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Utterances, Great and Comforting.

His Majesty King George VI.

"To My People at Home and Across the Seas."

"We can only do the Right as we see the Right and reverently commit our Cause to God."

"At this fateful hour we turn, as our Fathers turned at all times of trial, to God Most High."

"Let us go Forward with our Task as one man, with a smile on our lips and our heads held high, and, with God's help, we will not fail."

"After Winter comes Spring, and after our present trials will assuredly come victory and release from these evil things. Let us then put our trust, **as I do**, in God, and in the unconquerable spirit of the British Peoples."

* * * *

Her Majesty the Queen to the Women of the Empire.

"It is for our homes and their security that we are fighting. . . . We all have our part to play. I know you will not fail in yours, remembering always that the greater the courage, and devotion, the sooner we will see again the happy, ordered life for which we long. . . ."

"We put our trust in God, Who is our Refuge and Strength in all times of trouble. I pray with all my heart that He will bless, guide and keep you always."

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Notes and Comments.

Two estimates of the German people have recently come to our notice. A modern writer in one of our Church papers, speaking of Germany, says:

"Yet there is a sense in which the past never dies in races or individuals. There remain in the depths of human nature instinctive powers that it has been the task of ages to tame or to divert to new and higher uses. They are alive, and it is the tragedy of Germany that they can blaze up like a smothered but not extinguished fire. Hitler appealed to those impulses which in the far past sent the German tribes trekking across Europe, fighting and destroying, with a hunger for larger fields and increasing dominance, and the German soul has responded to his call. The old barbarism that had been hidden under the achievements of a great civilisation, and the restraints of a morality founded on Christ's teaching now re-assert itself."

The other writer, Jean Troisart, who lived some 600 years ago said of the Germans: "They are a covetous people above all others, and they have no pity if they have the upper hand, and are hard and evil handlers of prisoners." How terribly does this evil recrudescence manifest itself to-day. And yet there is a power that can transform such a nation, a Power no doubt feared in his heart by that sadist who

has prostituted his nation for an unworthy ambition and passion. We may well pray for the day of deliverance when the faithful remnant of German Christians may see of the travail of their souls and be satisfied in the regeneration of their people.

In one of our contemporaries we came across this paragraph from a recent utterance of the Primate:

THE CHURCH'S TEXT-BOOK.

They of the Church of England were extraordinarily fortunate, because they had in their hand every day a book of the words, a text-book which had set down quite clearly what their Church stood for, the Prayer Book. In it they had their marching orders, and they were very fortunate in that regard. Nearly all of them had had some experience of the Hand of God in their lives, but they forgot it.

We rubbed our eyes at the first glance, but soon found out that the journalist, and not the Archbishop, was at fault. There is all the difference between "a" and "the." The text book of the Church is the Bible.—That is the Book she places in the hand of every priest at the most solemn time of ordination, with the injunction: "Take thou authority to preach the Word of God and to minister the Holy Sacraments in the Congregations where thou shalt be lawfully appointed thereunto."

From the International Christian Press and Information Service (I.C.P.I.S.), comes this very interesting item of information:—

By a vote of approximately two to one, the recent General Convention of the Episcopal Church voted membership in the Federal Council of the Churches of Christ in America. That this action is a significant one and may have far-reaching consequences is recognised both by those who favoured and by those who opposed such membership—a question which has been before every General Convention for the past score of years.

The leading periodical of the Catholic wing of the Episcopal Church, "The Living Church," writes in its issue of December 4, 1940: "To fellow Churchmen, both those who have favoured and those who have opposed membership in the

Council (because of its possible tendency to become a 'pan-Protestant' body), we say: Let us make our membership as constructive and co-operative as possible. Let us retain the right to criticise, to object, and, if necessary, to protest; but let us not be looking for trouble but rather for ways in which we can make an effective contribution to the religious life of America in these critical days through our membership in the Federal Council of Churches.

"To the leaders of the Federal Council, we say: We are with you in spirit and we want to be a helpful and constructive part of your organisation. Please do not try to commit us to a pan-Protestant position that would be offensive to a considerable part of our membership. Try, if you can, to find terminology that will not jar upon the ears of our people. Respect our honest convictions, and you will find that you have no more loyal constituents than the membership of the Episcopal Church of all schools of thought within our communion, which is in itself a microcosm of Christendom. . . ."

This is a great step forward towards a re-union of the Churches. The expressed fear of the "advanced" section of the Church conceding the risk of the Council becoming "a pan-Protestant body" is rather inconsistent with their membership in a Church which bears the official title "the Protestant Episcopal Church of America." However, we are glad to note their acceptance of the new position and their desire to be loyal constituents of the Federal Council of the Churches of Christ of America.

A most interesting event is planned to take place in the Roman Church in America about this time. It is the first "nation wide" (!)

Roman Catholic observance of Bible Sunday. Under the direction of Bishop Edwin V. O'Hara, of Kansas City, this project is to emphasise the importance of the Bible in the work of the Church and to celebrate the appearance of what is said to be "the first English version of the Vulgate in 190 years." The last English edition was published in 1863 under the approbation of the Archbishop and Bishops of the Roman Church in Ireland. Since then an abortive attempt was made to issue, in series, an English version by two Irish Roman Catholic scholars, using in the main the

Greek text of the New Testament, edited by Drs. Westcott and Hort. But after one or two very excellently printed numbers had been issued, the publication seems to have suddenly ceased. We fear the Preface was too liberal in its admission of the excellence of our Authorised Version and Westcott and Hort's Greek text to find much favour with the higher ecclesiastical authorities in that Church. Protestant Christians will welcome this new venture because, in spite of some inaccuracies, the main truths of the Word of God will be made available to men and women who have little first hand knowledge of the Word of Life.

The news from the war zone shows that the position is critical and the most severe fighting of the war is imminent. The crisis has synchronised with the most solemn days of the Christian year, and crowds have been partaking in the penitential and intercessory services. But greater crowds have made the same season one of gaiety and sport. Even the sanctity of the day of the Crucifixion was utterly disregarded by the promoters of the N.S.W. Agricultural Show, and 140,000 people paganised the day of such sacred memory. Evidently the war means little to the great majority of them. It does seem beyond understanding that while our brothers and sisters are serving overseas, jeopardising their lives for our Empire's sake, and in spite of a supreme crisis in the war, so many public leaders and others should be found wholly neglectful of the claims of God and their country's need of God and His aid in these days of danger and suffering. The apparent callousness reminds us of the criminal Emperor who indulged in his pleasures while his imperial city was being destroyed by fire.

The war position is reaching a climax. Some war commentators seem to be so impressed with the lightning strokes of Germany that their talks reflect a pessimistic outlook which seems to overlook the exploits of the

allied forces and leaves behind a big wonder why such men are allowed to spread the pernicious miasma of their own pessimism. We do not want to be ostrich-like in shutting our eyes to the critical nature of the war, neither should we be ostrich-like in closing our eyes to the "pros" in our frank consideration of the "cons." We should be foolish if we should expect one continuous march of triumph, such as we had in the Libyan campaign. There are always the "downs" as well as the "ups." But we must try to take the long view and so arrive at just estimates. The present position in Libya is causing a great deal of alarm, but we can afford to wait the working out of the campaign which has given us an assurance of a master mind at the head, who can be trusted not to throw away causelessly, the fruits of his Libyan victory over the Italians. The East African campaign has been won, and soon, if not already, Imperial troops will be freed to reinforce the Army of the Nile. Our Air Force is doing brilliant work in its devastating attack upon the German lines, and the land forces, with their Greek allies, are looking forward with confidence to the coming struggle with the German forces. Then the main factor in our conduct of the war is God—Who is ever our Refuge and Strength. The Easter-tide message reveals to us the triumphant living Christ—The Lord God Omnipotent reigneth. What room is there for pessimism if only we are true to Him?

Since the King's Call to Prayer last month, there has appeared a deeper tone in some public utterances. The Editorial in the "Sydney Morning Herald," on March 22, was a joy to read. The frank admission of the value of prayer gave a fine lead to a community, some of whose prophets seem to have the vaguest idea of what prayer really means. And in the broadcast news of last Sunday week, special mention was made of one preacher's insistence on the fact of sin as the great disturbing element in our international, as well as social life.

THE ONLY HOPE.

There is no doubt, I think, that a very large number of persons are profoundly interested in religion just now. It is only natural that they should be, because the only hope for the world lies in a return to religion. I was listening this morning to a talk in English broadcast from Rome. The speaker claimed that with the submission of the Yugoslav Government to the Axis Powers' demands, the last step needed to secure the unity of Europe had been taken. But he was wrong. There is no hope of unity being achieved by the forces of aggression and destruction which the Nazis have loosed upon the world. Unity, in the only sense worth considering is a spiritual thing. No merely political contrivances, and no merely military victory can create it. The only hope of restoring harmony and fellowship to this stricken world lies in the acceptance of a common faith about God and man and human society. And the only secure basis for such a faith is the Truth as it was revealed in Christ Jesus. That is why the work of Missions is so vitally important at this present time. That is why we should seize every opportunity, such as the opportunity which Lent affords, of increasing our own grip upon the Faith, and of allowing the Faith to increase its grip upon us. That is why we should see to it that the Church proclaims the Faith, the whole Faith, and nothing but the Faith. The day of the Modernist who would seek to win adherents to Christianity by telling them how little they need believe in order to be Christians is now definitely past. Men to-day are anxious to know not how little they need believe, but how much they may believe. As I saw it put the other day, when a man is drowning he does not want a suit of clothes cut to his own design: he wants a lifebelt. And if he can't get a lifebelt he will clutch at a straw. That is why so many millions of men to-day are clutching at the straws of Fascism, Nazism or Communism. It is the Church's business to offer them the lifebelt of the salvation which Christ has made possible by His redemptive work.

—Bishop of Newcastle.

QUIET MOMENTS.

THE RESURRECTION DAWN.

(A Chapter from "Christ in the Silence," by the late Rev. C. F. Andrews, M.A.)

"Now in the place where Jesus was crucified there was a garden; and in the garden a new sepulchre wherein was never yet man laid.

"But Mary stood without at the sepulchre weeping. . . .

"Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni."

What a marvellous Easter it has been! "Christ is risen!" "Christ is risen!" seemed to be ringing out, on Easter morning, from the church bells as they sent up their music into the sky.

After long years spent chiefly in the burning heat of the Tropics it has been a benediction to be in my own home again in England for Easter this year. To see once more fields of spring flowers which I had almost forgotten! To watch the sunlight shining through them with all its radiance! And to take the daffodils on Easter Sunday to the grave where my father and mother were laid to rest—all this has been a blessing for which I cannot thank God enough!

There has been an exultant certainty of risen and triumphant life filling the very air; and the song has gone up from the heart, which the Eastern Church sings in triumph at this season, "Christ is risen!" "Christ is risen!"

"It is the Day of Resurrection, let us be filled with light, O people. Passover of the Lord, Passover! For from death to life, from earth to heaven, hath Christ, our God, led us, who sing the song of victory.

"Come let us drink of the new spring that springeth forth, not

from the barren stone but from the grave of the Saviour, a spring of life incorruptible.

"We sing the slaying of death, the dawn of a new life, life eternal. . . . To-day every creature rejoiceth and shouteth with joy; for Christ is risen!

"It is the Day of Resurrection; let us be filled with joy and embrace one another; even unto them that hate us, let us say: O brethren, we forgive one another for the sake of the Resurrection. And so we cry: Christ is risen from the dead, overcoming death through His death."†

This festival of Easter is the very heart and centre of the Christian Faith in the Eastern Church; and as the Easter tidings of Resurrection joy spread from shore to shore, and the younger Churches in India, China and Japan take up the glorious message of new life and youth and hope, the Risen Life of Christ will shine forth like the morning, girdling the whole earth. In the West also we must revive among ourselves the same exultant certainty of a Risen Saviour, a Living Christ, triumphant over sin and death.

Last year, at this season of Easter, I was at Delhi, in India; and I spent Good Friday there also under the shadow of the Cross. A gloom was over all the land. Wherever I went, from one Indian home to another, the sense of impotence was mingled with despair. Hopelessness seemed to be settling down on the face of the earth.

In my own life also the shadows had deepened. The season itself was the beginning of the heat. There was the parched dry atmosphere of the dusty plains. The monsoon rains were still far off. Nature herself seemed to speak of decay and death.

The chaplain at St. James' Church had asked me to give a message in church on Easter Sunday evening, and I found it extremely difficult beforehand to raise my thoughts above the depressing atmosphere around me. Such was the gloom of failure and disappointment that I hardly

knew what to say or how to speak.

Then before the Easter Communion in the early morning, in the cool of the day, as I sat in the silence of the church, the oppression which had been so heavy upon me was suddenly relieved. For I read over before the service the story of Mary in the garden as she meets her risen Lord. The marvellous beauty of the scene—the dimness of the early dawn, the sheltered garden, Mary's first thought that He was the gardener, the one word "Mary," the immediate recognition, "Rabboni," "my Master!" Surely never was there a more beautiful story told than this! As I read the words and pictured the scene, I found the weight upon my mind, which I had felt all through the week, wonderfully lifted; and I could almost see His form as Mary touched His feet in love and worship. Her tears were turned into joy as she knew that her Lord was not taken away but was with her, by her side.

Even as her tears were turned into joy, so also my own heart was lightened and the gladness of the realisation of Christ's presence came back to me in full measure in that Easter dawn. For I could now say, in the midst of all the clouds of darkness enveloping India, "Christ is risen! Christ is risen!" His new and endless life would be given in all its completeness to the Indian people whom I loved.

After a while, the service of the Holy Communion began, with its glorious Easter Epistle, "If ye then be risen with Christ, seek those things that are above. . . . For ye are dead and your life is hid with Christ in God. When Christ, Who is our Life, shall appear, then shall ye also appear with Him in glory."

As the service proceeded, the Easter thanksgiving was offered: "But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ, our Lord, for He is the very Paschal Lamb offered for us which hath taken away the sin of the world: Who by His death hath destroyed death and by His

rising to life again hath restored to us everlasting life."

At each pause in the service, as the praise and worship mounted higher and higher, I knew in my heart of hearts that all would be well. For Christ was King of Kings, and Lord of Lords.

When I spoke, on that Easter Sunday evening, every thought was of Christ. He was the true Life-giver who had raised us from the dead. He was the Living Saviour who had taken away the sin of the world. In Him, who had thus loved us, we could be more than conquerors, and He would be with us all the days even unto the end of the world.

* The year 1933 is referred to.
† "Mysticism and the Eastern Church," Arseniew, pp. 41, 42.

Personal.

The Rev. V. H. Julien was ordained priest at Yackandandah (Vic.), by the Bishop of Wangaratta, on March 17.

The death is announced of Mrs. Alfred J. H. Priest, widow of the late Rev. A. J. H. Priest, who, for some time, was Editor of the Church Record. Mrs. Priest died at Hornsby, at the advanced age of 93 years.

The Rev. A. W. Tonge, formerly of Melbourne, but now of Pambula (N.S.W.), is in the Bega Hospital as the result of a serious motor accident.

Canon Statham, Rector of St. Matthew's, Albany, is an inmate of St. Vincent's Hospital, Sydney.

A baptism screen, in memory of Mr. Tom Cambridge, was dedicated on Sunday, March 30, in St. Paul's, Bendigo. The inscription reads: "In memory of Thomas Cambridge, Churchwarden, Master of the Bells, Lover of Children. Born February, 1870; died September, 1939."

The late Miss Emma Parnell, formerly of Ashfield (N.S.W.), who died at the age of 89 years, made the following: £3,000 each to the Newcastle Hospital and the C. of E. Girls' Grammar School, Newcastle; £2,000 to Chelmsford Institute, Missions to Seamen, Newcastle; £1,000 each to the diocese of Newcastle, the Broughton School for Boys, Newcastle, and St. Andrew's Church, Summer Hill; £500 each to St. Elizabeth's Home for Girls, Mayfield, and the Boys' Home, Morpeth.

Rev. H. E. Felton, Th.Schol., of Castle Hill, has accepted nomination as Rector of St. Chad's, Cremorne, N.S.W., in succession to the Rev. E. C. Robison, who has retired.

We regret to hear that the Rev. J. Watkinson, rector of Harris Park, is ill in St. Luke's Hospital, Sydney.

We are sorry to learn that Archdeacon R. B. S. Hammond is sick in hospital. His many friends will be eager to know of his speedy recovery.

The Rev. M. G. Hinsby, Rector of All Saints', Hunter's Hill, has been appointed an Hon. Canon of St. Andrew's Cathedral, Sydney, in the place of the late Canon Howard Lea. Canon Hinsby is the Hon. Federal Secretary of the C.M.S. of Australia and Tasmania, and is also Chairman of the N.S.W. branch of C.M.S. We offer our congratulations to the Canon.

Canon R. B. Robinson has been appointed a Chaplain to the Archbishop of Sydney.

The death of Rev. H. A. Rowsell, rector of Mulgoa, N.S.W., took place on Saturday. The late Mr. Rowsell had been ill for some time. He was for some years rector of Blackheath, N.S.W.

Mr. George Dash, who has been appointed an organiser for the Red Cross Society, is well known in Church circles in Sydney. For a considerable period he has been associated with Archdeacon Hammond in his many appeals in social and spiritual work. He has also contributed to the pages of this journal.

The Church in Melbourne has suffered lately great loss by reason of the death of earnest Churchmen: The Rev. Baden Frank Gilbert died suddenly at Lorne, on March 21, at the early age of 41 years. The Archbishop of Melbourne writes of him: "His loss to the Diocese is a severe one and our sympathy goes out to his mother and his family in their sorrow." Mr. Walter C. Kernot, for 65 years associated with Christ Church, Geelong, died on March 25, at the ripe age of 77 years. He was a foundation member of the Geelong C.E. Girls' Grammar School, and Secretary to the Council for 20 years. Mr. H. V. Mitchell, for nearly 30 years a staunch supporter of St. Andrew's Church, Brighton, and Synod representative, died on March 31. Archbishop Head referred to the sterling character and sterling service of the late Mr. Mitchell.

The Right Rev. Jervois Arthur Newnham, former Bishop of Saskatchewan, and in his younger days, Curate of Christ Church Cathedral, and sub-

sequently rector of St. Matthias' Church, Westmount, died at his home in Hamilton, Ont., on the 11th of January, in his 89th year. Most of his life was spent in the Far West, for he entered the missionary field in Hudson Bay and became Bishop of Moosee before being named Bishop of Saskatchewan.

The Rev. Eric Stephen Loveday, M.A., Rector of St. Peter's, Bristol, has been appointed Vicar of St. Martin-in-the-Fields, London.

Mr. Loveday is a graduate of the University of Wales, 1926; of Jesus College, Oxford, B.A., 1928, and M.A., 1933. After Ordination in 1928 he was curate at Handsworth for four years and priest-in-charge of St. Mark's, Londonderry, Staffs, for two years before going to St. Peter's, Bristol, in 1934.

The Synod of Edmonton, meeting in the City of Edmonton, recently, elected the Dean of Toronto, Dr. Riley, Bishop of Edmonton, to succeed Bishop Burgett, who has resigned owing to ill health. As we go to press, the "Canadian Churchman" has not been able to ascertain whether Dean Riley will accept or not.

GOOD FRIDAY PROCESSION OF WITNESS.

(From a letter from the Most Reverend the Archbishop of Sydney.)

Once again I write to ask for your full co-operation in making the Procession of Witness on Good Friday as impressive as possible, and I hope that you will look upon the special circumstances of this year as laying upon you an added personal responsibility to do all that you can in the matter. I have no doubt that there will be many—such as soldiers in camp or overseas—whose urgent duties in connection with the war will keep them away and we ought to see that their places are filled, both as a patriotic and personal duty that we owe to them and as a response to the claim which our Lord has on our life. We were pledged in Holy Baptism to definite witness, in Confirmation we sealed the solemn vows, and our experience of His saving and sustaining grace surely impels us to public expression of our loyalty to Him. This loyalty is strongly challenged

when the day He made peculiarly His own by His atoning sacrifice for sinful men, is used by so many in our midst as a day of thoughtless pleasure and a great and influential institution makes it an occasion for a huge public entertainment. Let us take up the challenge wholeheartedly, and show the people of our city where we stand. Let us remind them by our witness of the message of the Day. Let the Procession in this year of difficulty, in these days of human crisis, be, not smaller, but rather very much larger than it has ever been before. We are living in days when great sacrifices are being asked of many, and being freely made; let us not fall short of our duty as Churchmen because of any smaller sacrifice that it may claim from us.

We are glad to note that Processions of Witness were arranged in Brisbane and Melbourne.

THE WAY OF HEALING IN KASHMIR.

By Dr. Noel Fletcher.

Road making is an arduous task. It is thrilling to watch a great road under construction (have you never felt the thrill?) but how much more thrilling to be sharing in the actual work! Day by day in the dust and noise the labourers may not be conscious of this, but glad and proud they are when at last the metalled surface stretches far into the distance, and they see what their corporate effort has been used to achieve.

The building of the Way of Healing in Kashmir has never been easy. Brave were the pioneers who blazed the trail and courageous those who in the next decades persisted in the work. Now it rests with you and us to carry out our share of the building.

What obstacles confront us here in Anantnag? Owing to the lamentable lack of girls' education, many of the difficulties are the same as those which confronted the pioneers—illiteracy, ignorance, and apathy born of belief in a blind fate. The apathy with re-

gard to dirt is outstanding. Perhaps we who have been trained in the post-Listerian era should not be too hard in our judgment of these women when we consider how long it took the learned men of Europe to accept the discoveries of Lord Lister and his contemporaries; but if the Kashmiri woman cannot comprehend the dangers of dirt we can at least try to show her the comfort and beauty of cleanliness. Sanitation is practically nonexistent, and as a result all water is liable to be very gravely polluted, while owing to the fact that a large section of the population uses the vegetable fields as open latrines, there is a universal scourge of an infection with an obnoxious intestinal parasite.

The apathy of the Kashmiri is fraught with the most tragic consequences of all in the lives and deaths of the women. In this State, where a high percentage of the women suffer from osteomalacia (a disease causing a softening of the bones which results in complications of the gravest import in childbirth), there is no organised maternity service. The result is that numbers of women are permanently maimed or die a lingering and agonizing death. To obtain suitable women to train the dais (who are indigenous midwives, following their calling as a result of heredity, not training) will be difficult. Why? Because women's education is very backward here and it seems, humanly speaking, almost impossible to get women to leave the plains of British India to come and work in Kashmir. At the same time one feels certain that if it were the men who were afflicted with dangers and agony such as are daily endured by so many of the women, some way would be found to attack the problem in an active and practical manner.

I have written purposely of these dark subjects because only by hearing of them can you enter fully with us into the task of building the Way of Healing in this land. For most people the word "Kashmir" conjures up visions of snow-capped mountains, trees clad in blossom, wide stretches of purple iris, waving willows and still waters; little do they know of the suffering hidden in the towns and hamlets of that gracious valley. Our Master Who rejoiced in the lilies but wept over Jerusalem knows and understands all: may He so enrich us with His vision, His courage, and His power that a new stretch of His Healing Way may be built by you and us, away into the distance out from Anantnag.

BOOKS.

How Goes the Empire? Near Naked Truth. 6/- per 100, post free. Colonel Bell, of the Salvation Army, has been much encouraged by the great circulation of his arresting pamphlet. Already more than 16,000 copies have been disposed of and others are being printed. Favourable comment is being received from all classes of people from all over the country. Copies may be obtained from Colonel F. Bell, Box 9, Q.V.B. P.O., Sydney.

Modern Heresies, by the Rev. Ian Shevill, B.A., Th.L. (Our copy from the Publishers, The Anglican Truth Society, 90 Pitt St., Sydney. Price 6d.)

The booklet consists of articles, published in the Church Standard, and many Diocesan papers, dealing with the various "isms" that seek to turn men's minds and hearts from Christianity as we know it. We are sorry that "British Israelism" has been placed under the denomination, because so far as our experience goes, what they teach is held by many who are most loyal in their belief in, and devotion to, our Lord Jesus Christ. It is really "a pious opinion" and not a "heresy."

With this demurrer, we think the booklet should be very useful in meeting the other false teachings concerning the facts of our faith.

We Would See Jesus by the Rt. Rev. C. F. Garbett, D.D., Bishop of Winchester. (Our copy from the publishers, Messrs. Longmans, Green and Co., London. English price 2/6 nett.)

This is the Bishop of London's Lent Book of which Dr. Fisher writes: "In this book the Bishop of Winchester takes us back to Jesus Christ Himself—Teacher and Prophet, Shepherd, Saviour, God—and helps us again to see how He meets the needs of men, of societies, of the world. It will help some who know the Gospels to see better the significance of what they know. It will, I hope, send some who do not know them as well as they should to study them again. For in the Gospels, and in all that flows from the Incarnate Life of Christ, the Son of God, is our health and our hope." The Bishop of London has thus summarised the book. It will be found all that the bishop desiderates. Its language is chaste and simple so that the way-faring man may read and (Continued on Page 16)



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To Australian Churchmen.

WAR IN THE BALKANS.

The long expected German thrust has come. Yugo-Slavia has remained true to the expression of the will of her people and has refused to surrender her independence. As a consequence, she is exposed to the full force of the German fury. For a few days matters hung in the balance. What decided Hitler to make the final plunge? We think the answer is threefold. We have first of all "the dignity of the Reich." No nation likes to receive a slap in the face. Dictators cannot afford to take an affront patiently. The difficulty of living entirely on prestige is very considerable. A great nation can afford to be conciliatory even in face of a rebuff. A nation that is only aiming at greatness is less favourably situated. Added to the actual difficulties of any dictator in the circumstances which arose in Yugo-Slavia, we have to consider its effect on the peculiar temperament of Hitler. It is not necessary to accept all the disparaging statements regarding Hitler to be able to see that his temper is short and his sense of personal vanity enormously inflated. Conditions of prudence are apt to be subordinated to a sense of personal outrage with such a temperament.

But we believe there are at least two other considerations that have nothing to do with questions of national dignity or personal rancour. The Spring is coming. Italy has failed miserably. A freed Albania and a triumphant Greece constitutes a serious menace to the Axis plans.

The Italian Debacle.

The Italian Empire in Africa has fallen to pieces. The success of the new thrust in Libya is doubtful. The menace, however, is most serious. The clearing of the Red Sea of enemies seems assured. A powerful British Fleet guarding the Mediterranean and American ships traversing the freed waters of the Red Sea would not be pleasant prospects at Germany's back door. Something had to be done. And it had to be done

quickly. A glance at the map will show the great importance of the Aegean Sea. The recent disturbances in Irak, which are viewed with disfavour by the British Government offers a limit as to the far-reaching character of the new thrust. The oil-fields of Irak are also in the minds of the German strategists.

There is a strange tenacity, or else a want of originality in the German scheme. In 1914-18, Germany secured the assistance of Austria and Bulgaria in order to make the same drive at Suez and Irak. In some ways she was in a more favourable position. Turkey was her ally. Greece alone held out. But she may count on the fact that in 1914-18, France maintained a powerful resistance in the far West and Russia was at the early stages a vigorous opponent on the East while Italy harassed Austria from the South. To-day France is out of the war and is hampering the movements of the British by her see-saw policy. Russia remains neutral. Turkey still hesitates. The time may seem ripe for bringing off the master-stroke that was delayed too long in 1914-18. It must be confessed that there are certain justifications for this view. The chances are not altogether against the Germans.

The Battle of Britain.

A third powerful reason has been bluntly stated from Ankara. Germany has lost the air war last September. England is immensely stronger than she was then and a direct invasion would be a last desperate resort. If, however, Turkey can be persuaded to keep neutral until Greece is subjugated, then she would fall an easy prey to the Axis powers. Turkey hesitates and still hesitates. We venture to believe that she will recognise her precarious position in the event of a Greek defeat and enter the war to avert it. But strategists are more and more hampered by political considerations, and it is necessary to risk something in modern war. Germany has risked a direct conflict with Turkey in the hope that she will stay her hand until any movement will prove too late. At any rate it seems that there is risk

wherever the war starts and the Balkan risk might well appear less than the risks attendant on an invasion of England. This is the threefold problem that determines the move in the Balkans.

Doubtful Factors.

There are two doubtful factors. Russia is uneasy, but is not prepared to denounce her pact of non-aggression. If Germany suffers a reverse she may move rapidly on Rumania. The Polish incident proves that she has long memories and little scruples. If Germany advances too rapidly, she may use Turkey to slow up the German advance. Russia is not prepared for a major war. Finland has proved that her strength is much below what she would like her neighbours to believe. It suits her policy to prolong the war so that neither party when victorious would seek further fields for conquest. A weakened Germany and an exhausted England would help her more than anything else. For that reason we look with distrust on any movement of the Russian people. Japan is the second doubtful factor. Japan has been flirting with the idea of war for a long time. She is impatient of the restrictions to her aims of expansion. Germany may hope to embroil her with specious promises of a free field in the Far East. If Japan comes in, we have to reckon with a strong fleet and the increased danger to our shipping by enemy submarine action in the Pacific and Indian Oceans. If Japan does come in she will not advance her own interests but she may think she will.

The Other Side.

We have stated the huge problem that confronts Britain. By the time this article is in the hands of our readers there may be amazing developments. Every hour is fraught with omens in this desperate struggle.

Yet we venture to point out certain advantages that lie with the British and their allies. There is here no blind confidence in a Maginot Line, nor is there the element of surprise which seemed to paralyse the French forces. Some of those who have been landed in

Greece from the shores of England and Libya are veterans of Dunkirk. They have already seen the Germans in action and have been able to retire unbroken as an army. This seems to the uninitiated poor comfort, but it is, in fact, an item of great importance. The terrain is not favourable to German mass attack. They may roll over the Croatian plains, but they are engaged in mountainous country in the Struma Valley. The rapid evacuation of Thrace and the defeat of the attempt to drive a wedge between two Greek forces illustrates that the lesson of France has been learned. Evacuation is easier and the presence of British ships to accomplish it shows once more that perfect co-ordination of the fighting forces that has distinguished this campaign. Again Albania is a weak spot in the Axis armour. Already the Yugo-Slavs have made a thrust in that direction. If the Italian forces are hemmed in there is not much likelihood of re-enforcements reaching them in time. The possession of a long coast line ought to prove of great help to a body of troops that can count on naval co-operation. Germany seems to be making a bid for Turkey's neutrality, if not for her aid, by occupying Thrace. We may expect a promise that Salonica will be restored to the Ottoman Empire. But Turkey may not fall as easily as Germany imagines, and Russia is likely to exert a restraining influence at least sufficient to keep Turkey from joining forces with Germany.

There is the closing of a large part of the Danube from above Sofia almost to Belgrade to consider. If the Greeks and Yugo-Slavs are able to prolong resistance for even a few months this will affect Germany very considerably. The bombing of Sofia may have some relation to this important waterway. The safe passage of ships and barges can no longer be regarded as assured.

Then there is the increased and increasing power of the Air Force. Our airmen have had some experience in Albania which can be used to ensure a greater degree of efficiency when

they are operating in similar country. It is too early to predict the effect of American aid, but we can be sure such aid will be rendered as speedily as possible. It may well be that the next month will determine the war. Not that it will then cease, but, as at the Marne, the turning point will have been reached. At any rate, Britain could take no other course but to meet the bold challenge of her enemies. We are confident that the campaign has been planned with thoroughness and we wait the issue with confidence.

If God be for Us.

It is right to consider material considerations. God has given us brains in order that we might use them. But believers in Divine providence refuse to leave God out of the picture. The situation in Irak is obscure, but it seems as if there is unrest there that may not help our cause. The situation in Greece and Yugo-Slavia is clear, but most critical. The vast hordes of Germans will once more move against smaller, but determined armies. God gave us victory in the air in September. God answered our prayers earlier at Dunkirk. Surely we can see the hand of God in the sudden change of government and consequent change of attitude in Yugo-Slavia. We can rejoice that the attack in Libya could not synchronise with difficult operations in Abyssinia and Eritrea. We can take courage from the breathing space that enables us to land a small, but well-equipped army in Greece. We can see God's hand in the delay in attack until the critical period of discussion in the United States had been terminated and a definite conclusion in our favour had been reached. Yet if ever we needed to cry to God it is in these anxious days when the heat of battle gives us intensity. "If God be for us, who can be against us?"

MADE OF WOOD!

Choirboy (to Vicar): "The choir is organising a cricket team, sir, and we wondered if you would lend us the bats which the verger says you have in the belfry."

A FINE LEAD.

(From a Pastoral Letter from the Bishop of Willochra, read on the 4th Sunday in Lent, 1941.)

I am addressing this message to you the reverend clergy of the Diocese, and the faithful laity, because on this mid-Lent Sunday, His Majesty, the King, has once again called us all to prayer on behalf of our Empire in its fight against unscrupulous men and the forces of aggression and oppression.

In response to the call to prayer before the Throne of Grace you are assembled here in this house of prayer to-day. You have come also because you realise the seriousness of the days through which we are going, and you desire to pay your witness to your belief in the readiness of God to hear our earnest prayers, and to commit into His hands the cause for which, with great reluctance, and with deep regret, we are fighting, not seeking to tell God how He should order the affairs of this world, but humbly placing ourselves in His Presence and desiring only to learn what He shall teach us and to do His will.

We are thankful that during the last few weeks the tide of events would seem to be turning in our favour, and this gives us confidence as we face the future. At the same time we must bear in mind that no easy road lies ahead of us, and we shall probably go through a period of tribulation before the end is in sight.

I mention this, not to alarm you unduly, or to fill your hearts with dread as you contemplate the future, but because I do wish to impress upon you the importance of earnest prayer to Almighty God not only on this Sunday when we are responding to the request of our King, but also on every Sunday, and every day I want you to remember in prayer the cause of liberty and justice for which we are fighting.

To-day in many Churches more people than usual are assembled for prayer and worship, and we are glad that those who seldom come to worship are here to-day. I do beseech you to regard it as a point of honour and duty to be present with your brethren for the worship of our Father, Who is in Heaven, the Almighty and Eternal God who made us all, and to whom we shall, each one of us, have to give an account of our life at the last day, not only when there is some special occasion which appeals to us, but every Sunday. Let it be your chief concern to put God first in your life, and allow nothing to interfere with the duty you owe to Him.

If out of these days of chaos and tribulation we are going to carry forward into the years which lie ahead of us when this conflict is over, something which is of lasting value we shall only be able to do so if we are building our lives now on sure foundations, if we are disciplined in our habits, if we remember that the transitory things of this world are at all times to be made subservient to the

claims of those which are spiritual and eternal, and if we give God the honour due to His Name.

War Time Prayers.

During the past twelve months, three Sundays have been set apart calling people to prayer in connection with the war. The times through which we are passing call for a day of fasting and penitence as well as humble supplication to Almighty God. As for obvious reasons, Sunday is not a suitable day for this purpose, I should like to see a week day proclaimed throughout the Empire as a day of fasting, penitence and prayer. For such a day we have abundant Scriptural authority, and a week day so set apart would make far more impression on the public than setting aside a Sunday.

Because we are sure we are fighting in a just cause, we can, with a good conscience, pray for Victory over our enemies. At the same time, if we are honest with ourselves we must admit that we have many sins and shortcomings to confess. The humbling of ourselves before God would help in the strengthening of our character, remembering that He resisteth the proud but giveth grace to the humble.

A Day of Judgment.

When the War started in September 1939, I said that we should regard this conflict, with its disasters and horrors as a judgment of God upon us all. A realisation of this plain evident fact will dispose of the stupid question which is still being asked by many people "Why doesn't God stop the war?" Why should He? Suppose the war were to cease to-morrow, what would the position be?

Equally futile questions are being asked as to what is to be done when the war is over, and what sort of a new world order we should make plans for. Some of the plans which are mooted so far as I am able to understand them, would appear to result in producing a very uninteresting collection of people in a very dull world. I have no desire whatever to assist in changing the present condition of things for a world order in which apparently God will be dethroned and the idol of Democracy set up.

The only ideal worthy of our best efforts is that of the Kingdom of God, which is able to raise us above the petty disputes of material things, setting us upon the rock which is higher than ourselves and so enabling us to gain a clearer vision. St. Paul, in his epistle to the Romans, tells us what the Kingdom of God is not, and in the same sentence what it is. He says: "The Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." Until we are zealous for the Kingdom of God, and its establishment here on earth, plans for a new and better world will only end in disappointment.

Unity of Christendom.

The lack of unity amongst Christians is the biggest obstacle in the way of realising the Kingdom of God. It is the most important question and probably the most difficult we have to face

in the world to-day. Nevertheless, I believe the unity of Christendom could be brought about, and if we all earnestly desired it, I think the way would be prepared for its coming.

All over the British Empire we see in every town and settlement the deplorable results of the divisions among Christian people, and many of us must often have longed for the day when we shall be united in our work for the conversion of mankind. Conferences are continually passing resolutions and Committee reports are considered dealing with this vital question, but we still appear to be a long way from the desired goal. When God sees that we are ready, then the difficulties which human ingenuity cannot solve, His Spirit will accomplish for us in a way far exceeding all that we hoped for.

In the meantime, we must pray and work. While the thought and energy of secular authorities are engaged in the present titanic struggle in the cause of human liberty, the Church should apply herself to the problem of preparing the way for the unity of Christendom, and realisation of the Kingdom of God. I make no apology for stating that the most important question in the world to-day is the unity of Christendom, for upon that basis only can we be sure of unity, peace and concord amongst the nations, and then with greater confidence we shall be able to pray "Thy Kingdom come."

BISHOP TAYLOR SMITH.

MEMORIAL.

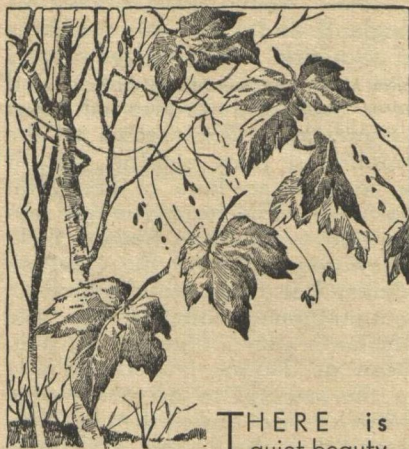
The Archbishop of Sydney dedicated the Bishop Taylor Smith Memorial House, known as "The Grange," at Mount Victoria, on Saturday afternoon last, April 12th. The house is the property of Children's Special Service Mission and Scripture Union, and will be used for camps and meetings. There was a large gathering at Mount Victoria for the dedication service which was presided over by Archdeacon Charlton, the Australian President of C.S.S.M. The Archbishop referred to his long friendship with Bishop Taylor Smith, reaching back to his University days at Cambridge, and of the Bishop's world-wide influence in spiritual matters. His visits to Australia had brought blessing to many people. The Rector of Mt. Victoria, Rev. W. P. F. Dorph, and Canon R. B. Robinson, took part in the dedication service.

The property originally belonged to Hon. W. R. Piddington, and later to Canon Robert Taylor.

CONFUSION.

A woman who did not understand the language of business went into the Bank of England to consult someone about her loan holding. The clerk to whom she talked happened to be rather a grave person. He inquired:—"Is it a case of conversion or redemption, madam?"

"Conversion? Redemption?" faltered the woman. "Er—pardon me, is this the Bank of England or the Church of England?"



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NEW YEAR IN THE DESERT.

Padre F. O. Hulme-Moir: January, 1941.

Since writing you last I have covered a distance of over four hundred miles over the desert. We had set out from the oasis for a rendezvous in the desert, from which we raided an Italian outpost. I was stationed some distance from the actual conflict at the R.P.A. post and all we could do was to stand about waiting in the cold wind and biting sand, listening to the guns and wondering how the battle fared. The whole expedition was quite an experience really. Living on cold bully beef and dry army biscuits is not exactly the choicest of fare, but when one is hungry, one doesn't grumble. One hot stew of bully beef with hot tea is always possible with the primus, and it is possible to relieve the monotony in various ways.

While there we received instructions to proceed to an Italian Fort captured by us early in the campaign, and I decided to join the expedition as I had received word from one of our flying patrols of an R.A.F. plane which had crashed some distance beyond the Fort and which had been seen from the air. We camped the first night at one of our Desert Posts manned by Egyptian and Sudanese troops; high up on a small, wind-swept plateau. I breakfasted with the Egyptian officers on hot native bread, tea and sardines. After breakfast I went to the native soldiers' tent, set in a small hillside crevice and saw them making bread, at which they were expert. It was the best bread I had tasted for a long while. Of course, we have no butter

out here. For a time we were able to get Foley's tinned butter, but none has been available of late. I was interested to read the controversy in the Sydney papers about the sending of individual comforts, and I noticed one reason given for the abandonment of such a system was the difficulty of shipping space. It is a source of amazement to me that under these circumstances there is no diminution of the flow of beer supplies. One wonders if butter might not be better than beer. It apparently hasn't occurred to the folk back in Australia. However that is a digression.

We left the Desert Post on our long journey of some 250 miles. All day we pushed on through the desert and at last reached Fort Maddalena. This Fort was captured by our Regiment some weeks previously. It was almost dark and after a general survey we decided to retire a few miles to another Sudanese outpost. The Sudanese troops are wonderful, and serve us well. When travelling in small companies in the desert, we always stay at their camps. We are safer. They are a splendid type, physically, and very kind. On the whole they speak little English, but their ears are trained to an almost unbelievable pitch, and their eyes are like the eyes of an eagle. In their patrol work they appear miraculously and without warning out of the sand in front of you; they can outflank any stranger and appear with a mounted machine gun in a desert car in a most unpleasant manner. They never fail to challenge wanderers. At night they will check the warning of a sentry by placing their ears to the ground. They can hear approaching vehicles miles away, and can tell with amazing accuracy the size and type of vehicles or companies on the move. They made us very comfortable for the night, and the fragrance of the burning salt bush which gave out a very welcome warmth from a petrol tin brazier, filled the night air. I could not help feeling, as I watched these splendid men and received kindness upon kindness at their hands, what wonderful material there was here for the Gospel. They are nature's gentlemen. What might they not be with the love of Christ in their hearts, and the knowledge of His glorious Gospel in their minds.

In the morning, we proceeded on towards the Fort. While the men were busy with their particular job, I wandered about taking stock. We had lunch in what had been the Officers' Mess, and I saw printed on a boarded up window "Next time you will lose this war." Apparently this was left here for our edification. The Officers' quarters had been very comfortable. They knew how to take care of themselves—perhaps too well. When all the tasks were finished we set out in the direction in which the aeroplane wreck had been reported and we reached it just as the sun was setting in a blaze of orange and vermillion and the last hours of 1940 were slipping swiftly by. It was too late to do anything that night so we returned to the Desert Post for the night. The usual hospitality was accorded us, and in our little canvas shelter the four of us saw

the New Year in over cups of hot chocolate. We did not talk much. There is no place for idle gossip when an old year is slipping out in the darkness of a desert night, and a new year is coming in. We were acutely aware of our aloneness, and yet I don't think any of us was really alone. You, in the homeland, had stolen into our improvised shelter, and One other. Such is the spiritual bond which binds us one to the other.

Very early on New Year's day, we returned across the desert to complete our sad, yet holy task. We found the burnt out bomber. There had been two men in it, and in the early morning sunlight we dug for them a last resting place. While we were busy the sky clouded over and a chill wind crept out across the waste, but as our task neared completion, the cloud lifted again, and for a moment the golden sun streamed out, throwing the scene into sharp relief. With the broken propellor blade set between two lonely graves, a memorial raised in honour to the courage of sacrificial devotion they had shown to their Cause, we laid to rest the broken bodies of our two brave comrades in arms. Their resting place became a hallowed piece of England in that sad desolation. As the mist cleared and the bright sun poured down, with the clear blue of the sky above, I read the simple and beautiful prayers of our burial service, it seemed that on this first day of the New Year, there had come to birth a new hope and a high purpose in the world. As I read of that New and Eternal Life, it seemed a fitting beginning to a New Year. We placed small wooden crosses at the head of the graves with the names and identification particulars on them. And then with the aid of my compass I took the exact bearings so that, when this war is over, it will be possible, if so desired, for their loved ones to find them. We started on our homeward way and as the distance widened between us and that sacred spot, soon nothing was visible but a faint black smudge on the surrounding blur of the desert, but we carried away with us the memory of those men. I could not help feeling that while the Empire had such men to fight and die for her, she was indeed blessed, and by the Grace of God, she will be preserved that her young men may give their lives in service of the living as they have been willing to be faithful unto Death.

The return trip to the Oasis was uneventful and we were all glad to be back. The lack of water in the desert is its worst feature I think. We always come in from patrols, with sand and dust grimed into our skin, eyes sore and inflamed from glare and wind, and a week's growth of beard. It is great to get into the warm mineral water and soak out.

I have a Bible Class every Sunday night now. They really started way back when first we came out into the desert and the men were unable to have the usual nightly entertainments. They started dropping in by ones and twos to my tent to drink my hot drinks and listen to my portable gramophone. As always, when men get together,

sooner or later the talk would drift to spiritual things, and so the opportunity arose and now there is an established class. I have a number of Units under my care now, including certain British soldiers, and it is a great encouragement to meet with the response which is gradually increasing, for discussion on the things of God. I have one Roman Catholic lad who is very interested. He first came into conversation with me when he sat out from a poker school one night to argue. He was drinking heavily, and was very unhappy. I took him to task about the drink. He knew it was ruining him, but seemed unable to get a grip on himself. One Sunday night he burst into our Bible Class inadvertently. He had come to show me he wasn't really drunk though he had been on leave. He could still stand up. That was the beginning. He has come to me many times since and joined in our discussions. He needs much prayer. I have also had serious talks with many officers just lately. One seems intensely interested. They all enjoy the hymn service of a Sunday night and come along quite willingly. We enjoy many happy times, and I believe God is doing a mighty work in the hearts of many. It is all so wonderfully worthwhile.

AN INTERESTING OCCASION.

The Right Rev. P. Lindel Tsen, D.D., Bishop of Honan, China, in his latest report, tells of holding an ordination service in the Baptist Church in Kaifeng.

In this connection it is interesting to note that the first ordination in the Canadian Diocese of Honan took place in the open air, in what afterwards became the Cathedral compound. The sermon on that occasion was preached by a China Inland Missionary.

A few years later when all Americans had to leave Kaifeng under orders from their Consul, the services of the American Baptist Church were carried on by our Chinese clergy. Now the conditions are reversed and Bishop Tsen expresses the gratitude of his diocese to the Baptists in the following words:

"It was a great joy to have Deacon K. T. Chiao ordained priest and Mr. S. Y. Stephen Wang made deacon on November 12th, in the Baptist Church in Kaifeng. It must be the first Episcopal Ordination Service that has ever taken place in a Baptist Church. We appreciated the Christian spirit of sympathy and broad-mindedness of our Baptist brethren in allowing us to hold the service in their Church. We thank them very heartily for their kindness in extending to us every possible help since the outbreak of a peculiar 'storm' in July which deprived us of the use of our own churches."

(Montreal Churchman.)

Johnnie was gazing at his oneday-old brother, who lay squealing and wailing in his cot.

"Has he come from heaven?" inquired Johnnie.

"Yes, dear."

"No wonder they put him out."

HITLER'S "NEW ORDER" IS ANTI-CHRISTIAN.

By His Eminence Cardinal Hinsley

The important broadcast by Cardinal Hinsley, printed below, has aroused great anger in Germany. Berlin radio characterised it as "a hysterical outburst."

Cardinal Hinsley said:—

There is general agreement that the Europe of to-morrow will be, and ought to be, different from the Europe of yesterday. Something new, better, more advanced, organically more sound, freer, and stronger, must take the place of the past.

Men talk of a "new order" because the old order has not brought happiness and peace. They are right to desire order; order is another word for justice, after which the human soul hungers. For it is justice tempered with charity, of which St. Paul speaks when he warns us to "keep the unity of the spirit in the bond of peace." The "new order" imposed by Nazi war machines, by the dragooning of populations, by the desecration of families, by the mass executions in Poland, by prison camps, can form no bond of peace. The unity of the spirit is never the fruit of slavery under the lash.

What Nazi Peace Means.

Hitler's new order and the ideal of Christian civilisation are poles apart. Nazi peace means the enforcement of the party will on the rest of mankind; it means subjection or death for the invaded nations. Thus the Governor-General of Poland, Dr. Frank, declared at Cracow last Christmas that Hitler is "the leader of the world, absolute in his authority." "The Germans," he said, "are proud that we rule the world."

I recall words uttered sixty years ago by my predecessor, Cardinal Manning. They were spoken at a time—about the seventies of last century—when certain nations of Europe chose to follow the policy of fierce rivalry and aggression. "History seems for some men," he said, "to be written in vain; and the lessons of experience seldom outlive the first generation of those whom suffering has made wise." . . . "At this moment Italy and Germany," he continued, "are beginning once again the old policy of violence, and there is in the midst of them a Nemesis with its iron scourge and lips compressed in silence, waiting for its hour to strike. That avenging power is no angel of justice tempered with mercy, but man without God, pledged to destroy the Christian and civilised order of the world, and to strike down on either hand both Churches and States." How true are these words now! They are the words of a far-seeing man, almost of a prophet.

Anti-Christian.

The idolatrous worship of Caesar makes a fresh entry on the stage of the

twentieth century. His name now is "totalitarian." He appears armed with every engine of coercion and of propaganda. He carries on a violent but subtle persecution. But the deceptive methods of his double-faced propaganda are more perilous still. Persecution tests sincerity and makes martyrs whose blood gives increase to the harvest of faith. You can stand up to a murderous onslaught. But to withstand systematic deception of the multitude by controlled Press and wireless verges on the impossible, particularly where means of correct information are ruthlessly suppressed.

Yet the truth will out. The world has now before it a mass of records and documents of unquestionable authenticity which proves to all minds open to evidence that the Nazi system is unjust, tyrannous, and essentially anti-Christian.

Nazism is more than a political regime; it is an "ersatz" religion, a camouflaged paganism fiercely opposed to Christian civilisation. There is no use in denying the persecution of the Catholic and Confessional Churches. From the leaders of Nazism we know that Blood and Soil are the new divinity and that the Fuehrer is the embodiment of the eternal Nordic Blood. This god of German blood planned war from the start on the God whom all creation proclaims. It allows no room save for itself.

The "New Order."

A book has recently been published, compiled by a German who lived under Nazism. He noted events and official pronouncements from the advent of the Nazis to power in 1933 down to the year 1940. He gives careful reference for all statements. The English translation is entitled "The Persecution of the Catholic Church in the Third Reich." The conclusion is first that "the war against Christianity is waged by National Socialism in Germany with diabolical thoroughness and unscrupulous methods"; secondly, that "the religious persecution is camouflaged with the perfect skill of cunning deceit." The hissing of the serpent is accompanied by the cooing of the dove till the opportune moment for striking with unconcealed malice. But we know of one species of reptile that aims its venom at the eyes of its victim. Yet we cannot all be blinded! The evidence proves beyond a shadow of doubt that a reconciliation between National Socialism and Christianity is only possible if National Socialism gives up its absolute claims, if it is no longer totalitarian—in a word, if it gives up its very essence and nature and ceases to be itself.

What kind of a "new order" in Europe, then, can we expect if the Nazi is to be its architect and builder? Certainly not "the unity of the spirit in the bond of peace." Slavery is despotism, which finally stirs its victims to strike back in self-defence. The bully will always be the enemy of peace till he is taught to control brute strength by reason and faith.

In the name of these moral principles of reason and faith we claim justice and the freedom recognised in this country as liberty of conscience. We demand the right to seek and find the truth, and when found to "do the truth in charity," to use the words of St. Paul. Practical tolerance requires in this stage of civilisation that the human soul shall not be invaded by the tyranny of power. Against such aggression Christians are reacting, even as the free men of all time have resisted.

World-wide Battle.

Some of my fellow Catholics in both hemispheres may not fully realise that a world-wide battle is engaged against the Church, which St. Augustine calls the City of God, whose King is truth, whose law is charity, whose frontier is eternity. The Nazi organisation shows no signs of these prerogatives. Truth is systematically discarded by National Socialism; charity is despised; there is no eternity except in the earthly stream of Nordic blood.

To my friends and brethren in Germany and Italy I would say: You know well that the Church insists on the supremacy of morality in both private and public life. You are suffering and the world is tormented because the principles of morality—justice, truth, charity—are disregarded by totalitarian rulers. Religion, which could secure the bond of peace by the reasonable obedience of men's minds to the law and love of God, is proscribed and outlawed.

Look at Poland, where you can see for yourselves the brutal means adopted to exterminate a people's faith and culture. Here, however, in this British Commonwealth of Nations, we are determined to withstand to the bitter end that State monopoly of conscience, that ideology which, as Pius XI warned us, resolves itself into a real pagan worship of force.

The Unshakeable Foundation.

Without the true God, Whose very nature is justice and love, the new order of Europe will be a jungle, the hunting ground of selfish hate and untamed passions. I repeat the appeal of Pius XI to all believers—"and believers comprise," he said, "the overwhelming majority of mankind"—that they may take a united part in resisting the anarchy and terrorism of those anti-religious groups which seek to ensnare the world in unending disorder and strife.

Belief in God is the unshakeable foundation of all social order and of all responsibility on earth. The basis on which peace and happiness depend is not the domination of one race or class but the liberty of all the sons of God. For "it is God Who giveth to all life and breath and all things, and hath made of one all mankind to dwell upon the whole face of the earth." . . . "He hath also appointed a day wherein he will judge the world in equity."

Mussolini's Warning.

Mussolini once wrote words which might have provided points of medi-

tation for Hitler at the Brenner Pass. "A fight against religion," said the Duce, "is a fight against the implacable, against the intangible; it is open warfare against the spirit in its most profound and most significant force, and it is by this time fully proved that the weapons of the State, no matter how sharp they may be, are powerless to inflict any mortal blow on the Church, which emerges triumphant after engaging in the most bitter conflicts."

This is surely a timely lesson to remind all rulers of that Divine promise: "The gates of Hell shall not prevail." (From an English Paper.)

Correspondence.

14 YEARS TO WAIT.

Dear Sir,

About this time last year, I wrote a letter to the "Record" in which I pointed out the very difficult position of the district of Mascot in respect to the need of land and buildings. In response to that letter a kind friend sent me a cheque for £200, and later on, war bonds for another £100 (the latter being put aside for the branch church).

Encouraged by this and other donations, we made arrangements to purchase a block of land for a future main church, hall and rectory. Of the £1,100 needed, we paid £400, leaving £700 (plus fees) owing.

We were hoping to be able to raise £100 to reduce the debt, but this would represent—at the most—£50 off the principal. In other words, for 14 years we would be without our Church and still paying rent for the minister.

This, in itself, is difficult enough, but even the £100 is not easy to find just at present.

We rejoice that during the year one young man from the district has been led to commence training for the ministry and is now in But-ha-gra. We have a trained kindergarten teacher in our Sunday School (who is, incidentally, training three of our own girls). She is labouring without even a room we can set aside for her work. The Sunday School in the garage at East-lakes is prospering.

We have much cause for gratitude but, as far as I can see, we cannot do much for our material needs without outside help.

At the close of the Annual Meeting, last year, I was able to announce the gift of over £200. Our Annual Meeting this year is on April 30th, and it would be a great joy to me if I could tell my people then of further help.

Mascot has a future before it. Some of the young people are very keen. Maybe some reader would help us to prepare for their future. For this I would be most thankful.

Yours sincerely,

H. R. SMITH.

30a Maloney St.,
Mascot, Sydney.

AUSTRALIA AND POST-WAR RECONSTRUCTION.

The powers of evil, let loose upon a horrified humanity, are tearing our much cherished civilisation to shreds. How much of the world we have loved will be left when the blast of war dies down, we cannot tell. Yet all is not lost; God is still on His throne. By the eyes of faith we see a new world rising phoenix-like from the ashes of the old. However, we must prepare for this new era if we would benefit by it. Neglect to do so would mean impotence in the face of opportunity.

The British and Foreign Bible Society, in its world-wide activities, by the grace of God, has passed safely through a hundred wars, although none so terrible as this. Surrounded by smouldering ruins the London Bible House still stands and its many activities continue. Yet the work of the Society has suffered both at home and abroad. Some Bible Houses have been destroyed, others occupied by the enemy. Editions of the Scriptures, too, are exhausted and must be replenished.

When the war is over, funds for reconstruction and restocking will be required. Having this in view the Commonwealth of Australia Council, at its Annual Meeting, held in Melbourne on the 11th and 12th March, decided to open a fund for this purpose, to be called "The Post-War Reconstruction Fund," and to appeal to the Christian public to contribute to it.

This Fund is now open and monies received for this purpose will be deposited in a special Banking Account and kept untouched until the end of the war. The signal flag is flying:—"Jesus Christ expects every man to do his duty." We are sure that every Bible lover will help in the great task of spiritual reconstruction. Australia is again to the fore, setting an example to the Christian world.

Contributions ear-marked for this purpose may be sent to the General Secretary, at the Bible House, Adelaide, Brisbane, Launceston, Melbourne, Perth or Sydney.

W. H. RAINEY,
Commonwealth Secretary.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

EASTER DAY.

Reports have been received of crowded Churches on Easter Day. St. Andrew's Cathedral was packed to overflowing, with a large number of Communicants.

PROCESSION OF WITNESS.

Show Opening Protest.

More than six thousand people marched through city streets to St. Andrew's Cathedral in a Procession of Witness, to protest against the opening of the Royal Show on Good Friday.

Archbishop Mowll, speaking at a service in the Cathedral, said: "We must continue our protest until this wrong is removed. We must continue to instruct and organise our people until they rise in righteous anger and say 'We will not have this desecration'."

Traffic was halted for half an hour as the procession passed from the Domain, and along Martin Place and George Street to the Cathedral. Those who could not be accommodated inside the Cathedral listened outside to the Archbishop's address, which they heard through loud speakers.

Choirs and clergy, men, women, and children from the congregations of all city and suburban Anglican Churches, and Church societies, took part in the Procession. Many carried banners bearing inscriptions such as "Good Friday—a Holy Day, not a holiday," and "Good Friday may be kept good only by reverence."

In his address, the Archbishop said the opening of the Show on Good Friday was "misuse of a day historically and entirely set apart that all men in a Christian land should use it for one purpose only—the contemplation of the central fact of our faith and what it means to the world. No consideration justifies any person observing it otherwise."

"We are observing Good Friday for the second time during the World War," said Archbishop Mowll. "The war and the Cross are not entirely different things. We are in this war to defend the cause of freedom in the world—a freedom that Nazism has determined to destroy—freedom of individuals and of nations that have a right to be free, and, above all, religious freedom—the right to serve and worship God in accordance with our own convictions."

UNITED SERVICE OF WITNESS.

About 3,000 people attended a United Service of Witness at the State Theatre, Sydney, on Good Friday night.

The Right Rev. W. G. Hilliard, Bishop Coadjutor of Sydney, said that on Good Friday he thought not only of the physical and mental agony that

Christ suffered on the Cross, but also of the unique agony of bearing all the sins of mankind, with all the conscience of God. What then should we do for Jesus, who had given His life for us?

Dr. C. J. Rolls, principal of the Bible and Missionary Training College, Croydon, gave a lantern lecture on Abyssinia and the Holy Land.

N.S.W. MISSION TO THE JEWS.

A meeting of the Ladies' Auxiliary of the N.S.W. Mission to the Jews was held at the Messianic Reading Room, 100 Reservoir St., on Monday, 31st March, 1941.

Mrs. W. Bradley occupied the chair and in the absence of Mrs. F. L. Baker, the Hon. Secretary, Mr. G. E. Ardill, Hon. Secretary of the General Committee, read the Minutes and took part in the meeting.

The Missionary, Miss G. Stargatt, presented a most interesting report of the work during the last three months.

Meetings had been addressed at several centres in and around the city and prayer circles are held each month in most cases at a number of centres.

The Meetings held each Tuesday evening are well attended and much interest shown as the Scriptures have been opened up setting forth the fulfilment of the Messianic promises in Jesus Christ of Nazareth. Several of the Refugee Jews have been amongst those attending these gatherings.

Visitation work by the Missionary has also proved fruitful and many new doors have been opened affording the missionary opportunity for testimony.

Some baptisms have taken place recently of those who have professed faith in the Lord Jesus Christ as personal Saviour.

A development in the work has been the holding of a meeting once a fortnight in the Homes of converted Jews. Much helpful fellowship has resulted.

A house party arranged by the Missionary was held at Warrimoo during the month of February, and the visitors attended the Gospel Hall, Warrimoo, where special meetings were conducted on the Saturday and Sunday.

The Saturday afternoon class for the young people is being well attended.

Literature is still being sent out by post to Jewish homes and New Testaments also are being distributed.

ST. ANDREW'S CATHEDRAL SUNDAY SCHOOL.

This Sunday School came into existence in February, 1940. We began by meeting in the Chapter House, but now His Grace the Archbishop has kindly given us a room of our own in the Choir School behind the Cathedral. Mr. Alex Bragg gave us six little kindergarten chairs. Mr. Grindell gave us a piano and is giving us another little cupboard. Several other kind friends gave us donations which bought the linoleum for the floor and a Hymn Book, and buys our "Trowels." We look forward to the time when we can have more pictures and other

things to make our room more attractive.

There are fifteen children now on our roll. We are most grateful to the Central Branch of the G.F.S. who have adopted us! The Precentor has kindly given the use of his room and a great deal of other help, so that the girls can send out letters to the children who have been baptised in the Cathedral during the last few years. We have had several encouraging responses as a result of their effort.

We are now a Young People's Union Sunday School, which means that we have Missionaries from the Church Missionary Society to speak to us four times a year, read the "Round World," pray for Missionary work and give our pennies to C.M.S. Most of the older girls and boys belong to the Scripture Union which plans for reading from God's Word regularly each day.

On one Sunday in each month we go to the Cathedral for the first part of the service, going back to our own room for the lesson afterwards.

The teachers, Miss Unie Hammill, and Miss Phyllis Purdom, have given much enthusiasm, time, and love, in their work amongst the little ones, and we feel that our Cathedral Sunday School has been greatly blessed, and having begun as an experiment is well worthwhile consolidating.

EVELYN STOKES.

Superintendent.

JOTTINGS FROM OUR PARISHES.

St. Matthew's, Bondi.—The Acting General Secretary of the Church Missionary Society, the Rev. H. M. Arrow-smith, will conduct a Missionary Mission in the Church from Sunday, April 20th, to Wednesday, April 23rd, inclusive. He will preach at 11 a.m. and 7.15 p.m. on the Sunday; and the evening meetings will be at 8 p.m.

St. Paul's, Cobbitty.—Sunday School has been re-opened at Elderslie, at St. Mark's Church, Church St. The School is held every Sunday at 2.30 p.m. The re-commencement of this important work will fill a real need.

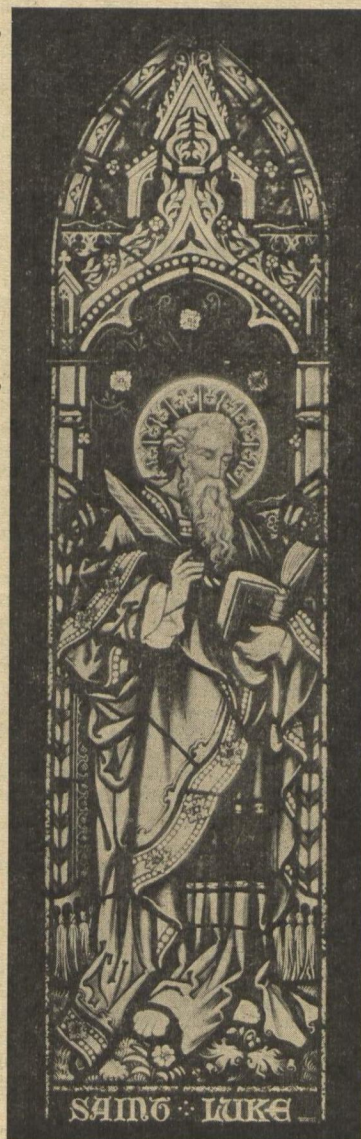
A Lantern Service at Cobbitty on Good Friday, at 7.30 p.m., told the "Story of the Cross" by word and picture. There was a Lantern Service at Narellan, at 7.30 p.m., on Easter Day.

St. Alban's, Darlington.—Mrs. H. F. Lohmann received her home call on March 24th, after a long illness. Her beautiful Christian character has been an influence for good in many lives. For more than a quarter of a century she had been associated with the work of St. Alban's.

The Annual Parish Festival will be held on Saturday, May 3rd, beginning with a tea in the Parish Hall at 6 p.m. and 6.45 p.m. A Sacred Programme of music and motion picture will be held in the Church at 8 p.m.

Kembla Parish.—Coming services of special interest will be the Dedication of Memorials in memory of Church workers, to take place at 7.15 p.m. on

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Sunday, April 27th; and Confirmation at St. Stephen's, Port Kembla, on Tuesday, April 29th, at 2.30 p.m., when the Rt. Rev. Bishop Pilcher, D.D., will be the preacher.

St. Stephen's, Penrith.—The new Church Hall at Cambridge Park, to be known as St. Paul's, will be opened by the Archbishop of Sydney on Saturday, April 19th, at 3 p.m.

Mr. P. W. Gledhill has informed the Rector, the Rev. R. S. Chapple, of an interesting fact concerning St. Stephen's Church. It has been established that the tower is a trigonometrical station, and its geographical position is latitude, South 33 degrees 35 feet 44 inches; longitude, East 150 degrees 44 feet 50 inches.

St. Paul's, Sydney.—On March 12th, the home call came to Mrs. Colbran, who was well known in the parish, and who, for many years, rendered valuable service in a variety of ways in the Church work. At the time of her death she was a District Visitor and Treasurer of the Women's Guild. She took a keen interest in every aspect of the Church life, her family following her example. She was responsible for awakening the interest of many others in the work of the Lord.

St. Philip's, Eastwood.—The 34th Anniversary of the opening of the Church will be held on Sunday, April 27th. There will be a Men's Communion Service and Breakfast in the morning early, and Bishop Hilliard will give an address at the close of the meal. The Ven. Archdeacon Johnstone will preach at 11 a.m., and the Rev. E. L. Millard at 7.15 p.m. Miss Dyason, a missionary from Japan, will speak at the Young People's Fellowship Tea at 5 p.m.

VICTORIA.

Diocese of Melbourne.

THE POWER OF PRAYER.

The Archbishop, in his letter to the Diocese, made an interesting reference to the Days of Prayer. His Grace wrote:—

"We have had in the last few days a wonderful sign of the way in which God answers prayer. On May 26th,

1940, His Majesty the King called his people to a Day of National Prayer because of the crisis with which the Empire was being threatened. On May 28, King Leopold of Belgium retired from his alliance with France and Great Britain and exposed the flank of the British Army in Belgium. Our whole Army there was threatened with disaster, but the retreat from Dunkirk which took place on May 29, 30, 31, and June 1, was indeed a miracle. About 300,000 men were taken safely to England in all kinds of boats and ships across the English Channel which was unusually calm, helped by a haze which covered their withdrawal. This was truly an answer to the prayers of a nation. Once again, on Sunday, March 23, the King called his people to prayer, and there was a very wide response. On March 25, Prince Paul, of Yugoslavia, signed a pact with the Axis Powers, and our difficulties were thereby greatly increased. On March 27, Prince Paul and his Ministers were imprisoned, and a new Government appointed by King Peter, which has rejected the extreme demands of Germany and has shown its sympathy with the cause of Democracy. On the same day, the almost impregnable fortress of Keren was taken in Eritrea, and the important town of Harar, in Abyssinia, was seized. On March 28, came the great naval victory in the Eastern Mediterranean, when three Italian cruisers and two destroyers were sunk. We can see in these remarkable events the answer of God to the prayers of our Empire. Such events as these help us to believe in prayer, and we must all of us thank God both in our public and in our private prayers for these wonderful mercies which He has vouchsafed to us. I suggest that next Sunday should be regarded as a Day of Thanksgiving in our Churches."

RIDLEY COLLEGE.

The Archbishop paid a well-merited tribute to the work of Ridley College at the proceedings of Commencement Day, on March 29. His Grace said:—

"This College is doing a great work not only in this Diocese, but in other Dioceses, in training candidates for Holy Orders, and the list of its members who have been ordained is a long one. It has greatly prospered under the leadership of Bishop Baker as its Principal, and it is gratifying to know that

the debt on the College, which was over £6,000 when he came there three years ago, has been reduced to less than £4,000. The College has sustained a great loss by the sudden death of its Treasurer, Mr. H. N. Bainbridge. It is important that this work of training men for Holy Orders should go on unhindered by the war."

Ridley College is building up a great tradition and its close relationship with University life is proving a great advantage. The Principal's report was full of glorious optimism.

MOTHERS' UNION.

Five hundred women—a record attendance—met together for the annual Quiet Day arranged by the Mothers' Union at St. Paul's Cathedral, on Tuesday, March 25, the Festival of the Annunciation. Lady Dugan was present at the morning service, when Holy Communion was celebrated by the Archbishop.

His Grace said such a large gathering helped them to realise what a great strength the Union was in the work of God all over the Empire and in every home. Mothers held the office of teachers to their children. While sport should have its place, he considered that in Australia, too much was made of it. There was not much danger of Australian boys and girls growing up without healthy bodies, and he asked mothers to see to it that in these times of perplexity, especially, their children should grow up also with cultured minds, that careful attention was paid to their devotional life by regular church-going, and that Sunday was not regarded as a day of boredom. What Australia needed more than anything else was the habit of worship on Sunday and its hallowing influence all the week, as well as the hallowing of home life through prayer. The Archbishop spoke of the value of home training in graceful manners and the spirit of service. He also urged mothers to encourage their sons to enter holy orders.

Diocese of Ballarat.

CHRIST CHURCH CATHEDRAL.

On the Sunday mornings in Lent, the Bishop has been preaching a course of sermons in which he has set out the cause of the sorrows of our time, and

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has shown what is meant when we say that our Lord Jesus Christ is the only answer to our problems and difficulties. Good congregations have followed this course of addresses, which the Bishop has preached in the confidence that it is the Christian conscience that must direct the work of reconstruction that lies before us. The Vicar's course on Wednesday evenings has dealt with leaders in revival. In this way the stories have been told of widely different men through whom God brought life back to His Church.

Just before Lent, a Sunday School Teachers' Fellowship was established amongst the teachers of Ballarat. The Fellowship met for a devotional service in Christ Church, on Monday, 24th March. The Bishop preached from the text, "Feed My lambs." For the evening of a public holiday the attendance was very good.

On Lady Day (25th March), the Mothers' Union in the City of Ballarat, held a Day of Prayer at the Cathedral. The day began with a celebration of Holy Communion at which a sermon was preached by the Rev. D. Anthony, Vicar of St. Luke's, Ballarat. In response to a number of requests, Mr. Anthony's sermon will be printed in the "Chronicle" next month. The Rev. E. S. Yeo gave a beautiful address on the seamless robe of Christ at the afternoon service. The day was brought to a close by conducted devotions in the late afternoon.

Mothering Sunday was duly observed by a Family Eucharist, after which some seventy parents and children sat down to breakfast. This was also the day of prayer which His Majesty the King had asked us to observe. There were fine congregations at all the services.

Miss W. Merritt has accepted the position of Associate-Leader of the Girls' Friendly Society. A nice gathering listened entranced to the description of life in Czecho-Slovakia, by Miss Lord.

(Church Chronicle)

SOUTH AUSTRALIA.

Diocese of Adelaide.

NOTABILIA.

"A wave of sympathy went out to Bishop Thomas, who has lost his wife so soon after his retirement. The Cathedral was filled with those who wished to pay their tribute to her memory. We shall also miss Sydney James Bloyd, who was ordained in 1891 and remained in this Diocese for 50 years. He has left many friends in various parishes, where he worked untiringly and faithfully.

The Bishop of Newcastle, after carefully weighing all the reasons for accepting the invitation to become Bishop of Adelaide, wrote: "As against all that, I had to set the fact that many—I think most—of those whom I consulted were of opinion that a change of leadership in this Diocese was not desirable at the present juncture, and

that I could best serve the Church by remaining at my present post. These opposed considerations held the scales very evenly, and there were other considerations which weighed on either side. Eventually, as I told you last night, they came down on the side of remaining here. I hope and pray that my decision is right, and will be justified in the event, both for Adelaide and for Newcastle."

(From the Administrator's Letter.)

The Bishop of Gippsland will hold a Confirmation in the Cathedral, at 3 p.m., on Sunday, May 19th, and preach there in the evening. Clergy desirous of presenting candidates are asked to communicate with the Dean.

Capt. D. Young, of the Church Army, has been conducting Missions at St. Luke's Church and in the Magill parish.

REVIVAL AND SURVIVAL.

"Lord! light the lamp of prayer within each heart,

We know not what to pray for as we ought;

The times are dark, and friends are wide apart,

And God and Christ seem far to souls untaught.

"Pour out repentance on our native land:

Light up the minds of all who rule and teach,

That Truth, again, may spring on every hand,

And men of grace may stand within the breach.

"Arise, O Lord, and stay the stream of doubt,

Spare us, Good Lord, and bring us back to God;

Turn hence our foes that throng within, without,

Thy Standard raise, O Christ, Thou Lamb of God."

—Victoria Carbery.

EASTER SATURDAY.

The Bishop of Willochra writes:—

"Both the Manager of the South Australian Railways and the Post Master General have written to me stating that in their public announcements in future Easter Eve will not be described as "Easter Saturday" as has so often occurred in the past. They readily saw the reason for my request and I appreciated their courteous response. I hope all our people when referring to the Saturday preceding Easter Day will be careful to call it Easter Eve."

"Let us brace ourselves to our duty. Upon this battle depends the survival of Christian civilisation. . . . We shall do our duty and so bear ourselves that if the British Commonwealth and Empire last for a thousand years, men will say, 'This was their finest hour'."

—The Rt. Hon. Winston Churchill.

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BOOKS.

(Continued from Page 7.)

understand—a much to be desired quality in these days of many would-be philosophic writers, and a disciplined story of Jesus is recounted from the four gospels, under suggestive chapter headings. The book is written under the strong conviction that Jesus is Lord and God. Dr. Garbett writes: "The more we gaze upon Him, the greater and more majestic is the Person whom we first saw as the Child, the Carpenter, the Prophet, the Rabbi, and the Good Shepherd. Only by a ruthless bowdlerisation of the gospels in the interest of a liberalism which is determined to show the Lord Jesus simply as the Great Philanthropist, or the Wise Leader, or the Pattern of the Ideal Life, can His supernatural Person and claims be concealed."

It is to be regretted that war-time difficulties have made the appearance of this book in Australia somewhat late for Lenten reading.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 5, No. 8—New Series.

MAY 1, 1941.

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

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.