

CHURCH ARMY WAR SERVICE.

At a meeting of the Executive Board of the Church Army in Australia it was decided that the services of the Church Army would be offered for work in the Military Camps to be established. The Church Army has had much experience with Recreation Hut work in Military Camps, as during the Great War some 2,000 huts were in operation and managed by the Society, many of them being actually under fire. Before 1916 dawned, it was estimated that the Church Army Huts were visited by 200,000 men daily. It is interesting to note from Church Army records that the annual bill for the free stationery provided in these Huts was well over £20,000.

Already huts have been established in various Camps in England during the present conflict, and the Church Army in Australia is holding itself in readiness to do similar work here.

The Rev. F. Hulme-Moir, Secretary of N.S.W. Branch of C.M.S., has been appointed Chaplain to the Militia Forces, and will go into camp at Ingleburn.

The Rev. W. K. Deasey, who has been Chaplain at Norfolk Island, has been appointed to Cabramatta, N.S.W. The Rev. H. H. Davison, Curate at Port Kembla, has succeeded Mr. Deasey.

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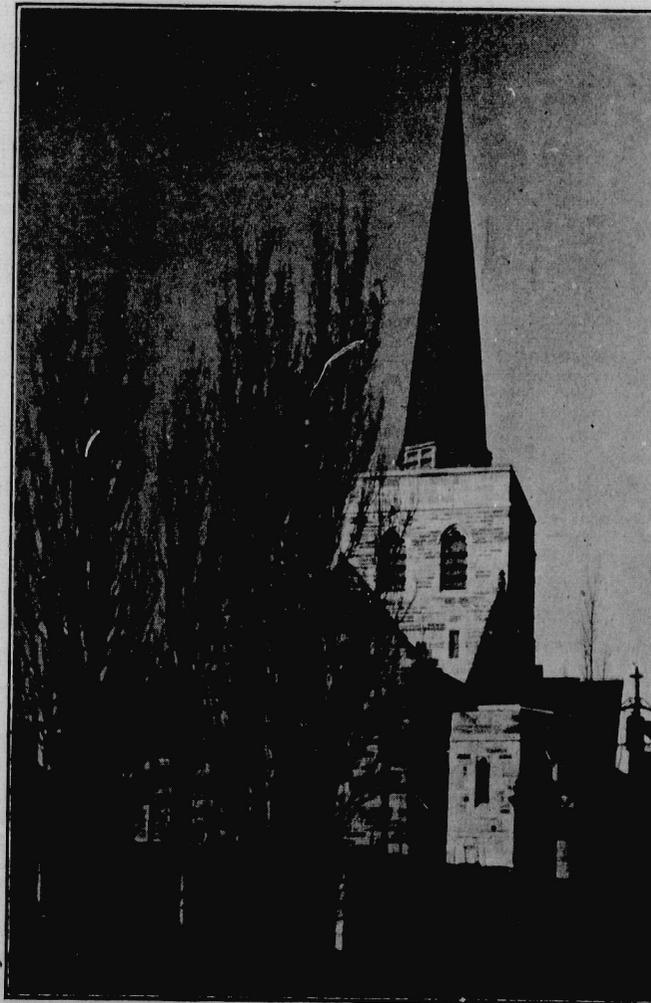
**THE AUSTRALIAN
Church Record**

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 2, No. 22—New Series.

NOVEMBER 2, 1939.

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Vancluse.**

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Notes and Comments.

THE MISSIONARY ENTERPRISE ESSENTIAL.

WE commend to our Christian public the words of a resolution passed by the Synod of Tasmania at its recent session: "The Divine blessing cannot be fully expected either for the individual, or for the Church, where the missionary obligation is not fully accepted. . . . Missionary enterprise is inseparable from Christian discipleship." This clear statement of Christian obligation cannot be gainsaid. While all may not be able to go to the mission field, they are not released from the obligation of prayer, service and gift, for the furtherance of the Kingdom. The Home Base must be true to its duty to see that supplies are not wanting for the strengthening of the work of those who are sent as missionaries. Yet how significantly true is the inference to be drawn from a paragraph in the Bishop of New Guinea's annual report. The Bishop writes:—

"Those who serve in the Mission Field should be ready to lay down all that they hold dear at the altar of sacrifice—comfort, money, nearness to friends and relatives, the amenities of civilisation, and, if necessary, health and life itself. Sometimes the sacrifice required from us by our Lord may be a very complete one; but the Church at home ought to see to it that the greater sacrifices of health and life are not needlessly demanded of those who go forth at the call of duty. When these follow because the Church at home has failed in its offering of life and its sinews of life, then they cannot be said to be in accordance with God's will, but rather

because God's will has not been done by the Church at home."

Is it not too true that the Church at home is so far forgetful of its call to consecration to the work that it is content to allow "those greater sacrifices" to be made, when a little more earnest and prayerful consideration, a little more faithful enterprise, a little more financial sacrifice, would ameliorate some of the more irritating and injurious hardships that our missionaries are required to face? Thus physical and mental, and sometimes spiritual, health is impaired and the real work suffers, simply because the Home Base is falling down on its job.

THE ABORIGINAL QUESTION.

WHAT friend of our black people, Mr. Chinnery, is seeking a definite policy for the uplift of our aborigines. He is not going to sit down under that futile suggestion that they are practically incapable of uplift, and that all that can be done is to keep them as far as possible in their own native environment. The Christian Church could never accede to such a suggestion. She believes that "God hath made of one blood all races of men upon the earth," and that these black people are truly in the brotherhood of man because of the incarnation and redemption of our Lord Jesus Christ, Who became man and died for all men. These people may have peculiar characteristics because of their past racial history, but the history of the Christian Church has proved that the things that are really permanent in a man's make-up can be consecrated to God's purposes, and that no race of men has, so far, been found that cannot rise to the heights of a Christian civilisation. The negro races were once exploited as a race to be enslaved and kept under, but many a negro like Bishop Crowther and Dr. Aggrey, has proved to the full the "wrong-headedness" of such an idea. In the same way David Unaipon, in season and out, shows the foolishness of treating the aboriginal as a creature void of intellect, and with James Noble and many others, bears testimony to what the grace of Christ can do for any human soul.

Instead of treating the aboriginal as a little child, and sometimes as a spoilt child, it were well for us to take for granted his potential greatness in the sight of God, and in the spirit of the message that came to Ezekiel, "Stand upon thy feet and I will speak to Thee," seek to arouse in his heart and mind a true self-respect by a ministry of love and confidence that is bound to evoke the very best that is in him. We shall never get the best of which he is capable until we make him understand that the best is possible, and that Christ expects nothing lower.

HAVE WE A POLICY?

NOW that the Commonwealth is getting to work on the difficult question of the future of the aboriginals, the time has arrived for the Church to make up its mind to tackle the problem and work

with real earnestness of purpose and with a policy sufficiently Christian and practical so as to win the confidence of all men of goodwill in the community. Our resources are practically untouched. "Ramoah in Gilead is ours and we be still." The position is not worthy of the glorious spiritual resources of the Church for the great task of uplift.

A recent visitor of eminence in the world of Christian thought, Dr. Stanley Jones, has made some observations on our treatment of the aborigines which may well cause us to blush with shame. Yet surely he is not far from the truth when he says:—

"The lie that has been at the basis of all this has been that the aboriginal is so low that he is unfit to survive. This is the lie that has poisoned the aboriginal. The aboriginal is in the stone age, pushed there by his physical environment. He could not come into the pastoral stage, for there were no wild animals in Australia capable of being domesticated. "You cannot ride a kangaroo or milk a wombat." Nor were there seeds that he could grow and thus bring him into the agricultural stage. He was kept in the hunting stage by his physical development. But that does not mean that he is incapable of development. The report of one anthropologist says that in his own habitat he is intellectually the equal of the white man, and in the white man's environment aboriginal children, given the same opportunities as white children, are only one year behind them in development.

To say that they cannot get beyond a certain stage in education ignores the fact that when they get to a certain level of education they begin to realise that they have no real part in the civilized life for which they are being educated—they are not citizens, they cannot own land, and are not accepted in the new society. What incentive has he to learn further? This corporate suppression paralyses the will to advance. If all doors are open to him and he can become a useful and contributing member of the new society, then the will to live and to advance is aroused. Now nothing is open. He becomes an object of charity, a dis-integrating process. What he needs is not charity but justice. We are willing to do almost anything except to be just."

Dr. Jones goes on to say, "True, you have softened the picture by many deeds of kindness through missions and other organisations, but these have only touched the fringe of the problem." The veriest glance at an aboriginal mission station reveals the truth of his statement. We have no definite policy in view embracing their uplift. We cannot get beyond the unworthy thought that their crude native way of existence must needs persist. We are beset with a wrong obsession that they cannot be raised to take their place in a Christian civilisation. In view of all this, we are not sure that the South African Church is unique in its unchristian and unmanly "colour problem."

LIQUOR IN MILITARY CAMPS.

"WHEN so many of our young men are either in camp or expect to be called up into camp there are many who fear the temptation to indulge in alcoholic liquors which is inseparable from such gatherings. There are no wet canteens available for the men in Australian military camps, but there is always the possibility of alcoholic liquor being brought in from outside, or being purchased legally (and sometimes illegally) in the vicinity. We understand that the Social Questions Committee has the matter in view, and that, in co-operation

with others like-minded, it is urging the Military authorities to take strong action to prevent liquor from being brought into the camps."—(Melbourne C.E. Messenger.)

An Appeal.

"The Council of Churches in Victoria in this time of crisis when the maximum of spiritual, moral and material efficiency is vital, calls on the Commonwealth and State Governments, each in its respective sphere, to restrict the activities of the liquor traffic—a known potent destroyer of that essential efficiency.

"We call attention to the fact, verified by experiences of 1914-18, that young men enlisting for service will be placed in grave peril and many rendered unfit for service through this traffic unless restrictions are imposed; and, further, that in the Great War Hon. Lloyd George named the drink traffic as the greatest of the three enemies against which the Empire was fighting, viz., Germany, Austria, and Drink.

We therefore urge that immediate steps be taken to prevent the supply of liquor in training camps, either to Officers or Trainees; to close liquor bars in the vicinity of training camps; to forbid the granting of permits for the service of liquor after six o'clock; to enforce rigidly six o'clock closing; and to forbid the advertising of liquor.

"We call on our fellow citizens to abstain from the use of alcoholic liquors, and to refrain from offering them to military trainees and to others."

WET OR DRY CANTEENS.

SINCE the Government gave notice of its intention to permit only dry canteens in the camps, there has been an insistent press campaign to induce the authorities to alter their decision. This might be expected, as the large breweries and distilleries can pull considerable weight with the press. We only notice one argument, the specious plea that if men are not permitted to drink in the camps, they will drink to excess where there is no supervision. The picture of hard-bitten sergeants acting as dry nurses to the neophytes, patting them gently on the shoulder and saying, "There, there lad, you've had enough," is very idyllic. Our experiences of the last war, with tumultuous Tommies in England and riotous Anzacs at home, some of whom had to be forcibly removed from the streets, does not incline us to lay the great weight upon the advantages of camp drinking under the supervision of sergeants, that the picture suggests.

IMPERIAL UNITY.

"SWEET are the uses of adversity." The disastrous war has had a splendid effect upon the Empire in its varied membership. An interesting sidelight has come to hand this week from India. A C.M.S. missionary in the Sindh, in a private letter, says: "The war is dreadful, but we trust that it soon will be over, and that the loss of life will not be too great. Poor Poland has been

ALL SAINTS' DAY.

SURELY it is a day of gracious memories. Memories tinged with sadness, but yet full of a sacred joy as we think of loved ones who have passed on before us to the more revealed presence of God, our Saviour. For "All Saints' Day" includes the known and unknown saints—all who have fallen asleep in Jesus, and are waiting with us for the great Day of Resurrection "in sure and certain hope," and for the grand reunion, when—

"Father, mother, child and brethren
Meet once more."

All Saints' Days are especially of value for four reasons:—

- (1) To emphasise the communion, or fellowship, which exists between all those in whom the Holy Spirit is permitted to work His work of holiness.
- (2) To stir up thankfulness for all those whom God, by His Grace, has saved and delivered out of this sinful world.
- (3) To stimulate the study of different types of Christian character; God's work in persons of different circumstances and temperament.
- (4) To raise our thoughts to the unseen world; its reality, its joy, its blessedness.

—(J. Street.)

"Now when they came up to the gate there was written over it in letters of gold: 'Blessed are they that do His commandments, that they may have right to the Tree of Life and may enter in through the gate into the city.'

"Now I saw in my dream that these two men went in at the gate; and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. I also heard the men themselves, that they sang with a loud voice, saying, 'Blessing, honour, glory and power be to Him that sitteth upon the throne, and to the Lamb, for ever and ever.'

"And after that they shut up the gates; which, when I had seen, I wished myself among them."

—("Pilgrim's Progress.")

Oh! blest communion, fellowship Divine!
We feebly struggle; they in glory shine!
Yet all are one in Thee, for all are Thine. Alleluia!

Dorset and Wiltshire, the Bishop asked the clergyman what books they were reading.

He pointed out that in these days of a laity educated as never before, the clergy need to read new books widely and deeply. The Bishop reports that according to the replies the clergy "apparently eschew detective stories and crime books."

Then the Bishop has his doubt, for he asks, "Is that really so?" He says some scholarly book lists read by parish priests made him envious, and there is one clergyman of whom Dorset and Wiltshire should be proud, for he reads a new book every day.

rent in twain between two greedy neighbours, and Russia seems to have got the lion's share, and all that Germany seemed to be fighting for. I wonder how it will affect missions? So far it has created a most hopeful, friendly atmosphere for the British missionary, and a wiping-out of much racial hatred."

"Even the wrath of men shall turn to Thy praise."

A WILD DREAM.

(With apologies to "Punch.")

ACCORDING to "The Church Standard," Archdeacon Hammond, of Sydney, would appear to be in danger of megalomania. In a special article on the Sydney Synod, the following interesting reference appears:—

"One never ceases to marvel at the amount of time and energy which Archdeacon Hammond, for instance, devotes to the utterly hopeless cause of prohibition; he turns the world (sic) over in his mouth with evident relish; he is reluctant to let it go."

Evidently the good Archdeacon has bitten off more than he can chew!

"A MAD WORLD, MY MASTERS!"

CERTAINLY one would think so if led entirely by the splenic inaccuracy of the above journal. In the matter of the Rev. W. Kingston's motion re "Electioneering Methods," readers of "The Church Standard" would never guess that the mover was pressed to read the circular by an overwhelming number of Synodsmen, and that he read it amidst a very general amusement and to his own chagrin. Nor would the readers of the said paper realise that the Synod, by carrying the previous question by an overwhelming vote, refused to further discuss the question after one of the "pilloried" Archdeacons had exposed the utter puerility of the accusation.

The further article, "Impressions of Sydney Synod," presents just the same garbled and inaccurate description. The "Disgrace to Anglican Communion" has, we think, been fitted to the wrong foot; for such inaccuracy of presentation does not consist with that truthfulness which in ordinary minds is a mark of a Christian Church.

A CLERGY QUESTIONNAIRE.

(From "Evening Standard," London.)

Do clergymen always tell the entire truth to their Bishop? The Bishop of Salisbury, Dr. E. Neville Lovett, apparently has his doubts.

In a questionnaire about the moral and spiritual life of their parishes to the 406 clergymen under his care in

Quiet Moments.

A NATION AT PRAYER.

AND all Judah stood before the Lord, with their little ones, their wives, and their children." Jehoshaphat the king had "proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord. The nation was in danger. A great army of Ammonites, Moabites, and others had invaded the land. They were only about twenty miles south of Jerusalem, and when Jehoshaphat the king heard of them he feared, "and set himself to seek the Lord," and cried unto Him for deliverance. He realised that the horse may be prepared against the day of battle, but victory is of the Lord. The Lord had promised to Solomon that if trouble came to the nation and His people humbled themselves, and prayed and sought His face, and turned from their wicked ways, then He would hear from heaven, would forgive their sin, and heal their land. Jehoshaphat pleaded this promise and cried unto God for help in time of national danger. There can be no doubt that our own nation is in great peril at the present time. Our statesmen must be at their wits' end as how to deal with the problems that confront them. Rightly they desire to avert a terrible world conflagration. We are told that our Navy is the strongest in the world. Our Air Force, too, is rapidly gaining great strength, and our Army is increasing in numbers. But national dependence on God is largely wanting. Governmental recognition of the need of His power and blessing is not publicly in evidence, nor is there any national consciousness of sin, and a nation turning away from breaches of God's law and from our apostasy from His truth. Yet a world war would affect our little ones, our wives our children. Would that our King and our statesmen would publicly set themselves to seek the Lord, to acknowledge our national sins, and to cry unto Him for help. Our enemies might think that national humiliation before God would be a sign of weakness, but we should be following the example of such kings as Hezekiah and Jehoshaphat, and the result of our prayers shows that dependence on the arm of the Lord is the surest way to obtain victory over our enemies.

Jehoshaphat himself led in prayer. He called to mind the sovereign power of the God of Israel. "Art not Thou God in heaven? And rulest not Thou over all the kingdoms of the heathen (the nations)? And in Thine hand is there not power and might, so that none is able to withstand thee?" This truth needs to be remembered by God's people in these days of wars and rumours of war. Our God does in very deed rule over all the nations. Kings, dictators and statesmen are all under His control. His power is such that none is able to withstand Him. If therefore we look to Him, and if He, in

mercy, makes bare His arm on our behalf, no enemy can touch us.

Jehoshaphat recalled the former exhibitions of God's power on behalf of His people. "Art not Thou our God, Who didst drive out the inhabitants of this land before Thy people Israel?" It was not their sword nor their arm that saved them. It was the Divine hand and the Divine arm that gained their victories, and in each case it was because He had a favour unto them. So our God is able today. Nothing is too hard for Him. He has wrought for our nation in the times of old. He can work for us now.

Jehoshaphat realised the helplessness of the nation if left to itself. "We have no might against this great company that cometh against us." Neither have we. If God were to forsake and leave us, our mighty Navy, our increasingly efficient Air Force, and our strong and well-trained Army would all be in vain. We need more and more to take the position of the Psalmist and say, "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." It would be well, too, if we also remembered the day which He has enjoined to be kept sacred. The use of His day in order to equip ourselves for war is not the path to victory. Breaches of His law are not the way to secure His smile and blessing. Jehoshaphat realised, too, his own and the nation's lack of wisdom. He said, "Neither know we what to do." He confessed their need of Divine wisdom, if they were to overcome their enemies. "The Lord giveth wisdom; out of His mouth cometh knowledge and understanding." The inspired direction is, "If any man lack wisdom, let him ask of God." Never more than to-day do our leaders need wisdom. Believing in the sovereign power of Jehovah, recalling past exhibitions thereof, and acknowledging the nations' helplessness and ignorance, Jehoshaphat said, "Our eyes are upon Thee." The Lord's people need to imitate him. The whole nation needs to follow his example. Our eyes need to be upon Him. He Who made heaven and earth is the only source of effective help. Our prayer should be "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens." As the eyes of a maiden look unto the hand of her mistress, so our eyes need to wait upon the Lord our God, until that He have mercy upon us.

The prayer of Jehoshaphat was marvellously heard, and we read that "the Lord made them to rejoice over their enemies."

"TWO ARE BETTER THAN ONE."

A West Country parson sends the following:—

On a week-day evening fifty-five years ago, I attended, as an undergraduate, at the church of which the father of the Bishop-designate of Rochester (the Rev. C. M. Chavasse) was the Rector. The Rector was not present. The assistant curate took the service, and preached from the first part of Eccl. iv. 9: "Two are better than one," perfectly oblivious of the fact that Mrs. Chavasse had that day presented her husband with twins! One of these was the bishop-designate.—(C.E.N.)

Personal.

With the approval of the Presentation Board the Bishop of Goulburn has appointed the Rev. Kenneth John Clement, B.A., at present Rector of Narrandera, in the Diocese of Riverina, to be Rector of Tumberumba, in this diocese. Mr. Clements succeeds the Rev. B. D. C. Simpson, who is now at Adelong.

Rev. R. F. Kirby, of St. Paul's Cathedral, Rockhampton (Queensland), has been appointed Rector of Barcardine.

"That this Synod expresses its sense of loss in the passing away during the year of the late Vicar General, Ven. Frederick Taylor Whittington, and of the late Canon Robert Jocelyn de Coetlogen, and places on record its thankfulness to God for the services rendered the Church and the Community, by these great churchmen in their day and generation."—(Proceedings of Tasmanian Synod.)

Rev. Canon E. Howard Lea, late Rector of St. Mark's, Darling Point, Sydney, has arrived at Fremantle. As padre of the Rotary Club of Sydney, Canon Howard Lea visited many British Rotary clubs, especially that at Cambridge, where he was given a bannerette to present to the Sydney Club. He also spoke and preached on Australia on behalf of the Society for the Propagation of the Gospel. He is accompanied by Mr. Howard Lea and their daughter, Miss Evelyn Howard Lea.

The Rev. Allan Thomas Pattison, Curate of St. John's, Ashfield, has been appointed Curate of St. Mark's, Darling Point.

The death is announced of Canon W. E. Barnes, of Leicester, and late Hulsean Professor at Peterhouse, Cambridge.

Mr. H. C. Ellison Rich, who died at his home at Woolahra, at the age of 83, on October 24th, was one of the oldest solicitors of Sydney, and was the elder brother of Sir George Rich, of the High Court. The late Mr. Rich retired from practice two years ago. He had been a member of the Law Institute for 35 years and its president for three years. His father was the Rev. Charles Rich, a well-known Anglican clergyman. At All Saints' Church, Woolahra, Mr. Ellison Rich had been Rector's Warden for more than 25 years.

The Rev. R. A. Pollard, Rector of Bondi, Sydney, has returned from England after an absence of some nine months. Mr. and Mrs. Pollard left England a day before war broke out, and travelled via America a New Zealand.

The Right Rev. Walter Burd, D.C.M., D.D., died in Victoria, B.C., on August 2. He was formerly Bishop of Saskatchewan. He retired last March.

The Rev. R. L. Houston, Rector of Rose Bay, Sydney, has resigned his parish and will retire from active ministry. He recently returned from England.

Canon Hirst, Commissioner of the Diocese of Goulburn, died in St. Luke's Hospital, Sydney, after a short illness, on 20th October. He had spent the whole of his ministerial career in the diocese, and was one of its best-loved priests, and held the following appointments: He was admitted Deacon in 1907 and ordained Priest in 1909 by Bishop Barlow. He was curate of St. Saviour's Cathedral, Goulburn, in 1907; Curate of Gundagai, 1908-10; Rector of Pambula, 1911-13; Rector of Queanbeyan, 1913-17; Chaplain in the A.I.F., 1917-19. He was elected a Canon of St. Saviour's Cathedral in 1923 and was Rural Dean of Monaro from 1923-30. He was Rector of Temora, 1919-21; Rector of Cooma, 1921-1930; Organising Secretary of the Diocese, 1930-32; Archdeacon (without territorial jurisdiction), 1931-32; Canon-Residentiary, Vice-Dean and Incumbent of St. Saviour's Cathedral, 1932-37; Rural Dean of Goulburn, 1932; and Diocesan Commissioner from 1937.

By the death of Mr. James Scott-Power, the Cathedral at Hobart and the city have lost a talented organist. "For 30 years he had lived in Hobart and had exercised a great influence in the general uplift of things musical."

Ven. Archdeacon Robinson, M.A., of Rockhampton (Queensland), has been elected sub-warden of the Brotherhood of St. Andrew.

Canon Baker, M.A., who has returned from England, resumed duties at St. Thomas', North Sydney, yesterday.

Canon Percy W. Wise, of the Church of St. George the Martyr, Goodwood, Adelaide, recently underwent a serious operation.

The Diocese of Toronto (Canada) has lost one of its leading clergy in the death of the Rev. Canon R. Benjamin McElheran, Principal of Wycliffe College.

The Rev. D. J. Knox, of Gladesville, Sydney, with Mrs. Knox and their daughter, left England, it is understood, last week, and are expected in Sydney some time in November. Mr. Broughton Knox is remaining in England.

Rev. Eric T. Thornton, B.A., formerly chaplain to the Archbishop of Melbourne, has been appointed perpetual curate of St. Barnabas', Derby, England. The Bishop of Derby is patron.

Rev. Canon C. H. Corvan and Mrs. Corvan were the guests of honour and recipients of a presentation at a social evening to commemorate their silver wedding, arranged by the parishioners of St. John's, New Town, Tas.



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"Don't look as if your religion hurts you, unless it really does, which may not be a bad thing for awhile."—Anon.
 "The garment of praise for the spirit of heaviness."
 —Isaiah.

NOVEMBER.

10th—Luther born, 1483.

11th—"11/11/11," Armistice Day, 1918. So many people try to make an armistice with God, but it is not peace, because God has not conquered the heart.

12th—23rd Sunday after Trinity. A better rendering of the wording of this old prayer would say that we ask "the Author of piety to hear our pious prayers."

17th—Queen Elizabeth died, 1558. What a troubled reign, but how valiantly she stood against all Europe. It seems the lot of Britain.

19th—24th Sunday after Trinity. The bondage of sin is what we all pray we may be delivered from, "through Jesus Christ our Saviour."

21st—Second Reformation in Scotland, 1638.

23rd—Royal order substituting tables for altars, 1550.

To Australian Churchmen.

FOUNDATIONS OF THE FAITH.

(From the Archbishop of Sydney's Synod Charge.)

We are driven by the circumstances in which we find ourselves, to examine once more the foundations of the faith; for religion, if it is to be of real value to the world, must be rooted and grounded in truth; truth as to the nature of God, truth as to the need and destiny of man, truth as to the manner in which man's need may be met by Divine Grace. These are questions of such perennial and paramount importance that no other matters, of whatever urgency or magnitude, can warrant us in failing to give them our constant attention. Indeed, if that universal recognition of God, which lies at the base of all peace on earth and security among men, is to have the explicit character which makes it intelligible, those are the very questions which must be considered. It is to be feared that in recent years a wave of what we may call the "New Humanism" has spread over very large sections of the community. There has been manifested in many quarters a child-like confidence in a new era of goodwill and peace, introduced through the combined efforts of mankind. We have been told by earnest advocates that what we need is a reconstruction of our social and economic system. If we get rid, so it has been argued, of the inequalities that affect men, we should remove with them the causes of hate and distrust and the long train of evils that keep men apart. Here, of course, as elsewhere, we need to maintain a balanced outlook, and we cannot too warmly express our gratitude to those who earnestly and constantly direct our attention to the un-Christian aspects of our modern civilisation with a view to removing them. No Christian can condone any inequality that could be removed even at the cost of protracted effort. But the circumstances of our time bid us consider seriously whether we are not mistaking the fruit for the root. The removal of secondary conditions that make for distrust is in itself admirable. But if there are primary causes underlying these secondary conditions, the removal of the latter must inevitably offer at best but a temporary respite.

Our difficulty with what we have called the "New Humanism" lies not in its programme of social reform—a matter which can be safely left to the criticism of experts—but to its undue optimism regarding the capacities of unaided human nature. History has here, as elsewhere, its

lessons to teach us. The brilliant period of the Renaissance in the 15th and 16th centuries, which threw up in Europe such a number of pioneers in various directions of research, did not effect the real reformation. The Renaissance saw only too clearly the evils of its own age, and levelled its shafts of satire against those who were in high places. But the Renaissance had to be supplemented with the deeper spiritual movement of the Reformation before even the reforms which it demanded could be put into operation.

And so we need to return at the present time to those foundation facts upon which the whole message of the Gospel, "The Good News," depends. So long as men fancy that they can achieve the full results of righteousness by their own efforts, so long will we pass from one state of uncertainty to another, and find our hopes shattered. We have startling evidence in recent happenings of the truth of the old message that the heart is deceitful above all things, and desperately wicked. There is yet need that we should remind men that it is only by the regenerating power of the Holy Ghost that the evil which has attained such colossal magnitude in the present calamitous war can be overcome. We have evidence of the truth of our Lord's words, "Except a man be born again he cannot see the Kingdom of God." It is idle to stress the Kingdom of God if we fail to stress the new birth. We must insist upon the necessity of the New Birth in its New Testament character of the implantation of a state of actual goodness, if we are to cope satisfactorily with the sin that has found lodgment in human nature and periodically expresses itself in major catastrophes.

The Christian world has been startled by the recent Report on Doctrine in the Church of England, to which reference was made in a previous Synodical address. In visiting the Archbishop in Cochin last January, I saw him fling down the report in disgust. "I have always believed in the Church of England before," he said, "but now she shows she does not know her own mind." Earnest Christians have been alarmed by the readiness with which concessions have been made regarding the doctrine of the Virgin Birth and the physical resurrection of our Lord. I refer to this matter because the Bishop of Ely, in a recent motion before Convocation in England, urged that some definite guidance should be given on these important matters. Convocation thought that the occasion had not arisen for such a pronouncement; but the fact that the Bishops of Ely, St. Alban's, and Chelmsford, felt alarm at the trend of events, compels us to be at least on our guard lest the foundations of the Christian faith should be overthrown. We have to bear in mind that we have been entrusted with an historic religion, and we are not at liberty to etherealise it into a collection of vague sentiments.

There has been a consistent witness down the ages in the Christian Church to the fact of the Virgin Birth of our Lord. Professor Zahn long ago drew attention to the frequent repetition in Ignatius of the testimony to the Virgin Birth, and Bishop Lightfoot, in his exhaustive investigations, has given point to Zahn's testimony in this matter. The same can be said of the doctrine of the Resurrection. Unless there is an immediate connection between the body that lay in the grave and rose again, the repeated reference to the third day is quite unintelligible; and it is remarkable that the words, "the third day He rose again from the dead," find embodiment in the creed of the second century.

It is necessary for us to remember that the rejection of the doctrine of the Virgin Birth and of the physical Resurrection of our Lord is outside the pale of the continuous Christian witness from the earliest records right down the centuries. These are facts that need emphasis in view of the subtle positions that are offered for our acceptance at the present time.

The Very Rev. W. Ramsay Armitage, M.C., D.D., Dean of Christ Church Cathedral, Vancouver, has accepted the principalship of Wycliffe College, Toronto. He is to assume office on August 1, 1940.

SYNOD IMPRESSIONS.

(Contributed.)

A GREAT deal has been written about the Sydney Synod in "The Church Standard." We confess that the monotony of the references to Sydney's intransigence and backwardness makes these articles somewhat dull reading. But, of course, in this free country everyone is entitled to a full expression of opinion. We fear that those who claim this most loudly, frequently conceded it most reluctantly. It seems to us to be a descent from the high level of reputable journalism to publish an attack upon a body of representative men, and to suppress entirely the reply which has been given.

Mr. Kingston is featured prominently—to use the language of the films—in the columns of "The Church Standard." He is credited with making a gallant plea for liberty. His judgment on the action of the Canons and other dignitaries of his Church, in signing a circular advocating the claims of the newly-appointed Canon, is loudly hailed as a blow struck in defence of the principles of truth and justice. The question of the advisability of issuing circulars has been frequently before the minds of the public, and different points of view have been expressed with due temperance on this matter. We are not attempting in these columns to pre-judge the whole issue. For aught we could tell, there might emerge an ideal state of society in which the mere mention of a man's name would automatically supply a large body of voters with sufficient material to determine their choice. But it is safe to say that that ideal condition has not yet been reached. The question of advisability may be a matter for discussion, but the question of absolute right admits of no discussion at all. Any body of individuals is entitled in a democratic state to urge upon the community at large, or any section of it which it may please to select, its reasons for inviting a deliberative assembly to take a definite line of action.

What we deprecate in these discussions is the tendency to indulge in utterly unworthy language. Mr. Kingston, for example, described a circular which had been issued under the authority of leading Churchmen, as an adoption of Tammany Hall methods. Mr. Kingston, being an Irishman, is probably familiar with the methods adopted in Tammany Hall, and that makes his reference all the more reprehensible. Whether rightly or wrongly, Tammany Hall, under the authority of Boss Croker, has been accused of resorting to methods both of bribery and intimidation. We have not sufficient evidence at hand to justify this particular accusation, but it is apparent that Mr. Kingston had some evidence, because the tone of his speech plainly indicated that Tammany Hall methods were most undesirable. Is it not time that a greater moderation should be introduced into speeches of this character? Mr. Kingston is entitled to object

to what he considers inexpedient, but he has no right in a public assembly to fasten charges of impropriety on the slender basis of a circular letter, which contained no suggestion of any reward, nor any threat of punishment.

We are the more surprised at the supporters of this resolution when we discover that some of them, of whom, of course, Mr. Kingston is not one, are graduates of Sydney University. Quite recently a gentleman has been nominated for the office of Senator in connection with that distinguished hall of learning. A letter has been addressed to members of Convocation urging the very valuable claims to consideration possessed by this nominee. We notice amongst the signatories, The Hon. Sir Thomas Bavin; Sir Mungo MacCallum; The Hon. Sir John Peden; Professor F. A. Todd; Professor S. H. Roberts; Professor H. Tasman Lovell, and other gentlemen of dignity and repute. The circular ends with these words: "For these reasons, the claims of — to your support are strongly urged on you by those who have had the opportunity of estimating and appreciating his merits."

Now we would ask Mr. Kingston, is he prepared to assert that the gentlemen whose names have been given above have been guilty of Tammany Hall methods because they have engaged in an electioneering campaign? Obviously the circular, as one might expect from the distinguished names that support it, is couched in the most suitable terms possible, and contains no implication or reflection upon the merits of any other candidate, but sets out the grounds on which the supporters of a particular candidate justify their appeal to the electorate.

Is it not time that the democratic Church abandoned a peculiar sacrosanct attitude by which it assails common procedure, and with a lofty dignity pretends to be above, when frequently it falls below the standards that prevail in elections carried out by secular bodies. It is not the open avowal of preference that should form the subject of the Synod's most determined attack, it is the secret campaign of whispering, of which an amusing instance was afforded in the recent Synod. A gentleman was approached as he entered the hall by a Synodsmen, who was either wholly unaware of his identity, or mistook him in the rather dim evening light. At any rate, this particular gentleman was solemnly advised to vote for a certain candidate, and was as solemnly told that it was the only possible way of keeping himself out of a position for which he had been nominated. We do not question the right of an individual to endeavour to keep a particular person out of an office for which he honestly thinks he is not qualified, or others are better qualified. But while matters of this kind are countenanced amongst those who urge the abandonment of all open declarations of preference, our confidence in the wisdom of their action, and the grounds on which they urge it, is rudely shaken. The best method of avoiding possible evils associated with private canvassing is the method which permits an open and public expression of preference. But what

are we to think of a body of men condemning a procedure which they themselves adopted? Archdeacon Wade read a circular couched in very similar language to the circular impugned, but issued a few years ago and signed by Canon Garnsey, Professor Bland, Rev. W. J. Siddens, and others who have been much in evidence in their avowed dislike to electioneering.

We append the circular in question, and invite Synodsmen to compare it with the recent circular to which exception has been taken. It is little wonder that after such an exposure the Synod readily accepted Archdeacon Langley's motion "That the matter be no further discussed."

In justice to those who hold an opposite opinion to that here expressed, it ought to be said that Mr. Stacy Atkins suggested audibly that the words "An open letter to the members of Synod" removed all objection to the circular read by Archdeacon Wade. This interjection offers an interesting study in mentality. Mr. Atkins never took the trouble to assure himself that the circular in question had been sent to every Synodsmen. We know from inquiry, as a matter of fact it had not. But it will at once occur to your intelligent readers that a type-written letter widely distributed is exactly the same as an open letter. Mr. Atkins himself wrote a letter to the press condoning the action of a Board with which he was acting at the time. The fact that Mr. Kingston had the document he impugned in his hand is evidence of its wide circulation. The irony of the situation becomes manifest when a letter is sent protesting against a certain circular being sent to a Synod representative on the ground that the name of his nominee did not appear on it. We are rapidly creating an absurd situation. It is well-known that in the English Church Assembly it is no uncommon custom for candidates for office to publish beforehand their views on important questions, and on those grounds to solicit support. Perhaps if this were done it might result in more intelligent voting.

We understand that Canon Garnsey's supporters feel keenly his failure to retain his seat on the Standing Committee. We are at one with the general community in paying a tribute to Canon Garnsey's outstanding qualities. But it must be borne in mind that Canon Garnsey, in the exercise of the freedom we concede to all, undertook a strong campaign against the administration of the diocese. The party of which he was a leader secured wide prominence in the press. Last year, without any canvass being made or any circular being issued, Synod expressed its disapproval of another leader in this movement, Rev. A. J. A. Fraser, by refusing to return him as a member of the Board of Education.

We submit to those who may be disturbed, that such incidents are the fortune of war. Had Canon Garnsey succeeded in impressing Synod with the cogency of his arguments, we would expect vital changes in the Presentation Board and the Committee of Moore College, as well as repercussions

in other quarters. Apparently the Canon and his advisers did not feel that the time was ripe to challenge the bodies they pilloried publicly. That is a matter of tactics which we discuss no further.

But they did not appear to realise that Synodsmen were in possession of a report which informed them that Canon Garnsey refused to associate himself with a motion of Standing Committee censuring press articles and assuring the Archbishop of continued support for his policy. No person who endorsed that resolution could stultify himself by supporting Canon Garnsey. For years the Anglican Church League retained his name on its list of recommendations. His recent actions made this no longer possible. The Synod endorsed by its vote the policy of the Standing Committee, and refused to return a man who is opposed to it. To call this undemocratic or Hitlerite is simply to invite the laughter of all serious-minded people. Public personages must face the consequences of their public actions.

OPEN LETTER TO THE MEMBERS OF SYNOD.

(Referred to above.—Ed.)

"At the forthcoming Diocesan Synod we shall be exercising our votes for vacancies on various committees, and among them will be the Diocesan Board of Education. There are four vacancies to be filled—two clerical and two lay. As the following gentlemen will be proposed, we venture to bring their qualifications before you."

Then follow the names, with the qualifications of Archdeacon Davies, Canon Baker, Professor Lovell, Mr. C. H. G. Simpson.

"It is extremely important that those chosen to office on the Board of Education shall have adequate educational and personal qualifications, in order to deal effectively with the important problems which the Board has constantly to face.

"The abovementioned gentlemen all possess the necessary attainments, and are also men of proved worth and loyalty in church affairs, and we heartily commend them to your earnest consideration."

On behalf of the Anglican Fellowship,

A. E. TALBOT, Dean	W. J. SIDDENS
A. H. GARNSEY, Canon	F. A. BLAND
H. N. BAKER, Canon	R. H. SWAINSON
A. J. A. FRASER	F. C. PRETYMAN
O. V. ABRAM	T. L. WARREN
F. A. WALTON	R. VINE HALL
	ERNEST CAMERON, Hon. Sec.

September 6th, 1934.

CHURCH MISSIONARY SOCIETY.

Federal Council.

The half-yearly meeting of the Federal Council of C.M.S. of Australia and Tasmania was held in Sydney last week. The Archbishop of Sydney presided and there were representatives from the N.S.W., Victorian, South Australian and Tasmanian branches of the Society. The meetings lasted for three days and important business concerning various phases of the Society's work in many lands and amongst the Australian aborigines was discussed and transacted.

VICTORIAN JOTTINGS

(By "Melberton.")

The Bush Church Aid Society is apparently overlooked by those who are promoting the interests of the Bush Fund, which was established by a very narrow majority in the General Synod, 1938. Two of Queensland's provincial Bishops have visited Melbourne to advocate its claims. In common with many other churchmen I think that a whole-hearted recognition of the very fine work of the Bush Church Aid Society would be more befitting. That Society, founded by the well-loved Sydney Kirkby, does not stop to ask of what ecclesiastical colour a diocese is. It has helped in a generous, truly Catholic and Evangelical spirit wherever a need has been made known. It is one of several great gifts which folk holding Evangelical convictions have given to the Church in Australia. Why create new machinery and multiply administrative expense?

The 1939 Synod of Melbourne has passed into history. The presence of many new lay members was noted, and several found their voices, making useful and welcome contributions to the debates. The Archbishop's charge was a comprehensive one, and revealed a wide, fatherly outlook. Considerable interest centred in the election to the vacant Canon's stall. The election resulted in a tie for the Rev. J. A. Schofield, M.A., and the Rev. C. H. Murray, M.A., B.Litt. Upon the Archbishop lay the grave responsibility of the final choice, and he gave his vote for Mr. Schofield, whose work in the diocese and scholarship is widely recognised. Mr. Murray is also a distinguished scholar and a very diligent worker. His opportunity will soon come.

St. Hilary's, Kew.—The new church has been enriched by a memorial gift of a beautiful window. The gift is a tribute by the children of the late Mr. and Mrs. H. S. Wills, and depicts our Saviour blessing the little children. It came from the studio of Messrs. Brooks Robinson and Co. The window was dedicated on October 8th by a former Vicar, the Rev. C. H. Barnes, who spoke of his 30 years' friendship with Mr. and Mrs. Wills, founded on a mutual love for the Friend Who sticketh closer than a brother. St. Hilary's has just lost two valued members, namely, Mr. Arthur Cole, who died suddenly on September 20th, and Mrs. E. L. Brydges, who was killed instantly on October 7th. Mrs. Brydges was the widow of the late Canon J. T. Brydges, and of Bendigo. She had a distinguished academic course at Melbourne University, and taught for some time at the Melbourne Church of England Grammar School. Her sisters are Mrs. Minna Johnson, Head Deaconess of St. John and St. James' Mission, and Mrs. Eric Watts, of Kobe, Japan. Mr. Mace, her Vicar, spoke of her fine qualities of heart and head. St. Hilary's is shortly holding a parish retreat. Its purpose, is, first, to strengthen our hold on spiritual realities and bring us nearer to God, and secondly, to afford people an opportunity to voice their difficulties and problems. Nothing but good can come of such constructive efforts.

BARKER COLLEGE SCHOLARSHIPS.

An Examination will be conducted on November 25 to decide the allocation of six 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 four varying in value from £21 to ten guineas per annum, tenable for five years.

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Tasmanian Notes.

(By Hobarton.)

Windermere Church.

Visitors entering Tasmania by the beautiful River Tamar in the north, and scanning its beautiful banks of orchards and pastures, could not fail to notice the fine old "English-looking" church at Windermere, dedicated to St. Matthias. Although small, its architecture and its square tower remind one of so many English parish churches, of which it seems to be a small replica. It was the first church in the North of Tasmania to be dedicated by the first Bishop of Tasmania, Bishop Nixon, and is a permanent memorial to the religious fervour of the early pioneers. Latterly it has been falling into disrepair, and for the past few months it has been closed, but its fine traditions and associations with the past inspired the parochial and diocesan authorities to launch an appeal for funds to effect its restoration.

In this they were ably supported by Mr. F. Heywood, President of the Tasmanian Historical Society, who, as an architect, gave his services free, and as a result the building has been completely renovated at a cost of £500, and in the presence of a large congregation it was officially re-opened on October 8th by the Lord Bishop of the diocese, the Right Rev. R. S. Hay, D.D. Windermere is now attached to the Parish of St. George's, Invermay, Launceston, of which the Rev. F. H. Landsell is the Rector.

Hobart "Church Hut."

No time has been lost in equipping the "Church Hut" (Synod Hall) for its new vocation as a recreational centre for the forces in and around Hobart. Mr. A. S. L. Hay (son of the Bishop) is the energetic organiser, and he has not allowed any grass to grow under his feet. With the able assistance of Canon Barrett they have succeeded in begging most of the equipment, and many firms and tradesmen have responded. The "Hut" is to be formally opened on October 24th.

Military Chaplains.

Although the diocese has no surplus clergy, the Bishop very promptly offered to provide for the spiritual needs of the men in training. Two large main camps have been established near Hobart and Launceston respectively, and two Rectors have been released from their parishes to undertake the chaplaincy duties. The Southern Chaplain is the Rev. W. T. Reeve, Rector of St. John the Baptist Church, Hobart, and arrangements have been made for his parochial work to be carried on by the Rev. L. S. Luck, Curate of Deloraine. The Northern Chaplain is the Rev. C. E. S. Mitchell, Rector of Pontville. Pontville is a country parish about 30 miles from Hobart, and the responsibility for the work there will rest upon the Archdeacon, who will probably arrange for it to be carried on with the help of retired clergy, and Christ College students.

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

ST. PETER'S, COOK'S RIVER.

The annual Sale of Work was an outstanding success. The sum of £120 was received. Mrs. T. S. Holt officially opened the sale, and it was pleasing to see among the visitors Miss Norbury (Principal of Deaconess House), Mrs. T. C. Hammond (wife of the Principal of Moore College), and friends from Wahroonga and Lane Cove parishes. The sale was conducted on straight-out lines, with no raffling or games of chance.

ARCHDEACON MARTIN.

The Ven. Archdeacon Martin, M.A., and Mrs. Martin entertained the clergy of the Archdeaconry of Redfern at morning tea in the Church Missionary Society's Rooms on Friday, September 22nd. Practically every member of the Archdeaconry was present, and eulogistic reference to the magnificent work of the Archdeacon was made by many of the clergy. His Grace the Archbishop of Sydney referred to the splendid work Archdeacon Martin had accomplished in the diocese, and regretted that advancing years had forced him to resign the Archdeaconry of Redfern, but he was pleased to say that Archdeacon Martin would still be available to preach and give counsel in the Archdeaconry. The various speakers made reference to the valued assistance given by Mrs. Martin to the Archdeacon, and her willingness to assist in the work of the Archdeaconry. Archdeacon Martin and Mrs. Martin suitably responded and thanked the clergy for their loyal support and fellowship during the Archdeacon's term of office.

LADIES' HOME MISSION UNION ANNUAL SERVICE.

The annual service of the L.H.M.U., with the celebration of the Holy Communion, was held at St. Andrew's Cathedral at 11 a.m. on Friday, 20th October. His Grace the Archbishop gave an address that left his hearers with a greater desire for sacrificial service and giving.

Instead of a Sale of Work this year, the branch secretaries brought to the service the freewill gifts of their branches (about £150).

After the service the annual lunch, kindly catered for by Miss Friend and her helpers, was held in the Lower Hall of the Chapter House. As Mrs. Mowll read out the names of the 58 branches, she asked all the representatives to stand and state their names and the positions they held in their branches. Haberfield is to be congratulated as having the largest number of representatives.

Then three of the Deaconesses, Deaconesses Baker (Yarra Bay), Tickell (Newtown), and Dixon (Waterloo), whom the L.H.M.U. help to support, gave short talks, saying how the clothing sent by the L.H.M.U. helps them in their work of bringing people to God.

The Archbishop, after commenting on the greatly increased number of students present from Deaconess House, indicating more responsibilities for the L.H.M.U. in the future, gave another stirring appeal for interest, work, gifts, and above all, prayers for the work of the L.H.M.U. and of the Deaconesses.

CHURCH OF ENGLAND FELLOWSHIP WEEK-END.

September 29th to October 2nd, 1939.

Eight-hour Day week-end was spent by members of the Church of England Fellowship in conference at Beach House, Thirroul, where some sixty young people worshipped, studied and played amid ideal surroundings.

The theme under discussion was "The Reign of God,"—the study book being divided under three headings: "God's Reign and Myself," "The Reign of God in the Church," and "The Reign of God in the World." So wide a field could not fail to stir enthusiasm and interest, and the discussions proved most helpful and gave opportunity for every member to voice opinions and difficulties. It is only through

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SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL.

An Examination will be held at the School, commencing at 9 a.m. on November 23rd and 24th, for the purpose of electing to certain Scholarships tenable at the School. The subjects of the Examination are English, Latin, French, Arithmetic, Algebra and Geometry. Entries should reach the School not later than Friday, November 10th. Particulars and forms of entry may be obtained on application by letter to the School.

L. C. ROBSON, M.C., M.A., B.Sc., Headmaster.

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such conferences that the younger and more thoughtful members of our Church are enabled to hear a variety of opinions expressed, and to clarify their own thinking by asking questions.

Such problems as "How far can a man live a Christian life outside the Church?" were faced and answered; so that the young people present will not again be left speechless by the wordy arguments of "the man in the street," who considers himself a better Christian than his church-going neighbour.

Prolonged discussion followed two questions—"Can we live without compromise?" and "Is patriotism Christian?" The eagerness with which various arguments for and against were taken up, showed that much thought had been given to the work, and that the right conclusions were being sought anxiously.

The evening devotionals conducted by Rev. F. G. Standen were based upon the versicles in our service for Morning and Evening Prayer, and the quiet solemnity of the half-hours so passed gave to the familiar words a meaning that will not soon be forgotten.

The Fellowship made its Corporate Communion at the little church in Austinmer, where the Rector, Rev. W. R. Brown, was assisted by Rev. F. G. Standen, one of the leaders at the Conference. Evening Prayer at the same church was conducted by Mr. Standen, and attended by the Fellowship, the address being based upon the versicles as were the evening devotionals.

On Monday night the Fellowship bade a reluctant farewell to Rev. W. G. Coughlan (chairman), and Mrs. Coughlan (house mother), who, with Rev. F. G. Standen, Rev. L. T. Lambert, and Rev. M. A. Payten, had directed proceedings throughout the Conference, and returned to Sydney refreshed and strengthened in the resolve to be "loyal followers of Christ and faithful servants of His Church."

ST. CATHERINE'S SCHOOL.

Two memorials were dedicated by the Archbishop on Saturday, the 28th ult. The memorials are the gates in memory of Miss E. M. Lenthall, and a bell and clock, in memory of Canon Cakebread.

The Archbishop said that Miss Lenthall had been headmistress of the school from 1903 to 1934. Canon Cakebread was chaplain of the school and secretary of the school council from 1914 until his death.

The memorial gates were a gift from former students of the school and others, and the memorials to Canon Cakebread were a gift from present pupils. The Archbishop also dedicated an honour roll, the gift of the women members of the council, on which will be inscribed the names of the winners of the memorial prize.

CHURCH'S JUBILEE.

Special thanksgiving services were held yesterday at St. George's Church, Glenmore Road, Paddington, to celebrate the jubilee of the opening of the church. The services were conducted by the Rector, the Rev. J. T. Phair, and the Rev. R. C. M. Long, Rector of St. Paul's, Chatswood. The anniversary falls on to-day, when a jubilee fair is to be opened by Lad Riddle. Other events will take place during the week, and at the evening service on Sunday next the Archbishop will be the preacher.

In 1889 the parish of St. George was carved out from the parish of St. John's, Darlinghurst, during the ministry there of the Rev. A. W. Pain, who afterwards became the first Bishop of Gippsland.

NOTES AND NEWS FROM OUR PARISHES.

St. John's, Moss Vale.—The annual Rose Show will be held at Mack's Theatre Royal, Moss Vale, on Wednesday, November 8th. The official opening will be at 3 p.m., by Mrs. H. J. Bate. There will be 48 classes of flower exhibits. A twelve months' plan has been inaugurated in the parish. September was Men's Month. October was spent in visiting homes situated in more remote and scattered parts of the parish, and this month is to be Bible Month.

St. John's, Bishopthorpe, Glebe.—Mrs. Service, in memory of her sister, Miss L. L. Binden, has given four mov-

able and handsomely carved screens about six feet six inches high, which are being used to partition the large vestry. The screens will be a most useful gift for various purposes.

St. Matthew's, Bondi.—The Rector, the Rev. R. A. Pollard, arrived back in Sydney from his trip abroad, late in October, and resumed duty in the parish on November 1st. During his absence the Rev. C. A. Baker acted as locum tenens. On the homeward voyage Mrs. Pollard remained in New Zealand for a few days and arranged to proceed to Sydney on a later boat.

St. John's, Campsie.—On Temple Day, which was held recently, a sum of over £70 was offered. This will greatly assist the cause of progress in the parish.

St. James', South Canterbury.—The Sunday School Anniversary services were held on Sunday, October 29th.

A Temple Day has been planned for to-day, November 2nd. The aim is £50. Services will be held throughout the day, including a Thanksgiving Service at 8 p.m., when the Ven. Archdeacon A. L. Wade, M.A., B.D., will be the preacher.

St. George's, Paddington.—The late Mr. F. W. Wallace, a former churchwarden of the parish, has left a legacy of £200 to the church, which will prove a most helpful gift. The Jubilee Festival of the church is in progress at the present time. The Jubilee Fair is being held to-day and to-morrow, a Children's Party on Saturday, and Thanksgiving Services on Sunday, November 5th, when His Grace the Archbishop of Sydney will be the preacher at the evening service.

VICTORIA.

Diocese of Gippsland.

MEMORIAL WINDOW.

On Sunday, October 8th, the Bishop dedicated a stained glass window in the Cathedral to the memory of the late Mr. S. Napper, for more than 30 years Hon. Organist of the Cathedral. The placing of this memorial was made possible by the gifts of past and present members of the clergy, choir and congregation of the Cathedral.

DIOCESE OF TASMANIA.

AN EPISCOPAL ANNIVERSARY.

At the invitation of the Dean and Miss Rivers the 20th anniversary of the consecration of Bishop Hay was celebrated by a dinner at Hadley's on the 24th August. Amongst the guests were His Excellency the Governor and Lady Clarke, most of the southern clergy and many of the Bishop's personal friends. A number of congratulatory telegrams were read. The Dean proposed the health of the guest in his own characteristic way.

SOME RESOLUTIONS OF SYNOD.

That this Synod views with much apprehension the introduction of Sunday entertainments for charity, and calls upon Christian people throughout the State to do their utmost to create a public conscience against any further desecration of the Lord's Day.

That this Synod affirms its deep conviction that the Divine blessing cannot be fully expected either for the individual or for the Church, where the missionary obligation is not fully accepted, and re-affirms its previous declaration that missionary enterprise is inseparable from Christian discipleship.

That this Synod recognises the grave injustices of the present economic system which causes many of our fellow citizens undeserved suffering and hardship, and urges Christian people everywhere to pray and work for a solution of the problem, meanwhile affirming its deep conviction that national prosperity can only follow the nation's return to God, shown by practising more fully the brotherhood of man.

BOOKS

Dr. Nathan Wood, President of the Gordon College of Theology and Missions, Boston, is the author of "The Secret of the Universe," published by the Westminster Bookroom, Buckingham Gate, London. Dr. Wood says his book is the work of twenty-five years of thought. Dr. G. Campbell Morgan contributes a glowing preface in which he says, inter alia, "The mind of man has been . . . asking 'What is the secret of the Universe?' To that great quest Dr. Wood has made a contribution, which is a 'conquest.' Here is a book startling, challenging, scholarly, sane, courteous . . . and it must make its appeal to those who desire to challenge life."

It would not be fair in a brief review to reveal Dr. Wood's secret. Suffice to say that the gracious author's philosophy of the universe is fascinating. It deserves study.

S. M. Zwemer is an honoured name in the missionary enterprise. Dr. Zwemer is undoubtedly the greatest living authority on Islam. His latest book, "Dynamic Christianity and the World To-day," is published by the Inter-Varsity Fellowship, 39 Bedford Square, London, W.C.1. This is a magnificent treatment of a great subject. Dr. Zwemer discusses the Changeless Christ, the unchanging message, the stumbling-block of Christianity, the shrinkage of the globe, the solidarity of the race, the unfinished task, etc. Dr. Zwemer says, "There is no other Gospel than the Apostolic message that has dynamic for the Church, as it faces a disillusioned, distracted and desperate world of humanity." Noble words! Every earnest Christian must have this book, profit by its information, and be inspired and challenged by its vigorous appeal.

The Church Book Room, 7 Wine Office Court, Fleet Street, London, has issued for the Fellowship of Evangelical Churchmen, "The Failure of a Commission," a reply to the Commission on Doctrine. Sir Ambrose Fleming writes on "The Veracity of Holy Scripture"; E. W. Hadwen on "The Christian Ministry," and on "Standards of Faith and Worship"; W. S. Hooton on "The Person and Work of our Lord"; A. E. Hughes on "The Sacraments," and R. F. Pearce on "The Church." The problems arising are discussed without rancour, with sincerity and sound logic. Every Evangelical churchman should read these papers. They are an armory of facts. One of the writers remarks, "We plead for an honest spiritual attempt at the restoration of an entire Protestant ministry grounded on the principles of Holy Scripture and both voluntarily and conscientiously loyal to our established formularies."

LETTERS TO THE EDITOR.

W. G. ACOCKS MEMORIAL.

St. Michael's, Vaucluse,
20th October, 1939.

At a meeting of the Parish Council held recently, it was resolved to erect a fitting memorial to the late W. G. Acocks, M.B.E.

Mr. Acocks, who died in December, 1938, was associated with the parish and its activities for almost 30 years, holding the office of Rector's Warden, Secretary of Parish Council, Sunday School Superintendent and Teacher for many years. He also was a parish Nominator, a Synod representative and held in addition, many important positions in church life in Sydney. He was identified with the growth of St. Michael's Parish over a long period of years, and was associated with Kambala School. In addition, he was President of the Royal Society for the Prevention of Cruelty to Animals.

In the October issue of the parish paper, a sketch of the proposed memorial has been printed which has the approval of Mrs. Acocks and will be a lasting tribute to his devotion, life and service for the Church. The memorial will not only be an embellishment to our beautiful Church, but will also serve the useful purpose of providing extra seating in the choir.

The estimated cost is £120 and should you wish to contribute, will you please send your donation to the Rectory marked "W. G. Acocks Memorial."

The parish council has decided to proceed with the work when two-thirds of the required amount is in hand.

B. P. McFARLAN,
Hon. Secretary,
Parish Council.

GROOTE EYLANDT.

Dear Sir,

We have read with interest the letter from Mr. Thomas published in your issue of 19th October, and are grateful to Mr. Thomas for his personal testimony, after a stay with our missionaries, to the wonderful opportunity of helping a splendid body of aborigines, to the excellent work being done among them by our missionaries, and for indicating certain urgent needs that might be met by sympathetic friends. Mr. Thomas has also made personal endeavours to interest others in meeting those special needs.

The Church Missionary Society is responsible for this Groote Eylandt Mission, and an expert, enthusiastic com-

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mittee, composed of missionaries with personal knowledge of the islanders, practical business men, Dr. Elkin (Professor of Anthropology), and others, has been appointed by the Society to administer to the best advantage over £1,000 made available annually for the support of missionaries and equipment for the effective carrying on of the work. This committee is in constant communication with the missionaries, and has detailed knowledge of the conditions and needs of the work. Every proposal from Groote Eylandt receives careful consideration. Only lack of finance prevents any reasonable want being supplied.

The committee is sympathetic with any proposals that reduce the personal toil and strain on the missionaries, and is anxious that suitable machinery should be provided to that end. Such experienced authorities as the Bishop of Carpentaria and others consider that it is not in the best interests of the aborigines that ploughing and other things necessary for the mass production of foodstuffs, comforts, etc., should be done for them by means of expensive machinery such as we use in our civilised communities. The Bishop says in effect:—

"The gradual development of the aborigines from their nomadic food-hunting methods to the stage where they can live happily in village communities and produce their own food supplies needs infinite patience. It is no use trying to advance too quickly by using implements that in his generation the aborigine will never be able to purchase for himself."

We have not yet progressed beyond the stage of tilling with the hoe. To the city-bred man this rate of progress is very irksome. He wishes to begin with mechanical implements. This would tend to make a serf population of our natives. We hope with our slower methods to inculcate a personal habit of cultivation among the individuals, and to raise-up leaders from among the people themselves who will progress towards more advanced agricultural methods.

This aboriginal work is a first charge on the generosity of Australians, and we hope that many will be moved first of all to provide the necessary funds (£1,000 annually) to maintain the present staff, and to give further the sums required to provide the more desirable of the things referred to by Mr. Thomas, to whom the Committee has reason to be very grateful.

Yours faithfully,

J. W. FERRIER.
Secretary, C.M.S. Aborigines Committee.

MARRIAGE MATTERS.

Dear Sir,

Could you kindly inform me through your columns concerning the following questions:—

1. What is a surrogate? What is his connection with marriages? Upon what authority does he take declarations on oath?

2. Where in the Book of Common Prayer is there any limitation of time for "the solemnisation of marriages"?

3. Is "the accustomed duty to the Priest and Clerk, strictly speaking, a "fee"?"

Yours, etc.,

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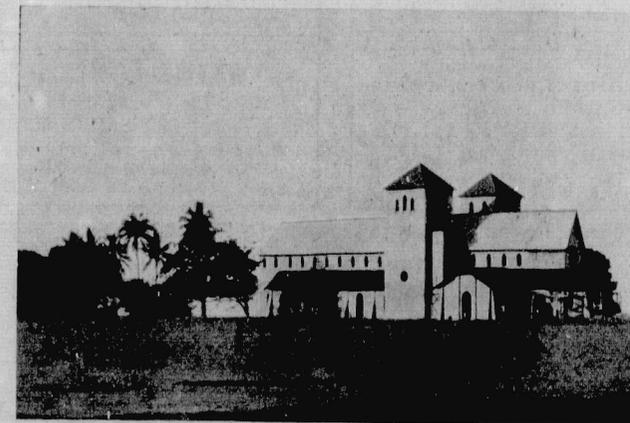
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