

Christian civilisation in the years to come, we should shrink from lightly encouraging anything which will take from Sunday, the reverence which is due to the Lord's Day.
—(From the Archbishop's Letter.)

L.O.L.

On July 7, the members of the Loyal Orange Lodge in Melbourne, filled St. Paul's Cathedral, at their annual service. It was an impressive sight to see so many gathered together to remember God's blessing upon the national life of England and Ireland since the revolution in 1689, when King William III, secured to us the Church of England and religious toleration against the attack of the Roman Catholic King, James II, backed up by the power of the French King, Louis XIV.

MISSIONARY SUNDAY.

Sunday, July 28, will be observed as Mission Sunday throughout the Diocese. It is desired that attention be specially drawn to the urgent need of not only the continuance of the support already being given to the missionary work of the Church, but also the necessity of further strengthening it, as it is becoming increasingly difficult to meet the rising cost of the maintenance of the work at its present standard. It is asked that wherever possible either full or retiring collections on that day be devoted to the cause of Missions.

OUR CHAPLAINS

The following Chaplains are attached to the various camps as hereunder and would appreciate letters of commendation regarding the men serving in their various units:—

Balcombe.—Rev. T. R. Mappin, A.I.F. Training Battalion.
Dandenong.—Rev. W. W. A. Tyler, A.I.F. Training Battalion.

Epsom, Bendigo.—Rev. A. S. M. Macpherson, A.I.F. Training Battalion.

Geelong.—Rev. R. N. Morrison, A.I.F. Training Battalion.
Puckapunyal.—Rev. F. Kellow, 2/2 Pioneer Battalion;

Rev. M. A. Radford, A.G.H.
Seymour.—Rev. A. Bell, 7th Div. Signals; Rev. V. O.

Phillis, Corps Signals.
Shepparton.—Rev. Canon W. S. Dau.

Wangaratta.—Rev. Canon Dicker.

SOUTH AUSTRALIA.

Diocese of Willochra.

SILVER JUBILEE.

July 18, 1940, is the 25th Anniversary of the Foundation of the Diocese of Willochra. It is the Jubilee. The Bishop hopes that every Parish and Mission will do something to mark this important event in the history of the diocese.

ARE YOU IGNORANT OF THIS?

(Communicated)

There is in Sydney an organisation which provides instruction, gives suggestions, and generally assists all teachers of Kindergarten and Primary Sunday school classes.

The organisation is known as the Primary Workers' Association, more briefly the P.W.A.

Meetings are held on the third Monday in each month at 7.30 p.m., in the basement of the Chapter House.

All teachers are invited to attend these meetings and will find that any effort made to do so will be more than compensated for, by the knowledge gained and general helpfulness received.

All interested in the progress of the Beginners and Primary Departments of our Sunday schools are urged to be present.

The secretary, Miss D. McDonnell, of Kinkler Street, Greenwich, will be delighted to give you any further information.



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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 16—New Series.

AUGUST 1, 1940.

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

How Elizabethan England Prayed in Face of Danger.

THE British people, stated a New York paper recently, were never more invincible than when they went forth to battle with a sword in hand and a prayer in the heart. As the Empire prayed on May 26, there came down the centuries the inspiring prayer which the England of Elizabeth used when the Spanish Armada attempted to invade the island. It was:

"Let Thine enemies know and make them confess that Thou hast received England unto Thine own protection. Set, we pray Thee, O Lord, a wall about it, and evermore mightily defend it. Let it be a comfort to the afflicted, a help to the oppressed. And, forasmuch as Thy cause is now in hand, we beseech Thee to direct and go before our armies both by sea and land. Bless and prosper them, and grant unto them, O Lord, Thy good and honourable success and victory, as Thou didst to Abraham and his company against the four mighty kings, to Joshua against the five kings and against Amalek, and to David against the strong and mighty armed Goliath. We acknowledge all power, strength and victory to come from Thee. Some put their trust in chariots and some in horses, but we will remember Thy name, O Lord, our God. Thou bringest the counsel of the heathen to naught and makest the devices of the people to be of none effect. There is no king that can be saved by the multitude of an host; neither is any mighty man delivered by much strength.

"Bless Thou all her forces by sea and land. Grant all her people one heart, one mind and one strength. Give unto all her counsel and captains, wisdom, wariness and courage, that they may speedily prevent the devices and valiantly withstand the forces of all our enemies."

After the wonderful victory, a medal was struck in commemoration, telling the story of what happened in few pregnant words:

"God blew with His wind, and they were scattered"

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THIS ENGLAND.

I.

O little isle of mountain and of meadow,
Lady of heather, roses and grey sea,
In this dim world of deepening storm and shadow
Must not our hearts, O England, turn to thee?
On Thee, ere now acclaimed the queen of nations,
The tortured peoples wait to seek release
From jealous fears and selfish aspirations
Amid thy sheltered ways of ancient peace.

II.

For the true path man's troubled soul is groping;
Be thou to him as tranquil lights that burn
Far off to some tired traveller still hoping
Homeward at last from exile to return.
Crown the long magic of thy guided story,
With sovereign counsels generous and free,
And let it be thy final page of glory,
That all men's hearts, O England, turn to thee.

(Canon Alexander)

Notes and Comments.

THE EASTWARD POSITION.

POSTURES are in themselves indifferent. They only gain significance by what they signify. Postures in religious services are of two kinds; those which are adopted for simple convenience, and those which are intended to convey some spiritual idea. We kneel at prayer, for example, as evidence of our desire to reverence God.

The Eastward Position at Holy Communion was unknown in the Church of England from 1552 until early in the 18th century. The learned John Lewis mentions this and "other whims lately introduced." He wrote in the year 1717. It is clear, then, that the Revision of 1662 was not interpreted by its framers as conveying a desire to alter the position of the celebrant at the north side of the table.

Evangelicals object to the Eastward Position for several reasons. It lays a false emphasis upon the act of consecration, making it a priestly service directed to God, instead of a ministerial office conveying to the congregation the sacred purpose for which the bread and wine are set apart. It re-

introduces the concept of a repeated sacrifice which our Church deliberately rejected. It removes the emphasis from the act of reception, which is the essence of the Sacrament, to an act of consecration, which is the consummation of a sacrifice. The fact that these things are concomitants of the changed position is clearly revealed in the popular manuals issued by advocates of the new attitude.

Where these doctrines are not enforced the value of the Eastward Position becomes highly questionable. It is the least advantageous position either for hearing or seeing.

OUR DEBT TO THE SAILORMEN.

FROM the Annual Report of the Sydney Branch of the Mission to Seamen, we extract the following tribute to our brave seamen, from the Chaplain's Report. Mr. Evans writes:

"One feels proud to be associated with any work on behalf of seamen at a time like this. I have been visiting many ships whose names are not very familiar in our Port, and wherever I go I find the same cheery outlook on the part of the men. On one of the ships here recently I found several men who had been rescued from the "Altmark," and one whose last ship had been torpedoed near the English coast. They were back on the job and happy to be doing their bit for their country. It did not occur to them that there was anything especially plucky about their immediate return to sea after the great dangers and hardships they had so recently passed through. Only on one ship have I found men discontented and worried, the reason being that they were held in port for some detail of the ship's business. They were anxious to be on their way. Here for the time being they were safe. On the homeward voyage they would pass through seas sown with mines; submarines lay in wait for them; they do not know whether they may reach home, but all they ask is to be able to go on with their job. If it is humanly possible they will bring their ship with its precious cargo safe into port. I feel a deep admiration for these men, and find a real joy in ministering to their needs. While there are British seamen, crews will never be lacking for our ships. I am sure they will never let us down, and no danger will ever frighten our men off the seas."

We may well thank God for our Merchant Navy.

"UNHOLY MEANS."

THE Bishop of Armidale spoke strongly in addressing Synod, against gambling methods for raising money for Church purposes. Dr. Moyes said:

"I do not suppose that the soldiers saw any harm in dicing for the Saviour's clothes, but it is so unworthy a method of winning money for God's service that I would rather see a church closed than have the congregation supporting it by such unworthy means. In far too many parishes are pleasures—balls, card parties and the like—the means of raising funds. God help us if we think so little of His Church and His love that we will not give unless some pleasure is given in return! By all means have our pleasures, but not to raise money to save us giving directly to God."

The Bishop denounced gambling as an unholy means of raising money for church work, and urged that direct giving be employed throughout the diocese for raising all church funds.

The Bishop's protest is timely and we hope will have an influence in the church beyond the bounds of the Diocese of Armidale. It is a tragedy that

men can so far forget the implication of the Crucifixion as to give encouragement to a vice, which is the direct negative of the religion of the Crucified Saviour.

LIVING RELIGION NEEDED.

DR. MOYES passed on to stress the need of a constructive and witnessing Christianity. He said:—

"We have not a living religion in Australia, and until we have, we shall not create any really fine national life."

He called on the lay Synodsmen to rally their people to prayer, to seek out the men who were careless of God and strive to lead them to a living faith, and to serve more earnestly in the work of God's Kingdom. At the same time, he urged the clergy to set the Bible in the forefront of their teaching and to make its message live for all with whom they came in contact.

We surmise that the Bishop's words gave the laity, as well as the clergy, some food for thought. Too little is it recognised by the laity of the church that they belong to the army of the living God and are responsible to Him to do their part in the extension of His Kingdom in the hearts of men. It is a strange commentary on the mentality of our church people that they alone, of the various denominations, are slow to recognise their duty and indeed privilege in propagating their holy faith. The Master's exhortation "Ye shall be My witnesses," is as applicable to the laity as well as to the clergy.

It was the great Phillip Brooks who said: "As religion becomes intensive it becomes extensive," and the reverse is also true in the words of Scripture: "He that watereth others, shall himself be watered." The growing Christian is a witnessing Christian, and the witnessing Christian is a growing Christian.

"VERBUM SAP."

I HAVE just received a request from one who is hard of hearing that in using new prayers the clergy would face the people at the desk or in the pulpit, instead of praying (often rather indistinctly) with their backs to the congregation. *Verbum Sap.* (The wise will make a note of this.)

(Bishop of Adelaide.)

"DUNKERQUE"

New York Times, June 1.

"So long as the English tongue survives, the word Dunkerque will be spoken with reverence. For in that harbour, in such a hell as never blazed on earth before, at the end of a lost battle, the rags and blemishes that have hidden the soul of Democracy fell away. There, beaten and unconquered, in shining splendour, she faced the enemy.

"They sent away the wounded first. Men died so that others could escape. It was not so simple a thing as courage, which the Nazis had in plenty. It was not so simple a thing as discipline, which can be hammered into men by a drill sergeant. It was not the result of careful planning, for there could have been little. It was the common man of the free countries, rising in all his glory, out of mill, office, factory, mine, farm and ship, applying to war, the lessons learned when he went down the shaft to bring out trapped comrades, when he hurled the lifeboat through the surf, when he endured poverty and hard work for his children's sake.

"This shining thing in the souls of free men, Hitler cannot command, or attain, or conquer. He has crushed it, where he could, from German hearts.

"It is the great tradition of Democracy. It is the future. It is victory."

THE CHURCH OF ENGLAND IN NATAL

Writing in his Yearly Report, the Rev. S. C. Bradley makes the following statement of interest:

The early part of the year saw the winding up of our suits in connection with the church property near Ladysmith and the church called Esikwebezii. In the former case, members of the Church of the Province, were trying to obtain a controlling interest that would ultimately have led to the closing up of our work in that district. This case took us into the Supreme Court of Natal on two occasions; we were indeed grateful to God when the matter closed in our favour. In the second case, the Church of the Province had obtained possession of the church, which had meant the closing down of our work in that district, as we are not allowed to work within five miles of another mission. After a struggle, lasting four or five years, the Church was fully restored to us this year, and the work has prospered ever since.

In order to do away with the bitterness that might have arisen, we have turned the school, conducted in the church building, into a Government school, which is therefore quite undenominational, and open to all who wish to attend. I have mentioned also another church, called Emalizayo. This is in the Richmond district. The Church of the Province had obtained possession of this church also. I am happy to be able to say that this Church has been recovered to us without having to take the matter to Court. May I say that we have recovered each of these churches solely on the grounds that the Courts recognise us as the only Church of England in Natal.

A DAY OF OPPORTUNITY.

Writing in May, from Karachi, India, the Rev. C. W. Haskell, says:

While speaking about the work in the district, we may mention the joyous experience of two consecutive days recently, when first of all we received an invitation to visit a Sikh community living in a

The King's Quotation.

I said to the man who stood at the Gate of the Year,

"Give me a light that I may tread safely into the unknown,"

And he replied: "Go out into the darkness, and put your hand into the Hand of God.

That shall be to you better than light, and safer than a known way."

So I went forth,

And finding the Hand of God, trod gladly into the night.

And He led me towards the hills and the breaking of day in the lone East.

So heart be still;

What need our little life, our human life, to know, if God hath comprehension?

In all the busy strife, of things both high and low, God hideth His intention.

God knows. His will is best.

The stretch of years which wind ahead, so dim to our imperfect vision,

Are clear to God. Our fears are premature; in Him all time hath full provision.

M. L. HASKINS

(KING GEORGE QUOTED ONLY THE FIRST PART OF THIS POEM)

town not far from here, where we found the headman not only approachable, but eagerly desirous of baptism, and of having a resident teacher for his community, which, he said, would provide him a room to live in; and assured us that the whole of his particular community, which he estimated at 25,000 souls scattered throughout Sind, were ready for teaching, and would surely become Christians if we could find workers and teachers for them. We liked this headman; there was something manly and vigorous about him which suggested that there was fine material here waiting to be moulded to the service of Christ.

The very next day, there arrived in Karachi, from one of our most distant villages, the brother of one of our Christians from a little out-caste village just outside Karachi. This brother, also a headman of his particular little community, had been subjected to pressure from others of the community elsewhere to try to win his brother back from Christianity to Hinduism; his response was to make a special trip to Karachi to ask us to baptise him and to send someone to baptise the others of his community in his village. We can praise God that we have been able to arrange for this to be done.

Quiet Moments.

(Sermon by the Archbishop of Canterbury at Westminster Abbey, on May 26th. The King and Queen being present.)

THE CALL TO PRAYER.

The Archbishop took his text from Psalm 90: 1: "Lord, Thou hast been our Refuge: from one generation to another."

It is a solemn thought—indeed, in the strict sense of the word an awe-ful thought—that we are living in an hour darkened by greater dangers than have ever threatened our nation in the long story of its life. Is there not also something truly awe-ful in the spectacle of the fierce and ruthless onrush of the powers of evil? Yet, let a light of quiet confidence break in upon the darkness. Here, in this Abbey Church, the shrine of the nation's history, we are surrounded by memorials of other dangers and of the valiant men who overcame them. The centuries rebuke the fears and calm the anxieties of the hour. And now the day of anxiety becomes a day of prayer. At the bidding of its King, the nation turns from itself to the Eternal God, its hope and strength, its very present help in trouble. The message of the day to each one of us in our perplexity is this: "Who is among you that feareth the Lord . . . that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon His God." "Lord, Thou hast been our refuge from one generation to another."

We are the more bold thus to turn to God and stay upon Him, because it is with a clear conscience that we can on this day, and always, commit our cause to Him. The ruthless invasions of peace-loving countries have stripped the designs of the enemy of every possible disguise. They have shocked the moral conscience of the world, at least wherever that conscience is free to act and speak. To hesitate to brand this force which has been let loose upon the world as essentially evil would be to scorn all those moral standards which have been, slowly and painfully established by mankind to give security and honour to the common life. So in this present struggle we dare not falter in holding to what we believe to be right, whatever it may cost. This steadfastness is a trust we owe to our conscience, to our country, to the world, and—we dare to add—to God.

Here to us Christians, as always in times of perplexity—be it said with reverence—the Cross of our Redeemer comes in sight. On that Cross the powers of evil seemed, at the time, to triumph. The Son of Man crucified and risen gives the final assurance that loyalty to the will of God, even at the cost of bitter sacrifice, will in the end be vindicated.

So the nation turns its day of danger into a day of prayer. Truly it is with humility that we must draw near to God most high, most holy. Far be from us any mood of self-righteousness. He knows how much there is to repent of in our personal and national life, in our neglect of Him, and of the

lot of multitudes of our own people. Our first prayer must be for forgiveness. Humility—yes, indeed. But surely not humiliation. Rather, the head which has first bowed in humility and penitence may raise itself in solemn exaltation. For we have been called to take our place in a mighty conflict against the powers of evil, and we ask God's strength that we may be worthy of that high calling.

The mere act of prayer now and repeated continually day by day—of staying upon our God, of touch with the eternal—will bring calmness, courage, self-control. It will keep our minds from being swayed about by rumours, and our tempers from yielding to mere angry passions. It will sustain even now, in the background of our minds, an awareness of the other great call which will await us when this tyranny of evil is overpast to strive for a truly just and therefore lasting peace. More than this, Prayer is the submission of ourselves to the will of God. Just as we have put ourselves at the disposal of our country, so in prayer we put ourselves at the disposal of our God. . . . So let us fall to prayer.

We shall remember that multitudes of our brethren in this country, and in the Colonies and Dominions, to whom I have already spoken this morning through the air, are praying with us. But here, again, we shall also remember our solitary personal responsibility. We shall try so to pray, with such earnestness and intensity, as if each one of us were the sole intercessor with God for the brave men across the Channel who are set in the midst of so many and great dangers, for the men, women, and children, who have been driven from their homes, for our own country, and for the world. Here, in the stillness of this church, moved by all the memories which surround us, we commit ourselves and our cause to God. "O Lord hear: O Lord forgive: O Lord hearken and do: defer not for Thine own sake, O our God"; Thou "who hast been our refuge from one generation to another."

PRAYER ISSUED BY FIELD MARSHAL LORD ROBERTS.

To the British Army in S. Africa, 1899-1902.

"Almighty God, I have often sinned against Thee, O wash me in the precious blood of the Lamb of God. Fill me with Thy Holy Spirit that I may lead a new life.

Spare me to see again those whom I love at home, or fit me for Thy presence in peace.

Strengthen us to quit ourselves like men in our right and just cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave; true to our King, our Country, and our Colours.

If it by Thy will, enable us to win Victory for Britain; but, above all, grant us the better Victory over temptation and sin, over life and death, that we may be more than conquerors, through Him Who loved us and laid down His life for us, Jesus our Saviour, the Captain of the Army of God. Amen."

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Personal.

A letter has been received from Mrs. Kilbey, wife of the Rev. F. A. W. Kilbey, a former Rector of St. Mark's, Golden Square, telling of their share in war work and of taking care of evacuees. Moving pictures showing Australian troops marching through Melbourne streets make her very homesick for her native land, she says, and adds that help from Australia and the Dominions is putting great heart into those in the Homeland. Mrs. Kilbey will be remembered as a Principal of Girton College, and was Miss Alice Cocks, M.A., before her marriage. Mr. Kilbey is in charge of a parish at High Bentham, near Lancaster.

(Bendigo "Church News")

The death is announced of Sir Edgar Plummer, J.P., for some years Hon. Treasurer of the English Church Association. The Association has just lost another warm supporter and friend in the passing of Sir John Haslam, M.P., for many years a church warden in the parish of St. Paul's, Bolton, Lancashire.

One of the outstanding figures in the church life of Western Canada for the last forty years has been the Rev. Canon John Oswald Murray, D.D., Professor of Systematic Theology in St. John's College, and Canon of St. John's Cathedral, Winnipeg. Canon Murray went out to Canada from St. Martin-in-the-Fields, London, in 1902, and has served under four Archbishops of Rupert's Land. The Canadian Churchman recently contained a warm appreciation of his work from the Dean and Chapter of the Cathedral, on the occasion of his retirement. They say: "Upon his retirement we recall and record with gratitude and affection our sense of his worth. From the very beginning of his long services here in St. John's, he has occupied a place of trusted leadership in the whole church. He has been trusted on every hand as a profound and devout theologian, an inspired preacher, a lover of men and a passionate advocate of the cause of social justice. Few men have ever been able to fulfil their great entrusted with a like courage and devotion."

(The Record)

The Bishop in Egypt and the Sudan, the Rt. Rev. L. H. Gwynne, has appointed the Rev. Canon Paul O'Brien Gibson as Archdeacon in the Southern Sudan. Canon Gibson joined the C.M.S. Mission in that area in 1917, and has been in charge of the work at Yei for some years.

"It is a graceful act on the part of the new Bishop of London to confer the first prebendal stall that falls to his patronage on the veteran Arthur Taylor, of St. Bride's, for so many years chief Secretary of the Bible Society. The choice is of good omen, and may be placed in contrast with the fact that his predecessor gave the last prebendal stalls that fell to him to Anglo-Catholics. There are thirty prebendal stalls in St. Paul's, and now I think six are held by men of Evangelical principles. The prebendaries are successors of the old canons and prebendaries disendowed by the Cathedral Acts of last century. The four Residuary Canonries were the creation of those Acts."

(The Record)

Mrs. Brown has resigned, as from August 31, her position as Matron of the Girls' Hostel, Wangaratta. During the years she has been matron, the committee has had full confidence in her management and their relations with her have been exceptionally pleasant. We understand that everybody concerned in the working of the hostel has had the same experience.

The death took place in May last, of the Rev. M. O. Davies, at Hobart. The deceased clergyman was the younger brother of the late Archdeacon D. J. Davies, Principal of Moore Theological College, Sydney, and worked in various parishes of Victoria and Tasmania. He had been in a state of serious ill health since last October.

The death, in an aircraft accident at Dunedin, the other day, of Squadron Leader John Hugh Kitson, removes a young churchman who was a splendid influence among all with whom he came in contact. He was sent from England three months ago to assist in training New Zealand pilots entering the Royal Air Force.

Squadron Leader Kitson was a son of the vicar of Tytherington, Gloucestershire, England, and was closely identified with the Oxford Group Movement for several years in England, India and this Dominion. He was greatly respected in the Air Force as much for his witness for the Faith and his Christian way of life as for his ability as an airman. To his wife and two young children in England will go the sympathy and prayers of Church people in New Zealand.

(Wellington Ch. Chronicle.)

The Rev. A. L. Bulbeck, of Christ Church, Adelaide, for many years Editor of the Adelaide Church Guardian, has resigned from the editorship. His successor is Rev. Thomas T. Reed, M.A., Rector of Henley Beach. The A. C. Record associates itself with the Bishop's warm appreciation of Mr. Bulbeck's work as Editor and welcomes his successor with all good wishes.

The Rev. T. Thomas, of Geelong, was married recently, in Melbourne to Miss Edna Reeves, daughter of Mr. and Mrs. Cecil Reeves, of Caulfield, and formerly of Sydney.

Mr. Philip Taylor, of C.M.S., Groote Eylandt Mission, was accorded a civic reception by the Lord Mayor of Adelaide, on his visit to that city. The Bishop of Adelaide was present.

The Rev. A. Ironside, Rector of St. Peter's, East Sydney, has accepted nomination to the parish of Lawson, Blue Mountains.

We regret to learn of the illness of Miss Joyce Burgmann, daughter of the Bishop of Goulburn. Miss Burgmann was taken seriously ill last Sunday week, and is in the Armidale Hospital. We understand that there is a gradual improvement in her condition.

Dr. Walter Carey, Chaplain of Eastbourne College and formerly Bishop of Bloemfontein, has accepted the Bishop of Ely's invitation to succeed the late Canon C. J. Smith, as Principal of Ely Theological College and Canon of Ely.—"Guardian."

The Bishop of Geelong, the Revs. A. Banks, A. T. Pidd, F. A. Walton, Mr. F. L. D. Homan, and Miss Glascoine have been appointed to represent the Diocese of Melbourne on the re-formed Joint Council for Religious Instruction in State Schools.

The Rev. A. F. Falconer, of St. Martin's, Hawksburn, has been appointed to succeed the Rev. H. H. Hammond at St. Paul's, Canterbury. He will take up his new work early in September.

The Bishop of Wangaratta has appointed Mr. Louis Voumard to be chancellor of the diocese in place of the late Judge Moule. Mr. Voumard is a native of Shepparton. He practises as a barrister in Melbourne, and is the author of an important book on the Victorian Property Law.

Miss M. E. Ryves Croft, sister of the Rector of Cammeray (N.S.W.), who has been a Sunday School teacher for 50 years, has been presented by her friends with a purse and bag containing £50.



The late Rev. Frederick William Reeve.
For 30 years Rector of St. Luke's, Mosman, N.S.W.



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"Real kindness means doing a lot of little kind acts continually." Anon

"In honour preferring one another." St. Paul.

2nd—German ultimatum to Belgium, 1914.

4th—11th Sunday after Trinity. Queen Elizabeth born, 1900. Great Britain declared war on Germany, 1914. God's power shown in mercy. It is greatness which can forgive. It is greatness which can tolerate misunderstanding. But such greatness is so strong that it must not be presumed upon. Hence the Gospel teaches humility.

6th—Tuesday. The Transfiguration of Our Lord. This is generally considered to have been a pre-revelation of the Resurrection Body and power, perhaps granted to confirm, later on, the weak faith of the leaders of the Apostolic band.

8th—Thursday. Spanish Armada destroyed, 1588.

11th—12th Sunday after Trinity. Again the evangelical note appears in collect and associated scriptures. Again we are reminded of the mercy of God in pardoning us. In the beautiful expression, "more ready to hear than we to pray," means reference to pardon, too.

14th—Miles Coverdale, translator of the Bible, made Bishop of Exeter, 1551.

15th—Panama Canal opened, 1914.

To Australian Churchmen.

PRAYER.

PRAYER is natural when people are in distress. But that which is natural is not always well-founded. Prayer is, therefore, regarded by some people as sheer illusion. It originates from a feeling of helplessness mingling with our infantile experiences, and sends us seeking for aid when no aid can be afforded. This is a popular theory at present, and has had its own share in emptying our churches, and weakening the sense of religion.

There are others who do not go quite as far on the road of unbelief, but nevertheless attach only a subjective value to prayer. They tell us that there is certainly a God, and that it is good to approach Him. The fact that we regard ourselves as in His hand, and fulfilling His will, is a great source of inspiration. We are nerved to do and to dare in the consciousness that "there is a destiny which shapes our ends, rough-hew them how we may." But prayer is nothing more than the consciousness of Divine interest in the affairs of men. It accomplishes nothing in the objective world. The laws of nature have been fixed by inscrutable wisdom, and our feeble bleatings cannot alter them.

It is an interesting question how long prayer would survive if this second theory were really dominant. Would not men inevitably seek for some other way of stiffening their resolution than that of asking for the impossible? The theological aspect of the problem might be stated by asking whether,

on this conception, we are not forced to an alternative between Pantheism in which God is everything, and Deism in which God is at once transcendent and remote? Philosophically, it might be asked: Is not prayer just as much an illusion on this theory as on the former? If my petition simply nerves my arm, can I not find another tonic than that which consists in attributing a power to the medium which really belongs to the operator, and would be equally manifest if some other agency were employed?

We need in these days to give ourselves to serious thought. Our Lord Jesus Christ prayed. He asked: "Father, if it be possible, let this cup pass from Me." What theory of the universe and of God's relation to it lay behind that petition?

It seems impossible if we are any longer to submit ourselves to our Lord's spiritual guidance to believe that He was the victim of sheer illusion. It is unworthy of Him to suggest that in the hour of His agony He fell back into an infantile experience and sought for aid when no aid was forthcoming.

Nor do we feel justified in accepting the only slightly less repellent idea that Jesus Christ was fortifying Himself by the confidence that He was fulfilling the will of God while the element of request contained in His prayer had really no objective validity.

This furnishes the acid test as to the reality of prayer, yet it leaves us with much ground for reflection.

The first element in our Lord's prayer is the confidence He expressed in the Divine Fatherhood. That was not something for Him alone for He taught us when we pray, to say Our Father.

A God Who Does Something.

We need to recover this sense of the intimate relation between our souls and God. Someone has said that he could not worship "the Immensities," and "the Eternities," of Carlyle. The poignant situation revealed by Froude adds point to this statement. Froude said to Carlyle, "I want a God Who does something." The Sage of Chelsea stretched out his hands and cried, "But He does nothing." This is the real burden of the message that prayer is only subjective. God is enmeshed in the toils of the world which He has created and cannot escape from them. Our Lord Jesus Christ believed in a God Whose concern was with the children of men, and Who was a Father to His people. Arguments are often used that negative this suggestion. Of course, it is our duty to regard them with respect. Any real difficulty should be faced and met, if it is possible to face and meet it. We may be permitted to enter a mild caveat against those who regard old-fashioned theology in this particular, as a refuge for the ignorant or the wilfully blind. Can God alter the course of nature in response to prayer? That is a question that frequently obtrudes itself. As we have pointed out, our Lord Jesus Christ assumed that He could. But the prayer reminds us that God's ability to alter the course of nature is not the whole

issue. When our Lord said, "If it be possible," He surely recognised that there are bounds beyond which human prayer cannot travel. There are considerations in its answer which lie beyond the range of human thought. This may help those who are perplexed by what they call unanswered prayer. The obvious course which seems so clear is not taken. The cup has to be drained to the dregs.

Whenever we touch a question that relates to the inter-relation of the finite and the infinite, we touch the borders of knowledge. We can penetrate a little way and then we have to call a halt. But it may help those who have conjured up a system of iron law in the universe, a system which excludes prayer, to consider some facts that lie on the hither side of our bounded knowledge.

A Web of Relations.

The universe is one great web of relations. Alter one factor and you alter the whole. A man who is kind, indulgent and self-sacrificing, not only acts in a particular way, but draws a whole train of related circumstances in the direction of his acts. Hate begets hate, and love begets love. Everyone is quite prepared to recognise that in what they call the field of morals, or the realm of thought. The error we are seeking to combat is the error which divides up the fair world of God's creation into paddocks of man's invention. The field of morals has no rigid fencing which shuts it off from the field of mechanism. There are differences which are at once apparent, yet the differences do not carry us the whole way. It is idle to regard the world as bound solely by material laws, if indeed we be right in speaking of material laws at all. The spiritual re-acts on the material, and the material influences the spiritual. We see that in our own bodily organism. Were our eyes open, we would see it more clearly in the course of the world. Aniline dyes are very useful things, yet they are also potentialities for the most powerful explosives. Germany discovered this and the lust of conquest inspired the multiplication of aniline dye factories. When a nation is given to prayer, there is a new direction of effort, and material forces are let loose which alter the very face of the world. Someone is sure to say that this is only an indirect method by which prayer is rendered effective. But what is meant by indirect? Are not nearly all our great achievements realised by combining a number of independent activities towards one great end? Why should we look for any alteration of this principle when God answers prayer? And yet we need not stop here. We can declare that a man who prays in faith is radically different from a man who does not pray. Different conditions demand different results. The one element which contributes to the different result is the prayerful spirit. Even if we cannot fully understand the workings of Divine providence, we can at least see this and place ourselves in line with the Saviour, in His agony, Who could say, "Father, if it be possible." It is not for us to assign periods to God's workings, and make demands on the directions of

His will. But it is ours to recognise that prayer changes us, and therefore, inevitably changes things.

Unless we hold that God is bound hand and foot, we must grant to Him the power to find a place to meet the need of the humble and contrite heart in the vast web of His ordering.

"Men ought always to pray and not to faint."

KESWICK AS USUAL.

Very wisely, Keswick leaders have been led to arrange for the Annual Convention as usual. In the course of the Letter of Invitation, the Trustees say:—

Never in the history of the world was there greater need for earnest, prevailing prayer than there is to-day. The pressure on the hearts and spirits of God's people is such as can find relief only in individual and united supplication at the throne of grace. Thank God for this place of refuge and repair in these days of heartbreak and anguish.

From its inception, ours has been a fellowship of prayer, and we may well take courage in the thought that God has a purpose for our ministry of intercession at such a time as this. The monthly prayer gatherings in London have been well attended, and they have been times of conscious access to the audience chamber of heaven. Eternity will reveal the effects of the co-operation with God of those who have thus come to the help of the Lord against the mighty.

The Trustees propose to arrange that as much time as possible be set apart for united waiting upon God in confession, humiliation, thanksgiving, and intercession. Our Chairman, Mr. Aldis, says:—

It is with a deep sense of urgency I write on behalf of the Trustees to extend to you an invitation to the forthcoming Convention, to be held from July 13 to 22. After much prayer, thought and conference, the Trustees feel convinced that, God willing, the Convention should be held as planned.

The fact that we shall in all probability gather under the shadow of a terrible war will give an added sense of solemnity to the Convention, and it is intended that the programme shall be definitely related to the world condition at this hour. Time will be set apart for humiliation, confession, and intercession on behalf of our land and Empire, and the countries suffering the horrors of war.

We must all be saddened that, in a day when the powers of darkness are so obviously closing in upon us, and when life and all things are so uncertain, the spiritual life of the nation should be in such a Laodicean state of complacency and apparent indifference. There is little conviction of sin, marked apathy in prayer, a lack of passion for souls, and in many cases the fires of devotion are burning so low as to be little more than smouldering embers. Surely the call to awake, to cast aside the works of darkness, and to put on the armour of light, should sound forth with challenging earnestness at this time, and it is our expectation that this call will go forth from Keswick. At the same time, we shall be mindful of the essential message of the Convention—that summons to holiness of life without which no man shall see the Lord.

Let us all lay to heart in these solemn days (and especially as we approach the Convention) the word of the Lord: "If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

RECORD LEAFLETS.

A limited number of small leaflets, reprints from the A. C. Record, are on sale at the Record Office. Price 1/3 per 100.

1. The Value of Sunday.
2. God in This Crisis.
3. "As a Nation We Implore."—A Wartime Litany.
4. The King's Quotation (Well printed in O.E.). 2/6 per 100.

THE END OF THE WORLD.

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

In days of national crisis and the warring of the nations our thoughts are naturally turned to the prophecies which draw attention to the ultimate judgment of God on human sin among nations and men. The phrase "the end of the world," constantly recurs in the New Testament, and in most people's minds suggests the destruction of the existing world; either in human society or of the whole scheme and frame of visible things.

There is much in the Bible to support this view. There are lurid pictures of impending overwhelming catastrophe. The sun is darkened, the moon failing, heaven and earth passing away, the powers therein shaken, the heaven is rolled up as a scroll, every island and mountain is moved out of their places, the harvest of the earth is ripe and the vintage cast in the winepress of the wrath of God.

These expectations are to be found not only in the Old Testament, but in the sober epistle of St. James. He warns his readers, especially the rich, that they are accumulating their wealth "in the last days!" when it will become useless. St. Paul in the Thessalonians writes of "the Trump of God sounding and sudden destruction coming on the earth." In the epistle to the Corinthians, "the fashion of the world is passing away." To Timothy he writes that grievous things will happen in the last days. St. Peter writes: "the end of all things is at hand."

This conception of a catastrophic ending of the world passed into the Christian consciousness. The postponement of its hopes and fears soon produced feelings of doubt and disappointment, as evidenced in 2 Peter, but this passed away, leaving a conviction that the anticipated end would certainly come but at a future time—possibly remote.

These warnings require careful examination. The "end of a thing" can be either its perfection or the destruction of it. A thing "finished" is either preserved as complete, or thrown away as done with, and no longer of use. The Greek "aion" (age) means either.

When we speak of the end of the world, what do we mean by the world? Not the earth on which we dwell, not the whole scheme of things visible, not the framework of human society, although they all have some relation to it. "Aion" is a period of time, a term of a man's life, a generation, or a long course of years. The New Testament speaks of "the ages of ages, for ever and ever, world without end." When we speak of the "end of the aion," something limited is meant, a completion of a period of time. What period?

The history of Israel is shown as periods of prosperity and adversity; of revival and catastrophe, leading to a final event of severe trial and complete recovery in the Messianic kingdom.

The hopes of prophecy, so often disappointed, were referred to this "far off event." To think otherwise was to lose faith in God and their call as God's chosen people.

There is an important difference between the older prophecies and the newer apocalypses. The prophets after the exile were concerned with the future restoration of Israel. While small companies returned to the hills of Jerusalem, the main part of Israel was dispersed in many lands. During this period a larger conception of "the end" appears.

No longer the land of Israel was concerned or the seed of Abraham, but the great nations were involved and their whole history was seen as a time—process leading to a consummation of the promise. It became the "end of the world."

Why should "end" mean destruction? The Messianic Kingdom was to be a continuation, under better conditions, of the same time process. Some dreamed of the gathering in of the nations, while others, who had the exclusive temper of Judaism, looked for their overthrow, leaving the Chosen People the sole survivors and possessors of the world to come. All were convinced that the Kingdom of God could be established only by a great catastrophe, involving stern judgment passed upon the whole world.

They accounted for the long delay of God's judgment and His long patience as an opportunity given them to purge themselves from their national sins and saw only a "remnant" ultimately saved. To the outsiders they saw the method of Divine Judgment as letting wickedness run its course to completeness. "The iniquity of the Amorite was not yet full." The coming of the Messiah would destroy wickedness and usher in His reign.

These ideas were current when Jesus came and preached "The time is fulfilled, the Kingdom of God is at hand." The proclamation of the gospel saw the coming of the Kingdom, and the end of the age. The last days of the age were here. St. Peter's words at Pentecost, St. Paul's words in Galatians and Corinthians, are proof of their belief in the end being at hand.

St. Peter says "that Christ was manifested at the end of the times," while St. John speaks: "We know it is the last hour." The end of the world is come.

Of course, there is also the idea of Futurity in the gospels and epistles. The Book of Revelation seems to give us a programme of events. The first resurrection; the millenium; the general resurrection; the judgment of the dead; the death; the passing away of earth and heaven; the creation of a new earth and heaven.

To sum it all up, I think we can state the following scheme: The time of the end came in the preaching of the gospel. The kingdom was established, when our Lord Jesus was crucified and "reigned from the Tree." The time of the end is no brief period as men count brevity. It continues and we have no means of calculating how long it will be.

During this continuance, the Church on earth is the working order of the Kingdom. It is not a time of peace, but of tribulation. The Holy City is compassed by armies and is militant in the warfare of God. It is a time of judgment which begins at the House of God. It is a time of transition. We have no abiding city here, but we seek one to come. Natural Science corroborates the science of Revelation that existing conditions are moving towards an inevitable destruction. This should have no terrors for us. But rather in view of it, we lift up our heads and see our ultimate redemption drawing nigh. Jesus heralds us from His Throne with the words, "Behold I make all things new."

BOOKS

The Inner Life, by C. F. Andrews. (Published by Hodder & Stoughton, London. Our copy from Messrs. Angus & Robertson, Sydney. Price 1/4.)

This book has a pathetic interest as being the last book from the hand of the late Rev. C. F. Andrews, the Saint of India. In his foreword, the writer gives a beautiful testimony to his mother and father which we cannot help quoting, as it sums up, in a way, the experience behind this book. "The volume is dedicated to the dear memory of my father and mother, who first taught me, by their own example, to hold this implicit and essential faith in Christ, which could never afterwards be finally shaken, however great the shocks and upheavals which I have had to encounter. My mother, in her active life, amid all the daily drudgery of incessant service of others, never lost the one constant joy of Christ's abiding presence. That joy could be seen in her eyes, even in her darkest hours. My father's radiant temperament remained with him also right up to the last, in extreme old age and infirmity, while he patiently waited for the Lord, Whom he so passionately loved." The book, as the writer says, is a description of the long struggle to keep the inner peace of Christ in his heart, and the ultimate victory. Mr. Andrews had close fellowship with that remarkable Christian, Sundar Singh, and with other Indian Christian thinkers, who affected his life in no small degree. His parting gift to the Christian Church is one that will help many a limping saint to strength and victory in Christ. It is the final and triumphant witness of a life whose

experience of Christ has been so real and glad that, as he says in his closing words, "My one hope is that I may be able to pass on something of the joy to others which He has given to me." And we add our confident "Amen."

Your Faith—or Your Life! by H. A. Wilson, Bishop of Chelmsford. (Published by Longmans, Green & Co., London. Our copy from the publishers. 3/6 English price.)

This book contains a series of letters to a Public School boy in the sixth form, by the Bishop, and was published because the writer felt that the boy was a typical representative of the thoughtful young men and women of to-day who, while well-disposed to Christianity, are not prepared to class themselves definitely as Christians. Certain outstanding truths of Christianity are dealt with in order "to show that the main truths of the Faith are reliable and true." The "letters" are in a naturally popular style and are fearless in dealing with the many questions and criticisms provided by the correspondent. There are well-directed tilts at some of the popular gods, such as Freud and Wells, and the challenge is flung out against Christianity's critics. "It is not an accident that the dying of the Christian Faith in Russia and Germany has been succeeded by craft, lying, injustice and cruelty in high places."

The chapter dealing with the Incarnation contains very debatable statements. Is it really correct to say "In homely language we may say human nature is part of the Divine Nature, a small and restricted part, but definitely a part"? Or again, is it in line with rational thought concerning the godhead to say that "when Christ Jesus restricted Himself within human limits that action carried with it the voluntary laying aside of the higher powers, such as omniscience, which belonged to Him as the Divine Son of God"? The two passages seem to indicate that in the writer's mind, there is a kind of fusion or confusion of the two natures in the case of man and God.

A distinct weakness in the get-up of the book, is the colourless Table of Contents, and the absence of an Index of the matters under discussion.

What is Man? by the Bishop of Winchester, published by Hodder & Stoughton, London. (Our copy from Messrs. Angus & Robertson, Sydney. Price 8d.)

Here is another of the small "great books" that the war atmosphere is calling forth. The elementary facts of life are being queried. In the midst of the waste of human life that war means, the question arises "What is the use of Life?" What is man after all? The Bishop looks at the answers of materialism, humanism, and totalitarianism, and shows their futility. The Christian answer alone gives meaning to life in its message of hope—that man is God's child, made for God's glory of fellowship, with an inheritance of life eternal, all made possible through the Incarnation and Cross of Jesus Christ. Of human nature, as it now is, we may well despair, but Christ gives us the unquenchable hope that He will create the new man after the pattern of Himself.

A PRAYER TO BLESS YOUR HOME.

Dwell in this house, O Lord, and drive therefrom all powers of evil. To all who live herein be Thou

The Roof that shelters them.

The Wall that guards them.

The Light by which they see.

Bless the place of food, and break bread for them.

Bless the place of books, and teach truth to them.

Bless the place of sleep, and rest their weariness.

Bless the room of guests, and be their Host.

Be Thou the Door of this House.

Bless the going out and coming in of all who leave or enter, that in going about their business they may serve Thee, and in their pleasure find Thy Presence.

From this time forth for evermore. Amen.

F. Keeling Scott.

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THE MONASH RECREATION HUT.

The New South Wales Jewish Congregational Advisory Board has undertaken, under the auspices of The Lord Mayor's Comfort Fund, to erect, equip, and maintain, in Hyde Park, Sydney, a Recreation Hut and Rest Room for the men of His Majesty's Forces. This is purely a Jewish effort which will bear the name of a great Jewish soldier.

We know full well that every one of us has individually contributed their share to the various war activities, but it is felt that a specific Jewish effort, something of a tangible nature, is desirable. The Monash Recreation Hut achieves just this objective, and at the same time meets a definite want most happily.

There will be many thousands of men in uniform in New South Wales, and the majority of them will visit and enjoy the comforts of the Hut. These men, soldiers of to-day, but citizens of the future, will

carry with them pleasant memories of the comforts afforded by the Monash Hut.

The Hut will be of ample dimensions, being 60ft. x 120ft. (the Size of the Main Hall of the Sydney Town Hall), and will be fully equipped with hot showers, a spacious and comfortably furnished rest room, reading and writing room, and recreation hall, and every comfort for men on leave. It is situated next to the Anzac Buffet.

The erection of the Monash Recreation Hut has already been started, and it will be ready for occupation in about five weeks' time. It will be the pride of every Jewish citizen to have participated in the building of this Hut. Money is obviously necessary, and we feel confident that it is only a matter of bringing this project before the Jewish citizens of Sydney to secure their whole-hearted support.

The object of this announcement is to acquaint as many as possible with this effort in order that they may have the honour of participating.

(From the Hebrew Standard)

Letters to the Editor

CHRISTIANITY AND WAR.

(To the Editor of The Record)

There seems to be a great deal of confusion in the minds of many people as to the Church's attitude towards the war. It is very necessary to be sure as to the direction in which we are going and the goal which we desire to reach. We need to be clear as to the answer to two fundamental questions: Is war between Christian nations necessary, and therefore, lawful? If it is, are we sure that in this war our cause is the cause of Righteousness and Honour.

This is a war in which nations which are in the forefront of civilisation, and which for centuries have professed and to a large extent practised, Christianity, are killing one another by means of engines and weapons which have been scientifically prepared for years on an immense scale in order to accomplish with the greatest rapidity, the utmost amount of destruction.

The question is often asked, why has Christianity failed? Why has God allowed these gigantic evils of war to begin and to continue? The answer is: For the same reason that He allows each one of us to break, as often as we please, everyone of His commandments.

It is the price which has to be paid for the inestimable gift of freedom. God, so to speak, limited His own freedom in order that we might be free. He could have made us perfect machines, unable to violate His will. That would have made vice impossible, but it would also make virtue impossible. There would have been no sin, but there would also be no righteousness. The results of the fall of man have been evident all down his history. He has rebelled against God. There is, therefore, conflict between individuals and also much conflict between nations—in other words—War.

When nations will not submit their grievances to an international court there is only one course left for them—War.

There is no need to show that our cause in this war is "the cause of righteousness and honour." The unspeakable atrocities of Czecho-Slovakia, Poland, Norway, Denmark, Holland and now Belgium and France speak for themselves. There are also those abominations on the high seas; these have made war not only a sacred duty, but an imperative

necessity which we dare not ignore, if we value either our own credit as moral beings or the liberties and lives of the whole human race.

We, as a British race, are committed to this cause of freedom by our faith in God's righteousness and His government of the world. We shall see, if the Bible is correct in its prophecy the evil-doers ground to powder. We are allied to those moral forces of the world to defeat the efforts of the devil. We can pray and intercede before God that He will bless our arms and give us victory.

W. F. Pyke.

THE NUNC. DIMITTIS.

(The Editor, The Australian Church Record.)

Dear Sir,

In your issue of July 4th, you insert a paragraph entitled "A Wrong Interpretation," in which you commend and quote the Bishop of Willochra's complaint about the woeful misinterpretation of Simeon's Nunc Dimittis.

I feel I cannot altogether agree with the sentiments expressed by the Bishop. It certainly is a song of thanksgiving, but a song of reverent, humble and quiet thanks to God for sparing him to see the culmination of his life's desire, and now he is ready to die in peace which is a solemn thought.

In our psalters the words are marked to be sung m.p. throughout, in other settings of the music, the first portion of the words are to be sung softly, then moderately loud towards the close. The whole Canticum befits the peaceful, quiet satisfaction of a man of Simeon's years, and should not be rendered by loud notes of praise.

I cannot see why the reverent singing of the Nunc Dimittis should keep people away from attendance at the Evening Service as the Bishop suggests.

Yours faithfully,

ORGANIST.

AN APPEAL.

The Editor.

Dear Sir:

The Ladies' Home Mission Union is receiving many requests from rectors and deaconesses for boys' and men's clothing. Perhaps some of your readers may be able to send us parcels of new or secondhand clothing, or may know of friends who can help us in this way.

We can give the assurance that these clothes will be properly placed and will be much appreciated by those who receive them.

All parcels will be acknowledged.

Yours faithfully,

(Miss) Evelyn Stokes,
General Secretary.

Address: L.H.M. Union,
Diocesan Church House,
George St., Sydney.

PRIMARY WORKERS' ASSOCIATION.

A Correction.

The above organisation referred to in a communicated notice, in our last issue, we are asked to state, meets each fourth Monday evening in the month, and not the third Monday.

The meetings are in the Chapter House, Sydney, next to St. Andrew's Cathedral, and commence at 7.30 p.m.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

THE LATE EDWARD CARR HORDERN.

Many gatherings of interest have been held at "Chislehurst," Chatswood, the residence of the Carr Horderns, on the North Shore of the Sydney Harbour. For many years the C.M.S. have held an Annual Quiet Day for their workers here—times greatly appreciated by those privileged to attend. The lawn has been the scene of family wedding-breakfasts, a large marquee welcomed the guests on the happy occasion when the youngest of the family was married to Dr. Aitkens, in St. Paul's Church, by the Archbishop of Melbourne, Dr. Harrington Lees.

Then some three or four years ago, Mr. and Mrs. Carr Hordern celebrated the fiftieth anniversary of their wedding.

A solemn scene was witnessed at "Chislehurst," on Saturday last, when the Bishop of Gippsland, assisted by the Rector of the parish, the Rev. R. C. M. Long, conducted the first part of the funeral service of the late Mr. Carr Hordern Senr. There was a very large attendance of business men from the city and other friends. The Bishop spoke as a member of the family circle and paid an eloquent tribute to Mr. Carr Hordern's character and worth. At the graveside, in the Gore Hill Cemetery, the Bishop also spoke briefly. He said one secret of Mr. Carr Hordern's courage and consistency, was the fact that he had been a daily reader of the Bible. And we might add that another was his regular attendance at his parish church.

Mr. Carr Hordern's long life of eighty-six years witnessed immense changes in the City of Sydney. His own career was typical of that. He began life in the city in quite a modest way and ended as the head of the great house of Hordern Brothers.

He leaves a family of six, four sons and two daughters. One son, the Rev. F. H. Hordern, is Rector of the important parish of St. Paul's, Sydney, and another, Mr. Maurice Hordern, serves on many Diocesan Committees and actively supports much evangelistic and missionary work.

We tender our sincere sympathy to Mrs. Carr Hordern, and the members of the family.

THE NEW C.E.N.E.F. HUT

On Monday last, Lady Wakehurst opened officially, the new Recreation Hut in the Cathedral grounds. A large attendance of friends of C.E.N.E.F. were present, the Lord Mayor being in the Chair. A fuller account of this splendid gathering, and work, will be given in our next issue.

ST. GILES', GREENWICH.

It will be remembered that Rev. F. T. Perkins, Rector of St. Giles' Church, Greenwich, took over, temporarily, the Head Mastership of Cranbrook School, on the resignation

of the former Head, Brig. Gen. Mackay. He will hold the post till the new Head takes charge later on in the year.

Rev. R. C. Blumer, M.A., B.Sc., Dip. Ed., was appointed locum tenens at St. Giles' during Mr. Perkins' absence; but the latter having tendered to the Archbishop, his resignation as Rector, the nominators for the parish and the diocese, unanimously recommended Mr. Blumer for installation as Rector. The Archbishop approved of the nomination, and arranged that Archdeacon Langley should instal the new Rector on July 11th, last.

Mr. Blumer returned in September last from Gold Coast, West Africa, where he had been for fourteen years, Vice-Principal of the Prince of Wales College, at Achimota, after having done four years' service on the staff of Trinity College, Kandy, Ceylon. Since his return to the Sydney Diocese, he has worked in various city parishes.

The Service of Induction was most impressive, and was attended by a large congregation, including a number of clergy. After the service, a welcome social was tendered to the Rector and his family.

THE MISSION TO SEAMEN.

The following statistics form some idea of the great value of this great society.

Statistics for the Year, 1st June, 1939 to 31st May, 1940.

Visits to Ships	1,248
Visits to Hospitals	529
Visits to Seamen in Hospitals	1,769
Services in Institute	373
Attendances of Seamen at Services	14,556
Holy Communion Services	58
Communicants	413
Seamen's Funerals	8
Seamen's Marriages	3
Entertainments Provided	313
Attendances of Seamen at Entertainments	45,191
Approximate Number of Seamen using Institute	60,000
Outdoor Sports Arranged	15
Attendance of Seamen at Outdoor Sports	672
Seamen admitted to Seamen's Guild	12
Letters written and posted at Institute by Seamen	2,093
Letters received at Institute for Seamen	2,769
Beds provided for Distressed Seamen	266
Meals and Light Refreshments provided Distressed Seamen	5,090
Approximate number of meals and suppers provided to Seamen by the L.H.L.G.	20,000
Offertories in Institute Chapel	£26/10/-

YOUNG EVANGELICAL CHURCHMAN'S LEAGUE.

A helpful meeting with an encouraging attendance was held in St. Philip's Hall, Sydney, on Friday, July 12th. The Rev. H. R. Smith gave an address on the subject, "The Marian Martyrs." Mr. Smith said:

"The story of the martyrs of the reign of Queen Mary could hardly be told without a brief resume of the events which preceded this period. The Reformation was not fought nor won in a day. The foundation had been laid in the

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THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

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translating of the Bible and the preaching of the Gospel, by Wycliffe, and the work of other early Reformers.

"Strained relationship between the Pope and Henry VIII, allowed those with Protestant leanings to obtain important and influential positions, though Henry had no sympathy with the Protestant religion. During the reign of Edward VI the real work of the Reformation was accomplished, but when Edward died after a short reign, his successor, Mary, a most bigoted Papist, determined to stamp out all resistance to Rome.

"Nearly 300 were burnt at the stake in her short and unhappy reign, from the Archbishop of Canterbury, Thomas Cranmer, the learned Bishop Ridley, who died at the same stake as Latimer, the godly and more youthful John Bradford, to less known parish ministers and even some women and children. She has become known as 'Bloody Mary.'

"Sentence was passed on the Reformers and in each case they were condemned, because they denied the doctrine of transubstantiation. The sacrifice of the mass is essentially the all important doctrine of the Church of Rome, and around this the Reformation was fought and won."

In addition to the series of lectures given at St. Philip's, Sydney, each month, the League is arranging teaching missions in various parishes. The next mission will be held at St. Philip's, Eastwood, commencing on Sunday, 4th August, till the following Wednesday night.

DAY OF WITNESS.

(Communicated)

Thursday, 11th July, will be long remembered at St. Philip's, Eastwood, in connection with the Day of Witness, as a day of great things. We gladly accepted the offer of His Grace, the Archbishop, to observe this day, confident that it would prove a time of uplift and blessing; and we are thankful to say that our expectation was by no means disappointed. His Grace kindly arranged the speakers, except for the Women's Witness in the afternoon, and evinced a keen interest in the result.

An early communicant's witness was held at 7.15 a.m., for those who, being at business, could not come later, and thirty seven, mostly men, embraced the opportunity.

The Communicant's Witness for the whole parish at 10.30 a.m., was taken by the Archbishop, and it was gratifying to see the Church so well filled. His Grace took the subject of witness, based on Acts 1: 8, "Ye shall be witnesses unto Me." His earnest words, emphasising the importance, the duty, and the responsibility of individual witness to Christ, were most impressive. His Grace also outlined methods by which this could be done. Without waiting for organisation, they could organise themselves in various ways, men and women taking streets, and visiting those who are out of touch with the Church. Another way was for each one there, to select five persons, whom they would pray for, and seek to influence, and win back to the fellowship of the Church.

We regret we have not space to give the address in more detail, but the hallowed time that followed at the Lord's Table, provided the suitable opportunity for a dedication to any high purpose made, to be true and faithful witnesses.

The Women's Witness at 2.30 p.m., was also well attended, and all listened with keen interest to the comforting and helpful words spoken by Mrs. Robert Smedley.

The Children's Witness at 3.45 p.m. was taken by the Rev. H. M. Arrowsmith, and there was evidence that it proved a time of blessing to a number of the children.

Before the Evening Service, the choir of St. Columba's, West Ryde, joined with St. Philip's Choir and led in a robed procession down the main street, stopping at a corner to sing some verses of "Onward Christian Soldiers," thus making a definite public witness to the faith which they profess.

For the evening service at 8 p.m., the Church was well filled and the combined choirs ably rendered the anthem "Gloria in Excelsis." The special preacher was Canon T. C. Hammond, M.A., who took for his text 1 Thess. 2: 13, showing what the Word of God was, and how it worked.



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CHAPELS IN ALL SUBURBS

Germany was taken as an illustration of a nation, which gradually, portion by portion, rejected the Word of God, and the One it witnessed to, until it is left where it is to-day. Powerful illustrations were given of the effectual working of the Word of God. The appeal was: Have you received the word of God? And to what extent is it working in you who believe? This service brought to a close a day of services eagerly looked forward to, the fruit of which we trust will abide, and be found after many days.

ANNIVERSARY CELEBRATIONS.

St. Stephen's, Hurlstone Park,

In connection with the anniversary celebrations, the special preachers on Sunday were the Rev. L. N. Sutton, B.A., Rector of Ashfield, at the 11 a.m. family service, the Rev. C. L. Oliver, B.A., precentor of St. Andrew's, Cathedral, at the 3 p.m. children's service and the Rev. O. V. Abram, B.A., Rector of Randwick, at Festal Evensong, at 7.15 p.m.

Diocese of Armidale.

WONDERFUL RESPONSE TO KING'S REQUEST.

EMMAVILLE, May 27th.

The response in all parts of the Diocese to the King's Call to Prayer, yesterday, is described by the Bishop as "wonderful . . . surpassing expectations."

It was indeed a joy to find large congregations at all services throughout the Parish, and the spirit of reverent intercession was everywhere apparent.

The Vicar preached in the morning on Hebrews 12: 27, "Those things which cannot be shaken . . ." and three of these, he said, were God's moral Law, God's Love, and God's salvation through the Cross.

At Evensong, the Vicar spoke on God's Power to Deliver and showed how, on many occasions in the last war, God's intervention saved the Allied armies from defeat. God's

power to deliver, he said, is as mighty to-day as ever, but we can only expect His aid in so far as we ourselves turn back to Him and give Him the service and love which are His due.

VICTORIA.

Diocese of Melbourne.

BIBLE SOCIETY.

The thanksgiving meeting of the British and Foreign Bible Society, to mark its centenary in Victoria, held in the Melbourne Town Hall on Monday evening, July 15, was of a representative character. The chairman was Most Rev F. W. Head, D.D., Archbishop of Melbourne, Sir Winston Dugan, the Governor, and Mr. Menzies, the Prime Minister, delivered addresses. Others who took part in the programme included Mr. J. A. Kennedy, M.L.C., Chairman of the Congregational Union of Victoria; Right Rev. J. Noble MacKenzie, Moderator of the Presbyterian General Assembly of Victoria; Rev. P. W. Stephenson, Bishop-elect of Nelson, New Zealand, who conveyed the Centenary greetings; Mr. T. E. Shepherd, president of the Baptist Union of Victoria; Colonel E. Slattery, chief secretary of the Salvation Army; Mrr. G. L. Murray, President of the Churches of Christ; Rev. T. C. Rentoul, President of the Methodist Conference; and Rev. Dr. A. Law, President of the Melbourne Auxiliary of the British and Foreign Bible Society.

THE LATE REV. CHARLES HARRY BARNES.

The Rev. Charles Harry Barnes passed peacefully away in his sleep on the morning of Tuesday, July 16, at his residence, 1 Kintore Street, Camberwell, in his 78th year. Five years ago his health had occasioned grave anxiety, but he recovered to enjoy a further period of activity, his last illness being very brief. He became a candidate for the ministry under Bishop Moorhouse, one of his early charges as a stipendiary leader being Mount Wellington and Waverley. Made deacon in 1886 and ordained priest the following year, his first years were spent as curate at St. Paul's, Bendigo. From there he was in charge successively of Yea, 1889-95; North and East Brighton, 1895-7; St. John and St. Mark, Brighton, 1879-98; St. Saviour's, Collingwood, 1898-1905; St. Michael's, North Carlton, 1905-13; St. Hilary's, Kew, 1913-29.

Although not yet seventy, his health was impairing his energy and he decided to resign from active ministry, and took up his residence in Camberwell. His interests in church affairs did not flag on his retirement, and when able he was to be found at all sorts of functions, always the centre of an interested and friendly group. He was a frequent contributor to our columns, his reminiscences of his ministry published some years ago being particularly interesting and valuable from an historical point of view. When in active ministry he had been particularly interested in the work of the Church Missionary Society, an interest which was maintained until the end. Before retirement for more than twenty years, he had been a member of the Council of the Diocese.

The Rev. A. R. Mace delivered the address at the funeral, recalling the sympathising character of the deceased.

In his address, the Rev. A. R. Mace recalled the description given by a layman of the late Rev. C. H. Barnes as the Sympathiser. It was apt, though like all labels inadequate. Certainly an outstanding feature of his character was sympathy, but he was more than sympathetic. Certainly he had the ability to cheer and encourage those who had suffered bereavement and were carrying a heavy load. His personal influence achieved through a ministry which was predominantly pastoral will never be fully assessed; it was quietly exercised, and will go on influencing countless numbers for generations to come. And his sympathy led him to understand and to be wisely tolerant of other points of view. Though a convinced Evangelical, he was never bitter, and one never heard from his lips the ready condemnation of sections or individuals with whom his views were at variance which so often mar the utterances of men of strong convictions. Always friendly, always cheerful, full of energy

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CHURCH OF ENGLAND DEACONESS INSTITUTE

THE ANNUAL MEETING

to be held in

The Chapter House, St. Andrew's Cathedral
on

Tuesday, 13th August, 1940, at 2.30 p.m.

The Most Rev. the Archbishop of Sydney will preside

Special Speaker: Rt. Rev. W. G. Hilliard, M.A.
(Bishop Coadjutor)

Short Addresses from Students in training.

Reports of Deaconess House, Pallister Girls' Home,
and Home of Peace will be given.

Collection.

SALE OF WORK

Opens at 12 noon.

Luncheon will be served 12 till 2 p.m. (1/6)
Afternoon Tea at close of meeting (9d.)

YOUNG PEOPLE'S MEETING

at Deaconess House, in the evening, 7.45

Music — Film — Students' Speeches
All Young People Invited.

and a desire to serve, his memory will ever be cherished by those who knew him, particularly by those to whom he ministered in the course of his long and fruitful ministry. The note struck at the funeral service was the only one which was possible, the sense of victory achieved through service, the knowledge that the life spent in service had now passed on to the higher and wider service of the saints of God.

(C. E. Messenger)

A FAREWELL.

The Victorian branches of the Church Missionary Society and the British and Foreign Bible Society arranged an afternoon tea in the Fellowship room of the C.M.S., at 3 p.m., on July 25, to bid farewell to the Commonwealth Secretary to the British and Foreign Bible Society (Rev. P. W. Stephenson), who has been appointed Bishop of Nelson, New Zealand. Mr. Stephenson was formerly Secretary of the C.M.S. in Australia and Tasmania, and for some time was associated with the C.M.S. in Melbourne.

For some years Mr. Stephenson was engaged in educational missions in India.

IMPORTANT ENGAGEMENTS.

Sunday, August 4, is the twenty-sixth anniversary of the outbreak of the Great War, and as we carry on the present war, we want to remember with thankfulness, the way in which God blessed and guided us in the years 1914-1910. It is also Youth Sunday, when we have at heart all the activities which are being undertaken for the training of our children and young people in the faith of the Church. We need to pray for our Church Schools, for the Church of England Boys' Society, for the Girls' Friendly Society, for the Anglican Girls' Bible Class Union, and for our Sunday Schools, that God's blessing may rest upon all these organisations for the glory of His Name and the future of His Church. It is also Protestant Sunday, when we need to remember the influence of the Reformation of the 16th century upon our branch of the Catholic Church, and to thank God that through Archbishop Cranmer's loyalty to the Bible we have preserved Catholic teaching free from the errors of the Church of the Middle Ages.

(From the Archbishop's Letter)

NEW ZEALAND.

AMONG THE MAORIS.

Sheep Returning to the Fold.

An interesting service was held at Mohaka, in the Wairoa district, on Sunday, May 26, when the Bishop of Aotearoa, in the presence of a large congregation, admitted back to the Church, 14 members of the Ratana sect. We know also that there are many others in this district considering taking the same step. Several of the leading people from Hawke's Bay, travelled to Mohaka with the Bishop to take part in the service, and a very happy day was spent. We feel that this desire for the true spiritual fellowship of their old Church, which prompted the action of our friends at Mohaka, is just an indication of quite a widespread movement both among the members of the Ratana sect and the adherents of the Ringatu religion in the Wairoa district; and that it is very largely a result of the intensive work done by the three deacons and two theological students who worked the district for 18 months under the guidance of the Vicar of Wairoa.

(From a N.Z. Exchange)

LADIES' HOME MISSION UNION

SALE OF WORK

Chapter House, Friday, August 9th

Official Opening:

2.30 p.m. by Lady Mayoress

Speaker: The Rt. Rev. W. G. Hilliard,
Bishop Coadjutor.

Personal

The Rev. A. T. Knox, Rector of St. Alban's, Wilson, Qld., for four years, has been appointed rector of St. Paul's, Stanthorpe. He will take up duties at the beginning of August.

The Rev. B. Beresford Richard, chaplain of St. Matthew's College, Cape Province, South Africa, has been appointed assistant priest-missioner at St. Paul's, Bendigo, Victoria.

The chapel erected at Christ Church, Hawthorn (Vic.), to the memory of the late Rev. H. Stanley Hollow, was dedicated by Right Rev. Bishop Booth, on Sunday, July 21.

Rev. W. L. Harmer, Rector of O'Connell (N.S.W.), has accepted a position offered to him on the staff of St. David's Cathedral, Hobart. Mr. Harmer will commence his new duties on August 1.

Rev. H. H. Hammond, of St. Paul's, Canterbury (Vic.), has accepted nomination to the parish of Holy Advent, Malvern, in succession to Rev. E. J. B. White. Mr. Hammond will be instituted by the Archbishop of Melbourne, on August 12.

Mrs. Asche and Mrs. Wittenbach (of the Victorian C.M.S.), who have been working in China, are on their way to Australia, with their children; but Miss N. Dillon and Miss D. Wise are remaining in Hong Kong for the present.

The Rev. P. S. Moore, M.A., formerly vicar of Christ Church Cathedral, and rural dean of Ballarat, is returning to Australia from England with his wife and child. Mr. Moore, who left Ballarat six years ago, was for some time British chaplain at Geneva.

Rev. R. T. Millar, of Red Cliffs, in the diocese of St. Arnaud (Vic.), has been appointed to succeed Rev. J. W. Stringer, at Romsey.

Rev. A. L. Sharwood, of St. Paul's, Taringa (Qld.), has accepted the living of St. Colomb's, Clayfield.

HYMN

FOR USE IN TIME OF WAR.

Suggested Tune—Bullinger.

Father! as we kneel to worship
In Thy Holy Place,
We commend our Empire's purpose
To Thy Grace.

God, all loving! For our soldiers,
We before Thee plead,
And our airmen—keep beside them
In their need.

Jesus Saviour, Heavenly Pilot
Keep our sailors free
From the perils that beset them,
And near Thee.

Jesus, Thou the Great Physician,
Guardian over all,
Heal the wounded; give Thy life to
Those who fall.

King of Kings and Lord Eternal,
Help us and defend,
Grant us peace and haste the time when
War shall end.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 17—New Series.

AUGUST 15, 1940.

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transmission by post as a Newspaper]

The Spirit of The Empire.



—Photo by J. E. Underhill, Vancouver, B.C.

"Well, I guess the news of greatest importance is that the King and Queen have been in Vancouver. I saw them three times. I wish I had a command of English to convey to you my own personal feelings on seeing them. George and I went down town to see them first. We waited in a crowd for one hour, admiring the veterans and our own militia units all drawn up to receive their Majesties. We waited and waited, and then suddenly the guns began to fire the 21 gun salute, and we knew our King had arrived. However we had still a half hour to wait until they would drive past. Finally, we heard the crowd shout, 'Here they Come.' Suddenly the militia snaps to attention, and the veterans seem to come up to attention with the same 'spit and polish' of 1914-18. Their pride must have well-nigh choked them to be able to parade before the son of the man they fought for, and bled for, in the Great War. Mind you, there was pity in our hearts too, for the broken bodies desperately trying to 'stand to,' as they used to do. Maybe I have an extra large chunk of British in me, but I had an awful job trying to keep my heart in the right place. It insisted on choking me. But it was nothing to what was to follow. First came the police escort. Then an official car,

and then the King and Queen. Up goes our hand to wave and open our mouths to cheer; but I'm blown if a sound came out. One can't tell you how it feels. It's just the kind of a feeling that you could personally clean up on any one who dared say a word about our King and his Queen.

I haven't lost that feeling yet and the day is a week past. The King wore an air-marshal's uniform, and the Queen a pastel-blue outfit. She is one of the most beautiful women I have ever seen. The King saluted and she was waving. The finest couple in the world and that is not enough. If only dad could have seen them. I can just see him in his uniform of the King's Navy, with his medals, standing at salute with a glorious Podley smile on his face and then breaking ranks to lead all Vancouver in "Three cheers for our King and Queen." That's our dad for you. Maybe that's the matter with me. Whatever it is though, and whatever I used to think of the men who fought in the war to end war, if John Bull ever has to roar again, I'll be the first to pull up alongside and that goes for George, too. GOD SAVE THE KING."

(From a private letter from a Canadian Student whose father won the Albert Medal for bravery in the Great War.)