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**THE AUSTRALIAN**

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## An Old Prayer

Lord, make me an instrument of Thy peace:

Where there is hate that I may bring love.

Where there is offence that I may bring pardon:

Where there is discord that I may bring union.

Where there is error that I may bring truth.

Where there is doubt that I may bring faith.

Where there is despair that I may bring hope.

Where there is darkness that I may bring light.

Where there is sadness that I may bring joy.

\*

O Master, make me

Not so much to be consoled as to console.

Not so much to be loved as to love.

Not so much to be understood as to understand.

\*

For it is in giving that one receives.

It is in self-forgetfulness that one finds.

It is in pardoning that one is pardoned.

It is in dying that one finds eternal life.

—Found in a Devonshire Church.

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**Notes and Comments.**

From all sides, even from far distant England, there come reports of a great and reverent observance of our great National Day. In the second city of our vast Empire, a "Dawn Service" was attended by some 40,000 people. It was a service all religious in setting, and was followed later by another great service at the close of the march of 25,000 men of the forces. All previous records have been broken as a people, under the chastening experience of this great war for freedom and right, made solemn and praiseful remembrance of great heroes of the past and by their acts and words recognised the hand of God in the experiences of the past and their need of Him in those of the present. The observance of the day was clouded by the thought of the serious crisis through which our Empire is passing, but that fact only contributed to a truer thought concerning the great sacrifices of the past and a reaching out to God Almighty for His presence and help in this present conflict.

Throughout our Commonwealth there have been similar celebrations, indicating the soundness of the heart of our people in their recognition of the hand of God.

Anzac Day had a greatly increased meaning this year. The day with its golden, yet poignant, memories of the great and heroic sacrifice of Australian and New Zealand troops, will stand out for ever as the "coming of age" of Australian and New Zealand on their admission into the circle of great nations of the world. Strikingly enough, Anzac Day this year finds their children close to Gallipoli of sacred memory, claiming, by their heroic fighting, to succeed to the great traditions of their forebears. They are the new Anzacs, and worthily so.

No Australian, worth the name, can keep his heart from swelling with a righteous pride as he reads of the free acknowledgment of the brave deeds of Australian forces in Libya and Greece. Those indomitable warriors keep up the great British traditions—they are worthy sons of a worthy mother. On Grecian soil they have won acclamation from a brave people, who for freedom's sake, themselves, have dared "the impossible." Men and women, the Empire over, are lifting up their hearts in praise and gratitude to God, and in continued prayer for the men who fight for the Empire and her brave allies. The wonderful, almost incredible, resistance that the Greek and our Imperial Forces are putting up in face of the fierce onslaught of the German hordes, is seen to be an answer of our God to the prayers of a people who are looking to Him for deliverance.

Whatever the immediate issue, the Greek campaign will have been little short of a catastrophe for the German and Italian peoples.

We feel obliged to return to the subject because there are voices in our midst which are giving advantage to our enemies by providing them with a propaganda that has some appearance of truth. Some of our newspapers in their articles are not very helpful in keeping up a truly imperial and optimistic spirit; and some of our would-be leaders, apparently moved by petty personal feelings and aims,

have had the effrontery to question the righteousness of imperial leaders giving to our own brave Anzacs a position of great responsibility, and therefore of greater danger in the line of battle. We find it hard to imagine how any thoughtful and loyal citizen could, to say the least of it, be so unwise as to give any ground even for the suspicion that Australia was not prepared to give of her utmost for the sake of the Empire's cause. Surely the burden on our brethren in England is heavy enough, without so cruel an addition being made to it by responsible speakers setting in motion a suggestion that we, Australians, were not prepared to go to the limit in Empire defence. Truly the heart of the Empire has been "wounded in the house of its friends."

We cordially welcome the Prime Minister's disavowal on our behalf of such poltroon sentiments and the thoughtful optimism of Mr. Hughes, the Minister for the Navy. The situation is grave but not desperate. Let us "play the man," and live up to the standards the men of Anzac have set and their worthy successors are emulating.

We are glad to note that the Victorian Council of Churches has decided to urge the Melbourne City Council not to make the Town Hall available for Sunday Concerts.

Sales of raffle tickets in the streets and from house-to-house had got out of hand, the council declared. It urged the repeal of "this morally subversive legislation," and proposed a system of regular contributions in place of raffles and street appeals for patriotic funds.

It is altogether astonishing that a Government, which ostensibly recognises the moral and spiritual principles involved in the war, should foster a disregard for the Lord's Day, and allow, and even foster, a gambling spirit in the community by the free use of gambling methods for war and charitable funds. The selfish spirit which is a direct fruit of gambling, ill accords with the call for self-sacrifice being made by the same political leaders.

In Sydney, within the last few days, a strong protest has been made, not by a religious body, but by the Council of the United Australia Party against the complacent attitude of responsible officers towards the many night clubs and their attendant evils. Of course, there was dissent to the grave charges laid against these dens of immorality; but in the mixed crowd of a political organisation of such wide membership, there was a certainty of opposition. What we fail to understand is the apparent apathy of those responsible for the restraint of such evils in the common life. Some power higher than Commissioner of Police, in spite of the law, seems to have given instructions for an extension of the hours of the drink traffic. Evidently some such influence is at work to hamstring the police in their endeavours to keep a city clean. It is time for some concerted protest against any minister of the Crown or public official who takes upon himself to flout the law of the land.

The Government's policy of sending beer to troops overseas was strongly condemned by the Victorian Council of Churches at a recent meeting. The Secretary of the council said he had received a letter from Mr. Fadden, Acting Prime Minister, stating the Army was sending beer overseas "for sale in canteens wherever the Australian forces are operating."

The council learned this fact with considerable concern, and maintained that the Government's policy could not be justified.

A grim commentary was given on this wrong-headed policy in a recent letter from one of our chaplains, who contrasted the sufficiency of beer with the shortage of butter.

The Bishop of Wangaratta in "The Living Church," voices a complaint on behalf of those who usually bear their burden uncomplainingly. Petrol rationing and increased price per gallon have

caused the Bishop to realise what that is going to mean for the parochial clergy, and that, too often, parishioners fail to recognise the increased burden laid upon the conscientious rector of a parish. The demands on the parochial clergy make it necessary for them to use cars and the mere possession of a car very often misleads the laity into thinking that the owner should pay his own expenses and sometimes expenses entailed in responding to extravagant claims upon his services. The Bishop instances special trips, sometimes as far as to Melbourne and no offer to pay even the petrol bill for the journey. In these days of hospital ministry, a rector often has to travel quite appreciable distances, involving some expense, in order to minister to sick parishioners. It is hardly right to expect him to bear all the cost. This is a just claim on the attention of all Church officials.

#### IN THE MIDST OF DANGERS.

##### The Firm Assurance.

(From a Correspondent.)

Those who disparage Christianity often describe it as a mental opiate, deadening perception of unwelcome facts. "In days like these," a writer has stated lately, "religion appeals powerfully to many people as a form of escapism. To exhibit 'faith,' it avers, is to become secure against normal sorrows and anxieties. Such peace of mind may well be termed 'beyond understanding,' since it is wholly irrational."

At least the charge of irrationalism cannot be brought against those who wish to compare this imagined view of what Christianity offers with the actual language of the New Testament. They will find a remarkable contrast between the two. In the prospects held out by our Lord to His disciples there is no hint of "escapism." On the contrary, they are told that the test of discipleship is willingness to bear the cross, that they must be ready to make great sacrifices and to face every kind of persecution. "In the world ye shall have tribulation" is their Master's candid prediction. To

pass on to the writings of St. Paul is to meet a long list of physical and mental suffering from which he has not found, nor in this life expects to find, any means of escape. What he has found is a super-natural strength, given him from without, which enables him to endure. When persecution or depression recur, he will be "persecuted, but not forsaken; cast down, but not destroyed." The Christian gains, in short, not a road by means of which he can retreat but a reinforcement by the help of which he can conquer.

To dismiss this super-natural strength as imaginary is to reject the evidence of millions of men and women through 19 centuries, a form of rationalising which scarcely seems rational. These people have been Christians of every type. Some had to suffer almost unimaginable persecutions, the troubles of others were no worse than those which befall the average human being. Yet all shared to some degree the same experience. First came a sense of their own frailty and limitations. The unaided courage and strength of character on which they had relied to bring them through times of strain proved insufficient. Next came an appeal for God's help and protection, and these, often in unexpected ways were granted. Perhaps the shadows darkened even while prayers for their passing were being made. Yet they seemed no longer heartbreaking, because the heart had become stouter and the spirit more resolute under the influence of a new power.

Upon belief in its reality is based a noble prayer—the Collect of the Fourth Sunday after Epiphany. It suggests the picture of some tall garden-plant in a gale; it cannot stand upright, yet, though it bends, it will not break, because a wise gardener has attached it to a firm support. The Collect runs:—

O God, who knowest us to be set in the midst of so many and great dangers that by reason of the frailty of our nature we cannot always stand upright: grant us such strength and protection as may support us in all dangers, and carry us through all temptation; through Jesus Christ our Lord

There could hardly be a prayer more suited to our present needs than this, or one, if the experience of centuries is to be trusted, more certain of an answer.

(From the English "Times," of February 1, 1941.)

## QUIET MOMENTS.

### THE REPROACH OF CHRIST.

By "Senex"

A sure test of our genuine adherence to doctrines we profess is found in our readiness or otherwise to suffer, if necessary, for that adherence. We have no time for the lukewarm member of any society, or sect, one whose activities in connection with it are restricted to periods of fair weather, and are abandoned when vigorous action is likely to arouse hostility and even the "reproach" so hateful to those who wish all men to speak and think well of them.

In a striking passage of Scripture, we have as part of a description of Christ, the words: "He made Himself of no reputation," that is to say, He deliberately took a line of action which inevitably made of Him the object of denunciation on moral grounds. But He endured the Cross, despising the shame, and has entered into glory.

The terms "reputation" and "character," are often loosely, but incorrectly, used as synonymous. Our character is what we are; our reputation is what people think of us and what they say about us; and we, every one of us, know that there are great discrepancies between them. Even we ourselves have not fully understood ourselves after perhaps decades of life; and it is certain that even our nearest and dearest do not know us even as well as we know ourselves.

Our prime moral purpose in life should be to be rather than to seem; to have before us a distinct moral objective, and, in the words of the Apostle, to press towards the mark for the prize of the high calling in Christ.

\* Certain it is that such singleness of purpose will arouse op-

position and will call upon us reproach from those who are out of sympathy with our aims, and whose own purposes are of a totally different character from ours.

Think what the steady pursuit by our Master brought to Him of suffering and reproach. Never was there a human life like His in its perfect purity and devotion to a great purpose; but never has there been a man who was made as He was the object of scorn and hatred, the victim of misrepresentation, both ignorant and deliberately malicious. The "reproach of Christ" as borne by Him was grievous; but it was borne by Him without murmur and without resentment. And in this as in all His life's activities, He is to be our Model. We must, as He did, choose the highest, and follow after its attainment with unflinching determination, despising the shame which will surely come upon us from certain quarters in a degree proportionate to our zeal in His service.

The writer of the Epistle to the Hebrews urges his readers to bear Christ's reproach, or, as Moffat's translation has it, His obloquy. He refers to the choice of Moses, who preferred "obloquy" to the treasures of Egypt. The Acts tells us of the apostles, who, after punishment, went out from the presence of the Council rejoicing that they were counted worthy to suffer dishonour for His name.

Does ridicule, or slander, or contempt, or misinterpretation of our motives arouse in us anger, or resentment, or the feeling of grievance? Or can we, inwardly convinced of the purity of our motives or the inherent value and truth of that in which we profess belief, calmly and firmly stand against the storm, saying with St. Paul, "I know in Whom I have believed, and am persuaded of His keeping power"? Have we learnt the lesson that

"They are slaves who will not be in the right with two or three"?

And, further, do we bear opposition not merely grimly, but with joy in our hearts that we have been privileged to share in the sufferings of Christ and in His reproach, incurred in the pursuit of high ideals?

## GOD'S CORRECTION.

Behold! "Happy is the man whom God correcteth." Read Job Chapter 5, verses 17 to 27.

Without a doubt God is correcting the world in general which is "despising His chastening." But our thoughts are chiefly centred on the awful correction of our Empire, particularly England, which is bearing the heavy toll of life, wounds and destruction with such unexampled fortitude and sorrow, amid the widespread desolation. Yet, says the Scripture, "Happy is the man whom God correcteth." Is there happiness under such conditions as are enumerated in the following verses. Soreness and wounds, troubles, famine, death, war, evil tongues, destruction, tabernacles in ruins, loss of children, and all the anxiety incumbent on all these things!

Happy is the man! A nation is the aggregation of its manhood, and thus the nation is called to be happy, and "not to despise the chastening of the Almighty," for in all these afflictions there is the sure promise of God's Word, viz., v. 27: "To this; we have searched it, so it is; hear it, and know thou it for thy good."

May our nation have grace given us to add patience to our faith so that in His good time He will give the answer to the prayers of His people.

J. McK.

## R.S.P.C.A.

The Royal Society for the Prevention of Cruelty to Animals (N.S.W.) has decided to celebrate its Annual "Be Kind to Animals' Week," from 1st to 7th May, 1941. "Humane Sunday" has been scheduled for May 4th this year, when it has been customary for the past 18 years, for Clergy, Sunday School Superintendents, and others, to give addresses on, or references to, the subject of "Kindness to Animals." Undoubtedly such has been effected by the propaganda of this Society during that "Week" for the better treatment of our dumb friends and servitors. Clergy are respectfully requested to note that date in their diary.

We regret to learn of the sudden illness of Mrs. L. Gabbott, wife of the Rector of Willoughby, N.S.W. We hope that the enforced rest in hospital will ensure a speedy recovery.

## Personal.

Very much sympathy will be felt in Sydney Church circles with Dr. and Mrs. Guy Menzies, of Drummoyne, because of the second tragic happening in the death, by unfortunate accident, of their second son, Ian Lambton. It will be remembered that their eldest son, a well-known air pilot, was posted missing in Libya some months ago, and since then nothing further has been heard of him. We desire to express our heart-felt sympathy with the family.

The death occurred on Saturday of Canon Harold Spencer Dumaresq Portus, of Coonanbarra Road, Wahroonga.

Born at Morpeth, 66 years ago, he was a son of the late Mr. Henry Dumaresq Portus, formerly manager of the Newcastle and Hunter River Steamship Co., Ltd.

He was ordained deacon by Bishop Stanton, of Newcastle, in 1898, and was admitted to the priesthood in 1900. From 1898 to 1902 he was curate of Muswellbrook, and from 1902 to 1903 he was curate of Newcastle Cathedral. From 1903 to 1917 he was successively incumbent of the parishes of Denman, Murrurundi and Waratah. Later he was Stanton chaplain for two years. He then became incumbent of East Maitland, and from 1928 to 1933 was rector of Singleton. In 1911 he was appointed examining chaplain to the Bishop of Newcastle, and in 1917 was made an honorary canon of Newcastle Cathedral. He retired from the active work of the ministry in 1933, but in 1937 was locum tenens of St. John's, Ashfield. Since living in Sydney, Canon Portus took an active interest in the League of Nations' Union.

Mr. J. G. Major has resigned from the position of Diocesan Registrar of Gippsland. The Bishop has appointed Archdeacon Weir to fill the vacancy.

Rev. D. H. Wicking, formerly of the Baptist ministry, was ordained by the Bishop of Gippsland, on the second Sunday in Lent, and was placed in charge of the Parochial District of Rosedale.

The death is announced in England of Canon Henry Edward Hyde, Home Secretary of the Missionary Council of the Church Assembly. The late Canon Hyde was an alumnus of Moore College, Sydney, and was ordained in 1909 by the Archbishop of Sydney. He had a varied ministry. Commencing as Curate at St. John's, Darlinghurst, Sydney, he went to England in 1912 and held a London, East End, Curacy. He returned to Australia in 1914, and in 1917 became Curate-in-

Charge of Fremantle. Later he was sent to England as Provincial Representative under a special scheme for Colonial aid by the S.P.G. In 1930, he was appointed Canon of the Perth Cathedral and held that position until his death. He won a great reputation in England for his missionary zeal and knowledge. "The Record" describes him as "a very forceful personality, and one greatly and widely beloved. He was perhaps the most important link between the Church of England and the Church in Australia and Tasmania."

The Rev. R. C. M. Long, B.A., Th.L., has accepted the Rectorship of St. Michael's, Wollongong, N.S.W., in succession to the Rev. E. Walker. He will begin his ministry there on 25th May. Mr. Long has been three years at St. Paul's, Chatswood, before which he was General Secretary of the Victorian Branch of the Church Missionary Society.

The staffs of the Sydney Diocesan Registry and of the various organisations in the Church House gathered last week to make a presentation to Sergeant Pilot Southwell, of the R.A.A.F., who for six years was in the office at Church House. The Archbishop of Sydney was present and the Registrar, Archdeacon Johnstone, made the presentation. Sergeant Southwell was heartily congratulated on receiving his "wings" and was commended in prayer by Archdeacon Charlton and Bishop Pilcher.

We are glad to note that Archdeacon Hammond has made a good recovery from his recent illness.

The Rev. Marcus Loane, Vice Principal of Moore College, is visiting New Zealand for a series of spiritual addresses in the Universities.

The engagement is announced of the Rev. A. Wentworth Morton and Miss Helen Freeman. Mr. Morton is a graduate of Auckland University and for several years has been connected with Moore College, Sydney, as Resident Tutor, Registrar and Lecturer. At present he is in charge of Holy Trinity, Miller's Point, Sydney. Miss Freeman is a graduate of Sydney University, and is the daughter of Dr. Jessie Freeman, of Sydney.

Rev. A. S. Rowe, Rector of Blayney, has been appointed to the Parish of Grenfell, both in the Diocese of Bathurst.

Rev. P. S. Lawrence has been appointed rector of St. Oswald's, Swanbourne, W.A.

## THE CHALLENGE OF 1941.

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

Another Anzac Celebration has come and gone. On that day we turn instinctively in thought to the Cenotaphs, the Grave of the Unknown Warrior, the graves in Gallipoli, Egypt and France. Reverently we kept it, baring our heads with thoughts that no words could give an adequate expression. Every name commemorated means a grave in some heart and a scar on the earth that will never fade. We hear the message of the glorious dead across the years, "Do not lose the things for which we gave our lives."

Again we are bidden to carry on the contest for the larger freedom of the world in opposition to all that degrades human life.

"Take up our quarrel with the foe,  
To you with failing hands we throw

The torch; be yours to hold it high.

If ye break faith with us who die,  
We shall not sleep, though  
Poppies grow in Flanders' Fields."

In the great changes and mighty movements of our day are involved the destiny of the British Empire, the noblest Empire that has ever arisen and flourished on the earth. Notwithstanding our many grievous and national sins and shortcomings, God has greatly prospered us above all the people of the earth. Through the long years of our history, our armies have been victorious, our commercial enterprises have prospered in peace. By the good hand of God upon us we have spread to every quarter of the earth and have extended our dominion over one third of the earth's inhabitants. Half the wealth of the world is in our custody. The whole world has felt the influence of our language and institutions.

To us, since the apostacy of Israel, the custody of the Bible has

been entrusted. Through us, the Word of God has increased and been carried to peoples of 700 different languages. We have been the people of "the open Bible" and accordingly, above all the nations, God has blessed us.

To-day the Bible does not occupy the place it did a generation ago. In recent years, the Christian in name has been growing cold in his devotion. Our achievements in perfecting life's material apparatus has produced a mood of self-confidence and pride. Our peril has been indifference. It is a grave peril. Rust will crumble a metal when blows from a hammer will harden it.

Will the challenge we are now facing restore in us a manly humility which alone gives power? It may bring us back to God. If it does, our victory is assured. The Christian Faith is an anvil which has worn out many hammers. We cannot see far down the road in these days. Every day has its surprises. But the words of Henry Adams are very pertinent, "After all, man knows mighty little and may some day learn enough of his own ignorance, to fall down and pray."

There is something wonderful about the British Empire, its unity and loyalty. We see men of various races and traditions connected by a loose and vague legal tie, yet they feel bound together in strong and common allegiance to the same conceptions of justice, freedom and democratic government. We are a people worthy of a great cause.

We are conscious of a difference between the blatant, aggressive, insolence of a German nation, conscious of its power and intoxicated by its success, and the quiet, disciplined, patient strength of those who have suffered at the

hands of the aggressor. We shall best serve our country in the same spirit. We remember Milton's prayer:

"O God, sustain us, succour us,  
Give us victory, courage, unity.  
O Thou who didst build up this  
Brittanic Empire to a glorious  
and enviable height with all  
her daughter islands about her,  
stay us in this felicity."

Let us make no mistake. We are witnessing in 1941, a struggle unprecedented in the history of mankind. Not merely England's national supremacy, but her national existence is at stake. The destiny of America is bound up with ours.

Is it nothing that England and America and all for which they stand are being challenged by two nations of trained warriors, Germany and Japan, Italy coming in behind? The prophecies about the nations are being fulfilled. In the next six months probably, will be decided the issue. The urgent flow of equipment from America has freely been seen. Hitler knows this and will take desperate measures by every U-Boat and aeroplane to try and invade England. The movements in the Pacific also are significant.

### The Call of God in the Present Crisis.

Do we hear the call of God in the present crisis? Are we responding to it? The great contribution we can make to the world at present is a strong Christian character. The call of Sacrifice means more to us than it did in the prosperous years. Parents are giving their sons. Patriotism and loyalty are worth fighting for. The new A.I.F. are on the march. We are up against bullies, tyrants and liars and a people deceived

by foolish imaginations. Let us kill these things in ourselves and ask God to slay the evil in our own hearts.

God has not abandoned us to the power of evil. The quality of our religion is being put to the test. The conflict is not only against barbarism and the graces of civilisation. More is being challenged than the ethic which is the basis of our laws and liberties. It is our Faith that is being attacked. Gladstone wrote 70 years ago: "I am convinced that the welfare of mankind does not depend on the State and the world of politics." The real battle is being fought in the world of thought where a deadly attack is made with great tenacity of purpose and over a wide field upon the great treasure of mankind—the belief in God and the Gospel of Christ. Each morning may bring us news of fresh bloodshed and heroic deeds. We shall fall back on the faith in the King of Righteousness, for "under the shadow of Thy Throne, Thy saints have dwelt secure."

The call of National necessity, the splendid comradeship of service, the new spirit of patriotism and of devotion to a great cause, the obligation to give one's share, however small, to the whole effort of the nation, must be responded to by all who love England and all for which the Empire stands to-day.

The idea of the resurrection of the body is in reality not a philosophical difficulty, but a philosophical necessity to us. As far as we know of man, the union of the soul of man with an external framework is essential. We cannot conceive of man as not working through some such instrument. Hence the Christian doctrine commends itself to true philosophy.

—Bishop Lightfoot.

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ALEXANDRIA

## Churchman's Reminder.

"What is not valid from the beginning becomes not so by lapses of time."—Latin proverb.

"And he shall think to change time and laws."—Daniel 7: 25.

### MAY

1st, Thurs.—St. Philip and St. James. This is a Reformation Collect, having been composed in 1549, and altered later. No reason is known for the coupling of these two disciples.

2nd, Friday.—David Livingstone died, 1873. What an Empire builder and missionary he was!

4th.—3rd Sunday after Easter. Consistency is the topic of to-day. What a jewel is consistency! As the proverb has it: There was only One consistent Person, that is, in perfection.

11th.—4th Sunday after Easter. This ancient Collect is most evangelical, and yet we do forget the cause of peace of heart in a worried world.

12th, Monday.—Coronation of King George 6th. God save the King!

## To Australian Churchmen.

### THE OLD AND NEW ANZACS.

The word "Anzac" has become so familiar that it has been adopted as a name for a new spirit and a fresh realisation of our maturity as a people. The immortal struggle in Gallipoli has given us this new spirit. It is well to remember that in these days of difficulty and ill-considered speech, Gallipoli from a military point of view was not a success. Some contend that the lonely figure of Lord Kitchener viewing the prospect, and ordering the evacuation, is the last pathetic incident in a series of blunders in the High Command. Everybody can be wise after the event. Mr. Churchill, it is asserted, had mistaken confidence in the powers of the Queen Elizabeth. The first abortive attempt to force the Dardanelles gave the Turks time to reorganise their defences. The murderous fire that opened on the Clyde and raked the small boats that bore the men to the coast bristling with guns is the evidence of this initial blunder. Then, it is said, when the forts were without supplies of ammunition, and after the utmost exploits in daring and bravery, victory was snatched

from the troops by the order to evacuate.

Like every other uninformed criticism, there is much that is not considered in this censure. Kitchener was a great soldier, but he could not see through the rock and concrete into the interior of a fort. Our naval authorities had yet to learn the limits of naval efficiency, even with the heavy guns brought for the first time into action. There was further, as always, the political considerations behind the actual troop movements. But we have forgotten all these distressing problems in the glory of the great fight which the old Anzacs put up. Out of a defeat a nation was born with a new and resolute purpose. The armchair critics could never have made a nation.

### The Spirit of the Old Anzacs.

Spirit is an elusive thing. It permeates and transforms hard facts, but is itself invisible and intangible. Still, we can gather something of the underlying power that created character and wrenched glory from the jaws of disaster. The cry of kin was heard calling. No doubt it is a poor philosophy that shelters behind the parrot cry "My country, right or wrong." But it is a great thing to realise that we are heirs of a great destiny, and that our spiritual home lies far across the sea. This could not but be dimly felt by the Australian people. They have been nurtured in the traditions of the old land. The laws on our statute books reflect the spirit of English justice. Our literature is saturated with references to the masters of English thought.

But common misfortune binds men together more truly than even a common heritage in the past. What was felt became concrete in the experience of the Anzac troops. What some felt they acted. They were side by side with men from the old land, and knew that there were ties that had been forged long ago, but were strengthening through common incidents of blood and toil. That was a great thing gained, and it has remained with us.

But there was something more than that. The Boer War had called out a few enthusiasts, and

created a spirit of comradeship, but the much larger effort of the Great War had enlisted a whole people. The workers at home caught the inspiration of the fighters abroad, and Australia woke to a sense of power, as well as a sense of kinship. There were discordant notes struck, of course. Archbishop Mannix sought to create a company of isolationists. And we need to bear in mind that this old leaven has not yet been completely purged. But Gallipoli did more to silence the hostile than cartloads of printed argument. Actions spoke louder than words. In the face of the undaunted front to the enemy, and the multitude of individual sacrifices, dissension seemed a petty thing, and the new spirit found time and opportunity to express itself. Few doubted that the Australians would give a good account of themselves in the field of battle. But possibly, few realised how dogged could be their resistance to calamity.

England has a strange succession of noble defeats. "Sink me the ship, Master Gunner" immortalises the resolute daring of Admiral Grenville, who amused himself in his spare time chewing wine-glasses, but could leave an imperishable memory of indomitableness in the face of certain destruction. "Charging an army, while all the world wondered" tells us of the quiet coolness that gave the order "Dress, Trot, Charge," though the man who gave it knew that "someone had blundered." Blinded with smoke, coughing because of the acrid smell of gunpowder in their nostrils, the men of "Rorke's Drift" held at bay the fierce tribesmen of Africa. On a larger scale, with equal daring, the men at Gallipoli stormed the heights and held on in the face of desperate onslaughts, then grimly and reluctantly yielded inch by inch in an evacuation that has won the admiration of the world. The old Anzacs have something of which to be proud. But the hoarse shouts of victory in the closing days of the long campaign, however gladdening, are not the things we remember. It is the silent resistance, a silence broken by the roar of artillery and the quick rattle of machine-gun and rifle, but other-

wise only by the panting breath of men in desperate straits. It is that that has made Anzac a name to conjure with. It is there that a firm foundation has been laid for a better and more enduring national temper.

### The New Anzacs.

Once more the call of kinship has been heard. A common danger threatening the Empire, finds Australia ready to meet difficulties as of yore. There is also a strange difference. The pincers movement has been started by our old enemy. But Italy is against us this time, and Turkey is a friendly neutral so far. Palestine is old ground, and is occupied once more. Our first move has been westward from Egypt instead of eastward. Libya has witnessed a brilliant victory, the effects of which remain as a permanent advantage to our arms. No reverse that we may have to endure can restore the men, munitions and food supplies that fell into the hands of General Wavell's advancing troops. The first war experience of the new Anzacs was an experience of almost unbelievable success.

Let us remind ourselves that it is not that way that the hard fibre of a great people is formed. There must be intensive trial if great qualities of soul are to appear. We forget that at times. If our men were as easily daunted as some of our newspapers, we would be but a poor race of mortals in the day of battle. But now a sterner trial has fallen to the new Anzacs. They have been given, the Australians and the New Zealanders, a place of honour in a rearguard action of unexampled severity, and they stand up to the test. It is permitted to us to wonder if some of the lads who gave ground slowly, taking toll of the enemy, remembered tales told by their fathers of the conflict with "Johnny Turk." Did their lips curl in contemptuous remembrance of some weakling who "dropped his bundle," and did they grin rifle or Bren gun with increased determination. Perhaps if we asked them, they would tell us, "We were too busy trying to get ourselves out of the hole we were in

to think of anything." The newspaper correspondent in the last war who thought he had a scoop when he interviewed the men from Mons, but could only get from them, "Oh, Aye, we got it in the neck all right," well understood that. But the Germans know. They have learned something in the hectic fortnight of Greek fighting. They have learned that the sons of Empire are not vocal, but are desperately resolute. A new chapter has been written. Again it is a chapter in the annals of reverse and misfortune. Again it is an immortal chapter. The men who stand in the place of their comrades of 1915 have not only maintained their reputation, they have enhanced it. It is with a proud spirit we celebrated Anzac Day. Near the old scene of a great endeavour a new incident has added glory to a glorious past.

### The Problem of the New Anzacs.

Hitler maintains that democracy is a failure. He contends that no great enterprise can be carried through if it is committed to the Demos. Plato held the same opinion. The conflicting currents of thought, and the stupid bungling in Greek national life in Plato's time seem to offer some justification for his judgment. And were it not that there is a sane body of public opinion that only asserts itself in acute crises, we would be tempted to cast our vote for Hitler and Plato in this matter. There is nothing so unnerving as the clamorous press. The desire to create a sensation, if it be not the baser desire to sell the paper, has led to the publication of screaming headlines that are distracting and ill-calculated to induce the calm spirit of reliance that is above all necessary at the present time. Particularly fatuous is the cry that somebody or other has not been consulted about the Greek adventure. There is a sort of ironic humour in the daily press. We call the Parliament together to discuss the grave news, evidently with the desire to make a scapegoat. Mr. Curtin reserves his judgment, and we gasp, dreading what may happen. But Senator Foll—well, Senator Foll cannot see why he should not go to the races!!

"Chops and tomato sauce" are not in it in this strange jumble of personal prejudice and national hysterics. The smaller remnant of the Labour Party seizes the opportunity to advocate recall of all our forces. This is the staggering consequence of an expected reverse. There is something pathetic in the contrast between the khaki line making history, and the excited home crowd making speeches. There is need of criticism, no doubt, but in an emergency, such as confronts us, it needs to be informed and balanced. The suggestion that Greece should have been left to bear the brunt of the German advance unsupported is the only logical reply to the action of the British. The suggestion that if troops are to be thrown into a forlorn hope, it must be home troops, and not dominion troops would be indignantly scouted by the boys who have left our shores for the war. Yet it seems as if that is what some of the papers here are suggesting, and possibly that is what has given courage to a small group to make this a plank for their election campaign.

And we would add, finally, that it has yet to be proved that the Greek adventure is a blunder. Even if our troops were isolated and the bulk of them made prisoners, it would not follow that the time expended by the Germans in achieving this result could not affect the final course of the war. We have not yet awakened to our desperate need of guns and tanks. We would be better employed in assisting the task at home than opening wide the door to discontent. Greece has fought a brave fight, and has hampered the Italians at a time when we were driving them out of Libya. Greece deserved support, and it is to the eternal credit of the Anzacs of this generation that they gave it in such form as to win the gratitude, as well as the admiration, of a brave ally. Anzac Day is worth remembering. The new record makes it a greater day for all who love Australia. Yet it seems as if the Saviour of men, looking down on all our heroic achievements, has to say "One thing thou lackest." Can we rest until Australia truly bows before the Son of God in a great national act of repentance and faith?

## The Bibleman's Corner.

### THE BIBLE AT WORK IN THE DUTCH NAVY.

(A talk by Commander Mietes, Chaplain in Chief, Royal Netherlands Navy, given to the London Committee, British and Foreign Bible Society, Monday, February 3, 1941.

I found out many years ago what the Bible means to people living a life amongst those who do not believe anything at all, but I did not realise the tremendous power of the Bible until these days of war. There has been brought home to me, what I am afraid I had lost for some time, the power of God's Word, and the charming news of happenings which are beyond human conception.

Men have asked for Bibles. In a very strange and special way they love to read Psalms 1, 8, 23, 42, 90, 91 and 150, and from the New Testament, St. Matthew 5 and 6, and Corinthians 1: 13 and these portions they read over and over again. I have questioned men of about 40 to 45 years of age and they say, "I always read them at home. I know them by heart and I recall my wife and children." I have seen brave men, young and old, who have risked their lives many times, ask for one of these passages to be read.

#### What Do You Find in the Bible?

To some who have asked for Bibles I have said: "What do you find in the Bible?" And have received the answer: "It makes me better." Many are wrecked by sins of the flesh; I have known some wrestling with special forms of temptation who have said: "When we read the Bible it seems as though the evil spirit ran away." One young man, the slave of sin, came to the limit of his endurance and thought it better to slip out of life. I got him to read the Bible twice a day. I saw him a couple of weeks ago, and he told me that sometimes four or five or six times in the night, he has taken up his Bible and read it, and in four weeks only once has he fallen back.

#### Always With You.

I went to a hospital not far from London to see one of our men, very badly wounded. He has had terrible operations, and there is very little hope of his recovery. His face was so wrecked, only one eye left, and he lay there, the expression on the ravaged visage, so dark, and I talked to him but he said nothing. Then I spoke words from the Bible, but he did not seem to understand, until I said, "I will be with you always, even in the valley of the shadow of death." For a moment, just for a brief moment only, I saw a marvellous change come over that poor racked face, and a light in that eye which had been so dark, and I listened to him as he whispered, "Thank you." The only words he has spoken or is ever likely to speak.

A lad of 18 years from the Dutch merchant fleet was lying in agonizing pain in a hospital in Plymouth. Chaplain Mietes talked with him about God and His Word, but the pain was so great that the lad made no response. The Chaplain sat with him for several hours during the following afternoons and in a moment of understanding the boy said, "Will you read the Twenty-third Psalm?" As the Chaplain read, tears welled up in the lad's eyes, and after the beautiful passage had been read three times, he said: "Whilst you were reading I could see my mother in her armchair at home and she was laughing." "Leave your Bible with me," he said. When next the Chaplain saw him, he said, "One evening I did not know how to bear the pain and I read that Psalm, and someone came and laid his hand on my head and blessed me."

#### Here Is Power.

Not only does the Bible help, but it gives power to many of our men, the Chaplain went on. I was up in the North and visited in hospital a seaman who had been torpedoed, and had been in the water for hours, and then, having frostbite, had endured amputation, and was in desperate pain. He spoke no English, and knew nothing of your way of living, and I sent him one of the Bibles I got here, and what happened I do not know, but I received a message from the doctor later, who said, "Sir, if you can come down, we have a second patient, a Dutchman, and he is not easy to deal with, but the other man is so changed, we should like you to see this one."

We are going to win this war, but if ever we are to have a new world, we shall need a new mankind, and if we are to get this, we need the Bible, with its message from the beginning to the end. Our own men and the men everywhere are blessing the Bible Society for what they are doing and have done, and in the words of the Navy, we wish you "God speed." Bring the Bible to your Forces. Amongst those that are given, many are taken up, though some may be thrown away, and in those hours when Hell is round us, in the moments when we are alone, it gives us courage to bear the Cross, courage to act, courage to hope for a new world, through the power which has been revealed through the Word of God.

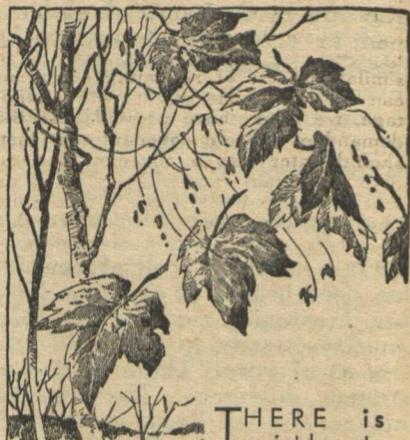
### BE COMFORTED

"God is our Refuge,  
Don't be afraid!  
He will be with us  
All through the Raid.

Bombs may be falling,  
And Danger be near,  
But God will be with us  
Until the "All Clear!"

Then let us remember,  
Whatever betide,  
We must not be fearful,—  
The Lord's at our side!

W.J.B.



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CHAPELS IN ALL SUBURBS

### BOOKS.

**Infant Baptism and Immersion,** by Rev. Marcus L. Loane, M.A., Vice Principal, Moore Theological College, Sydney, pp. 39. 6d.

Mr. Loane has rendered valuable service in producing this pamphlet. There is scarcely any question more agitated amongst Evangelical Christians than the question of Infant Baptism. Many hold that the Scripture evidence for Infant Baptism is very weak, or even wholly non-existent. As a result, earnest young people are induced to lend a ready ear to Baptist arguments. Mr. Loane quite properly divides his subject into two parts. He recognises that the baptism of infants is a separate question from the mode of baptism. "The two things are entirely separate, and the arguments in connection with the one do not affect the arguments in connection with the other." He draws attention to the little known fact that none of the Anabaptists in England in the sixteenth and first half of the seventeenth centuries were immersionists.

Having divided his subject in orderly fashion, Mr. Loane offers a careful analysis of the Scripture proofs for Infant Baptism. He regards as the strongest evidence the analogy of circumcision. "No one can possibly deny that under the Old Testament Dispensation infants were impressed with the covenant seal, and were received into the visible Church." He argues that the language of Paul's Epistles, where he refers to circumcision, makes it impossible to deny the historical analogy between circumcision and baptism. He rebuts strongly

the argument that as repentance and faith are the necessary qualifications for baptism therefore infants cannot be baptised, by pointing out that on a similar process of reasoning no infant can be saved. He might with advantage, we think, have pressed here the demand of the old covenant that men should enter into a covenant and an oath to abstain from idolatry. It is no more easy to understand how a child can be covenanted to true worship than how a child can be covenanted to repent. The former involves the latter. The principle of obligation reaches beyond the individual and is constituted by the eternal fitness of things in both instances.

Mr. Loane buttresses his main argument by reference to household baptisms. He quotes, with effect, the distinguished Baptist scholar, Dr. A. T. Robertson, as saying: "In the household baptisms, one sees infants or not, according to his predilections or preferences." We think the skilful argument here is strengthened by the fact that there are in all twelve instances of Baptism in the New Testament. Of these, four refer to numbers, Jerusalem, Samaria, Corinth, Ephesus. Three refer to individuals, the Eunuch, Paul, Gaius, while five refer to households. Even if the case of Crispus be regarded as doubtful, the number of household baptisms in relation to instances of individual baptisms would still rank very high in the list. Even in modern households, the baptism of an entire family at the same time in Baptist circles would be a rare occurrence. How much more when the household included dependents. Mr. Loane is surely right in contending that: "In the absence of an explicit statement the balance of probabilities undoubtedly decides the question in favour of infant baptism."

A second line of corroborative evidence supporting the analogy of circumcision is found in the Saviour's attitude towards little children. Mr. Loane bases two arguments on the exhortation to receive a little child in the Saviour's Name. To him, the language seems to imply at least some outward connection with Christ. But he argues that even if this conclusion be disputed, it is not reasonable to deny the sign and seal of the covenant to those whom we are invited to receive in the Name of Christ. In this connection the tract is commendably free from any undue pressing of the phrase "Kingdom of Heaven." Indeed, we think that something more might be read into it without prejudice to sound interpretation. The argument is clinched with the important question, "Can the Church reject those whom Christ receives?" There are interesting sections on Peter's injunction, "Repent and be baptised," and Paul's statement, "Else were your children unclean, but now are they holy." A special note on Dr. A. T. Robertson's treatment of the latter text is worthy of careful examination. The amazing argument that Paul was dealing with the question of the legitimacy of marriage is stated, and we believe disposed of satisfactorily. Lightfoot's comment is in point here: "It enunciates the

principle which leads to Infant Baptism, viz: that the child of Christian parents shall be treated as a Christian." They are within the covenant unless, in the language of Calvin, they preclude the entrance of grace by their depravity, and make it void to themselves.

Equal attention is given to the mode of baptism. Here a very difficult and technical discussion is rendered clear and simple. The usages of the words "baptise," and "baptism," are considered carefully. Mr. Loane shows that "to baptise" and "to wash" are used interchangeably; that in certain cases it is not possible to employ the term "baptise" in the sense of "immerse," and that immersion is not identical with submersion. He supports his contention by references to the metaphorical use of baptism, and directs attention to the promise of baptism by fire, which was fulfilled in the affusion of the Holy Spirit at Pentecost. He might have strengthened his argument at this point by reference to the incident in the house of Cornelius. Peter reminds his critics that as he spoke, "The Holy Ghost fell on them." He remembered the words of the Lord, "Ye shall be baptised with the Holy Ghost." An earlier passage tells of the astonishment of the circumcisers "because that on the Gentiles also was poured out the gift of the Holy Ghost." In the last instance, we have a form of the verb used in St. Matthew of wine which is spilled. The discussion of the preposition "in" and "into" is also illuminating. The expression "buried in baptism" is also reviewed, and the tract closes with some practical observations on the physical obstacles in the way of holding total immersion in certain cases cited in the New Testament.

The tract is a mine of information well deserving careful study, and we wish for it a wide circulation. It can be obtainable from The Church Record Office, Church House, George Street, Sydney, and at The Church Missionary Society, Wisely's Chambers, Bathurst Street, Sydney.

#### WARTIME DISCUSSIONS.

Two brochures have come to hand from Messrs. Angus & Robertson, Castlereagh Street, Sydney. Both published by the Students' Christian Movement Press, London.

1. **What Christians Should Pray For?** Wartime discussion with an Ex-Serviceman, a series of broadcasts dealing with questions of the hour concerning Prayer in Wartime. Canon Cockin gives much food for thought in the consideration of the Value of Prayer for Protection, Victory and for our Enemies.

2. **The Message of the Bible in Wartime,** by Alan Richardson, Study Secretary of the S.C.M., and Examining Chaplain to the Bishops of Newcastle and Sheffield. (The Price is 1/3.) Here we have eight studies designed to promote the study of the Bible in relation to the war situation. "The fact of war confronts us with many problems and choices, the Christian, therefore, will turn with a new

eagerness to find what the Bible has to say to us as we try to face these issues." It is really a study book, not designed for armchair reading, but challenging the reader to take up his Bible and dig out for himself the teaching along the suggested lines. There is a good set of study questions affixed to each chapter.

From the Australian S.C.M., we have received the Annual Report of that body, giving a succinct account of the year's doings. Also a copy of Professor Boyce Gibson's address at the last Conference, entitled "New Men for Old." We are glad that this address has been made available for a larger constituency as it is a very fine presentation of the challenge of Christ. The writer insists on the essentiality of Christ—the Personal Christ, for regeneration of life.

The British and Foreign Bible Society's Report for 1940 is suggestively entitled "He Shall Not Fail." In it we have a review of the year's activities so far as the Commonwealth is concerned. An interesting note is given regarding the Parent Society:

"The 136th Annual Meeting of the Bible Society was held in Queen's Hall, London, on May 1st, and was very well attended. In spite of a year of almost unparalleled stress and difficulty, the Society circulated 11,763,666 volumes. This represents an increase of 724,175 books. In spite of the war, Europe was well to the front, showing an increase of 612,000 copies. France, Germany, Italy, Belgium, Portugal, and Poland all shared in this advance.

It was announced that the total number of languages in which the Society has itself published the Scriptures is now 741. Nine new languages were added during the year.

The total Income was £316,429 and the Expenditure £333,994, leaving a deficit on the year's work of £17,565.

This wonderful achievement is sufficient proof of the truth of the title, "He Shall not Fail."

R.S.P.C.A.  
"HUMANE SUNDAY"  
1941

Sunday, May 4th

Inaugurates

"BE KIND TO ANIMALS  
WEEK"

We should deem it a very great service to animals, and the Society, if Ministers would celebrate the event in their Churches and Sunday Schools.

The R.S.P.C.A. Cause is Essentially a Christian One.

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61 Hunter Street,  
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Telephone: B 7221.

## Tasmanian Notes.

(By Hobartton.)

### The Church Army.

The Diocese of Tasmania owes a debt of gratitude to the Church Army for the splendid service it has rendered during the past eight years by means of its Caravan, staffed by earnest, zealous officers who have traversed the whole of the Diocese and conducted missions in the remotest districts as well as in the larger centres. On occasions, the Captain in charge has taken charge of parishes during an interim between change of rectors, and each year a successful mission has been held amongst the hop-pickers in the Derwent Valley. It is therefore with very much regret that we hear that the van is likely to be laid up indefinitely owing to the inability of the Society to spare another man to succeed Captain Rees who is resigning in order to study for the ministry.

### United March of Witness.

The United March of Witness held in Hobart on the eve of Good Friday, was a pronounced success from the point of view of denominational representation. Practically every Protestant denomination was represented, but the total number did not represent the full support that the combined Churches could give, largely due to the fact that being a late shopping night, large numbers were engaged in business. The procession commenced from St. David's Cathedral, and proceeded to a stand outside the Town Hall, where it was officially received by the Lord Mayor. The Right Rev. the Lord Bishop of Tasmania, Dr. R. S. Hay, and the President of the Council of Churches, Rev. H. J. Ralph (Congregational) gave the addresses, and the Rev. Dr. Munro Ford (Presbyterian) read the lesson. The Salvation Army Band led the singing, but, unfortunately, the organisers had not stipulated which tunes should be used, and "Citadel" tunes were played which were quite unknown to the majority of Anglicans present. It was rather pathetic to witness the disappointment of the Cathedral choristers, who were quite unable to do justice to their responsibility, as they had hoped to do. We have every reason to believe that the United Witness made a great impact upon the public mind and conscience.

### Church of England League.

At the quarterly public meeting of the League, held in St. George's Parish Hall, Hobart, on April 21st, the Rev. C. Allen gave a very informative address on the subject of Protestantism, in which he traced the course of the struggle for religious liberty in Germany during the 16th century, culminating in the famous declaration, or "protest," by the representatives of the Reformed States in the Diet of Spires in 1529. He laid special emphasis upon the fact that the word "Protestant" had nothing negative about it, it was not merely "objecting," but positively affirming the right of every man to think and decide for himself.

### Church of England Men's Society.

Despite the absence of large numbers of younger men, on active service, the Annual Corporate Communion and Breakfast of the Hobart Federation on Anzac Day was very well attended, and it was an inspiring sight to see well over a hundred men assemble in the Cathedral for this corporate act of worship. The Ven. Archdeacon H. B. Atkinson, the Bishop's Commissary, presided at the breakfast which followed and gave a stirring address, in which he congratulated the Society upon the splendid service it had already rendered to the Church, and also to the war effort through the medium of the Church Hut, and urged every one present to put every ounce of effort into the service of the Empire at this critical juncture, every man should not only be earnestly praying, but should make a determined effort to get other men to pray.

Realising that any proposed new Social Order must have some relation to the mind of God, the St. George's Hobart Branch has commenced a series of "Open Forum" meetings to discuss the Christian Preparation for the new World Order.

## A CANADIAN ESTIMATE.

### A Monarch Who Leads His People

It is impossible to overestimate the influence exercised by the King and Queen in maintaining the morale of the brave people of the Motherland in the face of the relentless and savage attacks made upon them from the air. Are London's slums devastated by Nazi bombs? The Royal couple are there, comforting and cheering the homeless and seeing that food and shelter are provided. Is an industrial city laid waste? The King disregards personal convenience and risks his life to ensure that the stricken citizens are succoured.

The genuine concern shown by the King and Queen for their people explains the sincere respect and affection in which they are held throughout the United Kingdom and in the Dominions beyond the seas. It was Kiplin who said:—

When King and People understand each other past a doubt  
It takes a foe and more than a foe to knock that country out.

Of British institutions none is stronger or rests on more secure foundations than the Throne. The Throne is the link which has kept the British Empire together, which has enabled it to play the

glorious part it has played in the present terrible conflict, and which will make the union closer and closer.

The marvellous leadership which Their Majesties are giving is one of the most remarkable and inspiring things in all history.

—Toronto Globe and Mail.

## VERBUM DOMINI.

(To the Editor of "The Times")

Sir,—Visiting the ruins of Paternoster Row to-day, I noticed and was struck by the significance of the following fact. Attention may have already been called to it, but I have not noticed it.

A passage leading through "Simpkins" has a mantle of stone which has survived the melancholy ruins around it. On this stone is the Latin inscription that seems to embody all that we are fighting for:—**Verbum Domini Manet In Aeternum.**

Yours faithfully,

J. H. BLACKWOOD.

Boreham Holt, Boreham Wood,  
Herts. January 28.

(From "The Times" of Feb. 1, 1941.)

Archdeacon Begbie will conduct a Parish Convention in St. John's, Toorak, Melbourne, from April 27th to 5th May.

## N.S.W. TEMPERANCE ALLIANCE.

### SIX O'CLOCK CLOSING IN DANGER.

#### A Meeting of Protest

Will be Held on

Thursday, 8th May 1941, at 8 p.m.  
in the

Assembly Hall, Margaret St., Sydney  
to protest against the Wine with Meals Proposal.

Chairman: Rev. C. H. Tomlinson  
(Pres., N.S.W. Temperance Alliance)

#### Speakers:

Rev. W. N. Lock, M.A., B.D., Dip. Ed.  
Rev. Bernard Cockett, M.A.  
Rev. S. A. Eastman.

ALL INVITED.

O. A. Piggott - - General Secretary

## Correspondence.

### SIX O'CLOCK CLOSING IN DANGER Wine With Meals Proposal.

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

Dear Sir,

On behalf of the N.S.W. Temperance Alliance, the following is commended to you in reply to the Liquor Traffic's demand for the serving of wine with meals. It is not submitted as the whole case against the proposal but rather as a few salient points and objections.

#### We would point out:—

1. That to grant the serving of wines with meals would be the thin end of the wedge for the breaking down of the Six O'Clock Closing Law, which was carried by such an overwhelming majority during the last Great War, and which, in spite of lax enforcement, and the illegal twenty minutes grace concession has proved of great value. If wine is allowed at meals at cafes, then why not Australian produced beer and spirits? The claim that the wine business should get special treatment because of war conditions ignores the fact that the liquor business is a dangerous traffic that has been restricted by various legislatures in the public interest. To create an alcoholic appetite by special concessions in war-time would be to seriously reduce our efficiency and impair our war effort.

2. Many youths and maidens under 18 who enter restaurants and cafes with no desire for drink, would immediately be brought face to face with a temptation they do not seek. This is unfair to them, and to Australia, because we imagine that all eating-houses would seek the license, in order to live, and thus there would be no unlicensed cafe where young people would be free of this definite temptation to take strong liquor. There is no real Australian demand for the change. Who is asking for it? A few who are vitally interested in the trade.

3. There would be great difficulty in policing the proposed change. Any one can easily see that an army of police would be required to prevent fortified wine from being sold in many miscellaneous cafes, many of which are run by Italians.

4. That the claim that wine-growing is an Australian industry should be very carefully scrutinised before any concession be made to it. We would point out also, for instance, that only about 800 acres are under wine grapes in the Murrumbidgee area; that barely 1,000 people are employed in the whole business of wine growing; and these are not always engaged in it. More and more the Italians are concentrating on wine-growing so that there is a very real prospect of this trade becoming a foreign monopoly, as in the fruit market. At the moment, even if we include all workers in every part of wine-growing, the proportion of foreigners to Australian workers would be 50-50. These figures are approximate.

5. It cannot be admitted that the Wine Industry is entitled to treatment on an exact level with other Australian industries, because the sale of wine is hedged about by Government regulations which do not apply to other industries. Licenses are not required for the sale of wool, wheat, and fruit, etc. This indicates that the free and indiscriminate sale of wine would be a danger to the community, thus marking it out as being by nature somewhat different from other industries.

6. It is directly contrary to the present Act that further publicans' or wine licenses should be granted. The Act clearly lays down that no new licenses should be granted, and this must definitely relate itself to the new special license which is proposed.

7. The sound economic method by which the wine industry may be put upon a working foundation, is by gradually bringing a certain proportion of the land, now producing wine grapes, under some more profitable kind of crop. The displacement of labour in such a process would not be considerable, and there would be little danger of drift to the city as a result.

8. Nor can it be conceded that wine has a good contribution to make to the health of the nation. It is significant that no evidence is adduced in support of this claim. Moreover, the Australian people have never shown that they have a desire for light wines with their meals. They seem to be mainly tea-drinkers at meal time.

We would strongly urge that in the interests of our people that no further facilities to the Liquor Traffic be considered or granted, as the whole history of the Traffic is that it is a prolific source of misery, crime, and ill-health—striking at the very foundation of our national life—the home.

I am,

Yours faithfully,

O. A. PIGGOTT,  
General Secretary.

Ocean House,  
34 Martin Place,  
Sydney, 9th April, 1941.

## AN INTERESTING APPRECIATION.

(To the Editor of the Australian Church Record.)

Dear Sir,

Enclosed please find my annual subscription of 10/-, to Church Record Ltd. I am extremely sorry that I am so late, but the Record has been coming to hand very irregularly, sometimes two or three issues coming together, all due to the war, and I thought there were no more to come until I received two yesterday.

I am pleased to be able to say that to date of writing, the town of Cardigan has not been the victim of enemy bombs.

I enjoy every page of the Record.

With the best of wishes for 1941.

Yours faithfully,

T. HUGHES.

Castle Hill,  
Cardigan,  
South Wales, Eng.

20/12/40.

## EVANGELISTIC MISSIONS.

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

Dear Sir,

May I make use of your paper to draw the attention of Rectors to the opportunities of the present situation for the vigorous prosecution of Evangelistic Missions. On behalf of a small committee interested in this work, I have been asked to make it known that the Rev. R. Dillon, of Holy Trinity, Erskineville, has consented to act as a Missions Secretary. Should a Rector desire to arrange for an Evangelistic team, or for an individual Missioner, Mr. Dillon would be glad to assist. He is in touch with a circle of men who are willing to render help wherever possible.

Yours faithfully,

MARCUS L. LOANE.

Moore Theological College,  
Carillon Avenue,  
Newtown, Sydney.  
26th April, 1941.

## BRITISH ISRAELISM.

(To the Editor of "The Australian Church Record.")

Dear Sir,

In your issue dated March 20, last, on page 13 it is stated in your correspondence column that the late Archbishop Saumarez-Smith was a sincere believer in "British-Israel truth." Knowing him as I did, I felt sure that a mistake was being made. I have, therefore, taken an opportunity to enquire into the matter and I find that there is no truth in the statement.

I am,

Yours faithfully,

G. H. GIPPSLAND.

Bishopscourt,

Sale, Vic.

22nd April, 1941.

## THE LOVE OF COUNTRY.

"The love of our country has been ridiculed by some modern enthusiasts as too narrow a field for the benevolence of an enlightened mind," wrote Sydney Smith a century or more ago; and there are doubtless those in our day who speak slightly of that devotion to one's native land which is so deeply rooted in the human heart. They prefer what Sydney Smith calls a universal philanthropy to patriotism, and "deem any partiality shown to the particular country in which we happen to be born as a narrow and unphilosophical preference."

The 137th Psalm draws a pathetic picture of exiles longing for their native land. **By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.** As a token of their sorrow they hung their harps upon the willows, and when their captors required of them a song they confessed that they could not sing: **How shall we sing the Lord's song in a strange land? Looking at this picture of the lonely exiles and listening to their cry**

of longing for their mother country, what can we say about patriotism?

The love of country is old—perhaps as old as mankind. We find signs and tokens of it in ancient literature, and perhaps there never was a time when man was totally indifferent to the land that gave him birth. Even wandering tribes wandered within certain limits and would feel strange and lonely when they overstepped them. Hunger drove men far afield in their search for bread, and the spirit of adventure or the love of freedom carried them over land and sea; but even when they settled permanently in foreign lands they were sometimes home-sick. They could not forget the homeland even if they would, and to their new homes they often gave the old names. The Pilgrim Fathers crossed the Atlantic to find a country in which they could worship God in freedom, but New England is studded with cities and towns bearing English names—for example, Boston, Cambridge, Northampton, Ipswich.

To take a Biblical illustration, we read how Jacob and his family went down into Egypt and settled themselves comfortably in Goshen; but when the old man was dying his thoughts went back to the country of his fathers, and he exacted a promise that when his people returned thither they would take his bones with them. This attachment to home and country goes deep and seems to be a universal experience.

Our own history and literature bear ample testimony to the strength and tenderness of our love of home: Shakespeare, Milton, Wordsworth, Scott, Burns, Robert Louis Stevenson, Browning, and a host of others have given passionate expression to it. Browning longs to be in England "now that April's there," and Stevenson, one of the greatest of travellers and, at last, an exile in a far-off land, wrote his own epitaph:

This is the verse you grave for me:  
Here he lies where he longed to be;  
Home is the sailor, home from the sea,  
And the hunter home from the hill.

The love of country calls us to be and do our best. For proof of this, look around. One of the most moving chapters in the volume of our national history is being written now. It is love of country, and especially love of freedom, for which our country stands, that carries our airmen across the North Sea and the English Channel every night to face every danger and make friends with death; it is love of country that steels the hearts of every man in the Royal Navy which guards our coasts and keeps open the waterways of the world; and it is love of country that inspired our soldiers in their valiant struggles of recent months and will inspire them to still greater deeds in the months that lie ahead.

Behind the unknown warriors are the unknown civilians who count no sacrifice too great for the common cause. National service takes many forms, and never in our long history have ordinary men and women been more willing to devote their energies, their time and all they possess to the service of their

native land. To pay our taxes, heavy though they be, is to share in a Sacrament.

The love of country is implanted in our hearts by God. It could not be otherwise. Every good gift and every perfect gift is from above, and cometh down from the Father of lights—and this gift among others. The love of country does not end in itself. It is only as we love our own country passionately that we can understand the love which all men have for the land of their birth; and thus the patriot, rather than the cosmopolitan, is the true internationalist. In this sense "charity begins at home," and that charity, reaching out beyond the bounds of home, embraces the whole family of God.

(From "Bible in The World.")  
J.A.P.

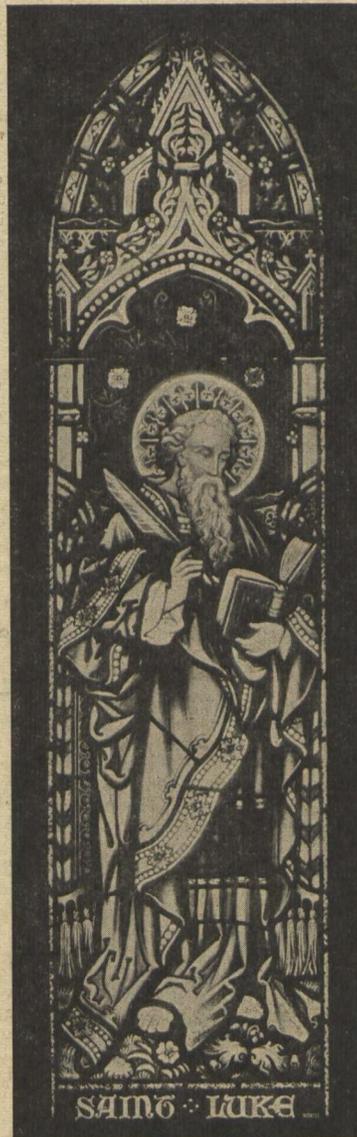
### LATE MR. J. A. I. PERRY.

The sudden passing of the late Mr. J. A. I. Perry removes from Sydney Church circles one of its best known and hardest working members of Synod. He will be remembered for many years to come for his devoted attention to the drafting of constitutions and ordinances. His quiet, common-sense contributions to Synod debates frequently lightened with touches of humour always carried weight in the parliament of the Church. His keen and far-sighted handling of the legalities of Church business drew from a provincial diocesan the request to become Chancellor of the Diocese of Grafton. He was for many years a member of General and Provincial Synod, the Council of the King's School, of which he was ever a doughty protagonist, and numerous smaller committees. He was said to be one of the oldest practising solicitors of Sydney, and was well known in Masonic and sporting circles, and for three terms he was Mayor of a leading suburban municipality. He died on April 22nd, at his home at Roseville. At the funeral service in St. Andrew's Cathedral, there was a large and representative gathering of church-people and members of the legal profession. The Archbishop conducted the Service at which Bishop Hilliard paid a glowing tribute to the worth of one who was known and highly respected to a large circle of friends and acquaintances in varied spheres of life. We thank God for the service that our departed friend gave so freely to the Church he loved. Our readers will remember his occasional contributions to the pages of the Australian Church Record.

One dares less and less to offer commiseration to a friend for any calamity of outward life. So many times it is out of the heart of these calamities that the richest and sweetest mercies of God have come that I grow afraid lest I should be found pitying my friend for the very best blessing which God has ever sent him.

—Phillips Brooks.

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## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

#### 24 HOURS' PRAYER MEETING.

Church people should be grateful to the Archbishop of Sydney for arranging a 24 Hours' Intercession Service in St. Andrew's Cathedral, on the eve of and including Anzac Day. The attendances, which were throughout the whole period definitely good, amply justified the Archbishop's venture of faith. On Anzac Day it is estimated that five thousand attended the Cathedral. Ministers of various denominations took part in leading the intercessions.

#### SIX O'CLOCK CLOSING IN DANGER.

The attention of our readers is drawn to an advertisement appearing elsewhere in this issue publishing advice of a meeting organised by the N.S.W. Temperance Alliance.

This is an opportunity for you to voice your feelings in regard to the whole question of the attacks being made on Six O'Clock Closing, and the attempt made to undermine its effectiveness by restaurants being licensed to sell wines with meals; which, of course, will mean after 6 p.m., thus providing the thin end of the wedge to undermine our liquor laws.

The meeting will be held in the Assembly Hall, Margaret Street, Sydney, on the night of Thursday, May 8th, at 8 o'clock.

The speakers will be Rev. W. N. Lock, M.A., B.D., Dip. Ed.; Rev. Bernard Cockett, M.A.; Rev. S. A. Eastman and Rev. C. H. Tomlinson (Chairman).

Our readers are invited to make this an overflow meeting by attending themselves and bringing others.

#### PROSPECT CENTENARY.

Past and present parishioners of the Church of St. Bartholomew, at Prospect, with their friends, and others interested, assembled at the old church on Sunday, April 20th, on the occasion of the Centenary Service. The congregation filled every available seat which could be placed in the Church and overflowed into the aisles, vestry and porch, where many stood throughout the whole service.

The service, which was marked by hearty singing, and a reverent spirit, was conducted by the Rector, Rev. R. N. Langshaw; the lesson being read by Mr. G. C. Gollan, M.L.A., Minister for Labour and Industry. The Archbishop of Sydney, who preached from the text "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," reminded the congregation that in the midst of all the rejoicing of the day the dark cloud of conflict was over us and claimed much attention. The enemy shall come in like a flood, the Archbishop said, but already the Lord



St. Bartholomew's, Prospect.

had raised up a banner against him as could be seen by the remarkable incidents which had followed the days when the King called the nation to prayer. The conflict could never be won by human endeavour alone, for only with the help of God can we prevail. God has raised the standard of prayer, of truth and righteousness, and called all men to rally to the standard. Only if this standard is kept high and followed by us in deed and fact, could the enemy be driven back. The Archbishop called upon all present to rally to the standard and walk in the way of God.

During the service, the Archbishop unveiled a marble tablet, the gift of Mr. S. J. Coles, of Punchbowl, to mark the Centenary of the Church; and also dedicated a new Brass Alms Dish, the gift of Mrs. E. Byrnes. In welcoming those present, the Rector reminded them that a further Centenary Service would (D.V.) be held on Sunday, May 11, at 3 p.m. The Rector also made an appeal for financial help to make the re-roofing of the Church possible and several promised after the service to send along donations.

After the service, old friends met again outside the Church to speak of "the good old days" in the Sunday School and Services, and the day was waning well toward evening by the time all had gone their way home.

#### THE ROYAL AUSTRALIAN HISTORICAL SOCIETY.

On Wednesday, 16th April, the Royal Australian Historical Society, and several branch organisations with a similar objective, paid a visit to St. Philip's Church, Church Hill. One hundred and ten persons were welcomed by the Rector, the Rev. Canon T. C. Hammond.

Mr. P. W. Gledhill read a paper giving an interesting sketch of the history of St. Philip's Church. His Honor, Mr. Justice Ferguson, thanked the Rector for offering the hospitality of the Church. A wreath was hung beneath the tablet of Dr. A. Houson, a former President of the Royal Australian Historical Society, by his son, Mr. A. Houson. A wreath was placed on the grave of Bishop Kirkby by His Honor, Mr. Justice Ferguson. Mr. J.

Blisset gave an account of the bells which sound from St. Philip's tower.

Interesting documents regarding the Church, the Bible, and Prayer Book that came out with the First Fleet, and the Communion Service presented by George III, were amongst the objects of interest displayed for the information of the visitors.

A sum of nearly £4 was donated for the purpose of erecting a tablet indicating the position of the Foundation Stone of the Church.

The members of the Parish Council entertained the visitors to supper in the Parish Hall, and in response, His Honor Mr. Justice Ferguson handed Mrs. Smith, wife of the Rector's Warden, the sum of £3/16/- as a contribution towards the laying-out of the grounds in front of the Parish Hall. An enjoyable evening was thus brought to a close, and fresh interest has been awakened in the mother Church of Sydney Diocese.

#### LADIES' HOME MISSION.

The Annual Meeting is to be held in the Chapter House on Friday, 2nd May, at 2.30 p.m. His Grace the Archbishop of Sydney has consented to preside. Mrs. Maxwell Little to adopt the General Secretary's Report, and Mrs. G. A. Parkes to second it. Addresses are to be given by the Rev. Gordon Smece, the Children's Court Chaplain, and Deaconess Baker, of St. Andrew's, Yarra Bay. There will be an exhibition of the members' gifts of new winter clothing. That the L.H.M.U. has helped the Home Mission Society by supporting six deaconesses in the year 1940-41, will be a subject for much praise to God.

St. Andrew's, Summer Hill.—The 60th Anniversary of the first service held in the parish will be observed early in May. The preachers on May 4th will be the Archbishop of Sydney and Canon T. C. Hammond. An Anniversary Tea will be held on Tuesday, May 6th, followed by an organ recital and a public meeting and concert. Bishop Hilliard will confirm candidates the following night. On Thursday, May 8th, Temple Day will be held. There will be services during the day, and the Rector (Rev. J. Bidwell, B.A.), or a Church officer, will be in attendance all day to receive gifts. £1,000 is the objective to enable a new Parish Hall to be erected. Canon S. E. Langford-Smith will preach in the morning on May 11th.

#### Diocese of Goulburn.

#### AN INTERESTING CENTENARY.

The Centenary of St. John's, Canberra, will be observed from May 4-11. The Bishop of Riverina and the Archbishop of Sydney will be the special

preachers at the morning and evening services, on May 4 and May 11, respectively. The Bishop of Goulburn will lay the foundation stone of the church of St. Michael and All Angels, Hall, A.C.T. (attached to St. John's Parish), on May 4, at 3 p.m., and will administer the Rite of Confirmation on the following evening in St. John's. He will also address the Church People's Rally on Tuesday, May 6, at 8 p.m. Other speakers will be the Rev. Canon Cooke, Mr. Ransome T. Wyatt, and the rector, Archdeacon Robertson. A Youth Rally will be held on Thursday, May 8, at which the speakers will be the Revs. F. Hill, G. A. M. Nell and T. H. Timpson.

### VICTORIA.

#### Diocese of Melbourne.

#### LATE REV. C. H. BARNES.

It is proposed to erect a memorial to the late Rev. C. H. Barnes in St. Hilary's Church, Kew, Melbourne, where Mr. Barnes was Vicar for over 16 years. It is hoped that the memorial may take the form of a stained glass window in the nave, if sufficient funds are available. Contributions towards the memorial may be sent to Mr. T. D. Doyle, 17 Packington Street, Kew. Any contributions sent to this office will be forwarded to Mr. Doyle. "The Record" hopes that there may be a good response to this appeal.

#### B.C.A. ANNUAL MEETING.

The Annual Meeting of the B.C.A. is to be held in the Chapter House, St. Paul's Cathedral, Melbourne, on Tuesday next, May 6th, at 7.45 p.m. The Archbishop of Melbourne will preside, and other speakers include the Rev. Karl Luders, B.C.A. Missioner at Rappville, N.S.W., and the Rev. T. E. Jones, Organising Missioner of B.C.A. It is expected that, as usual, there will be a large attendance of the Society's sympathisers and supporters. B.C.A. has an Australian-wide mission and appeal.

#### TOORAK.

Archdeacon Begbie is the Principal Speaker at a Convention being held at St. John's, Toorak, this week.

#### C.M.S.

The Federal Council of C.M.S. will meet in Melbourne on Tuesday, May 13th, and will continue until Friday 16th. The Archbishop of Sydney, it is expected, will preside.

#### CHURCH YOUTH WORK.

Fifty representatives of seven churches at a conference called by the Victorian Council of Religious Education at the Independent Hall yesterday discussed ways of extending youth work in Churches.

Consolidation, rather than multiplication or addition, of youth work, should be the watchword, Rev. C. E. Tapp, of the Congregational Church, said. He believed that the time had gone when youth needed or desired things to be done for it. Accordingly any extension of this work should be not so much for youth as by youth. Facilities should be offered youth for training in leadership and service, and there should be channels through which these gifts could be expressed. Finally, the craving for fellowship should be gratified.

Mr. Tapp urged the formation of local Church youth councils, consisting of the minister, representatives of the various youth organisations, including Sunday Schools, and a responsible Church officer to act in a liaison capacity between the council and the Church executive. He believed the time was overdue for the churches to give effect to the recommendation of the national convention of the Australian Council of Religious Education in Brisbane in 1937, to train youth to study social and industrial problems, and their Christian solution. He suggested that the manifesto of the Anglican conference at Malvern (England), on January 7, on the tasks of the Church in helping to bring about a new order, should be taken as a basis of study.

Finally, he suggested that encouragement should be given to the study of the relevance of the Bible to current history and problems.

In the group discussions which followed, Mr. Tapp's suggestions were endorsed. Reports on the great number of activities undertaken by youth in the churches were given on behalf of each denomination.

At the evening session of the conference, ways of deepening youth work were discussed. Canon C. M. Murray, of Christ Church, South Yarra, spoke on worship; Miss C. M. Forster, of the Methodist Church, on Bible Study; and Principal A. J. Grigg, of the Baptist Theological College, on personal fellowship with Christ.

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## The Home Mission Society

"THE CHURCH IN ACTION."

### ANNUAL DIOCESAN FESTIVAL

Sydney Town Hall, Tuesday, May 27th.

6.15 p.m.—Tea in Basement and Upper Halls, Sydney Town Hall.  
Tickets 1/3.

7.00 p.m.—Service in Cathedral. Preacher: Rev. J. Bidwell, B.A.

8.00 p.m.—Public Meeting.

Chairman: The Most Reverend the Archbishop of Sydney.

Special Speaker: The Right Hon. W. M. Hughes, Federal Attorney  
General and Minister for the Navy.

The General Secretary will show special lantern slides of the work.

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Canon R. B. Robinson, Gen. Sec.

Mr. F. P. J. Gray, Hon. Treas.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

**THE AUSTRALIAN**

# Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 5, No. 9—New Series.

MAY 15, 1941.

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

## The Ascended Lord.

He hath on His vesture and on His thigh a Name written:

“King of Kings, and Lord of Lords”—Rev. 19: 16.



“Thou art the King of Glory, O Christ”

“Thou art the Everlasting Son of the Father”

“Thou sittest at the Right Hand of God in the  
Glory of the Father.”

The Head, that once was crowned with thorns,  
Is crowned with glory now;  
A royal diadem adorns  
The mighty Victor's brow.

The highest place that Heaven affords  
Is His, is His by right.  
The King of kings, the Lord of lords,  
And Heaven's Eternal Light.



“But now we see not yet all things put under Him.”

“But we see JESUS . . . crowned with Glory and Honour.”—Heb. 2: 8-9.

Though now ascended up on high,  
He bends on earth a Brother's eye;  
Partaker of the human name,  
He knows the frailty of our frame.



“Wherefore He is able to save to the uttermost them that come unto God by Him,  
seeing He ever liveth to make intercession for them.”—Heb. 7: 25.

“Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy  
and find grace to help in time of need.”—Heb. 4: 16.