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The Secret of Strength—Psalm 90:1, 2



Divine Service during the meeting of the British Prime Minister, Mr. Churchill, and the President of U.S.A., Mr. Roosevelt.

A Trumpet Hath Sounded!

The Prime Minister of Great Britain, in a broadcast, gave the following vivid description of the service which was held aboard the "Prince of Wales," which the President of the United States and he attended.

"We had a service on the Sunday in our Atlantic bay. The President came on to the quarter deck of the "Prince of Wales," where there were mingled together many hundreds of American and British sailors and marines. The sun shone bright and warm while we all sang the old hymns which are our common inheritance, and which we learned as children in our homes.

"We sang the hymn founded on the psalm which John Hampden's soldiers sang when they bore his body to the grave, and in which the brief, precarious span of human life is contrasted with the immutability of Him to Whom a thousand ages are but as yesterday when it is past and as a watch in the night.

"We sang the sailors' hymn, 'For those'—and there are very many—'in peril on the sea.' We sang 'Onward, Christian Soldiers,' and indeed, I felt that this was no vain presumption, but that we had the right to feel that we were serving a cause for the sake of which a trumpet has sounded from on high.

"When I looked upon that densely packed congregation of fighting men of the same language, of the same faith, of the same fundamental laws, of the same ideals—and now, to a large extent, dangers—it swept across me that here was the only hope, but also the sure hope, of saving the world from measureless degradation."

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

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Notes and Comments.

The Prime Minister of the Commonwealth, in calling our people to Prayer, does not forget that there are memories connected with Armistice Day that will always call forth thankfulness and praise to God for what He has done in the past and also for the great sacrifice our men have made and are making in consecrating their lives to the defence of national liberty and righteousness. It is well that the Call to Praise is sounded with the Call to Prayer.

Thanksgiving, it is said, is the feather that tips the arrow of prayer. And most certainly the thanksgiving evoked by thinking over again the mercies of the past will strengthen our faith and encourage us the more to go again and again to the Throne of Grace for the supply of those needs that are uppermost in our minds because of their most pressing nature.

The Call to Prayer should be a reminder to every one of us that "men ought always to pray and not be discouraged." If we are going to do what is a practical duty, in relation to the men who through perils of war are serving our nation, then our intercession on their behalf and on behalf of our Empire and Allies should be "without ceasing."

Then, again, if our prayer is to be effectual let us consider earnestly the Apostle's statement, "The prayer of a righteous man is effectual in its working." Let us lift up "holy hands" in the Name of the Lord.

The old conservative character of the Church of England is being changed by the catastrophic changes in other directions the War has brought about. The ministry of women is being enlarged by the permission accorded to deaconesses in some of the English dioceses to read the prayers at the ordinary Sunday Services and to preach as occasion may require. Just recently the Bishop of St. Alban's has issued regulations for an enlargement of the duties of lay readers. Writing to his diocese the bishop said:—

"Recently new regulations affecting the status and work of Readers have been drawn up and approved by the House of Bishops and the House of Clergy of the Convocations of Canterbury and York. I wish to call the attention of both clergy and laity to the following new regulation: 'Additional duties which, in exceptional circumstances and by special authorisation from the Bishop, may be assigned to a Reader are:

"To read the Epistle at the Holy Communion;

"To administer the Cup at the Holy Communion."

"It will be noticed that this new regulation does not give a general permission to all Readers to perform either of these two functions without special authorisation in each case from the Bishop. This authorisation will only be given by the Bishop in exceptional circumstances, and it is left to the Bishop to decide what are and what are not exceptional circumstances.

"Any incumbent, therefore, who wishes to use his Reader or Readers for these purposes must before doing so obtain the Bishop's authorisation."

This marks an important departure and one that will be welcomed by many an overloaded incumbent.

Dean Inge recently preached at Keswick, England, on the Faith that exalts above Life's limitation in time and the dynamic power of the Christian Hope. He took as his text that great exhortation of the Epistle to the Hebrews: "Therefore let us also

seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

He said that it was plain that those to whom the Epistle was addressed were expecting persecution. They were tempted to save themselves by reverting to Liberal Judaism, something like Unitarianism. The writer exhorted them to stand fast. "Ye have not yet resisted sin in deadly earnest," he said; "you have not realised what a life and death contest it is." "That is the difficulty," said the dean, "with many Liberal Christians to-day; I know it well. As Dr. Johnson said of Addison, 'He thinks justly, but he thinks faintly.' Ask yourselves sometimes: What are the things which I would die rather than do? Answer that, and you know what your real religion is."

Too true are the preacher's words. The lack of deep-down conviction of God as manifest in Christ and the Cross and Resurrection of Christ is at the root of the Church's grave difficulties to-day. The religion of Christ Jesus is full of challenge as well as full of power and comfort—but its absolute challenge is so often avoided by those who call themselves Christ's disciples that the channels are choked through which the power would normally flow. The Christianity of to-day is not straitened in God but in its own suicidal attempt to live on terms of compromise with the world.

We need to get hold again of the strong conviction of a St. Paul so as to be able to witness. "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day!"

The Federal Government was surely asking for criticism when, through its leader, it asked the Christian Church to set apart another Day of Prayer for the Empire in its dire need, and made appeal to the public for greater economy in spending, and then allowed without any protest all the extravagances of the Melbourne Cup

Week. The "Sydney Morning Herald" has received appreciative notices of its strong leader in Monday week's issue entitled "The Moscow Front and the Melbourne Front." And the Bishop of Newcastle, in urging his clergy and people to respond loyally to the Call to Prayer, went on to say—

"One main thing for which we ought to pray is for a deeper and more general realisation of the enormous importance of our cause to ourselves and to all the world, and of the grave danger—by no means as yet decisively averted—that it may suffer defeat. The spectacle of what life in a Nazi-dominated world would be like is plainly before our eyes, as, for instance, we watch the spectacle of admittedly innocent Frenchmen being led out in batches of fifty to be shot in cold blood in reprisal for the murder of a German officer. In the face of such a spectacle it is surely tragic beyond words that so many in Australia should appear to be more deeply interested in the Melbourne Cup than in the battle for Moscow and the Ukraine. For responsible leaders of the highest intelligence and character are continually telling us that in the titanic struggle the fate of human civilisation for perhaps a thousand years is being decided at this very moment. I could personally have wished that the Melbourne Cup meeting had this year been cancelled altogether. Such drastic action might have served to arouse some of the consciences which are not yet awake to the fatefulness of the present hour."

News has just come to hand that the Vatican has "called a halt" to this movement. It has been "The Sword of the Spirit" announced that full membership cannot be granted to anyone but members of the Roman Church. This means that the Roman authorities have taken alarm at the large enrolment of "non-Catholics" (sic.) We shall be dealing with this matter in our next issue.

Has the world gone quite mad? The latest strike is in the Senate of our oldest University. That august body, in which we are right in looking for the ripest wisdom, is right in the public eye of the Commonwealth, if not of the Educational world, for the rift that has caused the sudden resignation of four of its senior members. We hold no brief for

New Zealand professors, although we do think that new blood is an occasional necessity for educational health. Our hearts go out naturally to men who are in the fighting line for King and Empire. But their very patriotism would resent the hamstringing of two important departments of our educational system, until the problematical end of the war and the possibility of men of the A.I.F. being in the front rank of choice for these positions. We have no sympathy with the "ring-fence" system of choice. Insularity of thought is the danger where teaching bodies are also the examiners of their alumni. In some branches, if not in all branches, of education, it would surely make for the health of our Universities' training if there were an exchange of professors and lecturers for examination purposes. There is always too strong a tendency, if not a temptation, to rely upon a lecturer's notes for examination purposes to such a degree as to handicap breadth of reading and thinking.

Like a Daniel come to judgment, the Minister for Education, in his enthusiasm of office, sees in the conflict an opportunity for more government meddling, and the making confusion worse confounded by the irrational scheme of giving all undergraduates full suffrage in University concerns!!! Why not carry the scheme a bit further and give all High School and Secondary School pupils the right to appoint their teachers!

We publish in another column a very courteous letter from the Archdeacon of Perth in reference to this matter that has, from one end of the Commonwealth to the other, evoked a strong protest against the Perth report and decision. In this letter Archdeacon Parry objects to a statement for which we have no responsibility, for it occurred in a letter sent to us for publication by a subscriber. Our criticism dealt with what still seems fairly evident that the Perth Synod by adopting the report, has laid

itself open to the charge of being in favour of lotteries and gambling. For a Synod to accept the statement that "there is no moral fault in the theory and practice of the Charities' Commission and that it was justifiable for the Church to receive money from the Commission for the Orphanages" such an act does give the ordinary man the idea that the Perth Synod is not opposed to gambling. Quoting from the official report sent to us by the Archdeacon "very strong feelings, both inside and outside the Synod, have been evoked by this decision."

From a perusal of two articles, pro and con, published in the W.A. Church News, it is quite evident that the Orphanages' Committee was up against a financial difficulty, and not disposed to forego one generous means of financial help. The criticism in the diocese of the position resulted in a committee being appointed, by request of Synod, by the Archbishop of Perth. Our readers will find that report and our Leading Article in criticism of it, in our issue of October 2. It was evidently a "white-washing" finding and went too far in its statements. The action of the Synod in adopting it was, to say the least of it, unwise, and has given rise to a widespread resentment in the Churches. Let us hope that Perth Churchpeople will realise the inadequacy of their support of one of the most important of our Church's activities.

Our alliance with Russia has caused a great deal of comment and consideration. On Russia, the one hand the alliance is being exploited for promulgation of Russia's social ideals without regard to Russia's religious or anti-religious background. On the other, there are those who justify the alliance by the common cause we have with Russia against a barbarous and relentless foe, and the ultimate cause of humanity. There is a further reason for its justification in the challenge recently uttered by the Bishop of Portsmouth. Speaking on the Call to Prayer last September, the Bishop said:

"How can we justify alliance with Russia which, not many months since, denied the existence of God and knows

not any value in prayer? When Elijah in olden time bitterly declared that he was the only one in all the land who remained faithful to Jehovah, he was told that there were left 7000 who had not bowed the knee to Baal. Is it otherwise in Russia? And has not alliance been thrust upon us by circumstances? Can we do anything else but resent the blow of the bully on that unoffending and inoffensive land?

"Moreover, Russia has ever been the home of the saint, the martyr, the mystic, though men bereft of reason have thrown down the altar, slain the priest, murdered the humble worshipper of God."

"Is Russia to be won for Christendom? Is Great Britain to win it? Why not? There is no future for the world but in the Christian belief and ethic; and as Russia, under God, has given to Great Britain welcome relief in the hour of distress, so Great Britain can repay by a gift of eternal worth. Let us pay our debt by giving back to Russia that abounding grace, that reliance upon God in which true national greatness alone resides."

This is a challenge to us as a Christian people to make Russia's conversion an urgent matter of prayer.

A PRAYER FOR RUSSIA.

(Authorised by the Lord Bishop of Newcastle.)

O Almighty God, we commit to Thy guidance and protecting care the armies and peoples of Russia, and all who are serving in its defence by sea, on land, or in the air. We thank Thee for the unity and courage of the people in the hour of peril, for their love of Fatherland, for the eagerness of all alike to enlist themselves in its service, for their willingness to suffer and die in its behalf. We pray that all this splendour of patriotism may be rewarded with final victory. We humbly believe that their cause and ours is also Thine, and we confess how little we or they are worthy of the honour of serving in its defence. But Thy property is always to have mercy and to forgive, and therefore we turn to Thee in humble confidence, praying Thee to pardon whatever Thou seest to be amiss in us and in them. Help us together to overthrow the forces of aggression, so that the cause of justice and right may prevail. Grant that the issue of this present conflict may hasten the dawning of a day of righteous and enduring

QUIET MOMENTS

National Righteousness

By Rev. J. Russell Howden, Rector of St. Andrew's, Holborn, London.

"Righteousness exalteth a nation: but sin is a reproach to any people."—Prov. 14: 13.

Righteousness means that kind of character and conduct which is erect and straight, as measured by the Will of God. The Will of God is for a man to love God with all his heart and his neighbour as himself. To speak in the language of the New Testament, righteousness is the fulfilling of the law of love. Righteousness is primarily a personal matter. It is the character and conduct of a person. But also as secondarily righteousness may be a national matter as our Proverbs verse clearly shows. There are national actions and decisions which are not simply the aggregate of the actions and decisions of the individual citizens.

At the same time national conduct will necessarily be affected by the conduct of individual citizens. The more there are of these who are themselves in harmony with the Will of God the more likely will it be that the national activities will be in accordance with that Will.

The typical Bible illustration of the good neighbour is the good Samaritan. He found a man robbed and wounded and at the risk of his own life, for the bandits might still have been in the vicinity, he succoured the injured stranger. This is our Lord's own illustration of what He meant His disciples to understand by neighbourliness. In 1939 there were nations in Europe despoiled and wounded by a cruel and dishonest aggressor. And at the sight of that wrong-doing the British people with singular unanimity chose to endeavour the rescue of

peace, and that the nations of the earth may be brought through the darkness of this present time into the clear light of the truth as it is in Christ Jesus Who liveth and reigneth with Thee and the Holy Ghost One God world without end. Amen.

the oppressed. That was an act of national good neighbourliness. It was in accordance with the Will of God. We may humbly and thankfully claim that it was an act of righteousness. The choice was put before our people and with a deep spiritual as well as political instinct they made the great decision and they have never faltered in it since. Such consideration may well reinforce our confidence in the outcome of the struggle. We believe that we are striving for the Will of God to be done in this respect on earth as it is done in heaven. We may well rejoice that in this matter as in many others God has committed to our British Commonwealth of Nations the doing of His Will on earth.

Now this is not to say that every Britisher in his own person is doing the Will of God or even caring about it. The actual experiences of this War have evoked in multitudes of our folk a spirit of self-sacrifice and helpfulness which is most surely in accord with the mind of Christ. Righteousness is being done in every aid raid. Fire watchers, wardens, police, doctors, nurses, railwaymen, road transport workers, and hosts of others are giving practical living examples of Christian devotion through nights and days of suffering. It is indeed righteousness exalting a nation even to a kind of national crucifixion.

We may well believe also that in exhibiting thus the mind of Christ many a man who does not profess or call himself a Christian at all may be led to discover his personal need of that Christ Whose Spirit he is so gloriously illustrating. For every man as he looks at his own heart will be compelled to recognise that notwithstanding all the fine Christ-like things he may do there is not only too much in him that is still earthly and sensual and even sometimes devilish. It is then a fact that we may have national

righteousness wrought out by a people many of whom are still unrighteous.

Nor can we pretend that our national acts have always been acts of national righteousness. Not every war that our country has waged has been for the succour of the oppressed. We have only to recall the opium wars of the last century to be sadly aware of occasions when the strength of Britain has been used in the Devil's work and not in God's. But there is this also to consider. That when national unrighteousness rather than righteousness has been prominent there have never been wanting urgent and earnest voices seeking to awaken us to a sense of our national sins and summoning us to the way of God. The promise of our verse is that "righteousness exalteth a nation." Now in entering upon this present war we did more wisely than perhaps most of us knew. For it is clear that if we had not sought to right the wrongs of the outraged countries of Europe we should ourselves have been the next to fall under the power of the aggressor. In seeking to deliver others it will yet be found that we have delivered ourselves. This was not the main thing in the minds of our people when we went to war. The supreme motive was righteous indignation and deep sympathy. But the promise of God shall yet be fulfilled for our nation in its being lifted up from our enemies round about. We are learning in many ways to-day to do the Will of God now in the distress of war. Let us earnestly still strive that we as a people may so see the glory of that Will that we may supremely desire it in the days of peace to come. This will be accomplished in proportion as the citizens of Britain to-day come to the personal acceptance of, and surrender to, the Lord Jesus Christ as Saviour and Lord.

INDUSTRIAL SUNDAY.

SUNDAY, 23rd NOVEMBER, 1941.

(Pastoral Letter from the Most Reverend the Archbishop of Sydney.)

I write to commend the appeal which will be made through sermons and in other ways throughout the Diocese on

Sunday, November 23, to give earnest and prayerful consideration to the implications of our Christian Faith in the industrial and economic life of our day.

You will remember that in the slogan of our Diocesan Campaign of Witness we have declared that "Our Witness is to Christ as the Lord and Redeemer of all life—intellectual, social, moral and spiritual—to-day as always. Nothing less than this is adequate either to His Gospel or to our needs." One of the directions, therefore, in which we have set ourselves to bear our witness is that bundle of industrial and economic activities and relationships to which such a large proportion of our time and energy is necessarily given, and which affects so profoundly the whole of our life and outlook.

I do not suggest, of course, that it is any part of the Church's business to pronounce upon the respective economic events of the policies of rival political parties except where they trench on the moral domain, but I do believe that it is her clear duty to proclaim with constant urgency and insistence the great Christian principles which ought to be embodied in any industrial programme or economic order, and to do this intelligently and effectively demands earnest study and wise and courageous witness.

While it is true that no economic system, however skilfully contrived, will work satisfactorily unless it is directed by men and women whose hearts and wills are consecrated to the task—even to solve our economic problems we need above all else to strive for the regeneration of mankind. Yet on the other hand, we have ever to bear in mind that the utmost goodwill and the most fervent dedication will be immeasurably hampered and hindered in their beneficent designs if they be not well informed and their tools be inefficient.

We all realise that the Church's vision cannot be limited by the horizons of time, and that her main concern is for the eternal welfare of the souls for whom Christ died, but it is surely her bounden duty to bear her witness to the full implications of the Gospel with which she is put in trust, and to remember that it has a relevance to every department of human life. We have been placed in the garden to dress it and to keep it.

In these days, when corporate associations and influences exercise so large a measure of control over the lives—and even the thoughts—of men, the challenge to us is the greater to do everything we can to cast our social activities into a Christian mould, and to secure that every human relationship shall reflect the mind and will of our Lord. We must claim the whole of life for Him.

Believe me, your sincerely,

HOWARD SYDNEY

The Rev. R. W. Hemming, Rector of Milton, N.S.W., has been appointed to West Kogarah, Sydney, in succession to the Rev. C. J. L. Summer.

Personal.

The Rev. B. Hobart, rector of Gresford, N.S.W., has been appointed to the parish of Waratah, Newcastle.

The Rev. C. W. Nicholls has accepted the position of Superintendent of the Seamen's Mission at Stockton, N.S.W.

The Bishop of Madras, the Right Reverend E. H. Waller, D.D., resigned his bishopric last month. Dr. Waller is the son of the great Evangelical leader who presided over the College at Highbury for so many years.

The Rev. J. F. C. Ashworth died at the rectory, East Davenport, Tasmania, on September 8. He served as a lay reader in Goulburn, Albury and Junee and as a priest in Goulburn, Yass, West Monaro and Crookwell. He went to Tasmania in 1914.

Mrs. Annie Thompson died at her home in Ocean Street, Edgecliff, N.S.W. in her 102nd year on September 28. She was the daughter of Thos. Hodges Mate who took up Tarcutta Station in 1836. Mrs. Thompson lived there for 70 years. With her sister, Miss Maria H. Mate, she built St. Mark's Church, Tarcutta "to memorise the lives of Thomas Hodges Mate and Maria Mate." This was in 1902. In 1909 they endowed it. Mrs. Thompson was a generous subscriber to diocesan funds and on one occasion gave £1000 to the Clergy Widows and Orphans' Fund.

In succession to Miss Anne Peterson, who is resigning at the end of the year, Miss E. V. Krome, B.A., Dip.Ed., has been appointed headmistress of the Geelong Church of England Girls' Grammar School, "The Hermitage," Geelong. Miss Krome has been for seven years headmistress of the Ballarat C.E.G.S., and will take up her new duties at the beginning of 1942.

A handsome memorial screen, commemorating the ministry of the late Canon Dr. Cassian Crotty, and giving entrance to the newly-formed chapel of St. Michael, in the south transept of Christ Church, St. Kilda, Vic., was dedicated by Canon H. T. Langley, Rural Dean of St. Kilda, at the mid-day service on Sunday, November 9. The screen, which is the design of Mr. J. Colbourn, architect, who is the son-in-law of Mrs. and the late Dr. Crotty, is the work of Messrs. Hadwen and Houghton, of Malvern, and is carried out in Queensland mahogany and walnut. The chapel contains many memorial gifts which will also be dedicated at the same service, whilst the very striking mural Honour Roll and picture of St. Michael—the Great War Memorial—is now the Reredos of the chapel altar.

Mr. Arthur Gilbert Friend, senior partner in the firm of W. S. Friend and Co., of Sydney, died recently at the age of 77 years. He was born at Sydney, was educated at The King's School, Parramatta, and at Colwall, England. In 1881 he joined the staff of the company which his grandfather had founded, and in 1896 took over its management. Mr. Friend had the direction of Bendenine Station, at Binalong, for many years before it was split up among members of his family. His share of the property was at Galong. He attended both St. Paul's Church, Burwood, and St. Alban's, Fivedock. When a larger church at Fivedock was necessary, he was instrumental in getting together the building committee responsible for the new church and church hall. In his younger days, he was a keen member of the Cintra Cricket Club. In later years his main hobby was his garden at Moreton, Fivedock, his home since the death of his grandfather. His widow is an ardent churchwoman and official member of the Mothers' Union.

We congratulate Canon Needham, Chairman of the A.B.M., upon his election to a Fellowship in the Australian College of Theology.

Rev. R. S. Bevington, R.A.N., has announced his engagement with Miss Sheila Nicholson, of The Hermitage, Ryde, daughter of Mr. and Mrs. T. Nicholson, and grand-daughter of the late Mr. and Mrs. Horace Young, of Wentworth Falls. Miss Nicholson is a niece of Mrs. D. J. Knox, of the Rectory, Gladesville, N.S.W.

The Rt. Rev. the Bishop of Willochra is to be in Sydney on November 23, when he will be preaching at St. Andrew's, Lane Cove, at Evening Prayer.

"Christ Church, Addington, Natal, Magazine" prints the following personal testimony specially written for the magazine by General Sir W. G. S. Dobbie: "I gladly give my testimony to the saving and keeping Power of God in Christ. I came to know Him as my Saviour 47 years ago, and all through my military service to the present day He has been my Saviour and Lord. Although I have often and often been unfaithful to Him, yet He has never been unfaithful to me, nor has

He let me down. I have always been sensible to the fact that my sins, which were forgiven me when I first accepted Him as my Saviour, were blotted out once and for all, and that in spite of my failures I have become a new creature in Christ Jesus." Such words should stimulate those of us who sometimes feel diffident when we might confess Christ before our fellow men.

We regret to note the decease of the father of the late Rev. H. C. Leplastrier, who died last week at Chatswood.

We note with interest an informative letter from Mrs. J. C. Wright in the current issue of the Mothers' Union Paper. She tells of the fortitude of womenfolk under war conditions in England.

We extend our congratulations to Mr. K. E. Barnett, who has been elected a lay canon of St. Andrew's Cathedral, Sydney. Mr. Barnett has given valued service to the Church in many parts of N.S.W.

Miss Gillespie, former Head Deaconess of Deaconess House, Sydney, recently passed through Sydney and is now working at Darwin amongst the troops.

The Bishop of Central Tanganyika was the special speaker at the Synod luncheon on Tuesday of this week, arranged by Evangelical Churchmen. Mr. H. L. Tress presided.

The Cranbrook School Council, Sydney, has established an Annual Exhibition as a memorial to the late Canon Howard Lea, one of the founders of the School.

The Archbishop of Sydney, in his Synod Charge, referred to the resignation of Mr. Minton Taylor from the Synod. His Grace expressed appreciation, on behalf of the Synod, of the long and distinguished services Mr. Minton Taylor had rendered to the Diocese.

Four new bishops have been appointed for English sees. They are:—Dr. Richard Godfrey Parsons, Bishop of Southwark, to the Bishopric of Hereford, in place of Dr. Charles Lisle Carr, who resigned on September 30;

The Rev. William Wilson Cash, General Secretary to the Church Missionary Society, Prebendary of Weldland in St. Paul's Cathedral and Chaplain to the King, to the Bishopric of Worcester, in place of Dr. Arthur William Thomson Perowne, who resigned on September 30; Dr. Frank Russell Barry, Canon and Sub-Dean of Westminster, Rector of St. John the Evangelist, Westminster, and Chaplain to the King, to the Bishopric of Southwell, in place of Dr. Henry Mosley, who resigned on September 2; the Right Rev. Noel Baring Hudson, Secretary to the Society for the Propagation of the Gospel in Foreign Parts, Assistant Bishop of St. Albans, and honorary Canon of St. Oswin in St. Alban's Cathedral, to the Bishopric of Newcastle, in place of Dr. Harold Ernest Bilbrough, who resigned on October 1.

The King was also approved the appointment of the Rev. Eric Milner Milner-White, Chaplain, Fellow and Dean of King's College, Cambridge, and Canon and Prebendary of Biggleswade in Lincoln Cathedral, to the Deanery of York, vacant by the death of the Very Rev. Herbert Newell Bate. Canon Milner-White has been examining Chaplain to the Bishop of Lincoln since 1936, and previously from 1913 acted in a similar capacity to the Bishop of London. He served as a temporary Chaplain to the Forces from 1914-1918, and was awarded the D.S.O.

On October 29 the Archbishop of Melbourne instituted the Rev. T. Wilkinson to the parish of St. Paul, Ringwood. The former Vicar, the Rev. V. Carver, resigned the parish to act as chaplain to the Forces. Mr. Wilkinson was Minister of All Saints', Preston, from 1923. He is well known to Victorian clergy as an efficient and long-suffering secretary of the Old Riddleians' Association.

Sister Grace Hitchcock has returned from the B.C.A. Hospital at Koonibba after over three years of outstanding service in a difficult work. She is continuing her professional studies in Melbourne for some months. Sister Caroline Ross, another Melbourne lady, is relieving at Koonibba. Sister Ross did excellent work on a B.C.A. van several years ago.



STERLING HOME PAINT

AUSTRALIA'S BEST

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ALEXANDRIA

To Australian Churchmen.

The Church and Industry

(By the Rev. W. F. Pyke, B.D.)

The Archbishop of Sydney has asked the clergy to bring before the people the relation of the Church to Industry by having an "Industrial Sunday" and no doubt many who are interested in Social Problems will do so.

There are two objections which are commonly brought against Christianity in regard to her activities and inactivities in the world. The one is that the Church is too "other worldly"; that she bids men think so much of heaven that she takes away their attention from the pressing human problems by which they are surrounded, and of which they are bound to find a solution. "True Christianity is essentially individualistic and is primarily a matter of saving one's own soul."

The other objection is exactly the opposite. "The Church is too much taken up in these days with matters which do not concern her. Let her attend to her own business of teaching men to pray, to attend Church, to receive the sacraments and generally point us to the other world, but politics, wages, industrial conditions and such matters are not her affair at all. Leave all these things to the experts."

But the Church has a message for all human life. She maintains that merely to make man healthy, comfortable and materially happy is not enough, indeed is in the last resort impossible, unless you translate these words into terms of spirit.

It is only when you set man's life in the vast context of God, eternity, and immortal life, that he can realise himself. "Our true citizenship is in heaven," said St. Paul. We must bring eternal judgments to bear on the problems of this world.

We must not forget that the greater part of the impetus for social reform has come from the Church. People who are most concerned in social questions are

religious people. Housing, hospitals, open spaces, sanitary conditions have all been reformed as the result of the Christian conscience, however poor it may seem to some.

The Church has delivered the Christian message of social morality in the past, but would never claim to be the sole agent at work in the world for the welfare of the individual citizen and of the people at large. She has a better record than any other organisation!

The Church is not only the "Ark of Salvation" into which all must enter if they would be saved; she is also "Salt and Light" an illuminating, purifying influence in the present world. It is the duty of Churchmen who live in the world to reform it, and make it "fit for saints to live in."

The ideal of the Church and her functions is that all human things, politics, arts, industry, commerce, education, science, become her concern, inspiring and transforming the service which they render.

During the last century a vast change has come over our social life—a change in spirit. We have become an Acquisitive Society—a society no longer based on the duties that each man owes to his neighbour, or to the State; no longer held together by the services that each man renders, but a Body of Competitors for Private Gain. The chief function of the State is thought to consist in securing the rights of the citizen, which is to get as much as possible for himself. Of course there are exceptions to this. The Army, Navy and Air Force and the Services generally render a service to the community and their reward is secondary. Others give their lives in service and find their reward in being useful to others. But taking the community as a whole our principles are becoming more commercial. We

are reducing everything to the Money Standard. Our work, our education, civil life, are all estimated on the material standard. What is its money value? This is typical of our race and of our age.

And so it works out that society is divided into camps. There is antagonism between the "haves" and the "have nots." Class distinction to-day has become economic. Between those who hold well paid positions and are secure, and those who are ill-paid or have no job at all.

The Church must continue to put her weight into any movement that will give effective expression to man's highest moral impulses—the best that is in him. No truly religious man can discuss social and industrial questions without feeling that the claims of the working man for security, well-being, and a just reward for his labour must be met.

The working man cannot be hypnotised with fine words or poetic imagery. One man looks forward after his day's work is done to a good dinner, a fire and an evening at home; the other to dry bread, a cheap meal and the social intercourse of the street. The demand is for greater security against the changes and chances in industry due to man's selfishness on the one hand or to his foolishness on the other.

The full development of a man's personality should be more important than the acquisition of wealth and the maintenance of vested interests. Personality, not property, comes first in the mind of Christ. "How much better is a man than a sheep?"

What is Christianity? It is living out in our daily life those principles which Christ Himself has taught and lived. He showed a profound interest in the social order of His day. He has a lot to say about marriage and parentage, property and wealth, the relations between the rich and the poor. The social principle of service was at the heart of His teaching.

Will Christian principles work in the world to-day? Our Blessed Lord identified Himself with broken, stricken humanity. There are thousands in the world con-

demned to the indecent struggle for bread while others live in comfort and security. There will always be the need of the Christian message of goodwill and helpful service to others.

The common good will not be achieved by the machinations of worldly minded, astute, ambitious politicians, but only by a recognition of our common Lord and Master. People will always say that Christianity is impossible when it challenges the whole ethic of our modern standard of values.

When our Christian leaders get up and say what they think about the way many people get their money: They are branded as agitators and dangerous men. But do we realise what the world owes to agitators. The progress of society has been over the bodies of men who dared to oppose injustice, exploitation, and vested interests.

The Gospel of Jesus Christ is revolutionary to much of the existing order if it is not only preached in our pulpits but put into practice in every day life. Municipal corruption, gambling, drunkenness, sweated labour could not live in a community possessed by the Spirit of Christ. Democracy is at the cross-roads. Unless spiritual forces are going to be paramount in the shaping of the New Order, we may live to see a state of things even worse than they are now in the world. The vicious circle of materialism, mammonism and militarism will always bring the world into absolute chaos. A Christian democracy alone can lead mankind up the road to social progress, towards conditions of increasing goodwill and peace. Much depends on the next few years.

The future of our democratic society depends upon the spirit that can inspire the young citizens of this country, whatever their avocations may be. Whether surgeons or scavengers; whether they bake bread or manage a bank; whether they distribute milk or preside over a Cabinet meeting, they may equally serve the Commonwealth if they are inspired in their work.

This inspiration of service can only come as they feel themselves "under the great Task-

master's eye." This alone gives dignity to labour.

It will only be through the Gospel that the world will be righted; the power of God in human life alone can revolutionise the world. It must be applied by those who have already felt its power. God is calling afresh for MEN who have this Christ-like spirit to enter public life and use their influence to purge our national life from the evils that impede the way of progress.

Yours, etc.,

WILLIAM N. LOCK,

President of the Conference.

THE IRRESPONSIBILITY OF THE SPORTING PUBLIC.

The Bishop of Gippsland writes in his monthly letter as follows:—

"On Saturday week at Caulfield it is reported that the totalisator took £133,000. The same week £138,000 was given to the new Melbourne Hospital as a memorial to the late Sir Charles Connibere. Think of the contrast between service to the community and wasteful and thoughtless squandering at this time of dangerous crisis. The thing is incredible. The utter stupidity of gambling stands out in clear relief. Not only does it add nothing to the common good nor to the welfare of others, but it is insanely foolish. Men who would be outraged if their sharebroker charged more than one per cent, commission patronise the totalisator which charges about 14 per cent. . . . It is this attitude of dangerous irresponsibility in the nation that is encouraged and nurtured by the gambling methods of many Red Cross enterprises, promoted under the sacred name of patriotism, and by the supporters of a State lottery for hospitals. Our need to-day is for a generation of far-seeing leaders in parliament and out of it, courageous enough to examine the tendencies of things, clear-headed and faithful enough to detect and defeat policies of mere opportunism and to decide always on the basis of high principle."

The Rev. Andrew Murray, D.D., in his book, "The Secret of Power From on High," writes: "Prayer is like fire. The fire can only burn brightly if it is supplied with good fuel. That fuel is God's Word, which must not only be studied carefully and prayerfully, but must be taken into the heart and lived out in the life."

To know how to use the "Fuel" is a worthy ambition, and it is one that can be realised at the

Cathedral Bible School

St. Andrew's Cathedral, George and Bathurst Streets, Sydney, is reserved each Monday evening for the Bible School. Class commences 7.45 p.m. Come! Bring others! Free!

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SYDNEY SYNOD.

The Diocesan Synod opened on Monday. Services of Holy Communion were held at 8 a.m. and 2.30 p.m. At the latter service, well attended by synodsmen, Bishop Chambers, of Tanganyika, preached the Synod sermon, his text being Acts 1: 8. The Bishop made a plea for the Australian Diocese of Tanganyika. He thanked Australia for all the support that had been given to his diocese and urged still greater co-operation for the future.

At 4.30 p.m. the Archbishop took the chair and after the opening exercises and formalities, gave his presidential address. After referring to the many losses the diocese had sustained through death, the Archbishop made reference to the brilliant service men of the A.I.F. and R.A.A.F. were rendering in the scene of the war. The first Victoria Cross had been awarded to Corporal Jack Edmondson, the son of earnest Churchpeople belonging to the Rossmore Church, and the great total of 218,000 enlistments for overseas service compared very favourably with the 105,000 of the first two years of the last war.

The Archbishop reviewed the work of C.E.N.E.F., which was shown to have created a great record of service for the men of the forces. His Grace referred to the campaign of Lay Witness—the great meeting that crowded the Town Hall, basement, and Chapter House; he outlined the decision card that had been signed, and indicated the means being used in order to conserve the fruit of the campaign.

The Synod loudly applauded the chairman's reference to the annual protest against the R.A.S.'s profanation of Good Friday for its financial gain, and promise that the protest would be made unremittably by every legitimate means.

The widespread demand for a New Order was touched upon; the Church was called to make its contribution. But His Grace pointed out that to effect such a new order the Church must mobilise all its members on active service for the great message she has to deliver. There was necessity for the creation of a new sense of responsibility and a new realisation of the renewing power of our Lord and Saviour Jesus Christ. We must not shrink from the closest self-examination that will help us to answer the question, "Am I right with God?"

The Archbishop made a strong appeal for the restoration of religion in our commercial life. "Business life needs a greater sense of the presence of God." Then in the home, "Christ must be enthroned as supreme." God has placed upon parents a prime responsibility which cannot be evaded without great spiritual loss.

Referring to the alarming ignorance of the child concerning the deeper things of life, the Archbishop said, "There must be an increased effort to bring the Bible into the home. Parents must set an example of reverence and diligent attention that will supply an impetus to their children."

There was a closing reference to the war, in which the Archbishop stressed the fact that God's Providence and

inspiration had sustained the spirit of the people of Britain and had intensified the unity and loyalty of all peoples which constitute our great Commonwealth of Nations. "He has endowed with a noble heroism the men of our fighting forces and the rank and file of civilian workers who have supported them."

"Dark days there have been; dark days may come again before peace is restored to this torn and agonised world. But let us remember that God has shown to us wondrous tokens for good, and, mindful of them, let us with high courage and willing sacrifice still follow the path of duty until the victory is won."

After the tea adjournment, Professors Roberts and Clunies Ross addressed the Synod on subjects connected with the War.

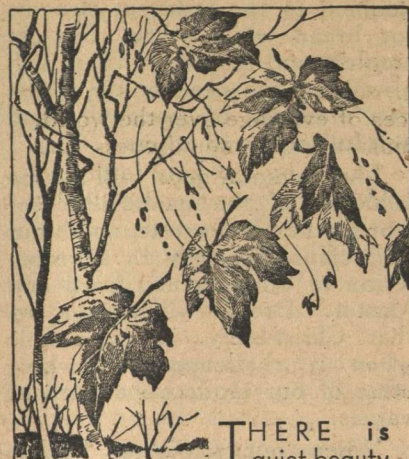
Professor Roberts spoke on "Some Aspects of the Nazi Challenge." He spoke of his visit to Germany and of Hitler's statement that his "greatest ally was democratic indifference." The speaker referred to the wanton expenditure in Melbourne Cup Week, as illustrating the need of more realism in our thought of the war. Referring to the "muddled" thinking about the Russian Alliance, Professor Roberts emphasised the fact that there were 26,000 churches in European Russia, and over 1,000,000 Russian Protestants. The State did not ban religion nor did it encourage it. The great Russian stand against the weight of the greatest army the world had seen indicated the wonderful morale of the Russian people. On the other hand, the War was approaching its most serious climax to which we must not be blind. There were oil supplies apparently well within the possibility of German seizure. Professor Roberts, after pointing out very clearly the extreme dangers of the situation in the south of Russia, ended on an optimistic note because of the great moral issues involved.

Professor Clunies Ross followed with a very informative address on "Some Problems of the Pacific in War and Peace." After outlining the trend of affairs concerning China during the past century, the speaker stated the reason of Japan's present attitude in her desire for expansion and raw materials to supply her urgent needs. He thought that there was still a way out if Japan could be assured of equal treatment in a comity of nations, so that her national pride and ambitions might be satisfied.

Very hearty votes of thanks were accorded the visiting speakers.

The Synod then resumed business, which was largely formal. The notices of motion included one from Bishop Pilcher with Bishop Hilliard as seconder, appreciating the action of the late and present Ministers for Customs in banning the book "Ulysses," and regretting the action of the University authorities in including the author, Joyce, and his book in the subject for the Beauchamp Prize. There should be an interesting debate when the motion comes forward.

Bishop Pilcher's motion was carried by an overwhelming majority in a full Synod.



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CHAPELS IN ALL SUBURBS

INDUSTRIAL SUNDAY.

His Grace the Archbishop of Sydney has appointed Sunday, Nov. 23, as Industrial Sunday. There will be a rally and conference in the Chapter House on November 24, at 8 p.m. It will be presided over by Bishop Hilliard.

The theme of the rally and conference will be "Christian Witness and the Hope of a New World." This Industrial Sunday and rally and conference are part of the Diocesan Campaign of Witness. It is hoped that much interest and enthusiasm will be put into this part of the campaign, and as many as possible will attend the rally and conference at the Chapter House.

EVANGELICAL CHURCHWOMEN'S

RALLY.

CHAPTER HOUSE,

FRIDAY, NOVEMBER 21, 1941
at 2.30 p.m.

Purpose: To reconsider the Foundation Truths of our Gospel, and the need for women to take action in these days of national and religious crisis. Mrs. H. W. K. Mowll will preside.

Addresses to be given:
Miss Farrell, on "What Evangelicalism really means to Womanhood."
Miss Mannett, on "The Impact of Evangelicalism on the Church Overseas To-day."

Miss Begbie, on "Practical Propositions in the Light of the Present-day Need." Collection. Afternoon Tea.

Mrs. A. A. BRAGG,
Convenor of Organising Committee.

THE CALL TO PRAYER.

Christian People,

In these days when the armed forces of evil rage over the world, against all the mercifulness and love taught by our holy faith and only Saviour, let us come boldly to the Throne of God, that we may find grace to help in time of need.

Let us come with a true humility, as those who draw near to the God, Creator of all, the high and lofty One that inhabiteth eternity, whose name is Holy—His majesty is not the less but the more displayed in the mercy by which He not only listens to our petitions but comes even to dwell with them that are of a contrite and humble spirit.

Our unworthiness is only a barrier to our approach, if we will not humbly confess it.

But next, let us draw near to Him as children to their Father in heaven trusting utterly in His care and wisdom and love and yet not hiding our fears and wants. For so we were taught by our Lord Jesus Christ both in the prayer that He gave us and by His own most perfect pattern. And of this care for us and by His own most perfect pattern, and of this care for us and our needs, we have most certain warrant; for He spared not His only Son, but delivered Him up for us all, how shall He not with Him freely give us all things? Yet by so wonderful a gift, He showed us further that all our prayers of whatever sort and to whatever end, should go to Him not by our mere words and thoughts, but with the offering of ourselves, our faith, and our life, to Him. The lifting up of prayers must mean the lifting up of hearts as well. So prayer becomes a sacrifice acceptable, well pleasing with God; and he that so asks receives.

To pray aright is always to co-operate with God. Doubt not to pray for Victory. The peace and freedom of the whole world are at stake, the very honour of man's soul, the truth and charity that came by Jesus Christ.

On this Empire has been laid the weight of their defence and God is to be thanked that our fleets and armies, our cause and

all who labour for it, can be so righteously supported by our prayers.

Finally, let not your heart be troubled, neither let it be afraid.

For Christians, the world was re-born by pain—the pain of the Cross. On the eve of His Passion, our Master showed His disciples how great suffering could beget a greater victory: "In the world ye shall have tribulation: but be of good cheer, I have overcome the world."

Our prayers, as they can be witnesses to our love and faithfulness to God and His Christ, can also contribute to the victory of His Holy Spirit.—Selected.

THE OUTLOOK 100 YEARS AGO.

"Who has not reviewed the past few years with fear—and who can look forward without forebodings? Can you look at this age, and see the great mass of mind moved, agitated, and troubled, without fearing that shortly the agonised cry of nations, forsaken by God will rend the heavens? The foundations of society already shakes, and nothing but the raising up of generations, who, from their very cradles, shall have the fear of God planted in their hearts, can anchor this, or any other nation, so that there shall not be a shipwreck of hopes. Arms cannot do it; wise men cannot do it; nothing but Christian principles, planted in early life, can do it. No; paper constitutions and printed laws, and learned judges, are all a mockery under a free government, unless the mothers in the land do the work before their children leave their fireside.

"We want self-governing men, for they only can do the work without which the earth must continue to groan in bondage. Political institutions and literary institutions are of no avail. Standing armies are straw, when arrayed against the excited passions of a free people. The republics of South America have been the fields of blood, scenes of anarchy and despotism—a burlesque upon the name of republics; and the reason is, they have no religion there. The brute force of arms cannot now hold men, they must govern themselves, or be slaves. But they can never govern themselves till they fear God and keep His commandments. We cannot save civil liberty, without men who were nurtured amid prayer, devoted to God and to the salvation of men, from their infancy.

"We need a whole generation of missionaries who shall rise up, clothed with salvation, and pour the streams of mercy, which flow from the throne of God, over all the earth."—Extract from an address by the Rev. J. Todd, of Philadelphia, U.S.A., 1841.

A CHALLENGE TO RAISE £200 FOR THE "CHURCH RECORD."

Following a promise made at the close of the Annual Reformation Rally in the Chapter House on October 28, a letter, with a cheque for £5 has been received. The writer says, "Perhaps there are 19 others who will do likewise—thus half the appeal will be met."

Who will send in a similar amount and take up the challenge? Another £5 has been received. In addition Mrs. Bragg has quite a number of donations through her splendid effort.

BOOKS.

Societas.—The Thomas Moore Centenary Number of the well-known Moore College Journal. This enlarged issue reflects credit upon the enterprising editor and his staff. An article by the Principal on Thomas Moore is the first of a series of well-written articles on various subjects from the pens of the alumni of the College. There is also a large amount of information concerning past and present students and their various activities.

Deaconess House is also represented by interesting illustrations and lists.

A second edition of 500 has just been issued.

This magazine is on sale at the A.C. Record Office. Price 1/-.

WHY I GO TO CHURCH.

A United States woman who had been living in Berlin is quoted in The Reader's Digest as stating:

"Few of our generation were church-goers. We prided ourselves on our emancipation from all dogma. We did not believe in the devil; but our five years in Germany were never free from a constant and peculiar strain. Slowly it dawned on me that I was face to face with the devil and all his works—the devil at which I had always scoffed. Then, with despair in my heart, I turned to Berlin's American Church. The congregation was small, the service unpretentious, yet we took it as a hungry man takes food. The pastor had no great gift of oratory, but he was young, he was earnest, and he gave us a weapon against the powers of darkness closing in on all sides. Thus, in a hostile, sinister environment, I went back to the religion of my ancestors because life had lost all meaning without it."

THE CHURCH AND WORLD ORDER.

(From the Archbishop of Melbourne's Charge to Synod.)

I have reviewed with you the activities of the Church in this Diocese during the past year because I want you to share with me my sense of encouragement at what is being done and my thankfulness to God for all those who are going it. Clergy and laity alike are conscious of their membership of the Body of Christ and are trying to fulfil the tasks committed to them. But we must at the same time confess that the Church is not doing enough, for the world outside the Church is still far from being won for the Kingdom of God. We need to ask ourselves what each of us can do more than we are doing now to make His Kingdom a reality. We read about the new World-Order which is to come about when this war is over. Hitler has a New Order for Europe under the leadership of pagan Nazi Germany. Japan plans a New Order for Asia under her own ruthless control. We as Christians are aiming at a New Order based on the teaching of Jesus Christ. But often we only dream about it, often we fear to speak to others about it, sometimes we are tempted to doubt the possibility of it because the forces against it seem to be so strong. How shall we help to bring about a Christian World-Order?

We need first to remember Who Jesus Christ is and what He came to do. "To those searching for world order is presented the person of Jesus Christ, the events in history of His birth, Crucifixion and Resurrection. God came to meet man. Order is not found or created by man. It is given by God. It is here in Christ and His Church."

We want to begin our hopes of a new World Order by believing in the life of Jesus Christ as the greatest event in history to which all that precedes it leads up and from which all that comes after it follows on. For here is God coming down into human life to redeem it. We as Christians cannot be satisfied with any view of Jesus Christ which does not regard Him as truly Son of God.

But if that is true, history becomes the story of God's will, revealed in the life and resurrection of Jesus Christ, gradually being carried out through the wills of good men who try to please Him as against the wills of evil men who try to please themselves. In that process of struggle, nations have grown up and perished, individuals have succeeded and failed, and the Church of Christ has grown to be what it is today.

The danger to-day is to study history and fail to see as its clue the gradual working of God's will revealed in Christ and to regard the world as governed only by man, and to reject the divine nature of the Church as the Body of Christ. Without the coming of Christ

as a divine event, history is an insoluble enigma. With Christ as its explanation, we can watch the will of God at work in the past and its gradual fulfilment in our own day. If that be true, we can expect that God's will will be fulfilled in the world order after this war is over, and that the means by which it will be carried out will be by the wills of men, some of whom will consciously strive to please Him and others of whom will try to do their own wills instead of His.

On us is laid a double responsibility for trying to do God's will in the present and future days of crisis because we are members of the British Empire and because we are members of the Church of England. On our Empire, with all its traditions of liberty and the protection of weaker races, God has laid the responsibility of defending the world against the attacks of Nazi paganism on liberty and Christianity. On the Church of England as the Church of the English people out of which the British Empire has grown, has for centuries rested the chief responsibility of keeping the English people and the British Empire, Christian. Our Church is Catholic because it has never broken with the Church of the past. It is reformed because it has based its teaching on the Bible since the Reformation. It is national because it accepts, and always has accepted, religious responsibility for all the English people who do not choose to be outside it. It is missionary because it has nurtured other national Churches which have based themselves upon her teaching in Asia and Africa and the islands of the sea.

Our Present Duty.

If you and I can see God's will carried out in the past by our Empire and our Church, let us face the future with faith in God and a hope that through them He will still carry out His divine purpose for the world. Some churchmen seem to want to make excuses for belonging to their Church. Some are only too willing to emphasise its shortcomings. Some almost boast that they seldom come to church. How can God use such men to accomplish the purpose which He intends our Empire and our Church to carry out? Your privilege and mine is to be loyal members of the Church of England so that through us she may be ready to do whatever God shall call her to do. If you and I are faithful we shall be used by Him to do His will in making the new World-Order Christian.

Let us try to make our political life more Christian so that our rulers, whatever their party may be, in all their plans will try to do God's will. We need more churchmen in the Federal Parliament, in the State Parliaments and in our City and Shire Councils so that our public life may be hallowed and the bitterness of party strife removed by the consciously Christian ideals of those who rule us. Too many of our churchmen leave the responsibility of this form of leadership to others,

Let us make our industrial life more Christian by helping employers and employed alike to make their daily work more consciously Christian. For the employer the danger is to emphasize the need for high profits rather than service to the community. For the employed the danger is to stress the standard of wages rather than the value of the work done. This emphasis on material things introduces bitterness into industrial disputes if either side forgets the Lord's words, "What is a man profited if he shall gain the whole world and lose his own soul."

A Christian Education.

Let us secure a Christian education for our children. Our Church Secondary Schools are doing a splendid work in training our boys and girls to be Christian men and women. They need the support of all our Church of England parents, for some of them are meeting with great financial difficulties as they try to provide an education which shall combine intellectual efficiency with a Christian atmosphere. Their value to the Church and to the community is worthy of the backing of us all. If our children are to play their part in securing the new order as a Christian order, it is in their Church Schools that they will be more likely to receive that knowledge of Jesus Christ which will fit them for this responsibility. From these schools should come our clergymen, our Christian statesmen, our Christian leaders in the Navy, Army and Air Force, and our Christian business men who will use their wealth for God's glory.

The Christian Sunday.

Let us also guard our Christian Sunday, that treasured bulwark of our English Christianity. It has meant so much to our fathers and to ourselves that Sunday has been different from the six days of the week. To draw aside from the affairs of the world and to come apart with God in worship in His House of Prayer are securities for keeping the nation Christian. If we think only of rest for the body or of recreation for the mind on Sunday and starve the soul, we are neglecting the highest part of our personality. We cannot really expect as a nation to do God's will for the world of the future if the Lord's Day loses its place as a spiritual factor in the New Order.

Re-union.

On the last night when our Lord was on earth, He prayed, "Neither pray I for these alone, but for them which shall believe on Me through their word, that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." That is the assurance that Christian Reunion is in harmony with God's will and that He will give His blessing to such efforts as the Conferences at Lausanne in 1927, at Oxford and Edinburgh in 1937, at Tambaram in 1938, at Amsterdam in 1939, and at our United Mission at Essendon in 1941, in which Christians have striven

Correspondence.

AN UNIQUE APPOINTMENT.

(The Editor of the "Church Record.")

Sir,

In common with a multitude of others we unfeignedly rejoice and thank God for the appointment (mentioned in your current issue) of Dr. Cash to the See of Worcester.

The appointment is most valuable in view of the new Bishop's deep spirituality, able statesmanship, and wide knowledge of Church needs at home and abroad. And it is as interesting as it is valuable; for example, he follows Dr. Bardsley in going from Salisbury Square to a Bishopric. But especially it is interesting because as far as I can remember he is the first English Diocesan Bishop who was not originally ordained for England—Dr. Cash was ordained for Jerusalem. One remembers several "translations" of overseas Bishops both from Australia and also South Africa, but as far as I can recall these all received Deacon's and Priest's Orders in England and for England. Perhaps some of your readers, more familiar with the matter than I am, can tell us whether in this respect Dr. Cash is making history, being the first since the Reformation to become an English Diocesan Bishop while deriving his earlier Orders not directly from an English Diocese.

Yours faithfully,

DONALD BAKER.

Ridley College, Melbourne, M.2.
October 27, 1941.

ANGLICAN VISITATION.

(The Editor of the "Church Record.")

Sir,

Some weeks ago a scheme of visitation of new families in parishes was outlined in another journal than this, and evoked much adverse criticism even from loyal Anglicans.

I do not propose to state what that scheme was, but I should like, with your permission, to submit for the consideration and criticism of your readers a plan which I think would, in these days when the various denominations are being drawn into closer union under the assaults of a common enemy, tend to the building up of the whole power of the Church Catholic and render it mighty towards the pulling down of the strongholds of materialism and paganism.

We who claim membership of the Church, the company of all faithful believers, are called upon now more than ever before to unite all our forces, and to present a common front against the satanic powers arrayed against us. This is no time to emphasise sectarian differences on matters of subsidiary importance; rather should we stress, in season and out of season, the facts of the Christian faith that are dear to

all Christians; and anything that we can do in the way of drawing into Church fellowship those who have lapsed therefrom, or who have never taken an active part in Church activities, we should do eagerly and gladly, whether those whose support of the ordinances of public worship we are endeavouring to secure link themselves up with our own denomination or with some other branch of the Church.

As the signature to this letter shows, the writer is an Anglican Layman, but at the risk of incurring the disapprobation of fellow churchmen of his own or other denominations, he takes the chance of delivering his soul on a matter on which he has long pondered.

Briefly, his plan is as follows:—

1. In every district where various religious denominations are at work, an association of ministers should be formed for co-operation in matters of common concern. One part of the work of each member of the association should be to assist all the other members in getting into touch with members of their flocks who have newly arrived in the locality. (Incidentally, I would stress the need for securing co-operation from local Roman Catholic priests in this matter; for it is indisputable by even the most ardent Protestant that it is far preferable for any one to be an earnest adherent of the Roman Church to being a rank pagan or a self-centred materialist.)

2. Let each participating minister get a supply of small cards, containing his name, the times of divine service, and an earnest invitation to recipients to link themselves up with the local congregations in worship and other activities, etc. Each of the group of co-operating ministers should have a supply of cards from all the others, and go armed with these in his work of visitation in his district. When enquiry reveals that the visited family belongs to another denomination, he would leave the appropriate card, noting at the same time the name and address of the family for forwarding to the minister concerned.

Besides the augmentation of the various congregations that would result from the carrying out of such a system, there would be represented to people inclined to carp at the sectarianism which they believe to be characteristic of the various denominations a concrete proof of the unity underlying all branches of the Church; and this would be in itself a result worth planning and working for.

Visitation would probably include a great number of people who will say more or less plainly that they have discontinued church attendance for various reasons; and the handing to ministers the names of such would facilitate the gathering back into the fold of those stray sheep.

Yours hopefully,

AN ANGLICAN LAYMAN.

Greenwich, N.S.W., 24/10/41.

Churchman's Reminder.

"O Israel, fear not . . . when thou passest through the waters. I will be with thee; and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burned."—Is. 43: 1, 2.

16th—23rd Sunday after Trinity.
THE DAY OF NATIONAL PRAYER.

God as "Our refuge and strength." How much will such expression be evoked in days ahead, if not already on our lips to-day!

17th—Monday. Accession of Queen Elizabeth, 1558. We ought to know our Protestant history better than we do. And we certainly should know that the Church of England began long, long before the time of Queen Elizabeth, however much the Church of to-day owes to her actions.

22nd—Saturday. Royal Order substituting Tables for Altars, 1550. Why do people prefer hymn to Prayer Book terms? Where do you find the word altar in the Prayer Book?

23rd—Last Sunday after Trinity. Thus terminates the non-festal portion of the Christian year wherein we think mostly of the practical side of our religion. We soon begin the Church's New Year, entering the Festal portion. Advent prepares us for the great Festival of Christmas.

24th—Thanksgiving for Defeat of the Armada, 1588. In these dangerous days let us refresh our faith in contemplation of the various times when Britain has been preserved by God against the assaults of overwhelming foes.

PERTH SYNOD AND GAMBLING.

(To the Editor "Church Record.")
Dear Sir,

Mr. J. O. Fisher, the Perth Diocesan Secretary, has shown me copies of your interesting paper in which the Perth Synod's and the Primate's action in the matter of accepting money from the Charities' Commissioners by our orphanages has been discussed, together with the larger question of betting and gambling.

It may be true that in the course of a four hours' discussion of a committee's report statements were made that have been twisted to mean that we are in favour of lotteries and gambling, but certainly nothing was said in Synod to suggest that the Church wished to run lotteries as was (according to a letter that opened the correspondence) reported over the air.

Knowing that you are fair-minded and broad and appreciating much that has appeared in your columns on the subject, I am venturing as a member of the Editorial Board of the W.A. Church News, to send you the account that appeared in the September issue of that paper. The vote at Synod (and in the division the laity, who have a two to one representation, also voted) was on the motion heartily disapproving of the practice of accepting money from the Charities Commission and was in fact an expression by the Synod that in the circumstances the Orphanages Committees could not do otherwise. Owing to criticisms and challenges that have since appeared a further notice will appear in the November issue of the Church News—which I will forward to you in due course.

I am not writing as Administrator in the Archbishop's absence, nor as a part-editor of our church paper, but simply to place you in possession of information upon which to form your judgment. At least one in three of our own people are unhappy that the Orphanages are helped by the Charities' Commission, and would prefer straight-out support from our people even for Children's Court cases committed to our care.

I am, yours sincerely,

L. W. PARRY.
(Archdeacon of Perth.)

A LEADER RETIRES

Testimonial to Archdeacon R. B. S. Hammond, O.B.E.

(To the Editor, "Church Record")
Dear Sir,

Archdeacon R. B. S. Hammond, dynamic leader of the Temperance forces, has been forced by ill-health to relinquish the position of President of the Australian Temperance Council, and for thirty years the Archdeacon has been the acknowledged leader of the temperance movement. He has given of his very best, and when others grew weary and disheartened kept on. A great cause is the richer for having had his wise counsel, his unquenchable enthusiasm, his indomitable courage and persistency.

Now as he hands over his leadership to others we think that some little acknowledgment of his services should be made—hence the Hammond Testimonial Fund. Contributions are invited from all who would like to have a share in honouring the Archdeacon. Send all contributions to me, endorsed "Hammond Testimonial."

Awaiting your cordial support and co-operation.

I am, yours faithfully,

O. A. PIGGOTT.
General Secretary,
N.S.W. Temperance Alliance,
Ocean House, 34 Martin Place,
Sydney.

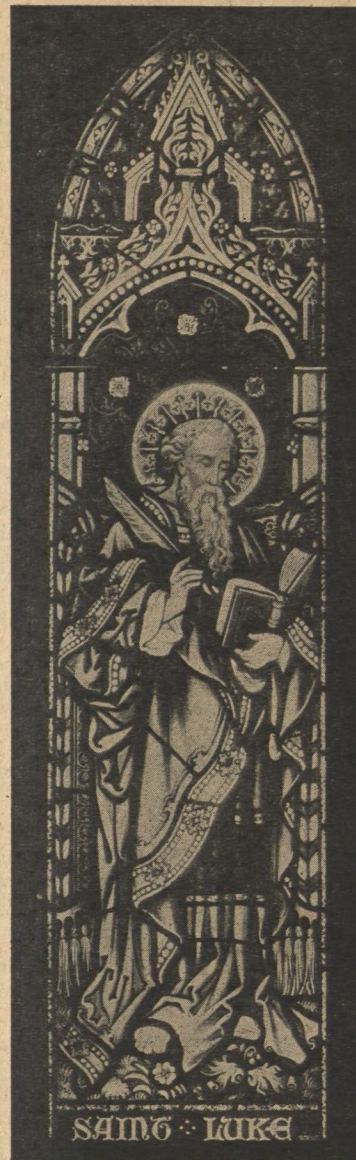
MELBOURNE NOTES

(From Our Correspondent.)

At a well-attended meeting in the Chapter House on Tuesday, October 28, the Church Missionary Society, under the chairmanship of Mr. F. L. D. Homan, welcomed Dr. and Mrs. N. J. Griffiths, from the Old Cairo Hospital, and said farewell to Miss E. I. M. Dove, who was leaving for Sydney the next day, en route for Groote Eylandt, North Australia; the Rev. Alfred and Mrs. Stanway, who are hoping to return shortly to Kenya; and Miss Marjorie Moulton, who is going out to Tanganyika to her fiancé, Dr. H. Wellesley Hannah, to be married. It had been hoped to welcome Mr. H. L. Perriman, from Roper River, North Australia, also, but the Chairman announced that news had been received that Mr. Perriman had just reached Alice Springs.

Dr. Griffiths, who went to Egypt in 1929, spoke of his work as Superintendent of the Old Cairo Hospital among a population which is predominately Mohammedan. He spoke of how the patients are taught the Gospel message by the hospital staff through simple hymns in Arabic as well as through the spoken word. He said the Egyptians have very keen memories and watch closely and remember how the doctor speaks, how the nurses treat the patients, how the orderlies and other hospital servants treat the patients, and said that it was the aim of the hospital staff to bear witness to the love of Christ through every simplest action. A Government doctor, after working with them for a time, remarked "You treat every patient as a special case."

Miss Dove, who went out in 1923, has worked at all three C.M.S. Mission Stations in North Australia—Oenpelli, Roper River and Groote Eylandt—and the Chairman said how highly she was spoken of by her fellow-missionaries. She told how the vision of the late Rev. H. E. Warren of 20 years ago to bring half-castes to Groote Eylandt and there care for them properly was now about to be fulfilled, and she considered it a great privilege to be going to help in this new work. The Government's attitude had changed during these years, and was now sympathetic with this half-caste work and was

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Australian Church
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NEW SOUTH WALES.

JOTTINGS FROM THE PARISHES.

St. Matthew's, Bondi.—The 52nd anniversary of the Church will be celebrated on Sunday, November 23. Canon T. C. Hammond will be the preacher at the evening service.

St. Philip's, Eastwood.—At a recent meeting of the parish branch of C.E.N.E.F., the ladies packed 36 hampers for men on service overseas. This work occupied the morning, and after lunch was followed by the business meeting. Each Tuesday workers meet at 10 a.m.

Holy Trinity, Erskineville.—The third anniversary of the Christian Endeavour branch will be commemorated with a rally on Saturday evening, December 6. The Rev. E. Plenderleith, B.D., will give the address. The Endeavour has organised a lending library of missionary and devotional books, which is available to the parishioners.

Both the Girls' and Boys' Brigades are making good progress. Twenty-five girls have received their uniforms recently, and attended two parades in connection therewith.

St. Luke's, Mascot.—A mission is to be conducted from November 23 to December 3, by Mr. H. A. Brown, of the Children's Special Service Mission. The missioner will preach at all services on both Sundays, and at special week-night meetings at 8 p.m. On Friday, November 28, there will be an open-air meeting on the corner of King Street, Mascot, at 7.30 p.m. The following night, Mr. Brown will give a lantern talk in the church. Each afternoon at 3.45 (Saturday excepted) a special children's meeting will be held.

St. Peter's, Neutral Bay.—November 16 will be observed as "Come to Church Sunday," and as a National day of Prayer. The Holy Communion service at 8 a.m. will be a reunion communion for those who have been prepared for Confirmation by the rector. A family service of Morning Prayer and Holy Communion will be held at 11 a.m., when the Ven. Archdeacon Martin, M.A., will preach. A Youth Service is to be held at night at 7.30, when the preacher will be the Rector, the Rev. R. P. Gee.

A SUCCESSFUL FETE.

St. Paul's, Castle Hill, had its annual fete on Saturday, November 1, in the Parish Hall. Mrs. F. C. Taylor, of Ryde, in a graceful speech, declared the function open. The Rector, who presided, spoke of the work of both ladies and gentlemen in the preparation of the fete. The hall was well filled and over £60 was taken by the afternoon's effort. There was a marked absence of any gambling devices for the making of money.

Diocese of Goulburn.

QUARTERLY MEETING OF DIOCESAN COUNCIL.

The Council of the Diocese met on October 28 and its session lasted all day. The Bishop and Mrs. Burgmann entertained its members to lunch. Every aspect of diocesan work and activity was surveyed, their problems discussed and their finances reviewed. Repairs and renovations to certain properties were referred to the Property Trust. Clergy Training, Church Society, Clergy Widows' Fund and Superannuation grants were revised and voted for 1942. The Children's Home Button Appeal for 1941 realised £184, the highest on record, and its organisation for 1942 was remitted to Canon Cooke again. The large number of outstanding Church Society collections and assessments was remitted to him also. An assessment of £1050 for A.B.M. and £200 for C.M.S. was accepted. A survey was made of moneys owing to the diocese by parishes and others, and measures taken to reduce these outstandings. The experience and practice of other dioceses in various fields was collated from their years books and noted.

An ordinance was passed providing for the sale of a piece of land at Tawanglo. Synod was fixed for May, 1942, possibly at Canberra.

VICTORIA.

Diocese of Melbourne.

B.C.A.S.

Central Women's Auxiliary Temple Day Service, November 18, 1941, in St. Paul's Cathedral. The address will be given by Rev. A. Law, D.D.

MOORHOUSE LECTURES, 1941.

The Moorhouse Lectures will be delivered by the Bishop of Armidale in St. Paul's Cathedral after Evensong at 4.45 p.m., on the days shown below:

The general subject is "Australia, the Church and the Future."

Monday, November 24—"Our Past and Our Present."

Tuesday, November 25—"The Church—Her Failure and Her Opportunity."

Wednesday, November 26—"Marriage."

Thursday, November 27—"Education."

Monday, December 1—"Citizenship."

Tuesday, December 2—"Industry."

Wednesday, December 3—"Money."

104th ANNIVERSARY.

St. James' Old Cathedral celebrated its 104th birthday on Sunday, November 2. The service was broadcast, and came over the air well. The service was well rendered and must have given pleasure and profit to many thou-

sands of listeners. The Archbishop of Melbourne was the special preacher, and in a very forceful and simply expressed sermon pressed home upon his hearers those religious characteristics of the men and women who were the pioneers in providing for the worship of Almighty God. He reminded those who were present that the writing to be found on tablets on the eastern wall were unfortunately not so commonly seen in churches of the present day. The Creed, the Lord's Prayer, the Ten Commandments witnessed to those great principles of life which meant so much to the building up of the sound conviction and righteousness of life so characteristic of the men of those earlier days.

GIFT BY CHURCHMEN TO ROYAL MELBOURNE HOSPITAL.

Messrs. Ernest and George Connibere have made a gift to the Royal Melbourne Hospital of £138,860 to meet the entire cost of the nurses' home now completed at the new hospital buildings, Parkville, which will become a memorial to their brother, the late Sir Charles Connibere. The building will be called the Charles Connibere Memorial Nurses' Home. The late Sir Charles Connibere was at the time of his death a member of the Council of the Diocese and he and his brothers, for many years associated with St. John's Church, Toorak, have been liberal benefactors to church and charitable objects. They gave the Church hut at the Puckapunyal camp.

SYNOD GARDEN PARTY.

On Thursday, October 23, the Archbishop and Mrs. Head entertained members of Synod at the usual garden party at Bishops Court. The weather was not propitious, but fortunately the rain held off, and guests were enabled to enjoy an afternoon of pleasant chat and reminiscence as an interlude in the sittings of the Synod. Amongst those present were Lady Dugan, the Moderator of the Presbyterian Church of Victoria (the Very Rev. Dr. Button), the President of the Methodist Conference (the Rev. D. Lewis), two Archimandrites of the Greek Orthodox Church, and many other representative ecclesiastical and civil dignitaries.

GIRLS' FRIENDLY SOCIETY.

Two very important events in the G.F.S. year took place during last month—Saturday, October 25, the Provincial Conference, and Sunday, October 26, the G.F.S. Annual Service.

The Provincial Conference was held this year in Melbourne. Seventy delegates from the Dioceses of Ballarat, Bendigo, Gippsland, Melbourne, St. Arnaud, and Wangaratta attended. The day commenced with a service of Holy Communion at the Cathedral at 10.30 a.m. A short business meeting for the Provincial Council, with the President (Mrs. F. W. Head) in the chair, was held at the G.F.S. Headquarters, at 12 noon. This was followed by lunch in the Jerram Hall. The Conference proper started at 2 o'clock. Mrs. C.

H. Edmondson acted as chairman and welcomed the delegates and explained the afternoon's programme. For an hour the Associates and Members met in two separate groups to discuss the question: "How can G.F.S. be preparing to enlarge its international outlook and thus play its part in the New Order after the war to ensure a more Christian basis?" Several papers were read and much constructive discussion followed. The two groups then came together, and Miss D. Trangmar gave the findings of the Members and Mrs. Edmondson spoke for the Associates. Miss G. Brittain gave a report of how the G.F.S. plan for 1941 worked in her branch. After Mrs. Head had closed the conference, tea was served upstairs in the Edith Head Club.

G.F.S. Annual Service.

The Archbishop was the special preacher at the G.F.S. Annual Service at St. Paul's Cathedral on Sunday afternoon, October 26. The service was attended by many delegates from other Victorian dioceses, who were down for the Provincial Conference, the A.G.B.C.U. members and representatives from the Youth Organisations in our own church and from other churches. The Precantor took the service, which was made up of well-known and special hymns and prayers and a responsive reading was led by the Archbishop.

THE BEST CORRECTIVE.

The presence of Christ is the best corrective of wrong values. His life was, from some points of view, an utter failure. He let life strip Him of all that some people value most. But in Him the priceless things of love and service shine out. As we think of Him, the false things lose their spell; the real things stand out clear. The disappointment and the fretting die away. The sense of rankling injustice begins to fade.—Rev. James Reid, D.D.

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