which had been prepared by the Rev. G. A. Conolly as acting-general secretary, opened with a note of thanksgiving to Almighty God for the blessings bestowed during

the year, and recorded the jubilee celebrations in June as a fitting culmination of 50 years of work in Victoria.

The financial statements revealed receipts amounting to £18,294 in the general account during the year. These included Temple Day £2524, Jubilee Birthday and Special Drive £970, Legacies £4136, and Special Appeal for work in Tanganyika £1590. The balance sheet showed, for the first time for some years, a surplus of assets over liabilities. The inauguration of a fund to provide pensions for retired missionaries was reported, and it was intimated that the receipts since the inception of the work in Victoria to June 30 last had reached a total of £479,065/16/7.

The meeting affirmed the desirability of having as the financial objective for 1942-43 a sum of £15,500, to cover liabilities brought forward as well as the estimated expenditure for the year. The plan is to reach £3875 each quarter.

Members re-elected to the general committee were: Canon L. L. Wenzel, the Revs. A. C. Donnelly, E. M. Eggleston, E. Griffiths, D.D., K. E. Hamilton, P. W. Robinson and E. G. Veal, Messrs. H. R. Harper, E. W. Stockton and H. Wray, and Sister F. A. Biggs. New members were Mr. P. Gawler, Mrs. A. W. Baker and Miss E. Z. Macfie.

A special message was sent from the meeting to Dr. D. P. Robinson, who had rendered much appreciated service as an honorary auditor of the branch accounts during the long period of 26 years.

One of the chief purposes of the gathering was to extend a cordial welcome to the new general secretary of the branch, the Rev. C. B. G. Chambers, and Mrs. Chambers. This welcome was warmly expressed, at the request of the executive committee, by the chairman and the Rev. J. B. Montgomerie. In acknowledging the greetings, Mr. Chambers referred to his experiences of the previous 20 years as a preparation for the work he was undertaking, and outlined his hopes for future service, in co-operation with clergy and laity, by prayer and effort, in the missionary enterprise, the permanent and universal responsibility and obligation of Christians. Messages from China, India, Persia and Africa were given, the one from Africa including a word from African Christians in Yambio that we may well take as our motto for the year—"Pray and Work, and Trust."

BUSH CHURCH AID.

The Central Women's Auxiliary of the Bush Church Aid Society is having its annual Temple Day Service at St. Paul's Cathedral on Tuesday, October 27, at 2.30 p.m. The preacher will be the Dean of Melbourne. All friends of the society are invited to attend.

C.M.S. QUIET DAY.

The ninth annual Quiet Day for all friends of the C.M.S. will be held at St. Clement's Church, Elsternwick, on Monday, October 19, 1942. The following programme will be observed:—

10.30 a.m., Holy Communion, Rev. J. H. Frewin, M.A., offering for C.M.S. 11.45 a.m., Address by Rev. C. W. T. Rogers. 1 p.m., Basket Lunch (tea and crockery provided). 2 p.m., Address by Rev. Colin Duncan, M.A. 3 p.m., Address by Rev. H. W. Doudney, M.A. The chairman will be the Rev. J. B. Montgomerie.

Diocese of Gippsland.

THE BISHOP'S WELCOME.

In writing to his diocese anent the enthusiastic "welcome" extended to Mrs. Blackwood and himself, the new Bishop of Gippsland said:

How can I thank you adequately for the wonderful welcome you have given me and my wife everywhere we have been. We shall never forget the Enthronement service and the public welcome given us that evening. The service was beautifully arranged, and reflected great credit upon the Administrator (Archdeacon Weir) and the Canon in Residence (Archdeacon Blundell). One was struck by the wonderful attendance of clergy and laity from all over the diocese, several coming 200 miles and more. I felt deeply touched by the coming of our Metropolitan (Archbishop Booth) and the Bishops of St. Arnaud, Ballarat and Bendigo, and my old friend, Bishop Baker. It was good to have their support. And one felt encouraged by the keenness and support given by our Chancellor, Lay Canons and other lay officers. The work of the choir and organist was a real help in a very moving service; then the inspiration of such a splendid congregation on a week-day morning.

I felt the Mayoral reception to be more than a formal welcome. There was such a note of sincerity and seriousness in the kind speeches made, and such an understanding of the real need of the Church's witness in these days.

The evening welcome was overwhelming and so friendly. One did

appreciate the kind messages given by leaders in all departments of life, and especially the attendance of fellow-clergy of all the other denominations. It was a real happiness to meet personally so many—but, oh! the difficulty of remembering names. You must be patient with us both, and tell us your names when we meet next. We do hope soon to know you all individually.

Diocese of St. Arnaud.

IMPORTANT DISCUSSION.

The Swan Hill Rural Deanery held a conference last month at which there was a full attendance of members. A discussion took place on the report of the Bishops on Post-War Problems.

A most interesting and informative paper based on the Rev. A. G. Herbert's book, "The Throne of David," was read by the Rev. L. F. Whitfield. Inter alia, he said, "To see the Old Testament fulfilled in the New, we may consider three main themes; the Messianic Hope, the Law, and the Universal Call of Israel. Throughout the Old and the New we find the basis of the One True Church. God shows His plan in the Old, and the New realises it in the Messiah."

Present-Day Problems.—This subject was introduced and the following four parish problems were instanced:

1. Drift towards immorality, even amongst the very young.
2. Many people are feeling the effect of the war, from the nervous point of view, which tends to make them irritable and even spiteful.
3. Militant agnosticism is abroad, as is seen for example in the recognition of "de facto wives."
4. People are looking to the clergy in these days for a real message.

A good discussion followed.

TASMANIA.

M.M. ASSOCIATION.

The Medical Mission Association of St. John's, Launceston, who have always shown a special interest in the Northern Missions, and have sent parcels of goods for the people, at their last meeting received the following letter of appreciation from a former member of the Groote Eylandt Mission:—

Dear Mrs. Lakin,

Your letter arrived some days ago, and I did not answer it at once, hoping the parcel would come, so as I could tell you of its safe arrival. However, my friend in Merbein said it was there and she would forward it.

Thank you so much for all your kindness; please will you thank the other ladies for me.

I do not know whether the Tasmanian box reached Groote, and no one

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said anything about a parcel for me. However, thank you all again.

Miss Taylor told me how some ladies in Tasmania gave her money for Groote. With it she bought some bottles of "Starvasol," a very precious and most useful stuff. It is used for almost any complaint, and in the tropics is invaluable. More than one life has been saved through "Starvasol." An elderly man who was never interested in missions was having breakfast when a very sharp grass seed stuck in his throat. A fortnight after the accident Fred Blitner went out and, under great difficulties, brought him to Groote Mission. He could only take liquid food, as his throat was inflamed, and an abscess had formed. His tongue was swollen too. He took a course of "Starvasol" and was cured of two things, his illness and his dislike for missions. When I left last year we parted the best of friends. He has the most violent temper, and more than once my friends and I have managed to save his wives from a beating.

The "Starvasol" that was purchased with your money was the means of saving two black men from being victims of the terrible disease called "gangosa." Another bottle was used on Gerald Blitner, brother of Fred Blitner. Both are Euralians like myself. Jerry is the life of Groote and is a favourite with all. He is a born athlete and for that reason suffers at times with swellings in the groins and in the leg under the knee and from boils. Your "Starvasol" did a lot for him, too.

From my experience, I have found that medicines, provided the patients are dealt with patiently, show Christ Jesus to the natives and help them to realise Him as a Person loving, tender and kind, truly a Friend of yellow, black and white, and that all are precious. Some people say, and make others believe, that the black people do not understand the love of Jesus, and it will take years for them to understand about Him. I say from experience that they understand, love and reverence Christ in their own simple way.

Mrs. A. Gamble's daughter, Mrs. Philip Taylor, had a great liking for an old black lady at Groote. She was half blind, and I knew she did not have long to live. One day last year I went to the camp, and, sitting in a heap were a dozen women with the old lady. I asked the old lady where she was going to when she died. Without a moment's hesitation she pointed up. I had a few Bible pictures with me and one of the women, to my surprise acted as interpreter and told the old lady and the rest of the women the stories I was telling. I could speak a good bit of their language but the old lady hardly knew a word of English, and being half deaf couldn't understand or hear my talk. However "Duggeat," who nearly everyone thought wasn't the best of women, told the stories in their own language.

Then we sang choruses and said the Lord's Prayer. Since then the old lady has died, but I feel sure she is with Mrs. Taylor, with our Lord.

Now the war has made it impossible for the Mission to be as it used to be. All the women and girls are back in the bush. Only God knows what is in their dear hearts. More than ever now they need our prayers. Pray especially for the little girl wives, that their faith in God may be strong, and that they may be little witnesses for Him in their own way.

I hope my letter won't tire you, but I love Groote and its people. Please thank your friends for me, and perhaps they may be interested in parts of this letter. Now I really must close.

Yours sincerely,

CONSTANCE BUSH.

BOOKS.

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"Chats for Children" printed in colour.

A series of nine tracts has been published in Sydney by Mr. J. B. Nicholson, of 39 New South Head Road, Vaucluse. They are being distributed free to Sunday School teachers and other Christian workers, but postage should be sent with application.

The stories and messages of the tracts are well exhibited and will catch the children's attention and interest.

PROBLEMS OF TO-DAY.

"Problems of To-day" will be dealt with by the Rev. C. K. Hammond, M.A., Director of Education and Organising Secretary of the Diocesan Board of Education, in an address to be given at the next monthly meeting of the Young Evangelical Churchmen's League, which will be held in St. Philip's Rectory, York Street, Sydney, at 7 p.m. on Friday, October 9. All young people are invited to be present.

On September 29, St. Michael and All Angels' Day, Canon Langley will be installed as Dean of Melbourne. The service will be Holy Communion and Canon Langley will be the preacher. Great things are expected from the appointment, which has been well received. There should, therefore, be a large attendance of friends and well-wishers at this service.

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