

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

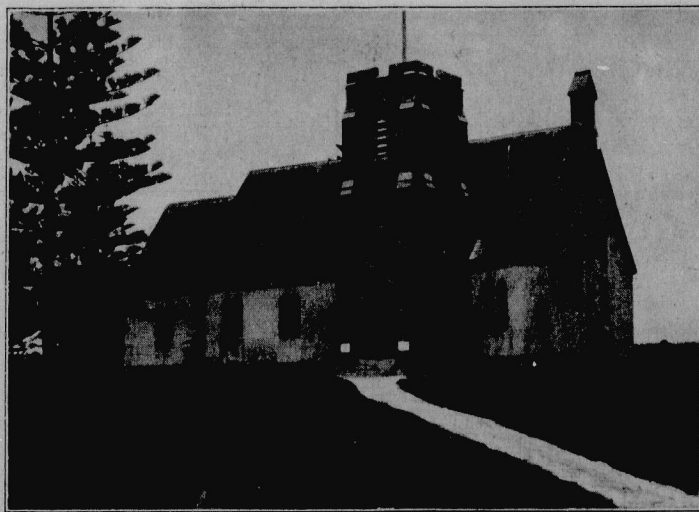
CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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AN INTERESTING ANNIVERSARY



The Parish of Christ Church, Kiama, one of the earliest parishes on the South Coast, kept up the 80th anniversary of the consecration of the present Church by a series of services and meetings recently held. The records of the parish go back to 1827, and the present Church replaced the original weatherboard building in 1859. The Rector and his enthusiastic band of workers are to be congratulated on the success of the celebrations.

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Notes and Comments.**PRAYER FOR THOSE ENGAGED IN THE WAR.**

O Heavenly Father, Who art a Strong Tower of defence to those who put their trust in Thee, we commit into Thy faithful keeping all our brethren who encounter danger at their country's call. Watch over them and protect them. Cover their head in the day of battle. Shield them from peril by day and by night, on sea, or land, or in the air. Grant unto us for whose sake they enter into danger, that we may support them by prayers and intercessions. Show unto us each what sacrifice Thou dost ask of ourselves. In Thy own good time grant unto us all the blessing of peace. For Jesus Christ's sake. Amen.

A RIGHTEOUS WAR.

THE only way at last to secure peace, the protection of weaker nations, the liberty of the individual and all that we treasure in culture and religion is now to resist the aggression of Germany by force of arms. If ever there was a righteous war it is this one. If ever we could ask God to bless our arms we may do so now. It is easier to serve God and to practise our Christian faith in peace than in war. But I believe that now we are doing God's will by acting as a police force for the world and by checking the nation which

boasts that might is right. We are saving all that is best in life for future generations by saying to the ruler of the German Reich "Thou shalt do no murder."

Now we must bend all our energies to the successful prosecution of the war. We must help to keep our country Christian in this time of crisis so that during the war we may always remember that, if God calls us to do His will, we must strive to be worthy of His calling. When the time for peace comes we must use our Christian influence to see that the peace is just and righteous. We cannot stand aside from our country and our Empire in their time if need lest when the crisis is over our fellow-countrymen should ask themselves whether after all Christianity is relevant to the life of the world under modern conditions. Let us pray more earnestly than ever before. 'Thy will be done in earth as it is in heaven.'

(From the Archbishop of Melbourne's letter in the "Church Messenger.")

RESERVATION.

THE Bishop of Truro has come under the Church Times' lash. Dr. Hunkin refuses to allow the continuance of ordinary Reservation, but would allow it for persons actually known to be ill at the time of Reservation. The Church Times is not pleased. In a leading article, Dr. Hunkin's action is canvassed in the following terms:—

If Reservation is illegal, the known needs of particular individuals no more make it legal than the incalculable possibilities of unknown potential communicants. This, however, by the way; it would be unkind to require absolute consistency in State nominees. Dr. Hunkin bans Reservation wherever possible in parishes possessing comparatively small populations. Blisland has a population of five hundred and thirty-six persons. Whatever may be tolerated in larger towns, the spiritual needs of souls are not to be regarded where the population is under six hundred. The happy townsman may perhaps receive the means of grace; the country Christian must find his own way to heaven.

We have often pointed out the arbitrariness, partisanship and spiritual cruelty of such a policy. Whether the Bishop is within his legal rights in this particular case, in requiring of a prospective incumbent undertakings which are not imposed by law, we leave to be decided by other judges in another place. We must, however, emphasize the individualism of the Bishop's procedure. It is often stated that the Church of England is divided and distracted. We believe this statement to be very largely exaggerated. What is, however, advertised by Dr. Hunkin's present action is the division and distraction of the episcopate.

In spite of the careful system of State nomination, in spite of the censorship of Lambeth, in spite of the exclusion of almost any candidate so rash as to have given previous evidence of independent judgment, bishops are still found who take their own way and, by their mettlesome plunges in the harness, drag the reins from the control of the coachman and gravely inconvenience the passengers. Bishops do not always provide a good example to the Church.

The leader writer is disingenuous in making this criticism; for he knows quite well that Reservation is very much desired for purposes apart from the Communion of the sick, and that these purposes are regarded in many quarters as idolatrous.

The last paragraph in the passage quoted has a very sinister complexion. It would seem as if, in the view of the "Church Times," men were nominated for the episcopate who were thought to be willing to abstain from the exercise of any independent judgment in the fulfilment of their responsible office. The suggestion is not worthy of the status of the Episcopate, nor of the "Church Times."

AUSTRALIA AND NEW ZEALAND.

THE glory of ANZAC should ever cement these two countries in a firm and knowledgeable friendship. We reprint, with interest, the following Editorial from a New Zealand Church paper:—

"The visit of the two Australian bishops to our Diocese to conduct Missions in the Cathedral and in St. Mary's, Timaru, means more to us than the good which will undoubtedly come from the evangelistic work of two such experienced missionaries. The Church of the Province of New Zealand must be one of the most isolated churches of our Communion. Australia is our nearest neighbour, and although we are only three days' journey apart, we see so little of each other, that we cannot claim to be friends, but merely acquaintances. Of course it annoys us when in England we find people lumping us together with Australia. For them New Zealand seems to be no more independent of the Continent than is Tasmania. And because we are small, and Australia is great, we tend, like small people, to stand on our dignity, and by stand-offishness assert our own importance. Staying for some time in Australia on the way home from England, I gained the impression that the Church in Australia was more alive, and more efficient than the Church at Home. Its problems are more like our own, and it seems a pity that we do not keep in closer fellowship.

The visit of the Bishops, apart altogether from the Mission, is a very generous gesture of the goodwill of the Church in Australia towards us for which we trust we shall show our appreciation.

We hope that this following in the steps of Marsden will help forward the fellowship.

A REVERENT APPROACH.

IN a sex-obsessed age, when in the supposed interests of virtue, the most extraordinary things are said and done, even by religious teachers in their protest against the "Early Victorian." It is refreshing to find an earnest criticism of this vogue in the leading columns of the "Church Times." The article, in referring to some recent publications, says:—

"The human reaction to this presence of something mysterious and sacred in our nature is the sense of awe which we call modesty. Modesty is not prudery; it is a recognition of the divine image in man, an instinctive tribute to the dignity of human nature. The animal has no sense of nakedness, it is innocently shameless, but man knows that he is the meeting place of the material and the spiritual worlds, the guardian of mysteries which touch his personal dignity in the most intimate manner. To flout modesty deliberately in the supposed interests of virtue is a grave error. It is not merely sub-Christian, it is in a true sense sub-human. Marriage is the possession of the race; in it the human race acts through the individual, and it is of vital importance to reverence human nature. To jettison the age-long and universal tradition of the race about the sense of mystery in sex is not to be progressive but to be

retrograde. For this reason alone, though others might be urged, we deplore the publication, under what seem to be authoritative auspices, of instructions intended for the guidance of clergy in their dealings with young persons intending to be married which will gravely offend many sensitive minds. Education for Christian marriage must be Christian—that is, it must insist upon those supernatural values which are reminders of the holiness of human nature."

A REVERSION TO TYPE.

THE criticism has evoked some protest by several correspondents, including one of the authors criticised. But the criticism is just as much needed in order to stem a process of sex education, which, in view of a prevailing moral looseness, does not seem to be leading to purity of life. How far the flood gates are opened is indicated by a booklet issued some time ago in Melbourne by the A.S.C.M. setting out a so called "Christian View of Marriage," and also by a book review in one of our Church contemporaries. This review states:—

"The author follows the method usually adopted by Christian sex educators—the sex life of flowers, fish, birds and animals, and, finally, of human beings. We question the wisdom of this method. We believe that it is advisable to indicate at once, simply and straight-forwardly, the process of human intercourse and procreation, drawing on the rest of nature for illustrations."

We wonder that the writer does not at once urge the disuse of the clothing that recognises and favours the sense of mystery in sex.

THE FREE CITY OF DANZIG.

OUR readers will be interested to have this note concerning Danzig. The position is that as Article I of the Constitution declares: "The city of Danzig and the territory attached thereto shall form a Free State under the name of the Free City of Danzig. The sovereign power in the State is vested in the people," and the Danzig Senate is declared to be "the highest authority in the land." The relationship of Poland to Danzig is that the constitution gives economic rights to Poland, the control of the Customs, and the protection of the city and its people against aggression. Poland also undertakes the conduct of the foreign relations of the city. Danzig, moreover, cannot serve as a naval or military base without the consent of the League of Nations. The guarantee that Great Britain has given to Poland is not only to protect her against invasion, but also to secure the status quo in Danzig and Poland's free access to the sea and her control of the corridor.

Hitler himself, in 1934, guaranteed the status quo when he signed a ten-year treaty with Marshal Pilsudski. Another of Germany's "scraps of paper."

The Rev. O. B. McCarthy, Curate of St. Mark's, Darling Point, who has been ill for some months, has been ordered extended leave by his medical adviser.

Quiet Moments.

THE OPENED HEAVENS.

WHEN our Lord Jesus Christ was baptised, He went up straightway out of the water, and the "heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo, a voice from heaven, saying, "This is My beloved Son, in Whom I am well pleased." John the Baptist himself witnessed this wonderful sight and no doubt heard also the voice from heaven, for he says, "I saw the Spirit descending from heaven like a dove, and it abode upon Him. . . . And I saw, and bare record that this is the Son of God." This remarkable incident, besides others which could be named, shows beyond the shadow of a doubt that God takes note of the things which happen on this small planet. "The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth. . . . He considereth all their works." There is no European ruler whom He does not see, and whose speeches and doings He does not consider. There are no nations in the whole earth which He does not behold. There are no wars, famines, pestilence and earthquakes hidden from His view. All things under the whole heaven are naked and opened unto His eyes. Tyranny, cruelty and wickedness of every description are known to Him, and in due time He will visit judgment upon the ungodly. In particular we read, "The eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." Without opening the heavens the Lord sees and the Lord operates, but the opening of the heavens at our Lord's baptism revealed special truths which we do well to ponder. First, it revealed the distinct personality of the Father, the Son, and the Holy Ghost. The Son stood there in human form a distinct Person in the Godhead. The Spirit of God, a distinct Person, lighted upon Him, and the Father, another distinct Person, spake from heaven and said, "This is My beloved Son." Although "There is but one living and true God," yet "in unity of this Godhead there be three Persons, the Son and the Holy Ghost." (Article I.) The formula used at baptisms by our Lord's own command, and the Apostolic Benediction, both teach the same great truth. Thus "The Unity in Trinity, and the Trinity in Unity is to be worshipped."

Secondly, the opened heavens teach us the Godhead of the Son and of the Spirit. When the

Father said, "This is My beloved Son," He meant that Christ was His own peculiar Son. In other words, He was the Only Begotten Son of God. That title in itself teaches us that the Son is God. As the son of a man is human, so the Son of God is Divine. Then we read "the Spirit of God" descended upon Christ. This title in itself indicates the Deity of the Spirit. As the spirit of a man is human, so "the Spirit of God" is Divine. We read of this same person in the first chapter of Genesis. "The Spirit of God moved upon the face of the waters," and in the Epistle to the Hebrews He is called "the eternal Spirit." In these days of false charity we need to be firm in acknowledging "the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity." Unitarianism or Socinianism is not Christian. The late Principal Cunningham, in Volume II of his "Historical Theology," says: "The Churches of Christ, in general, have held themselves fully warranted in denying to Socinians the name and character of Christians; and the ground of this denial is quite sufficient and satisfactory—namely this, that Socinianism is a deliberate and determined rejection of the whole substance of the message which Christ and His Apostles conveyed from God to men" (pp. 183, 184). Consistency surely demands that those who hold the great and fundamental doctrines of the Trinity should not invite Unitarians to address their assemblies.

Thirdly, the opened heavens teach us that our incarnate Saviour was anointed with the Holy Ghost for His great work. It was the Father's purpose that it should be so. He said through the prophet Isaiah, "Behold, My servant, Whom I uphold; mine elect, in Whom My soul delighteth; I have put My Spirit upon Him." Hence the Apostle Peter said, "God anointed Jesus of Nazareth with the Holy Ghost and with power; Who went about doing good and healing all that were oppressed of the devil." The incarnate Son of God was equipped by the Spirit for all His earthly work. In the power of the Spirit He resisted the temptations of the evil one. By the Spirit of God He cast out devils and wrought all His miracles. His testimony was given in the power of the Spirit. The Father anointed Him with the Spirit to preach the Gospel to the poor, to heal the brokenhearted and to give light to those who were in spiritual darkness. All His prophetic and priestly work was accomplished in the power of the Spirit. Through the eternal Spirit He offered Himself without spot to God, and thus made atonement for the sins of His people. In like manner God pours His Spirit upon His people to regenerate and justify them; and to strengthen, guide, teach and comfort them. The same Divine

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Spirit Who operated upon God's incarnate Son operates also upon all His adopted children, and we need continually to look up to God for fresh puttings forth of the Spirit's power.

How beautiful, too, to notice that from the opened heavens the voice came pointing to Christ as the Father's beloved Son in Whom He was well pleased. So, likewise, all believers are God's beloved children and He taketh pleasure in them that fear Him, and who hope in His mercy.

Personal.

The Rev. H. S. R. Thornton, Canon Missioner in the Diocese of British Honduras, has resigned after serving in the diocese since 1920. As Canon Missioner, he has been available to go at a moment's notice to fill a gap or deal with an emergency anywhere in the diocese or in the large area of Central America over which the Bishop of British Honduras exercises spiritual jurisdiction. Since 1935, Canon Thornton has been in charge of San Jose, the capital of Costa Rica, where he has supervised the building of a new church. The son of a former Bishop of Ballarat, he was at Trinity College, Oxford, with the late Bishop Frank Weston, of Zanzibar, and the present Bishop of St. Albans. The Archbishop of the West Indies (the Most Rev. E. A. Dunn, Bishop of British Honduras) said: "Canon Thornton possessed tact and discretion to a very marked degree, coupled with a consuming love for the welfare of others. He could cope with the most intellectual, and was universally courteous to the humble. Neither colour nor rank made any difference; he was equally eager to serve all. There has been no man who has ever given me more assistance during my episcopate of twenty-two years."

The death on July 22nd of the Rt. Rev. H. J. Molony, removes from the ranks of the C.M.S. and C.E.Z.M.S. a beloved leader and friend. His long service in India and China qualified him in an unusual degree to give counsel both to committees and missionaries. The Bishop decided in 1928 to leave his work in China to younger hands, and to use his strength in England for the time that remained. He accepted the living of Teston, Kent, and became a member of the C.M.S. Far East Committee, where his ripe experience was greatly valued. Latterly he has been chairman of the C.E.Z.M.S. committee also. Two years ago the Bishop resigned his parish and went to live at St. Leonards. Mrs. Molony, who shared his work in China and in England, survives him.

The Rev. C. D. Symons, Chaplain to the Forces, 1st class, and Assistant Chaplain-General, Aldershot Command, has been appointed Chaplain-General to the Forces.

The Rev. Roscoe Wilson, Incumbent of Holy Trinity, Kew, has succeeded to the Cathedral Canonry in Melbourne rendered vacant by the death of Archdeacon Lamble.

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

Commissioner George L. Carpenter, an Australian, at present Territorial Commander for Canada, has been elected General of the Salvation Army.

Rev. M. A. Payten, Acting Precentor of St. Andrew's Cathedral, Sydney, has been appointed to the Parish of Dapto, N.S.W.

The Ven. Archdeacon and Mrs. W. L. Langley returned to Sydney at the beginning of the month. The Archdeacon has been engaged in special deputation work in England on behalf of the B.C.A. Society.

Rev. E. H. Parsons was inducted to the cure of St. Alban's, Epping, on Thursday, September 14th.

The C.M.S. Executive (N.S.W.) welcomed Mrs. Bragg and Miss Gelding upon their return to Sydney from their recent visit to England. Both ladies are in splendid health and expressed their appreciation of the warm welcome on the part of the C.M.S. Executive. The "Church Record" management cordially join in the welcome home to Mrs. Bragg, who has done yeoman service over many years for this paper.

Canon Robert Rook has resigned his Canonry of St. Andrew's Cathedral, which he has held since 1930, owing to his residence at Norfolk Island. The Archbishop of Sydney has appointed him an honorary canon.

The Rev. L. J. Harris was to return to Groote Eylandt on Monday from his trip to Oenpelli and Roper River. He will return by the Burke liner "Leisha," which will also convey the long expected truck which was donated to the Mission by a Victorian friend.

The Rev. H. E. Taylor, Rector of Dulwich Hill, Sydney, who has been seriously ill, has now resumed duty in his parish. His many friends will be pleased to hear of his recovery.

Rev. A. V. Smith, Th.L., Rector of Boggabri (N.S.W.), is resigning his parish on November 30.

GREEK.

By J. A. I. Perry, Chancellor of the Diocese of Grafton.

I was grieved to read in the last issue of "The Record" that candidates for the ministry in effect did not bother about Greek. Greek more than any language teaches one refinement of language and creates an esprit de corps favourable to the study of literature generally.

Secondary schools neglect teaching Greek except perhaps in isolated instances. When the King's School opened the curriculum included for the fifth class (second year) Xenophon, Sophocles and Euripides one tragedy of each with Seale's or Tate's Greek metres.

The second half year Thucydides and the Epistles in Greek. Nearly every senior boy had his own Greek Testament. Furthermore, when the boys attended St. John's Church, Parramatta, they were expected to write out next day their recollection of the sermon.

In construing Prometheus Vincit of Aeschylus, I used to imagine I was scaling Olympian heights. Little as I remember of "Them were the days," I at least, laid a foundation for historical and general reading, which has been of incalculable benefit in my work.

We forget that in the lessons of the past, we may read the future. Practically there is nothing new. We are mere specks on the surface of the globe. Too often are we panoplied in our own conceit.

VICTORIAN JOTTINGS

(By "Melborton.")

FEWER SUNDAY SCHOOLS.

Bendigo Synod Alarmed.

"In the last five years there has been a steady decline in the number of Sunday schools, scholars, and teachers in the Bendigo Anglican diocese, according to a report presented at the Bendigo Anglican Synod last week.

The Welfare of Youth Council, which presented the report, regarded the fact as alarming. Whether it was the falling birthrate, indifference to religion apathy of parents, or whether the clergy and Sunday School staffs were failing in their duty, surely the prospect of the consequences in years to come should cause something to be done to arrest the drift. The council added that it was its constant aim to make the welfare of youth branch of the Church's work more effective. The council was anxious to help in every way, but it asked for the support and co-operation of the clergy, readers, and Sunday School teachers in the work.

The report showed that in the diocese there were 3,051 scholars, with an average attendance of 2,390, and 400 teachers.

The Rev. Canon Vanston said that he understood that there had been a reduction of 10,000 scholars in the State schools.

Archdeacon Herring: 20,000.

Speakers contended that apathy on the part of parents was one of the worst difficulties. Religious instruction in schools should be used to the full advantage, and the Sunday School mail-bag should be put to the greatest use.

Bishop Riley asked members of the synod to take the report on the welfare of youth home and read it again, so that they could study the figures and give this important question earnest consideration.

This state of things is to be found, alas, in many other parts of Australia. What of the Church of the future?

State Lottery Opposed.

A resolution was passed viewing with disfavour the suggestion that a State Lottery should be set up

in Victoria, and urging the Government to oppose any moves for the establishment of such a lottery.

Several members said that the Church should keep its own house clean, pointing out that money was raised by similar methods.

The above is also from the Bendigo Synod report.

The following comes from the "Argus" of September 14th:—

Losing Faith in Religion.

"Ominous" Signs.

In Australia 250,000 people were so contemptuous of religion that they had repudiated all association with it in their census returns, said the newly-elected Moderator-General (the Rev. John Flynn) in his opening address at the general assembly of the Presbyterian Church of Australia last night.

Until recently most people in Australia had retained nominal association with the Christian Church, he said.

Of 41,000,000 inhabitants of France, fewer than 12,000,000 persons were associated with Churches. In Germany, Mexico, and Russia, the position was even more ominous.

The Church was faced with a state of mind among many people which could not be changed by any local efforts. Those people had become oppressed by a fear that faith in righteousness and God had been in vain.

Australia's Role in Pacific.

Much remains to be done to achieve all the ideals of a Christian Commonwealth and to make Australia the potent force for truth and righteousness it should be in the Pacific, says the report of the public questions committee.

"When God Came!"

As a heartening comment on the words of the Right Rev. John Flynn, I extract from a booklet entitled, "When God Came," the following. The words were written in 1915, and the booklet was published by the C.M.S.:—

"Men come to the end of their resources, the outlook grows darker and darker, there seems to be no way out of the difficulties that are piling up around the Church—and then, man, in his extremity is thrown back upon God. Then the deep

(Continued on page 11.)



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CHURCHMEN'S REMINDER.

"Cheer up. Think of all the money you save on things you cannot afford to buy."—Anon.

"A man's life consisteth not in the things which he possesseth."—Christ.

SEPTEMBER.

21st—St. Matthew's Day. This man gave more wealth than he discarded. All the tribute of Caesar would not buy a Gospel.

22nd and 23rd—Ember Days. Let us continue in prayer for more and yet more and ever better clergy.

24th—16th Sunday after Trinity. There is need of this prayer, that God would "cleanse and defend" His Church. We are to be ready to maintain and encourage true doctrine that no admixture of pagan teaching finds a place in the Church of England.

29th—Friday. St. Michael and All Angels' Day. This Bible teaching of the ministration of angels is neglected by many people, to their loss. Science will tell us of the invisible and countless living agents which affect most of the great issues of life. Our Lord received support from angels. St. Michael is the Archangel leader in fighting to defend the Lord's people. Our Empire needs him.

OCTOBER.

1st—17th Sunday after Trinity. There is a word, "prevent," in this Collect, which is used in its original sense of "going before." God's goodness goes before and follows us. Thus we are defended all our way through life. These are termed "pre-venient" and "co-operative" grace, both which we need continually.

To Australian Churchmen.

PROBLEMS OF THE WAR.

THE relation of Great Britain to her Dominions in the war which has been thrust upon her involves many and various considerations. It is for that reason that we earnestly depreciate hasty and often ill-informed criticism of the Government of Australia, whether the attack is directed against State Governments, or the Federal Government. We have always to bear in mind that in a crisis of such magnitude, and particularly at the commencement of a campaign, the Heads of the various Dominions are most likely in possession of information that it would not be politic to disclose.

We are not in the inner secrets of Government diplomacy, and therefore, in the often quoted words of William Gladstone, we are "in a position of greater freedom and less responsibility." But freedom should not be permitted to degenerate into licence. We should cultivate a sane outlook, and speak with due moderation. Newspapers in ordinary times allow themselves a wide latitude, and occasionally they forget that in periods of national tension, ill-considered deliverances may do a vast amount of harm. The Federal Government, particularly, has been exposed to most severe animal version from a quarter from which we might have expected that level-minded leadership, which the situation demands. What is to be the place

of Australia in the titanic struggle which has been forced on the Empire? It is very strange that students of the problem seem to have considered this question, so far, from one aspect only. We can all sympathise with the eager patriotism of the young men, who feel that they should not abide at home in safety, while others are bearing the brunt of battle. It is a sentiment which is deserving of all praise. And we are glad to see that it found immediate expression. But there are considerations on the other side which must not be overlooked. In the last Great War, Lord Kitchener issued a special badge for men who had volunteered, but were retained at home for necessary services. They were more use behind the lines than in the lines. This factor looms very large in the present campaign, when we are reminded that economic principles will play a greater part than ever before in deciding the issue.

Let us bear in mind that England enters this war with all her man power conscripted. She is near the scene of operations. It may well be that she proposes at present to draw more largely on her home reserves of man power, which can be thrown rapidly into the war area, and to depend upon the Dominions for intensive productiveness. It is true that 1,500,000 more acres in England are to be brought under the plough. But far-seeing statesmen will not be slow to perceive that a reverse in the field to the forces of France might compel a large withdrawal from productions, than the scheduled programme contemplated. In such circumstances, it is at least not inconceivable, that the Dominion authorities have been advised to concentrate attention on maintaining a second line of defence in the production of food-stuffs, and, as far as possible, necessary war material. It would arouse patriotic feeling to see large bodies of men moving about in the uniform of the King's troops, but it might at this early time, seriously impair the general effectiveness of the Empire. We do not know of course, that this is the case, but common sense bids us to withhold criticism that might be merely an exhibition of ignorance.

Various Problems.

Again we have to remember that there are, as yet, uncertain factors in this war. We were all glad to read the announcement of the Japanese Consul that Japan had determined to remain out of the war. That is the most likely eventuality. But up to quite recently, Japan has been coquetting with the so-called Anti-Comintern powers, and we may be pardoned if we suggest that her change cannot be attributed so much to hostility to the German idea of armed aggression, as to the changed relations with Russia. Regarding Russia, the situation is still far from clear. She has mobilised on the Polish front. She is determined apparently to snatch an advantage that may come to her through the fortunes of war. Russian intervention has greatly changed the strategic position. Russia has her ports in the Pacific. Vladivostok is not much

ARCHDEACON HAMMOND, O.B.E.

Those who value the long and devoted service in the cause of the poor and defeated rendered by Canon R. B. S. Hammond, will rejoice that a suitable recognition of his long labours has been given in his appointment to the important position of Archdeacon of Redfern, in the Diocese of Sydney.

The Archdeaconry comprises a large congested area, and Archdeacon Hammond's wide experience will prove of great value to the clergy who are wrestling with anxious and perplexing problems in this populous centre. We join with the Archdeacon's many friends in congratulating him on this well-deserved honour.



ANOTHER CENTENARY.

Christ Church, St. Laurence, Sydney, a church well-known locally, looks forward to celebrating, on January 1, 1940, the centenary of the laying of the foundation stone by Bishop Broughton, an event which it is hoped to make both memorable and dignified. The commemoration will continue for ten days, with special services of thanksgiving in the church.

PERSONAL.

A tragic accident on the night of September 2nd cut short the earthly life of Edward Gerald Radcliff, a young priest who was well-known for his indomitable courage in the face of a physical affliction, high scholastic attainments, and selfless ministry to the Church he loved so well. He took a first class in the Licentiate in Theology at St. Barnabas' College, North Adelaide, 1928, and obtained a second class Th. Schol. in 1934. Made Deacon in 1928, and ordained Priest in 1929, he served his first curacy at All Saints', Hindmarsh. Since 1934 he had been Assistant Tutor at St. Barnabas' College.

The Rev. F. Cook, who has been appointed Vicar of St. Peter's, Riccarton, N.Z., is due to arrive in Auckland early in October. Mr. Cook studied theology at Ridley Hall, Cambridge, and at Cambridge University, where he graduated M.A. He was made Deacon in 1924 and ordained priest in 1925, serving as curate at St. Mark's, Gorton, Manchester. From 1926 to 1930 he was engaged in educational work in Japan, to return to England as curate at St. Philip and St. James's, Clifton, York. He was Vicar of Chapelton, Sheffield, from 1931 to 1934, and has been at St. John's, Sheffield, since 1934, from where he comes to New Zealand.

more remote from Australia than Japan. The whole aspect would be changed by a sudden move on Russia's part, and a very intensive submarine campaign, at the least, would operate against Australian shipping. The possibility of air-raids could not be wholly ignored. The presence of a body of troops who could resist attacks of this sort would be necessary, and also it would appear a very great enlargement of the present air force. Yet to invite such preparations on any large scale while Russia maintains neutrality would be to precipitate the very trouble against which the country was guarding itself. Even suggestions like these which merely defend the apparent inertness of our leaders are not without danger. We could regret exceedingly if the presentation of a contingency should be construed into any implication of bad faith on the part of nations with whom in God's mercy we remain at peace. But statesmen have to consider many eventualities. That is one argument for the old diplomacy which it was supposed had perished with the advent of the League of Nations. Then Italy is neutral but uncertain. Hitler announces that he may call upon her. She has, we believe, seen the wisdom of remaining aloof in the present struggle, but if circumstances proved too strong for her, she might be forced to declare herself. If, for any reason, Italy abandoned her neutrality, this would entail yet another re-arrangement of the war-zone. Egypt or Palestine might easily be the destination of an expeditionary force, if such were called from Australia.

We are not posing as war strategists, but those who have followed closely the changing circumstances of 1914-18, know with some feelings of disapproval, ill-informed criticism that might easily embarrass our present leaders. Mr. Curtin's proposal of a gift of £1,000,000 food stuffs sounded magnificent, and was certainly magnanimous. But when we remember that if the gift had been diverted to Poland, it would give every man, woman and child a little under 8d. to spend on food stuffs, we begin to wonder whether economists with cold-blooded scientific statistics as their tools-in-trade would be wonderfully impressed. Is it not better, notwithstanding the impatience of the press, to go on with "business as usual," seeing to it that no profiteering shall be profitable, and that there will be an increase in production to meet England's ever growing need. Other things may be magnificent, but they may not be war in its new economic phase.

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

B.C.A. RALLY.

The Archbishop of Sydney presided at the annual rally of the Bush Church Aid Society in the Chapter House, Sydney, on Saturday night last.

A welcome was extended to Archdeacon W. L. Langley and Mrs. Langley, who for 12 months have been on deputation work in Great Britain.

The Rev. C. A. Baker, the former van missionary, now Acting Rector of St. Matthew's, Bondi, told the meeting that his duties in the far west of the State necessitated travelling over an area as large as Belgium, and including Menindie, Ivanhoe, Pooncarie, and all the scattered areas occupied by the settlers. Services were held among these people and the maintenance hands employed on long stretches of railway lines. On one occasion he had christened 13 children, all belonging to a group of relatives. One was 15 years of age.

Archdeacon Langley said he had travelled all over the British Isles until he had grown heartily sick of trains. Notwithstanding the great demands on people for war purposes, the response on behalf of the Church Aid Society had been excellent. In the midst of the war crisis he had found the old spirit of calm courage still alive.

"The Englishman does not talk much," he said, "he does things."

The offering amounted to £125 for B.C.A. funds.

THE BROUGHTON CHOIR, SYDNEY.

The annual meeting was held in the Chapter House on Tuesday, 5th September. The Archbishop presided and moved the adoption of the report and financial statement.

Officers and committee elected were: Patron, The Archbishop of Sydney; President, The Rev. M. K. Jones, Rector of Roseville; Vice-President, The Cathedral Precentor; Hon. Conductor, Mr. T. W. Beckett (Cathedral Organist); Hon. Pianist, Miss Lung; Hon. Sec., Mr. A. Tasman Lloyd; St. Andrew's, Summer Hill; Hon. Treasurer, Mr. C. F. Baigent, St. Peter's Hornsby; Committee: Soprano, Miss D. Hodgson, St. Swinton's, Pymble; Alto, Mrs. E. J. Lees, Broughton Choir; Tenor, Mr. A. A. Smith, St. Alban's, Belmore; Bass, Mr. L. Wheat, St. Thomas', Enfield.

PATRONAL FESTIVAL.

The Patronal Festival will be held in St. Andrew's Cathedral, Sydney, on St. Andrew's night, 30th November, at 8 p.m., when the Cathedral Choir, in association with the Broughton Choir, will sing "The Hymn of Praise" and other music, including "All Hail the Power," by Vaughan Williams, and Dudley Buck's hymn to music, under the direction of Mr. T. W. Beckett, Cathedral Organist.

ANNUAL REFORMATION RALLY

The Annual Reformation Rally will be held in the Chapter House at 7.30 p.m. on Tuesday, October 31st, the anniversary of the publication of Luther's 95 Theses at Wittenberg. Chairman, Mr. R. C. Atkinson, S.M. A first release of the new Damascus sound film, Paul's life, "From the Damascus Road to the Eternal City," will be shown at 7.30 p.m. The Rev. T. C. Hammond, M.A., will speak on "A Monk's Message to Modern Men."

NOTES AND NEWS FROM OUR PARISHES.

St. John's, Gordon.—A children's morning service is held every Sunday at 10 a.m. in the beautiful chapel set apart for the purpose. The services are well-attended. On Sunday, September 24th, Children's Festival Services will be held at 11 a.m. and 7.15 p.m., to which the parents of the children are specially invited.

St. Peter's, Neutral Bay.—In the evening on Sunday, September 17th, a Cricketers' Service was conducted by the Rector, the Rev. R. P. Gee. Members of the Church Cricket Club took part in the service. The Club expects to play matches in the "B" Grade in the forthcoming cricket season.

St. John's, Campsie.—A branch of the Mothers' Union is to be formed in this parish at a meeting to be held in the Parish Hall at 2 p.m. on Thursday, September 28th.

Cottage prayer meetings have been held during the past month, and these will be continued.

St. Luke's, Clovelly.—The choir is making good progress and increasing in membership. The choir of All Saints', Woollahra, will visit the church and sing a Musical Festival on Sunday, September 24th, at 3.15 p.m. An offertory will be received towards the liquidation of the organ debt.

Holy Trinity, Erskineville.—Church members, assisted by others, have prepared ample supplies of excellent soup for lunch-hour distribution each day at the Public School. This has been a real boon to the children during the winter months.

A Children's Club Room is being prepared in one of the church school halls, where, of an evening, the children may read or have games. Two and a half dozen chairs and a table are needed to complete the furnishing of the room.

St. George's, Gerringong.—The annual tea will be held in the School of Arts at 6.15 p.m. on Saturday, September 23rd, and will be followed by a concert at 7.30.

St. Paul's, Kogarah.—The preacher at the evening service on Sunday, September 24th, will be His Grace the Archbishop of Sydney.

St. Matthew's, Guildford and Merrylands.—The Nursery Rhymes Fair was held on Friday and Saturday, 15th and 16th September. Mrs. Moxham, who was welcomed by the Mayor, Alderman Campbell, opened the Fair on Friday at 3 p.m., and on the following day the fair was opened by Miss Campbell.

St. Peter's, Hornsby.—In connection with Music Week, a special musical festival service will be held at 7.15 p.m. on Sunday, September 24th. Miss C. Steel will give an organ recital and the visiting artists will be Gwen Gillard (soprano), and Gordon Gillard (baritone).

St. Paul's, Chatswood.—The Young People's Fellowship will be holding a House Party at "Questhaven" School, Mona Vale, from 29th September to 2nd October. Messrs. Dave Eglington or Hugh Girvan will supply application forms. The speaker at the Fellowship meeting at 10 a.m. on Sunday, September 24th, will be Miss Q. Frazer, of the British and Foreign Bible Society.

St. John's, Rockdale.—The confirmation service will take place on Monday, September 25th, at 8 p.m. The Most Rev. the Archbishop of Sydney will preach and confirm.

St. Paul's, Sydney.—A Grand Missionary Evening will be held on Wednesday, September 27th, in the Parish Hall. Tea at 6 p.m. Missionary display and sale at 7.30 p.m. The sale will be opened by Mrs. Bragg, who has just returned from abroad. Mrs. Briggs, wife of Archdeacon Briggs, will tell of missionary work in Tanganyika.

St. Andrew's, Sans Souci.—The Church Anniversary will be held on Sunday, September 24th. The following arrangements have been made: 8 a.m., Holy Communion (Rev. W. D. Kennedy); 11 a.m., Holy Baptism; and 3 p.m., Children's Service; both to be taken by the Rector (Rev. F. Wilde); 4.15 p.m., Men's Service (Rev. E. J. Davidson); 5.30 p.m., Tea in Parish Hall; 7.15 p.m., Evening Prayer (Rev. J. R. Le Huray). A special thanksoffering of £25 is asked for.

Holy Trinity, Berrima.—An Arbor Day was held on August 19th. After a brief service in the church, 28 trees and shrubs were planted. The ceremony of planting was followed by speeches and afternoon tea in the Sunday School Hall.

St. Andrew's, Summer Hill.—A Quiet Day for Sunday School teachers will be held on Saturday, September 23rd. At 3 p.m. service in the church (address, Canon S. H. Deaman); 3.30 to 4.45, session for teachers, "Some Sunday School Problems"; 5 to 6 p.m., Tea; 6 to 7 p.m., Session for Teachers, "Power and Help."

The Sunday School anniversary will be on Sunday, September 24th. Children will take part in the singing at all services.

VICTORIA.

Diocese of Melbourne.

DIOCESAN SYNOD.

His Grace the Archbishop has issued his mandate convening the Synod of the Diocese to meet on Monday, October 9, at 7.30 p.m., in the Chapter House, St. Paul's Cathedral. On the following morning there will be a meeting of the members at the Cathedral for purposes of devotion and spiritual edification.

Being the first meeting of the recently elected Synod, in addition to the annual elections and appointments, it will be necessary to elect a new Archbishopric Election Board, Board of Patronage, and representatives in General and Provincial Synods, also members of the Clergy Discipline Board. There is also one vacant Canoncy of the Cathedral to be filled.

VICTORIAN JOTTINGS.

(Continued from page 7.)

undercurrent of dissatisfaction, the vague longing for something better, gathered volume and direction, till it becomes—at first in the hearts of the few—a definite overwhelming desire, a prayer that will not be denied, for the interposition and the redemption of God—And never did God's people wait for Him in vain. The answer always came. In time there appeared the man who summed up in himself and expressed the desires and aspirations to the multitude, and through whom these aspirations were taken up into the purpose of God."

In the Melbourne Diocese there are small groups of earnest souls gathering for fervent prayer. It is still true that "God waits to be gracious" and will surely answer.

THE NEW CATHEDRAL AT SUVA.

The Advisory Committee has decided that the foundation stone be laid on January 25th, and His Excellency, the Governor of Fiji, Sir Harry C. Luke, K.C.M.G., has consented to perform the ceremony.

A further gift of mosaics from Ypres Cathedral have been donated by Mrs. Costa, of Suva Point. There are now many such gifts of historic value.

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DEACONESS INSTITUTION.

We congratulate the Deaconess Institution on its appointment of Miss Norbury as Principal. Miss Norbury undertook the duties of Resident Tutor a little more than a year ago. Under her fostering care the Deaconess Institution has grown and prospered. We learn with satisfaction that the Home is now practically full of young persons training for the important work of women ministrations in our parishes, and for service in the great mission fields overseas.

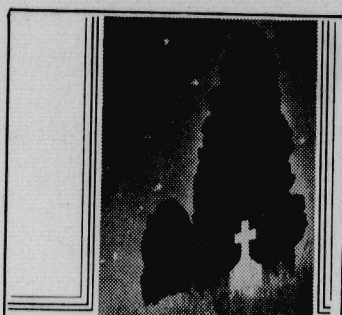
Miss Norbury's bright and cheerful manner has proved infectious, and the whole Home reflects a joyous spirit, which is refreshing to all who come within its influence.

The work undertaken amongst the women and children in the immediate neighbourhood of Deaconess House has also borne rich fruit. It is a happy omen of friendly relations to notice how the little children run up to the workers as they go to and fro with a cheery "Hallo, Deaconess," and a confident assurance that they will not be repulsed, but rewarded with a glad smile. These are little things, we may say, but they are the little things that add sweetness to life and give a fresh power to the witness of the Gospel.

It must prove a great source of encouragement to those who remember the sacrificing labours of the past to realise that the work which created so many valiant servants of Christ is still progressing and showing capacity to meet new conditions in the old spirit of faith and love.

Miss Norbury comes to us with a careful training received in the Old Land. The call of the Great War of 1914 set her as a young girl upon important national duties. She found an opening for her abilities in connection with the great Cunard Shipping Company, and speedily proved that, though she had lived in a sheltered home, and had not hitherto entered on any business career, she was capable of sustained and efficient service in that time of anxiety.

At the conclusion of the war the Cunard Company was anxious to retain her in her responsible post as head of the Contometer Department, but another call had come to her, the call of the Master Whom she had recently learned to love. She entered a London Bible Training College, Mount Hermon, with a view to qualifying for missionary work abroad. Here also her ability was manifested and she obtained a First Class Diploma in the extensive training course provided by the College. Circumstances hindered her from realising her first ambition, and she threw herself heartily into work amongst young women and girls. Her organising gifts were employed in opening hostels in various parts of the country and dealing with the young and not always tractable residents. Many a young girl learned to look on her as a true friend, and learned what is more important, the joy of salvation and living communion with the Lord. Miss Norbury's work was widely known and greatly appreciated, inasmuch that on two occasions two different Bishops invited her to enter into Deaconess work and quicken the interest in that branch of spiritual activity. After a number of years in



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OUR DUTY IN THIS CRISIS.

(From a Pastoral Letter from the Bishop of Goulburn, 4th September, 1939.)

My Dear Friends,

I know that each one of you at this time is asking, what can I do. As Christians and citizens of a great Commonwealth, we feel that we cannot stand aside when so much that we hold dear is challenged to the death, and when our friends and kinsmen are caught up in such awful conflict. As Christian citizens we urgently ask, what can we do? I am sure that the immediate answer is, "carry on with all possible diligence and devotion, all lawful and useful works at present in hand." We must await the development of events before any great changes can be made in our various activities. Events are likely to develop rapidly, and we may soon be called upon for services other than those in which we are at present engaged. Subject always to loyalty to God, we shall be ready with calmness and confidence to serve our nation and its cause.

We believe that in this great and tragic conflict we stand for the cause which makes for human freedom, for respect for man as a child of the one God and Father of us all. We shall not be so foolish as to think that we ourselves are without faults, even great faults, but we believe that with all our faults we stand for certain great principles without which life would be scarcely worth living. These principles are expressed in an attitude of tolerance to those who differ from us in such things as religion and politics, in a desire to see the rule of equal and impartial law established between individuals and nations, in the right to think and speak as our conscience dictates with due regard to similar



MISS E. NORBURY
Principal, Deaconess House.

the work amongst women and girls, Miss Norbury undertook the organisation and direction of the Shamrock League. The object of the Shamrock League is to enlist the prayer, sympathy and support of young people in mission work in Ireland. In this connection she developed the system of Holiday Homes, which proved such an attractive feature that every summer for a month one of the large English schools was taken and filled with happy holiday seekers. Her remarkable gifts of organisation were displayed in the astonishing growth of the work under her hand. Miss Norbury has placed the treasures of her rich experience wholly at the service of the Deaconess Institution, and we are certain that the signs of growth which are so abundantly evident are but harbingers of a further development in the future. We are sure our readers will remember Miss Norbury continually in their prayers. May we add that she needs prayer particularly at the present time, as her nephew is an officer of the line and has responded to the call of his country in her hour of trial, and news has come that her mother has been seriously ill. We ask that all who read will thank God for a consecrated life, and pray for His servant, who is organising a work of magnitude and exactness under the heavy burden of national and personal anxiety. God hears and answers prayer.

An exchange of parishes (Diocese of Newcastle, N.S.W.) has been arranged between Rev. Canon E. J. Withycombe, B.A., Rector of Mayfield, and Rev. K. S. C. Single, Th.L., Rector of East Maitland. Canon Withycombe has been Rector of Mayfield for 10 years, and Mr. Single has been in charge of East Maitland parish for 11 years. The change will take place from December 1.

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rights for all our fellow men. We wish to go on and establish these principles in the life of the world.

These things, we feel, follow from a Christian attitude towards our common endeavours. They are simply the working out of our Christian faith in daily living one with another, the proper respect that one Christian citizen owes to another and to all men.

But the Nazis in Germany will have none of this. In Nazi doctrine and practice we are confronted with an entirely different and irreconcilable way of life. The Nazi believes that what Herr Hitler wills is right and must be imposed upon the world. Nazi domination means the slaughter or the enslavement of all who oppose Hitler's will. There is no human consideration and no respect at all for the rights of others in the Nazi creed. If we are not prepared to surrender our freedom we have no alternative but to resist this barbarous doctrine and this brutal practice. Our Commonwealth of Nations has resolved to do so. We have become responsible for leadership in this great crisis. As Christian citizens we shall not give way to hate or dark and unworthy passions, but in all ways conformable to our consciences we shall serve till the truth is vindicated, till freedom is won for all, and till justice is enthroned in the affairs of men. We can do no other.

May the God of all Truth, Who has shown us the nature of His love in the Person of His Son Jesus Christ, strengthen and encourage us by the life-giving power of His Spirit that we may be able to endure worthily to the end. May God's truth and justice prevail and may we be privileged to serve aright. Let this be the prayer of us all.

THE CHURCH'S REAL TASK.

(From the Bishop of Adelaide's Synod Charge.)

But just as, in the individual, beauty of character comes far before beauty of face or bodily form, so in the building up of Christ's Church on earth the beauty of mind and thought, of manner and action, comes far before these other ideals. They should, indeed, be a help to us in many ways, as I have tried to point out. But it is the spirit that matters. All beautiful architecture, all glorious music, the best stained glass, the best-kept garden—all will be of little use unless there be, both in clergy and in people, the spirit of reverence, earnestness, sincerity, thoroughness, enthusiasm and love. Where this spirit is present, the other things matter little; but they will still be to most a help, and I think they will be a natural expression of the spirit, for love always seeks to find some outward expression of itself.

The Task of Spiritual Building.

It is therefore natural and right to ask: Why, with all the advantages of buildings and music, of science and art, that we possess—why are we in a measure failing to build up the Church of God in this land? Why are we failing to attract men to God, our Heavenly Father, and to "the fellowship of Christ's religion"? Why are we doing so little to eliminate unemployment and slums, poverty, sweating, oppression, and all that is ugly, and to establish the Kingdom of God in all its beauty in this fair country? Is it that, while striving to provide "the very best" we can on the material side, we have failed on the spiritual side? Is it that the beauty of holiness—most important of all—has been lacking? Yet in this sphere too surely the old Dean's slogan should apply:—

"Nothing must be done here but of the very best."

The story is told of a workman employed on the rebuilding of St. Paul's Cathedral after the great Fire of London in the seventeenth century, that when asked by Sir Christopher Wren himself what was his task, not recognising his questioner, he replied, "I'm helping Sir Christopher Wren to build a great Cathedral." Surely it was a noble conception of his humble task. Let us consider what may be our part, our humble task, in helping God to rebuild this shattered world; and let us realise that we all have a part

to do—clergy, laity, young, middle-aged and old; and let us not leave it to someone else to do our work.

The Mind to Work.

1. First, there must be the spirit, the desire, the longing and the will to set the world right. We have had several splendid challenges during the last few months to moral and spiritual rearmament. There was the "Times" letter signed by 133 Members of Parliament, which appeared on September 1st of last year. The real need of the day, they said, is moral and spiritual rearmament. A week later appeared a laymen's appeal on "The need of the day," headed by Earl Baldwin, and signed by many notable laymen, including Sir William Bragg, formerly active in our church here. Their appeal was the same. "Thy will be done on earth," they said, is "not only a prayer for guidance, but a call to action." There was an appeal from Lambeth on October 21st, signed by the Archbishops of Canterbury and York and other leaders of the Church of England, and of the Evangelical Free Churches, entitled, "Lest we forget," and calling for a resolve "to make our Christian faith more active and our witness to it more clear." At the end of the year a striking declaration of faith was made by 190 members of the British House of Commons. In January of this year an eloquent plea for peace and co-operation among the nations was made by a score of public men eminent in the diverse fields of literature, education, law, science, finance, medicine, administration, art and music. In February appeared in our own press a message signed by the leaders of Christian Churches in this State, calling for the recovery and re-assertion of Christian standards in the home and in the professional, political, business and sporting worlds, and asking that penitence and prayer might issue in action. And on Anzac Day there was issued a noble appeal, signed by many of our leading professional and business men, in which occur the words: "Our supreme need is to restore God to leadership." And this was backed up by a letter from many representatives of our youth. But it must be backed up by us all. First, then, there must be the spirit, the desire, the longing, and the will to help God to set the world right. There must be "the mind to work."

The Elimination of Ugliness.

2. But what are we doing to respond to all these splendid challenges? What are the challengers themselves doing? It is not enough to issue the challenges, and then sit back. Surely all who make or take this challenge seriously to "restore God to leadership" will do all in their power to reinforce the efforts of the Church, which does alone in any effective way champion that leadership, and only waits for the whole-hearted support of all professing Christians. Three must then, secondly, be the practical steps. And here two courses of action must go hand in hand—the elimination of ugliness, and the cultivation of beauty. It is a reproach to our country—and we must all feel it so—that there should be poverty in the midst of plenty, that there should be slums and slum conditions, that sweating should still be possible, that unemployment should still be considerable, and especially that many young men should be arbitrarily thrown out of work at the age of 21; that every encouragement should be given to old and young to transfer hard-won wages to the pocket of the bookmaker, largely in order to bolster up a sport noble in itself, but pitiable if it must depend on betting for its maintenance; that the use of strong drink should be so abused as to make drastic legislation necessary, and stricter control desirable. These are some of the ugly things in the removal of which the Christian Church should take a leading part. And if the clergy say, "We have already more to do in our parishes than we can manage with satisfaction to ourselves and to others," I would say, "Here is work for our laymen to do, and we look to them to take the lead! Here is work for our women, and they are nobly shouldering the burden! Here is work for our youth! Let us labour together, as 'fellow workers with God,' to remove these reproaches and to eliminate all that is ugly."

THE CONFLICT IN CHINA.

A Letter to the Churches of Great Britain.

The following letter, addressed to the Churches of Great Britain, and signed by a number of representative Chinese, has been received by Prebendary Wilson Cash, General Secretary of the C.M.S.

We, the gentry of this historic city of Chengtu, the capital and cultural centre of the vast province of Szechwan, appeal to the Churches of Great Britain, at this time of our national danger and suffering, to exert all the influence at their disposal to arouse the people of England to a fuller appreciation of the significance of this conflict in the Far East, and to more definite and concrete help for our nation now so ruthlessly trodden down under the heel of the Japanese invader.

The Tale of Suffering.

For two years our fair land has been overrun by Japanese soldiers, our cities laid waste, our villages destroyed, our people deprived of their livelihood and reduced to destitution. Thousands of towns to-day are little more than ruins owing to intensive aerial and artillery bombardment; many cities and peaceful villages not immediately in the war zone have also experienced the horrors of the aerial bomb. Our educational and cultural institutions have particularly suffered; many have been destroyed; others are now being used as barracks for Japanese soldiers, and where once our young men and women were being trained in the arts of peace, the enemy now trains his troops for further slaughter and destruction. The tale of suffering is so great that it can never be told. Figures give but a very inadequate impression of the suffering of this war. We would, however, remind you that millions of civilians have been killed, maimed or driven from their homes; thousands of women have been brutally abused; and even innocent little children—the world's most priceless treasure—have not escaped the terror by night and the arrow by day.

The Spirit of China Not Broken.

But the brutality of the invader has not brought us to our knees, and never will. The Japanese thought that the fall of Shanghai would result in capitulation; that at any rate the fall of Nanking would mean the end of the war; while they were absolutely convinced that the simultaneous fall of Canton and Hankow would result in complete surrender. But they were wrong. They have not broken our spirit, nor will their ruthlessness ever do so. Their psychology is all wrong. Their brutal bombing of open towns only rouses the anger and increases the determination of the people. Under the guidance of our great leader, Generalissimo Chiang Kai-shek, the country is united as never before in its determination to resist to the end; and we are confident that ultimately right will triumph over might. But the people of Great Britain could do much to help us in this time of bitter struggle; they could do much to lessen the period of conflict, and so lessen the suffering of our nation. If Great Britain would but throw the might of her great influence completely on the side of China, the period of China's suffering would be greatly reduced.

We are intensely grateful for what Great Britain has already done—for the moral sympathy of her people; for the concrete expression of that sympathy in generous contributions towards all forms of relief work; for the large loans no wextended to the Chinese Government helping to stabilise our currency, and strengthen the sinews of war; for the very real help given through the facilities of the port of Hong Kong for the supply of the badly needed munitions.

The Vanguard in the Anti-Aggression Movement.

But while truly grateful for all the help in the past, and the assistance at present being extended, and the many gestures of friendship and goodwill from leaders in Great Britain, in political, social, education and Church circles, we nevertheless feel that much more could and should be done, for we are in a very real sense fighting your battles on our own soil. Our resistance to aggression is one of

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the most important factors in the anti-aggression front your Government is trying to create. We are the vanguard of the anti-aggression movement. We are even now in the midst of the conflict, giving you time to make your preparations. We are fighting and delaying action on behalf of the world—the full value and significance of which only history will reveal. We are bearing the burden and heat of the day on behalf of you Western democracies. Had we capitulated, who can tell where England and France would be to-day? Who can tell what the combination of Germany, Italy, and Japan, with the vast resources of China at their disposal, would have done to Europe by now, if we had not put up such determined resistance to Japanese aggression. We have suffered and bled and died for you, and for all who love freedom and democracy. The blood of our dead cries aloud to heaven and to the nations of the earth. Will you not see to it that they have not died in vain? Will you not try to spare our people further suffering? Christian people of Great Britain, you who name the Name of Christ, you whose symbol is the Cross of suffering, can you stand by and see us suffer and do nothing to help? Are you going to be the Priests and Levites of to-day and pass by on the other side? Or will you be to the Chinese people the Good Samaritan, helping to bind up China's wounds, to heal her grievous injuries, nay, more, to save her from the cruelty of her enemy?

The Meaning of the Struggle.

We would appeal, therefore, to the Churches of Great Britain to realise afresh the meaning of our struggle, and to redouble their effort to arouse the whole of the British people to definite concrete action that will help our country in this her hour of dire need, helping her to overcome her oppression, enabling her to rebuild a new China from

the ruins of the old, and establishing in place of war a peace founded on justice—the only form of peace that can endure—a peace for which this poor old world is yearning. Will you not, then, help us, that together we may bring in that new order when men will live together as brothers—that new Kingdom.

"Whose ways are ways of gentleness,
And all whose paths are peace."

(Signed)

President, D. K. Chow.

Vice-President, S. C. Liao.

Dr. Wei Si Luan, G. S. Idu, S. C. Shing, T. C. Ho, W. A. Wang, B. F. Lee, Hsu Shao Wei, S. K. Loog, B. H. Wang, T. T. Pen, Wen Tsao Chin, Ho Lu Chih, Liu S. Y., C. S. Chai, Tao Su Shuan, Y. G. Yeh, T. Y. Tang, J. P. Fong, T. S. Choo, G. R. Lee, Cheng Se Shao, C. S. Pen, C. C. Tsin, Chang Teh-hwai, J. S. Wau, Mao, S. F., M. P. Kow, Hsing Tsung Chu, S. C. Hsiao, G. S. Chaw, Y. F. Chen, Lo Ching Se, R. H. Lee, D. W. Iohh, Li Shing Howi, Chou Tze Loon, Chow T. H., J. M. Shon.

34, Mok Tzi Goi,

Chengtu, Szechwan, China.

June, 1939.

DOES GENEROUS GIVING TO MISSIONS CRAMP PARISH FUNDS?

Archdeacon Russell, of Oamaru, writes to "The Reaper" as follows:—

"I feel I must tell you some good news. We raised our quota, plus 12 per cent., and also £50 non-budget—the largest amount we have yet raised for Missions, £184/8/-.

"Our Vestry Fund was £146 in debit, and a remark was made at the annual meeting that we ought not to have given so much to Missions when we needed it ourselves.

"I replied that the Lord's promise was, 'Give and it shall be given to you, good measure, etc.' and that any parish or person who is missionary-hearted would have his own needs supplied in the Master's own way.

"The very next day a dear old man died and left us £500. You can imagine how I rejoiced, and have told my people that 'this is the Lord's doing,' and is surely His reward for our self-sacrifice.

"It will supply an answer to any such grumblers in future. I know you will rejoice with us.

"God bless you in all your efforts for the missionary cause."

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BOOKS

"The Secrets of Happiness," by the Bishop of London. (Published by Longmans, Green & Co., London. English price 3/6.) Our copy from the publishers.

The Bishop, in his preface, says: "I have had fifty years of happiness in London, and I have tried in my last message to London, to set down what I believe to be the secrets of happiness." The Bishop's Happiness includes Holiness, for he knows that there can be no true happiness without it. Twenty "secrets" are reviewed, beginning with "the care of the body," in which we are to glorify God, and closing with that "Peacemaking" which the world needs so badly, and which constitutes our right to be styled "Sons of God." As we should expect, there are many delightful and useful things told in the Bishop's own conversational and easy style, and appealing to Christians of all ages. When a man has lived the kind of life and the length of life the good Bishop has, there are bound to be hosts of experiences available for building up a volume of sound wisdom and searching challenge. We anticipate a very wide circulation.

Duckworth's Theology Series has a world-wide reputation. Two recent additions are noteworthy, and meet a need. E. Basil Redlich, Canon Theologian of Leicester, writes on "Form Criticism, Its Value and Limitations." Serious students of theology will want this book, and for Th.L. candidates doing Part I it is indispensable. The author deals with the history of Form Criticism, its assumptions and the applications of its methods to the Gospels. When this book is read carefully and thoughtfully, it will supply much information hitherto not available so readily and clearly.

"The Gospel in the World," by Godfrey E. Phillips, Professor of Missions, Sedley Oak College, Birmingham, is the other new volume issued by Duckworth. It is a re-statement of missionary principles, a study of the theory and practice of missions. Some of the topics are the missionary motive and attitude, revelation, general and special; evangelism; the Gospel and the animist, the message for Hindus and for Buddhists; missions and governments; and second-line activities, educational, medical and social. The writer makes several statements worth pondering, e.g., "Modern Biblical studies have in no way weakened the Scriptural basis for missions"; . . . "it is a sobering reflection that our own religion is not Christianity pure, but a mingling of that with some measure of modern secularism, which weakens it as a missionary force in lands where secularism is . . . corroding other systems."

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