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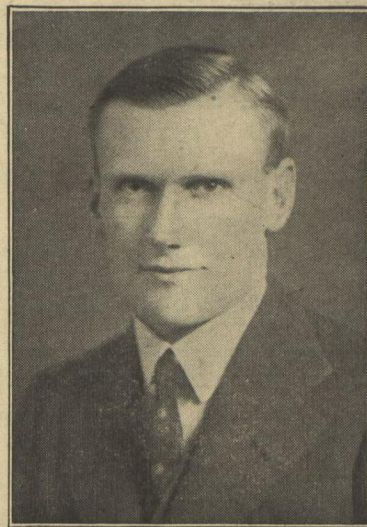
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DR. KATHLEEN BLACKWOOD, the daughter of Archdeacon and Mrs. D. B. Blackwood, of Holy Trinity, Hobart, has now arrived in the needy and challenging field of Iran. Born in Tasmania under the first dark clouds of the Great War, in 1914, Miss Blackwood passed the years of her training with the highest credit.

Her first year in the Faculty of Medicine was spent in the University of Tasmania, 1932, where she passed her examinations with high distinction in all subjects. From there she went to Trinity College, University of Melbourne, for the completion of her medical course, gaining honours all through her studies. She was awarded the "White Exhibition" by Trinity College, the "Grace Mandslay Prize," the "Winifred Clare Lees Exhibition," and the "Embley Medal" for Anaesthetics in her final year.

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Ministry
of the
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DR. H. WELLESLEY HANNAH. H. Wellesley Hannah, M.B., M.S., has begun his ministry of healing and soul-winning at Mvumi, Tanganyika. Nearly twenty years ago he received God's call to be a medical missionary in Africa. His early resolve ripened to its present fruition in a family circle noted for missionary vision. Africa became his land of promise, and for it he was willing to forsake the best that the homelands could offer.

After graduating at the early age of twenty-three, the next three or four years were spent in gaining wide practical experience at the Women's Hospital, the Children's Hospital, the Perth Hospital, and the Eye and Ear Hospital.

The story of his safe journey to Tanganyika despite the presence of an enemy raider in the Indian Ocean is another evidence of God's over-ruling Providence.

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Notes and Comments.

Greece, Crete, Syria and Iraq. These are names that recall to our minds set backs and successes and ominous movements on the part of Germany and France. The situation is not all dark. Highlights of indomitable courage and heavy toll of the enemy contribute to keep us in waiting for expected movements of the German forces made possible by a strange perfidy on the part of the French leaders. We are glad that the broadcast news tends to enhearten us, as the speakers tell an unvarnished story of the gravity of the situation, but do not forget to let us know reasons for hopefulness. Every thoughtful person will bear in mind the warnings of our leaders regarding the stress and length of the struggle. We need be under no delusion on that score, but each responsible utterance gives no ground for pessimism. Deep down in the heart of our leaders is the conviction often confessed, "The Battle is the Lord's." It is encouraging to note the rising tide of prayer, for it is "Prayer that changes things," as our past experiences have shown so clearly. Our troubles mainly arise from our own failure to look to God from the beginning. Too often we are tempted to rest on the arm of flesh, until we are face to face

The War Situation.

with disaster. "Man's extremity is God's opportunity," because too often we neglect God until some extra-urgent need forces us to our knees.

There are not wanting, unfortunately, voices in our midst that would in subtle ways rob us of our faith in God. It may be that the pressure of responsibility leads the men charged with duty to exaggerate the place of munitions to the exclusion of spiritual realities. It may be that they are tempted to the wrong-headed fear that our people may be tempted to relaxation in responding to the call of duty because of their assumed faith in God. And so we are treated to urgent exhortations to "work and give and go," on the grounds that we have no chance of victory unless we can more than equal the Axis Powers in the material munitions of war. Such statements are clean contrary to the witness of history and the teachings of our Faith. "God can save by many or by few"—but we are all called upon to place all we are and have at God's disposal exulting in the belief that we are called to be "fellow-workers with God." Even to the Christian, the old-time Jewish leader and hero, Nehemiah, is the true example in the simplicity of his attitude. "So we prayed unto our God and set a watch." The Great Leader of our Faith has no time for laggards and sluggards. "He expects every follower of His to do his duty."

The Bishop of Newcastle has been led to warn Church people against the dangers of "Modernism." His Lordship rightly reminded his synod that German scholars were the leaders in the repudiation of orthodox Christian Theology. "It was," Dr. Batty said, "in Germany that the attempt was scientifically made to reconstruct Christianity upon the basis of belief in an supernatural Christ. It was in Germany that the superstition which regards Christian morality as independent of Christian faith first

grew to any considerable proportions. And it is in Germany that it has been most decisively proved to be a deadly error. The country which was foremost in repudiating Christian theology is the country which has most completely repudiated the Christian code and has declared itself independent of the dictates, not only of law, but of honour and humanity as well. The welter of destruction into which Germany has plunged the world to-day is the clearest proof of the impossibility of maintaining Christian civilisation on any other basis than that of the Church's historic faith."

The extreme modernism which has undermined the authority of the Bible as God's Word—the revelation of Himself in relation to man, and of man's need of God in his dire necessity caused by sin—has been whittling away at those great convictions of faith in God as revealed in the Son of God, which are the only reliable bases of true life. One of the most pathetic realities of the present position of the Christian Church is its "convictionless," and therefore its "messageless," so-called leaders. We fear the truth of the statement that the average minister of the Gospel is not quite sure of his Gospel. We welcome the movements in Newcastle, Sydney and other dioceses, inspired by the diocesans, to seek for a return to true religion by means of special conferences and conventions. We also welcome Dr. Batty's challenge to his clergy to be more mindful of teaching their people the great truths of the Christian Faith. After all, "exhortations" must have an adequate basis, and that adequate basis can only be found in the Christ of the Gospels and the Gospel of that Christ.

We are grateful, for the Church's sake, to the Bishop of Armidale and his Synod for the inspiration of the Bishop's Address and the practical and therefore spiritual character of the transactions of that Assembly.

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pass as one of the chief resolutions the following motion in support of the Empire's cause.

"That this Synod, believing that the present world war is being fought by the British Empire and its Allies in defence of Christian principles, urges all Christian people to make every sacrifice necessary to overcome the Nazi tyranny, and to establish a social order in conformity with the teaching of Christ. Above all, Synod believes that primary duties of a Christian community are public acknowledgment of the sovereignty of God, and personal surrender to His guidance. Therefore, it calls upon all people to be regular and earnest in public worship and personal witness, encouraging one another by a quiet confidence in God, and an infectious fellowship."

As Dr. Moyes indicated in his pastoral for Whitsunday, this war has a tremendous meaning for the spiritual destinies of our own Empire and of the whole world. It demands the consecration of all our resources, temporal and spiritual alike, and especially our spiritual resources, if we are to measure up successfully to its terrible challenge.

We were surprised to learn that in Adelaide a request had been sent by the Military authorities to the Administrator of the Diocese for permission for speakers, appointed by these authorities, to appeal for recruits for the A.I.F. in the Churches of the diocese. We are glad the Canon, in spite of possible misunderstanding, refused such permission. We agree with him in thinking that such appeals would have been out of place during Divine Worship. There is a time for everything, even a time for that worship of God and meditation in the things of God, and corporate witness to the Being and Love of God which Public Worship affords. Without any doubt, the lives of men who are true to their faith in Christ will be freely given in defence of those Divine principles which seem to many at stake in this war. It is the absence of the religious motive that makes recruiting slow. It is the Christian religion that demands a self-denial and consecration of life to the good of others in the following of the Crucified Lord and Saviour.

A Special Day of Prayer for Students is being arranged for Sunday, June 22nd.

The heads of the Churches of the Commonwealth have issued a letter commending the observance of the day. In view of the great sacrifice our student world is being called to, and the grave interference with their preparation for their life service, a natural wave of sympathy will react to this appeal for prayer in their behalf. The long list, amongst the missing in Greece and Crete, of those members of the medical units, the majority of them young doctors and students, indicates the sacrifice to which such men have been called. The student world usually provides our leaders of the future in most departments of life. Well may we pray then that there may be raised up in their midst a line of God-fearing men and women for ministry in the nation in the years to come.

"OUR SHELTER PRAYER."

Habitues of air-raid shelters in Hull, Birmingham and Westminster, are making a wide use of a prayer which they call "Our Shelter Prayer." It reads:

"Increase, O God, the spirit of neighbourliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in homelessness, loneliness or exile befriend one another, Grant us brave and enduring hearts that we may strengthen one another, till the disciplines and testing of these days be ended, and Thou dost give again peace in our time. Through Jesus Christ, our Lord. Amen."

The heights by great men reached and kept

Were not attained by sudden flight. But they, while their companions slept Were toiling upward in the night.

Standing on what too long we bore With shoulders bent and downcast eyes,

We may discern—unseen before— A path to higher destinies.

Nor deem the irrevocable Past

As wholly wasted, wholly vain, If, rising on its wrecks, at last To something nobler we attain.

—Longfellow.

THE NEED OF CHRISTIAN EDUCATION.

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

An outstanding need of our time is that of greater effort to instruct those who profess and call themselves Christians in the content of their faith and the meaning of their profession. Miss Dorothy Sayers, the English novelist, recently directed attention to what she called "the brutal fact that not one person in a hundred has the faintest notion of what the Church teaches about God or man or society, or the Person of Christ Jesus." The percentage of those who, in this professedly Christian country of Australia, could give an account of the faith which is in them, and a reason for it, may be higher or lower than Miss Sayers believes it to be in England. But it is certainly not high. We must therefore face another brutal fact that until our Christian beliefs mean to us something like what the beliefs of the Nazis mean to them, we can scarcely hope to prevail in that battle of ideologies which underlies the present material warfare.

Experience shows that there is both a need and a desire for more organised instruction of the adult members of the Church. The days when we were asked to whittle down the Christian Gospel and to eliminate from it all that might offend the prejudices of the sceptical layman are past and gone. Except amongst a small and dwindling minority it is no longer considered to be a mark of intellectual superiority to doubt the Creeds. Nowadays it is waste of time for the Modernists to try and convince men how little they need believe in order to be accounted Christians. They do not want to know that. Rather do they want to know how much they may believe in order to find a resting-place for heart and mind in a world whose every foundation is out of course. What men need to-day is the Faith, the whole Faith and nothing but the Faith.

It is possible from time to time to give powerful aid in the meeting of that need by means of special efforts. We are to make such an effort in Newcastle at the

beginning of August, when the Bishops of Riverina and Armidale are most kindly coming to conduct what are called "Conventions" in the Cathedral and St. Peter's, Hamilton, respectively. I hope that their kindness in coming to our help in this way will meet with a great response. But the teaching mission of the Church is one which ought to be exercised all the time, and not just from time to time. We of the clergy ought, I think, seriously to consider whether we are giving too much time to exhortation, and too little to instruction in our sermons. It is possible, of course, to overrate the public appetite for dogmatic instruction. But it is equally possible to underrate it. I am inclined to think that this latter is the more common mistake.

QUIET MOMENTS.

THE GOSPEL OF THE SECOND COMING.

By the Rev. W. S. HOOTON
M.A., B.D.

A recent letter to 'The Record,' referring to the Second Advent of our Lord and Saviour, Jesus Christ, has led to a request for an article expanding the suggestions which were briefly set forth in it. The Title now adopted for this purpose does not, of course, suggest that this great doctrine constitutes the whole Gospel, but that it is a message of good tidings which is above all appropriate for the days in which we live. Yet it is seldom referred to by most preachers and teachers—and never, by some.

The reasons given for this are familiar enough—the subject is a difficult one, or the prophetic passages of Scripture are obscure. Others plead that unwarrantable speculation, or unedifying controversy, or the fixing of dates falsified by events, have rendered it wiser not to enter upon the subject at all.

Let us first approach the matter from a practical point of view. Is it, after all, so difficult or so speculative a subject? One of the most striking features of the teaching of our Lord and His

apostles about it is the highly practical character of that teaching. Consider the two chapters in St. Matthew, 24 and 25, in which His own teaching is found at greatest length. The latter part of them (from 24: 42 onward) is occupied by practical spiritual lessons of exhortation and warning, based upon the opening revelations of things to come. The three clearly divided sections of chapter 25 teach the three urgent duties of watchfulness, faithfulness, and loving service, all in close connection with the Advent message. The first two of these embody parables which develop similar calls in the hortatory section of chapter 24; and—without being too fanciful—it is perhaps allowable to see in the warning against "smiting fellow-servants" (24:49) a foreshadowing of the emphasis on loving service in the third.

The same practical connection of Advent teaching can be traced in the Epistles. "Let us therefore cast off the works of darkness," says St. Paul, "and let us put on the armour of light." What manner of persons ought ye to be, in all holy living and godliness?" asks St. Peter in connection with the coming of the Day of the Lord. "Every one that hath this hope set on Him," adds St. John, "purifieth himself, even as He is pure." "Be patient therefore, brethren," says St. James, "unto the Coming of the Lord."

The very passage so often quoted about "the Blessed Hope" stands in the closest connection with searching practical teaching about "adorning the doctrine of God our Saviour in all things," living "soberly and righteously and godly in this present world"; about redemption from "all iniquity," and zeal in "good works" (Titus 2: 9-14). The plainest of all detailed revelations as to the exact accompaniments of the Second Coming is almost immediately succeeded by earnest, practical exhortation, in close connection with it (1 Thess. 5: 6-8). For similar teaching see Col. 3: 5 (following 4), 1 Peter 1: 13; 1 John 2: 28.

How strange, then, is the plea that the subject is too difficult, or too speculative! Nothing is more simple, more practical. Moreover,

it is plainly so woven into the very texture of divine revelation that to omit it is necessarily to be unfaithful to "the whole counsel of God."

It is not denied, of course, that considerable tracts of prophetic revelation are of the most mysterious nature. Nor is it suggested that these large regions of Scripture truth should be neglected by Bible readers. Like all else, they are written for our learning. But it does seem advisable to clear our minds on the whole subject by urging that such passages are more suitable for private consideration, and for discussion among associations for special study, than for public preaching. **Above all**, it is important to realise that the existence of different schools of interpretation, or the vehemence with which their differences have unhappily been expressed, can provide no shred of excuse for neglecting to preach what is plain, and is so urgent. The fact that equally devout Christians, all accepting the main truths connected with it, differ widely upon matters of detailed interpretation, is indeed a warning against dogmatism with regard to such details—and, especially, against the erection of a standard and test of orthodoxy regarding them; it can be no reason whatever for neglecting to preach the plainly revealed facts upon which all agree!

There are plenty of those facts, which demand the earnest attention of preachers and people alike—especially in days like these. The Lord is coming back, in personal and visible reality. His Coming will be at a time of world unrest and terror. He will find the world absorbed in its own affairs (Luke 17: 26-30). His Coming will be unexpected. It will also be sudden. The day or hour is known to none. He will demand of all an account. He will right all wrong. He will receive His people to Himself. He will set up a Kingdom which will never be overthrown.

Here are at least ten plain and undisputed facts—undisputed, that is, by those who accept the statements of Scripture in their plain meaning. The consideration that differences exist as to the exact way in which certain of

them (especially the last two) will be fulfilled, is no reason for failing to proclaim the facts themselves, without entering upon the details. Indeed—apart from private study—it is better not to do so, at all events under most circumstances. We preach the Incarnation, the Atonement, the Resurrection, without such controversial details: why neglect the Second Advent? Certainly on no logical grounds.

And has there ever been a time in the world's history when its stirring and practical message was more needed? We are not to fix dates indeed (and date-fixing is entirely and happily discredited); but we are to conclude that it was not for nothing that our Lord gave signs of His Second Coming, and that He will be no more pleased with us for ignoring them, than He was with the men of His day who failed to read the signs of their own time. Still less will He commend us for omitting from the ministry of our pulpits, and our Bible classes, and our Sunday Schools, what the very signs of our times suggest is the most appropriate of all messages for the times. This omission has been called "a tragic silence." Is it not so, indeed?

The Advent message is a great evangelistic force, in appealing to the unconverted. It is a great pastoral message, in calling for deepened spiritual life, and for more fervent evangelical zeal. It is a message of comfort for the many troubled souls of our troubled age, with its call to patience, hope, and an optimistic outlook that is open to none who do not know it. It is a message of personal heart-searching, whether we ourselves really long for the Coming of our Lord, for His personal vindication through it, and for Himself as the Centre of our heaven.

Who, then, dare venture either personally to neglect, or officially to omit to proclaim, such a message—and at such a time?

Personal.

Mr. A. J. Dean, churchwarden of St. James', Ivanhoe, and engineer for the Shell Company in Australia, has been appointed by the Archbishop of Melbourne to the vacancy in the Council of the Diocese caused through the death of Mr. H. V. Mitchell.

Sympathy with Lady Mitchell, widow of the late Sir Edward Mitchell, was expressed by the Archbishop of Melbourne at the last meeting of his Council, and a letter of sympathy was sent to her from members. His Grace said that Sir Edward was a man, prominent in his own profession who had dedicated his talents to the services of God and His Church.

The Rev. L. F. Whitfield was instituted and inducted as Vicar of Manangatang (diocese of St. Arnaud), on Thursday, May 1.

The Rev. Canon A. G. Horner, Rector of St. Margaret's, Mildura, was presented by his parishioners at Easter-tide with a complete set of robes as an expression of esteem and goodwill.

The death is announced in England of Rev. Dr. Darwall Stone, at the age of 81. He was at one time V.P. of Dorchester Missionary College and Principal of Pusey House, Oxford.

The death occurred at Kilmore, after a short illness, of Rev. Canon Gordon Nelson, 61, rector of Christ Church, Kilmore. He is survived by a widow and two sons. The funeral was at Kilmore Cemetery after service at the church conducted by Bishop Hart, of Wangaratta, assisted by visiting clergy.

Mrs. F. W. Head, president of the Women's Council of the C.M.S., presided at the Society's annual meeting in the Chapter House at St. Paul's Cathedral on Wednesday. Principal speakers were Dr. Flora Innes, of India, and Miss Lee Appleby, of Africa.

At the Masonic service at Holy Trinity Church of England, Thornbury (Vic.), last Sunday, Mr. C. H. Book, K.C., spoke on "Freemasonry and Religion."

The death took place on Sunday last, of the wife of the Rev. F. W. Hart, of Greenwich, N.S.W. Mrs. Hart had been in frail health for some time. Much sympathy will be felt with Mr. Hart who has been in retirement from active service by reason of failing eyesight.

A Memorial Service for Mr. T. Nance, formerly chief officer of the New South Wales Fire Brigade, was held in St. Andrew's Church of England, Summer Hill, on Sunday, and was largely attended. The Rev. John Bidwell said Mr. Nance had been a church officer of St. Philip's for years and a member of the Home Mission Society and the Glebe Administration Board. Each year he had made about 2,000 toys for poor children.

"We heartily congratulate Dr. A. Grenfell Price upon his election to the Federal Parliament. Dr. Price, who is well known to all our readers as the Master of St. Mark's College, and through his trenchant and fearless commentaries on the war over 5AD, is a member of the Synod of this Diocese and a loyal churchman. His outstanding academic distinction, administrative ability, varied experience, wide interests and extensive travel, combined with his forceful eloquence fit him admirably for the new work he now undertakes on behalf of South Australia."

(Adelaide Church Guardian.)

It is with pleasure that we have received news from St. Augustine's, Streaky Bay, of the induction of their new rector, the Rev. David Livingstone, of the Bush Church Aid Society. Before evensong 120 members of the parish sat down together to tea, at which speeches of welcome were made. Our readers will be glad to know that Mr. Livingstone begins his ministry in a parish now free from debt. The people of Streaky Bay are to be congratulated upon their fine effort in making such a state of things possible in so short a time.

(Adelaide Church Guardian.)

The Rev. R. W. Stopford, Principal of Trinity College, Kandy, since 1935, has been appointed Principal of Achimota College, in the Gold Coast. It is a tribute to the C.M.S. that on each occasion when the Government have sought a principal for Achimota, their choice has fallen on a C.M.S. Missionary. The Rev. A. G. Fraser, who also went from "T.C.K.," was the first principal and guided the new venture, assisted by the Rev. R. C. Blumer, now rector of St. Giles', Greenwich, N.S.W., and the late Dr. Aggrey, an outstanding scholar and personality of the negro race. He was followed by the Rev. H. M. Grace, Headmaster of King's School, Budo, Uganda. Mr. Grace was compelled on health grounds to leave West Africa, and is now one of the two secretaries of the Conference of British Missionary Societies.

ARMIDALE SYNOD SIDELIGHTS.

(Excerpts from the Armidale Church News.)

ASPECTS OF SYNOD.

Synod in time of war!! Yet there was no sign of depression; perhaps men were quieter than usual and more solid. Warmongers may do their worst, but the Christian Church goes on. Business as usual.

Canon Needham's sermon on Sunday night was a great inspiration. Who but he would be so daring as to assert that Gallipoli was a failure? That the Army of the Nile was a failure? Splendid failures and clever withdrawals ending, the one in "Breaking the Hindenburg Line," the other on Mt. Olympus and Thermopylae. The failure of Jesus Christ on Calvary, of St. Mark, St. George, were all analogies pointing to the ultimate success of missions. Even dear old England, battered and bombed, still supported its missions as aforetime.

At the Clergy Conference, "there was silence for the space of half-an-hour," whilst we waited impatiently for the latecomers. It was like sitting in church without a voluntary. No doubt "Punctuality is the thief of time." Then we proceeded to discuss weighty matters. Referring to the 75th Anniversary of the founding of the diocese, the Rural Dean of Tamworth, in a big, round voice, coming from his boots, assured us that we were making history. There was to be a pageant! As the first Vicar of a certain parish was unfortunately drowned, the Bishop asked if the present Vicar would care to reproduce that historical happening. Somebody remarked that the first Bishop of the Diocese also was drowned. What about it?

Much talk about exchange of pulpits. Now mine is a thoroughly good pulpit, and I should not like to exchange it for some pulpits I have known. And with petrol rationing in full swing transportation might be difficult.

Canon Needham pointed out that in occupying New Guinea, the Government had never landed a soldier! Sir William McGregor and Sir Hubert Murray said, "The only way of Government was by the Christian Missions."

Recently a great Cathedral was built by the New Guinea natives. If the people of Sydney gave the same proportion of their incomes the Archbishop would have £15,000,000 for a Cathedral scheme.

Here, with many apologies, the Bishop introduced a lady to the Conference, but we are so used to V.A.D.S. and W.A.N.S., that we were not worried. Mrs. King said clergy often did not reply to letters, but some did, and Canon Young was lovely. General agreement. She also gave us some good, sound, commonsense regarding "Her-alds."

Bishop Hilliard gave us much to remember in his Synod Sermon. He believes in a devil! many devils through history; the authors of all wit culminating in Hitler. Hitler is too bad to win; and we are not good enough!

Canon Needham, during the missionary hour, remarked that people must give until it hurts. "Of course some do; but they are so very sensitive to pain."

With Mr. Connolly on C.M.S., we had possibly the most inspiring missionary hour I can remember.

Mr. Pritchard having with difficulty overcome his natural nervousness presented his report. He had been successful and had no difficulty in raising money.

But he still has no home!

Note.—To consider the founding of a home for worn-out Commissioners.

What A Synodsmen Did!

He sat silent in the Synod, his first, and listened to all that passed. He lunched at the schools with the rest of us and saw their glories and possibilities. He snatched a chance and went out to the Coventry Home and saw what is being done for the boys there. And when Synod was over he went home. The next night, the C.E.M.S. met. He told them about the Synod, what he had seen and heard. He set them on fire for the Orphan Home, he brought to them the Missionary Challenge as given by Canon Needham and Rev. G. A. Connolly, and every man present took a Missionary box and decided that the amounts in these boxes for this year should be given over and above the parish assessment. What a Synodsmen! O si sic omnes! If you don't know what it means, ask the Vicar.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

RESULT OF EXAMINATION ON I. AND II. KINGS.

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R. Davies.
R. Weir.
Miss C. Greenfield.
Miss J. Foster.
Miss R. A. Michael.
Miss D. Redman.
Miss M. Fuller.
Miss B. Palmer.
Miss M. Weingarth.
Miss P. Mulquin.
J. T. Gray.
F. Stanley.
Miss H. Freeman.
Seven Candidates were unsuccessful.

ENGLISH TROOPS.

("The Force is composed of Australians, New Zealanders, Canadians, and Englishmen"—From an English report.)

When you've sung the great Australians
New Zealanders and all,
Canadians, and South Africans,
Who have answered to the Call,

The Scottish and the Welshmen,
The Irish and the men
Who come from many outposts
Of our Empire—will you then—

Remember quiet old England,
Who never says a thing,
And the stolid solid English troops,
Whom people seldom sing.

It is the way of Englishmen
To blush for very shame,
If anyone should mention
A word to them of Fame.

They love to praise the rest of us,
For themselves—no word have they.
But they're always there to do the job
In their solid English way.

—Norman Smith.
St. Barnabas, Victoria, B.C.

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ALEXANDRIA

Churchman's Reminder.

JUNE

- 13th.—The House of Commons rejected the Revised Prayer Book, 1928, for the second time, because of certain extreme wording in it.
- 15th.—1st Sunday after Trinity. We enter the non-festal portion of the Christian Year wherein more stress is placed upon the practical side of our religion. Both sides—practical and doctrinal—are equally necessary.
- 16th.—Monday. France capitulated to the enemy, 1940.
- 18th.—Wednesday. The Battle of Waterloo, 1815. This was "a touch and go," but it teaches that the God of Battles is over all, and is so still to-day.
- 22nd.—2nd Sunday after Trinity. Fear and love go together. That is, proper fear and proper love. If we fear God we fear no man. "Perfect love casteth out fear."
- 24th.—Tuesday. St. John the Baptist's Day. This great prophet, the last of a long line, joined Old and New Testament in himself in his witness to the Christ.

To Australian Churchmen.

LIES, FALLACIES, FALSE HISTORY.

Viscount Maugham, formerly Chancellor of Great Britain, has written a pamphlet with the title "Lies as Allies." It is a telling exposure of the Hitler technique. In his Preface, Viscount Maugham writes: "Doubtless he understands the psychology of his own people. There is ample evidence that in his view they consist mainly of credulous fools. But the inhabitants of other nations, however limited their knowledge, will not easily be deceived, and those who read this record of Hitler's lies will not be deceived at all."

We have considered that paragraph carefully, and we find something wanting in it. We cannot help noticing that some of Hitler's lies were intended for foreign consumption. It is easy, of course, to expose a falsehood when altering conditions demonstrate its unreality, but it is difficult to assume that at the moment of its utterance, the alteration in conditions would be obvious.

We take the lie, the mendacity of which appears to Viscount Maugham to be self-evident. "It is therefore, understandable if one of the chief armament industrial-

ists in England, the recently deceased Mr. Chamberlain, declared from the very first day that the war would last at least three years for England." Hitler prefaced this remark with the statement: "It is in their interest (armament industrialists) to get the greatest possible value from their investments." Viscount Maugham's comment is: "The first half of this," the portion we have placed second, "is ridiculous, for leading industrialists in England are well aware of the enormous losses which a long war must necessarily cause to them." Then he adds: "No man in Europe is better aware than Hitler of Chamberlain's passionate efforts to preserve peace."

We find ourselves in complete agreement with both sides of Viscount Maugham's argument. Yet it does not carry him, we believe, to victory with the mass of men. The lie is beating him still.

The Origin of this Particular Lie.

Strange as it may appear, this particular falsehood is not an original invention of Hitler. It first, so far as we know, gained currency at the time of the Boer War, and was passed from mouth to mouth in Liberal and Radical circles in England. "Joe" Chamberlain was then the object of the attack, and it was stated with truth, that he had considerable interests in large munition works in Kynochs, Arklow, Ireland. It was further alleged that for that reason he engineered the Boer War. This latter assertion, which we believe to be a lie, was caught up and greatly damaged Mr. Chamberlain's father. We regret to say that the opinion is still widely prevalent, fostered often by well-meaning enthusiasts, that war is a capitalist device. In Australia it has taken the gruesome form of a device for solving unemployment, and averting attention in that way from the graver evils of the capitalist system. Viscount Maugham has chosen an unfortunate illustration. The particular falsehood he here pillories is clothed in a form that makes it acceptable to multitudes.

Hitler's Explanation of Successful Propaganda.

And this criticism leads us directly to the principle enun-

ciated by Hitler. Viscount Maugham quotes *Mein Kampf* as laying down that "the very first condition which has to be fulfilled in every kind of propaganda (is), a systematically one-sided attitude towards every problem that has to be dealt with." It is unfortunate that there is an immense amount of psychological insight in that declaration. The nineteenth century had many faults, but it professed to be governed by the scientific spirit. How far its profession accorded with reality may be still a matter of dispute. But it cultivated, by the very profession, an instinct to see both sides of the question. That spirit has not wholly disappeared. But it is less operative in scientific circles, and has largely disappeared from popular thought. The demand now is for what people want, rather than for close investigation into facts. This is partly the explanation of Hitler's success, which is greater than we could wish. Far outside the range of Hitler's activities we see the operation of "a systematically one-sided attitude towards every problem," and we see it operating with marked effect.

The Lie About Peaceful Intentions.

Viscount Maugham gives abundant evidence that Hitler frequently concealed his movements under a smoke-screen. It is no part of his purpose to draw the moral which we place before our readers. If the inhabitants of other nations had not been deceived, this particular movement would have failed of its object. Unfortunately, a great number were deceived. The Hitler campaign clouded the minds of many in two directions. Many, lacking the scientific spirit to which allusion has been made above, easily fell victim to the suggestion that Bolshevism was the real enemy. They had neither the knowledge nor the patience to compare the ideals of the two systems. They could not see that the supremacy of the State was common to both. With "a systematically one-sided attitude," they rushed to the attack. It was in vain that far-seeing individuals here and there viewed with disfavour Franco's effort to crush the Spanish Republic. He was de-

stroying Bolshevism, and that was all that mattered. That Hitler could find it convenient to conclude a pact with Russia, and parcel out a portion of Poland "to the dregs of humanity," has not been sufficient to waken the dreamers. They still believe in a Fascist State without the excesses of Nazidom. They are bringing in their much-dreaded Socialism, but calling it by another name.

Many, on the other hand, have been sensible of the evils of Hitlerism. But they have invoked the Russian example as the true corrective. Capitalism, undefined, is the enemy. Hitler has done well, so some wrote and thought, in striking at this deadly menace. But he has erred grievously in method. He has created a bureaucracy of another type and robbed the individual of God-given freedom. Russia has made mistakes; she has been so long under ecclesiastical rule that inevitably she has been outwardly godless. But her ideals at heart are the ideals of Christianity. And so Bishops and Deans follow "with sympathetic interest" this new development. They counsel us to learn of Russia. Now, with still unsatisfied maw, the Great Bear has started to devour nations. Still the eyes of the many are blinded. They still believe in a Five Year Plan that will bless the toilers. There is no close, scientific examination. We had a lecture advertised in Sydney designed to prove that there was no religious persecution in Russia. No one troubled to challenge the assertion. Those who wanted to be convinced no doubt went. The others stayed away. But all had the conviction that it was useless to demand an impartial survey of evidence. Time and inclination were both lacking.

The Working of this Principle in Other Directions.

The disease which has fastened on human minds is not a modern growth. The startling manipulation of it for Hitler's ends has given a new significance to it. But it is an old disease. Pascal, in his "Provincial Letters," assailed it as it manifested itself in Jesuitism. W. G. Ward wrote: "Make yourself clear that you are justified in deception, and then lie like a trooper." William

Maskell, well known for his liturgical researches, complained that Tractarian practice was becoming more and more opposed to that single-mindedness of purpose, that simplicity and truthfulness and openness of speech and action, which the Gospel of our blessed Lord requires. . . . there are limits beyond which Christian caution degenerates into deceit." These two quotations may serve to show that one hundred years ago the evil was present and recognised. It has since eaten into the religious life of the community to an alarming extent. Thousands of minds have been poisoned by it. Is it too much to say that its earlier forms prepared the way for the shocking developments of to-day? The root cause of the evil is a desire to establish a position because it is agreeable, and not because it is true.

The Three Working Methods.

As indicated at the head of our article, this evil thing takes three forms. The open, downright falsehood is the first. Not all who purvey lies are liars. Some have become Hitler's emissaries quite unconsciously. And so some have repeated, in all good faith, unveracious accounts gathered from what may be called a general stock of ideas. Macaulay, with his "systematically one-sided attitude," set the fashion by holding up Cranmer to execration. It is quite the correct thing now to murmur, "Of course, after Macaulay no one can defend poor Cranmer." Maitland, with a more decided one-track mind, held up John Foxe to public odium. His parrots repeat, "Of course, John Foxe is biassed and mendacious." It is hard to make progress against such pontifical utterances, with their assumption of actual superior knowledge.

The number of instances could be multiplied. But a more serious danger is found in the multitude of fallacies which abound on every hand. The average man is not only impatient of research, he is impatient of logic. It is sufficient to meet the most cogent historic parallel with the phrase, "Oh, well, we live in a different age now." Few trouble to ask: Is it different in this respect? That looks like a long argument in

coil, and so the question must be shunned. No one would dream of applying the proposition, "We live in a different age," as a suggestion that we might eat unripe fruit. Our stomachs at all events have certain relations to the stomachs of our forefathers. Yet the statement is eagerly seized upon as a sufficient ground for rejection of the Thirty-Nine Articles. We have pressed the fallacy so far as to hint at times that altered times may even affect historic facts. People urge, "We cannot now believe in miracles," as a ground for declining to investigate the evidence for miracles in the past. Indeed, it is not too much to say that a great deal of modernism is based on the fallacy that our way of looking at things alters the things at which we look. Such and such a statement is false "because it is opposed to our modern conceptions." In a world fed on fallacies Hitler's mendacity flourishes as in a congenial soil.

And side by side with fallacies we have false history. Passages from ancient documents are misread or purposely distorted. The text book gives wide credence to the error, and multitudes desirous of finding things as they are represented eagerly swallow the misleading statement. A lady wrote in "The Church Standard" some time ago that our Prayer Book was "word for word" the same as the old service of the Mass in the Communion Office. The Editor did not even take the trouble to correct the obvious blunder. A glaring example of this mischievous tendency to build history upon a sentence is found in a production by the Archdeacon of Port Elizabeth. This gentleman has a leaning towards the Immaculate Conception of the Blessed Virgin. He finds a link with his opinion in the statement of the Homilies that our Lord took flesh of "the undefiled substance" of the Blessed Virgin Mary. It may be worth while to quote the Archdeacon, and the Homily as an illustration of this type of reasoning. Attacking Bishop Ryle, the Archdeacon writes: "He calls the Blessed Virgin Mary 'one of our fellow sinners' because she says 'My spirit hath rejoiced in God my Saviour,' quite oblivious of the fact that the catholic doctrine of her sinless-

ness has always regarded the fact that she was sinless, as the first fruit of the Redeeming Love of Him Who deigned to be 'born of a pure Virgin,' and that 'without spot of sin.' The Homily of Repentance says that our Lord was incarnate of her undefiled substance." The Homily of Repentance states: "The same is Jesus Christ; Who, being true and natural God, equal and of one substance with the Father, did at the time appointed take upon him our frail nature in the Blessed Virgin's womb, and that of her undefiled substance; that so he might be a Mediator betwixt God and us, and pacify His wrath."

Those who are aware of Rodolph Gualter's part in the composition of the Homily of Repentance will smile at this employment of it. Those who are not so acquainted, but gifted with common sense, will ask, "Did the Archdeacon expect the homilist to write 'of her defiled substance?'" Both will probably observe how far we have unconsciously prepared for Hitler's lies by our own stupid "systematically one-sided attitude."

AN 18th CENTURY PROPHECY

The time will come, when thou shalt lift thine eyes
To watch a long-drawn battle in the skies,
While aged peasants, too amazed for words,
Stare at the flying fleets of wond'rous birds.
England, so long the mistress of the sea,
Where winds and waves confess her sovereignty,
Her ancient triumphs yet on high shall bear,
And reign, the sovereign of the conquered air.

—(Translated from Gray's *Luna Habitabilis*, Cambridge, 1737.)

Where love goes out to meet need, God works. I have been interested in noting how often it is an action rather than a word that stabs the spirit broad awake. Years ago education was thought of as a *praeparatio evangelica*. Medical work is indeed that, preparing the way of the Lord by breaking down prejudice, making friends, and opening doors.

All this it does, proclaiming "The Kingdom of God has come nigh unto you."

Dr. Oliver at "Madras"

ADELAIDE BISHOPRIC ELECTION.

(By "ESSE")

The New Synod of the Adelaide Diocese, which in its first session had the responsibility of electing a successor to Bishop Thomas is to be congratulated upon the despatch and decorum with which its business was done. When the Bishop of Newcastle declined the see, a representative body got together with the purpose of collecting information which would help Synod when it met and thus save valuable time. As a result, when certain names were proposed there was no lack of information nor of the opinions of responsible people concerning those nominated. It was early seen that Canon Robin would have great support; among the factors being information describing him as being of a deep devotional nature, having a good grasp of social problems, a wide previous experience in Australia and having a charming wife and family.

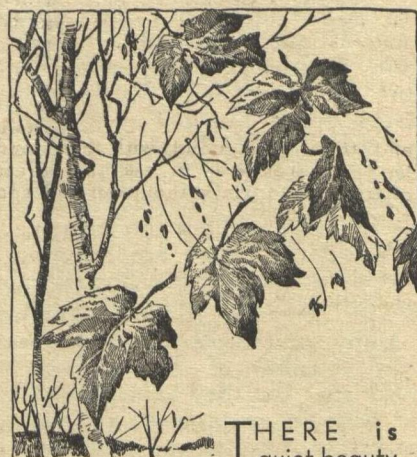
Several speakers referred to the varied and representative nature of the churchmanship in the Adelaide diocese and in reply to questions were assured that Canon Robin is a sober, old-fashioned English churchman, no extremist and no party man. This assurance was welcome to many, especially the laymen and it was therefore no surprise when Canon Robin was elected. The diocese now awaits news from England, which, it hopes, will be that of the Canon's acceptance.

[Canon Robin has notified his acceptance.—Editors.]

THE CHURCH VERSUS HITLER.

In a stirring sermon, the Bishop of New York (the Rt. Rev. W. T. Manning) has stated, in unmistakable terms, the realisation of his church that Hitlerism is something to be fought and exterminated if life, as Christians know it, is to continue.

"A power of almost incredible evil has arisen in this world," he said, "a power which mocks at truth and honour and brotherhood among men, a power which, for those under its rule, abolishes every principle of freedom, a power which threatens all that, as Christians and Americans, we hold



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most sacred in human life—justice, liberty, the dignity of human personality, culture, progress and religion itself.

"The President of the United States has called upon us as a nation to do our part to meet this world challenge while there is yet time. I pray that his clear and courageous words may arouse us in this land to give our utmost, immediate, greatly increased aid to Britain and all countries which stand beside her.

"Surely no Christian in this land, no believer in God and righteousness, no true American, can be in any doubt as to our duty in the crisis which now faces us. But if he is, let him ask himself these questions:

"First: Can it be the will of God, or of any true man, that this infamous ideology, these wicked and inhuman influences, shall dominate and degrade and rule the lives of men?

"Second: Can this be a world of peace and decency, a world fit for men and women and children to live in, if the powers which scoff at justice, right and brotherhood and which glory in treachery and tyranny and brute force, are allowed to rule in it?

Nazi Threat to America.

"Third: Can our own land remain unaffected; can we hope to continue our American way of life and hold on to our democratic ideals; can we hope to escape from war if the forces of Fascism and Hitlerism prevail? Will any American to-day dare to say or intimate that it makes little difference to us whether totalitarianism or democracy wins the struggle?

35th ANNUAL CONVENTION

AT ST. PAUL'S, CHATSWOOD

on the King's Birthday Holiday

MONDAY, JUNE 16th

Sessions: 11.15 a.m. to 12.45 p.m.
2.15 p.m. to 3.45 p.m.
4.15 p.m. to 5.15 p.m.

CHAIRMAN:

The Ven. Archdeacon Begbie

Other Speakers:

Canon T. C. HAMMOND
Rev. HUGH PATON
Rev. S. M. BRYSON

Rev. D. J. KNOX
Rev. H. M. ARROWSMITH

NOTE.—1. Hymns of Consecration and Faith. Bring your copy.
2. Visitors are asked to bring provisions for Lunch. Boiling water provided.
3. St. Paul's Church is in Fuller's Road, off the Pacific Highway, three minutes' walk from Chatswood Station.
All enquiries from St. Paul's Rectory, Chatswood. 'Phone: JA 2263.

Those in perplexity as to their duty and those suffering for conscience sake.

Those driven from their homes by invasion, and those whose Universities have been destroyed.

3. The work of the Student Christian Movement in Australia and in other lands is bound together in the World's Student Christian Federation. "War has led to the suppression of some of the national movements within the Federation. On the continent of Europe some of the former leaders have been killed or are in prison or concentration camp. Suffering and anguish have been their lot. But beneath the wraths of war the Federation still holds together because the tie which binds it is something that is not of man's making.

"We commend to the Christian people of Australia the request of the Australian Student Christian Movement for co-operation in the observance of Sunday, June 22nd, as a Day of Prayer for Students, and ask that on this day special thought should be given in all our Churches to the needs and problems of students throughout the world, to the Church's responsibility in relation to education, and to the work of the Australian Student Christian Movement and of all its sister Movements in the World's Student Christian Federation."

A. E. Albiston, President-General of the Methodist Church of Australasia.

A. Penry Evans, President of the Congregational Union of Australia and New Zealand.

John Flynn, Moderator-General of the Presbyterian Church of Australia.
Henry Perth, Primate of Australia.

R. Sayce, President-General of the Baptist Union of Australia.

Roy Raymond, Secretary of the Federal Conference, Churches of Christ of Australia.

DR. T. Z. KOO.

Dr. T. Z. Koo who is about to pay his third visit to Australia as a representative of the World's Student Christian Federation, is a graduate of St. John's University, Shanghai, and a post-graduate student of Oberlin and of Oxford. Since 1922 he has served the students of many lands through the channel of the W.S.C.F. From 1922 to 1925 and again from 1935 to the present, as one of its secretaries, he has travelled extensively and continuously in Europe, Asia and America. In the intervening years his main work lay in China, but as vice-chairman and a "special worker" of the W.S.C.F., he sometimes visited other national Student Christian Movements, and during this period paid his first visit to Australia. Dr. Koo has come to be known throughout the student world as a great religious leader, with a gift of lucid exposition, combining simplicity and clarity with penetrating insight and depth of conviction.

Dr. Koo speaks with authority on international affairs and is a great interpreter of China's cultural and spiritual heritage. He represented his country at one of the Opium Conferences of the League of Nations; he has been a speaker and leader at several conferences of the Institute of Pacific Relations, and has conducted lecture tours in England and America on behalf of the Universities of China. He is also an able musician; he plays the bamboo

DAY OF PRAYER FOR STUDENTS.

SUNDAY, JUNE 22, 1941.

The Australian Student Christian Movement, as a constituent part of the World's Student Christian Federation, again invites all branches of the Church in Australia to unite with it in the observance of the fourth Sunday of June (June 22nd) as a day of prayer for students here and throughout the world.

In the years that lie ahead a heavy burden of responsibility will fall upon the younger generation. Theirs will be the task of reconstruction, and in this task those who are now students will have a big part to play. With these things in mind, ministers and clergy and Christian congregations are earnestly invited to pray for all students, and especially for those who call themselves Christian, that they may be given faith to bear witness to God's love in Christ, and courage to uphold them in their tribulation.

It is suggested that on Sunday, June 22, Christian people should have in special remembrance:

1. All institutions of education, and in particular the University Colleges, Theological Colleges and Schools, for which the Church itself is responsible.

2. Students and teachers in Universities and other institutions of learning throughout the world, in particular—

Those serving with the fighting forces of their respective countries. Prisoners of war and those in concentration and internment camps.

flute of his own country with great artistry, and has made an interesting collection of Chinese folk songs.

Dr. Koo has taken a leading part at many world conferences, including those of the W.S.C.F. and the Y.M.C.A. He was one of the outstanding figures at Tambaram Missionary Conference in January, 1939, and again at the Amsterdam Youth Conference in July, 1939. Within recent months he has visited India and taken part in a mission to students throughout the country; early this year he was again in China, and visited the refugee Universities of inland China, as well as parts of occupied China, and has since spent two months in the United States. He therefore comes to Australia with recent first-hand experience of his own country and people, as well as a vast and sympathetic knowledge of students of many other lands.

LIST OF DATES.

June 13th — August 7th, 1941.

Sydney June 13
Melbourne June 15-22
Tasmania June 23-29
Adelaide July 1-7
Perth July 9-15
Brisbane July 18-25
Armidale July 27-28
Sydney July 29-Aug. 5
Canberra Aug. 5-6
Sydney Aug. 7

Correspondence.

CHURCH OF ENGLAND.

(The Editor, "The Australian Church Record.")

Sir,

There has only just come to my hand a copy of "The Australian Church Record," dated February 29, 1940. In that issue, on page 9, there appears an extract, entitled "The Church in South Africa," taken from the English paper, "The Church Times"; which you will know is the organ of the Anglo-Catholic party.

The article in question is most misleading. In the period before Archbishop Phelps there was what is known as the "Dual Basis." The Archbishop of Capetown was accepted as Archbishop of the Church of the Province of South Africa, and as Church of England Bishop of the Church of England in South Africa. The dual position could not exist under the late Dr. Phelps, as he was consecrated out in South Africa, and was never accepted as a Bishop of the Church of England. Dr. Darbyshire also is not accepted as a Bishop of the Church of England.

It is simply untrue that it was "outside agitation" which caused the break.

Moreover the law has declared that the Dual Position is a fiction and cannot exist.

What the Rector of Wynberg has done is to accept the Licence of the Archbishop, and has taken the oath of Canonical obedience to him.

It is interesting to note that at the Vestry Meeting, to which reference is made, a high official of the Church of the Province was invited and allowed to speak; that is do more than answer questions.

It is true that there are certain so called "safeguards" in the documents, but the very presence of those safeguards marks the fact that the clergy have made themselves members of the Church of the Province, and therefore are no longer clergy of the Church of England, for the Church of the Province "cut itself off root and branch" from the Church of England. The late Bishop Knox stated distinctly that when a clergyman accepts a licence and takes the oath he becomes a member of the Church to which the Bishop (in this case Archbishop) belongs who issues the Licence, and to whom the oath is taken. Thus there has been no return "to the former friendly relations," but a new state of affairs has been brought about, which all true Evangelical Churchmen cannot but regret.

It is not necessary to characterise the action taken by the Rector in question, in inviting a legal expert on the side of the C.P.S.A. to attend a Vestry of a Church of England Congregation, and not even inviting an expert on the side of the Church to which he belongs.

ALAN EWBANK.

Vicar-General C. of E. in S. Africa.
Haslemere Hotel,
Hatfield St., Capetown.
April 21, 1941.

BRITISH ISRAELISM.

(The Editor, "The Australian Church Record.")

Dear Sir,

Will you be so good as to allow me space for a short letter relative to the late Archbishop Saumarez-Smith's membership of British Israelism?

One Sunday in my parish, the Archbishop was asked by a churchwarden who was a zealous advocate of the theory, if he believed in it. His Grace replied in my presence and hearing that he did not, and so emphatic was his reply, that the warden did not venture to continue the subject. The incident made a deep impression on my mind, and I have spoken of it from time to time when occasion arose.

If, therefore, the Archbishop's name is rightly on the Honour Roll mentioned by Mr. Brownrigg, he must have changed his mind, but those who knew him would require clear proof of such change before believing that a mistake has not been made.

I am not writing in a controversial spirit, but only out of fairness to the Archbishop's memory.

Yours faithfully,

J. YOUNG.

(Former Rector of Beecroft)

Epping. 28/5/41.

"A WORLD CIVIL WAR."

The Bishop of Armidale issued the following Pastoral for Whitsunday:

I wish you many happy returns of the day. For this is the birthday of the Christian Church of which we are members. It was born in prayer. For it was while men prayed together on the first Whitsunday that the Spirit of God came in power. They were but few, but they moved the world of their day and began a fellowship that has spread to the ends of the earth. No less a challenge is ours on this Whitsunday.

It is not enough to stop Hitler. It is never enough to stop evil, we must always let God flow in.

"This is not a war of empires," said a commentator the other day, "it is a world civil war." A great thought! Somehow we have, in winning this war, to cement the world in a unity.

"The unity of the Spirit in the bond of peace," that is how the New Testament expresses it. It comes by "Common Prayer," prayer together. Prayer means power! In history it has been "evident that the spiritual destinies of mankind have been deeply influenced by the result of wars. The fall of Constantinople to the Turks in 1453, meant nearly 400 years of degradation for the Balkans, a degradation from which they have not yet fully recovered. Victorious barbarism can kill the souls as well as the bodies of men." The same would be true of the whole world to-day if Germany should win this war. We want to win it, and in God's way, for the sake of all men. You can understand, therefore, how important it is for us to steep our souls in God, to grow sensitive to God's purpose through prayer, to link all our lives and plans with Him that His life may enfold and inspire us all.

A world civil war. It reminds us that we are akin to our foes, that our object and hope in the end, is not merely to break the evil machine, and overthrow his pagan faith but to turn foes into friends and find the unity of mankind in the bond of peace. There are moments when such a thought seems incredible, its coming to pass impossible. But no! if we are a God-filled people it will happen.

In many parishes to-day, combined services for prayers are being held. I commend these to you. Let us learn to know and understand our fellow Christians at home, and develop fellowship in prayer. Here is a way to peace and power.

On this birthday of the Christian Church, let us pledge ourselves anew to a fresh loyalty to Christ, a new purpose of prayer, a new longing to be possessed by God, a new desire for power to live the Christian life, and a new hope in a Saviour Who does not die, that out of the death of these days a new world may be born.

God grant us all many happy, nay happier, returns of this birthday of the Church of Jesus Christ.

THE EIGHTH CHAPTER OF ROMANS.

M.L.L.

(Continued.)

The next reason for this conclusion is based upon the character of the expression in the opening verse: NO CONDEMNATION. Those who think that these words follow on in direct sequence from the last paragraph of the previous chapter, relate them to the doctrine of sanctification and interpret them in an experimental sense. They hold that the seventh chapter is full of the idea of self-condemnation, while the eighth chapter is full of the idea of no condemnation, and accordingly they think that this a fitting climax to the lengthy account of the inner conflict of the regenerate soul. But although this method of exegesis is both ingenious and attractive, it does not fit in with the facts of the case. The word CONDEMNATION only occurs three times altogether in the New Testament, and each occurrence is to be found in this Epistle (cf. 5: 16, 18). The cognate verb is much more frequent, but the actual usage of the noun is of primary importance in seeking to establish its meaning. A careful study shows that it always occurs in a judicial sense, and that fact stamps this verse as a strong assertion of justification. This means that it cannot be taken in an experimental sense, and that fact wipes out the view that it is a bold pronouncement on sanctification. Thus the first verse of the eighth chapter strikes the grand note of the present acceptance of every child of God, and we cannot interpret it as a continuation from the discussion of the previous chapter on Christian sanctity. This conclusion receives support from the general consensus of manuscript authorities which defer to the close of the fourth verse the reference to those "who walk not after the flesh, but after the Spirit." The first verse deals with one question only, and that is not how we walk before God, but how we stand before God. It is a profound statement of the eternal condition of those who have been justified, and the later strains of the same chapter recur to this theme once and again. We read: "Moreover whom He did predestinate, them He also called: And whom He called, them He also justified" (Rom. 8: 30). And again: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died. . . ." (Rom. 8: 33, 34). Thus it is thoroughly consonant with the whole chapter to regard the first verse as a fresh departure in the development of the Apostolic argument.

The last reason for this conclusion is based upon the character of the verb in the second verse: HATH MADE FREE. Those who think that the first paragraph of the eighth chapter was written to develop the doctrine of sanctification are wont to make a great deal of this verse: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and

death" (8: 2). But they isolate it from its context, and quote it in a way that is quite contrary to the actual facts. It is not as though it were a direct sequel to the fragment of thanksgiving towards the close of the seventh chapter. That chapter does indeed strike a momentary note of hopeful outlook in the well known words: "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (7: 24, 25). But it immediately adds, and accordingly ends with, a conclusive restatement of the strife of the soul: "So then with the mind I myself serve the law of God, but with the flesh the law of sin" (7: 25). Then there is a distinct pause in the Apostle's thought, a complete break in the Epistle's text, and the new chapter opens on a different note: "There is therefore now no condemnation to them which are in Christ Jesus: For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (8: 1, 2). The distinctive particle which connects these two verses indicates that they stand side by side in the closest mutual relationship and interdependence. The second verse amplifies the meaning of the first verse, and explains why there is no condemnation for those who are in Christ Jesus. The reason is because in Christ Jesus the law of the Spirit of life has made them free from the law of sin and death. Now the aorist tense in this verse indicates that it is a simple statement of an actual fact, and it leaves us to determine the time element from the context. The verb itself is almost timeless for it merely states that something has started. The general sense of the passage alone can decide whether the start is a sudden climax which is complete in an instant or a new beginning which has continuous effects. Thus the aorist tense of this verb: HATH MADE FREE, refers to the work of deliverance as a definite event, complete in itself, that lies in the past, while the subsequent verses indicate that the results of which it is fruitful are continuous in the present. This is a final proof that the chapter begins with a strong assertion of the accomplished fact of justification, not of the gradual process of sanctification. Thus the aorist tense of the verb fits in with the general character of the context to prove that this verse is not a direct sequel to the last words of the previous chapter. On the contrary, it provides the strongest support for the view that the eighth chapter constitutes an independent element in the structure of the Epistle.

Thus a thorough and thoughtful examination of the text leads us to the unequivocal conclusion that the eighth chapter is a separate entity in the construction of the Epistle. Doubtless it is a magnificent sequel to the introspective discussion of the painful strife of a regenerate soul. Doubtless the seventh chapter does form the immediate background, and supplies the particular motive which we must bear in mind as we stand upon its threshold. But it is not a mere development in the train of thought that marks the close

of that chapter. It makes a fresh start in the evolution of the Apostolic argument. It begins de novo in the unfolding of the doctrinal position. It turns aside from the discussion of sanctification in order to repeat the assertion of justification for those who are in Christ Jesus, and thence it proceeds to unfold the blessed present of liberty, and the eternal future of glory for every child of God. It opens with a verse which marks the place where the various rivulets of the foregoing arguments meet and merge in one mighty river, and thence it proceeds to show how that river flows on its way towards the boundless ocean of a blissful eternity. It is therefore a complete whole in tone and topic, and it forms the crown on the entire structure of the previous argument.

A CRIMINAL INCONSISTENCY

(From a broadcast by Rev. C. H. Tomlinson, President of the N.S.W. Temperance Alliance, on May 18, 1941.)

Since I last spoke to you, two weeks ago, the State elections have come and gone. They took with them the Mair-Bruxner Government, and left in its place the McKell Government. As the returns came in from the electorates, news of the bombing of the House of Commons in England also arrived.

It is therefore reassuring to read that Mr. McKell intends to assist in improving the war effort. He is reported as having used the following words: "Our real big job is to put some ginger into the war effort. We have to concentrate very largely on that." He is further reported to have said: "This is a ruthless war, and I want to make it clear that we intend to be ruthless in waging it here on the home front. The leisurely pace of the easy days of peace must end. The effort we are called upon to make demands keen, energetic, capable men, who will not spare themselves. We shall get those men if they are not already in the jobs men of their type should be filling." Mr. McKell is reported to have continued, and said: "There are desperate days ahead for the Empire. We shall get through them, whatever the sacrifice entailed."

Every decent citizen, regardless of political or religious beliefs, will welcome this determined note of leadership, and will co-operate fully in the work of defending the cause of human freedom and justice. Mr. McKell is reported to have made other statements also. One of them has a particular interest for temperance folk. Mr. McKell is reported to have said: "We will not shirk our responsibility in regard to reform of the liquor laws. They are obsolete and the Act certainly needs amending and consolidating. We shall look at every aspect of the problem, including the question of trading hours

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and club licenses, where considerable confusion and inconsistency exists." We shall await with interest the detail of Mr. McKell's plans for the alteration of the Liquor Act. One important aspect of the problem which we, all of us, should keep in mind, as citizens fighting a desperate war against a very strong enemy, is the enormous amount of money spent annually by us on liquor. The Commonwealth of Australia spent over £36,000,000 last year, and N.S.W. spent £16,620,000, or £6/0/11 per head of the population. Does not this vast sum in itself take a large amount of the ginger out of our war effort? It would not be a very ruthless action to take the money and put it towards making war equipment. I appeal to every citizen of Australia to refrain from drinking alcoholic liquor for the duration of the war. If we all did this it would make a contribution of more than £36,000,000 per year to the war effort. Until we do that we shall not be able to say that we are making a one hundred per cent war effort. Should we, as citizens, fail to act along these lines far enough to remove at least a very large proportion of this vast expenditure on liquor from its present course into the war effort, it should commend itself to the various Governments of the Commonwealth to take it for war purposes. All of our political leaders are emphasising the necessity on the part of every citizen to exercise the greatest possible degree of personal thrift. This receives unanimous support from the entire Press of Australia. Moreover it is urged that it is a duty to invest the money thus saved in war loans. In view of this admitted need for thrift and saving, and for the rightful, patriotic investment of such savings, how can it be compatible with such circumstances for any Government to contemplate increasing the facilities for the sale of liquor? How can it be consistent with thrift, and saving, and loyal investment, to pass legislation which will make it easier for the people of New South Wales to spend more than £16,620,000 per year on liquor? If it is necessary and wise, as it certainly seems to be, to remove a man of special ability into the position wherein he will be able to render the greatest possible service to the Empire, is it not also reasonable so to change vast sums of good money from less useful avenues into more effectual channels of service? If it is right and efficient to choose out men for particular duties, is it not equally right and efficient to select money in the same manner, and give it the most useful work possible for it to do?

WHY?

So far in the history of this war, in the affairs of Australia, every Government, and the whole of the Press, are in disagreement with this view. Never in any case when they have put their argument before us have they said: "drink less liquor." I have heard one leader say: "Do without that new hat," but I have never heard one say: "Do without that cocktail! Do without your next drink until victory has been won." No such

moderate or temperate statement has come from any leader in Australia this war. We have not had one leader, so far, to give the same lead to Australia, as the late King George gave the Empire last war. We have not one leading soldier who offers the same lead as Kitchener offered in the last war. On the contrary, all we have is a condemnation of that very good part of our Liquor Act, which was passed during the last war by a referendum with a tremendous majority, namely, 6 p.m. closing of liquor bars. This part of the Liquor Act increased the efficiency of Australia's effort in the last war, and has done much good ever since. For several years past it has been administered with increasing laxity, and yet for all this it has preserved us from some of the worst features of outbreaks of indiscipline among the soldiers such as happened in the last war before six o'clock closing was introduced. This very useful piece of legislation has been threatened by politicians and the Press alike. They are now pleased to call it obsolete, uncivilised, and so on. And none of them can see the slightest inconsistency between these statements and those wherein they call upon all citizens to exercise thrift, to save, and to invest in war loans, etc. If our leaders, and our Press, do not become more consistent, and less plainly hypocritical in their appeals to the people, there must be a danger of the public losing respect for them, their statements and their reasoning capacity. So far they have made no attempt to show the compatibility between these two different classes of reasoning. If some men must leave their homes, their wives and children, and go and fight and risk their lives in battle, in order to win this war, and if others must be placed in the important positions where they are fitted to render service to the very best advantage, and all must save, and invest loyally, who are the people who require greater facilities for drinking liquor?

EPISCOPAL HUMOUR.

"Then came a visit to Melbourne to attend the official luncheon of the Presbyterian Assembly. As you know the Reverend Dr. C. N. Button, minister of St. Andrew's Presbyterian Church, Ballarat, became Moderator of the Presbyterian Church of Victoria last month. This luncheon was held in connection with the meeting of the Assembly, and I was honoured by being asked to be the speaker. It was both a responsibility and a privilege to address such a gathering, and I found the members of the Assembly a most responsive audience. But I must tell you, with apologies, that your Bishop, by a slip of the tongue, in quoting Scripture, fell in badly, if I may use this colloquial phrase. Let me tell you how it happened.

"There had been some humour flashing about, as is always the case when the sons of Scotland foregather. In following one trail of this humour I said that I had heard and read many

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things of the Presbyterian Assembly of Victoria, and that when I received their kind invitation I immediately decided to say as Abraham did: "I will now turn aside and see this great sight." I was quite pleased with the laughter which greeted this remark, but when the laughter continued for what seemed an interminable time, increasing in volume until the gathering was in a real uproar, I realised that something had happened of which I was not aware. At last the Moderator arose and whispered to me: "It was not Abraham, but Moses who said that." Then with a look of triumph, having corrected a Bishop, he turned to the audience and said: "The Presbyterians were ever mighty in the Scriptures." Of course, the humour of the incident was heightened by the fact that the story of Moses and "the bush which was burned with fire but was not consumed" is the basis of a Presbyterian motto, and was therefore peculiarly familiar to my audience.

"It was indeed a clever stroke on the part of Dr. Button, and I told the Assembly that that day had afforded me one more story which I could tell at my own expense."

(From the Bishop of Ballarat's Letter.)

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SILVER JUBILEE SERVICE.

Archbishop Mowll preached the sermon at the silver jubilee service of St. Barnabas' Church, East Chatswood, recently. The lessons were read by the Mayor of Kuring-gai, Alderman N. McIntosh and the Mayor of Willoughby, Alderman J. Bales. The new rector, the Rev. A. W. Morton, conducted the service.

Archbishop Mowll welcomed former members of the congregation, whose work for the establishment of the Church, he said, was still remembered.

The church was first established as a branch of St. Paul's, Chatswood.

Archbishop Mowll said that the hearts of many people were overflowing with thankfulness that they were

members of the British race. They had heard of the people of London, in spite of their terrible experiences, saying, "We can take it," with a laugh characteristically British.

"We believe," Dr. Mowll continued, "there is an inner spring, like the never-failing spring in the city of Jerusalem, which has been responsible for the British spirit, which has overflowed into the British family of nations, and will overflow into the nations throughout the world. We look for a worldwide fellowship based upon a recognition of each other's rights, irrespective of class, creed, or race.

"Evil may be rampant throughout the world, but evil is not triumphant. There is nothing so secure as the Kingdom of God."

Dr. Mowll said there had been an amazing growth of the Kingdom of God during this century. In China, Japan, India, and Africa it had increased in a wonderful way. To-day there were 30,000 non-Roman missionaries in non-Christian lands, supported before the war, to the extent of £18,000,000 annually.

This great force was at work silently and effectively in the world's life. In all parts of the world there was this new internationalism bridging the gulf between nations and classes.

This war was a crusade for the welfare of humanity, and the extension of the Kingdom of God, the Archbishop said.

WITNESS FOR CHRIST.

The Archbishop, with the co-operation of the Rural Deans of the Diocese, is arranging for a series of meetings in the various deaneries with the object of encouraging our people to bear personal witness to Christ, so that there may be a strong spiritual influence permeating the community, so that men and women shall really live as Christ would have them live.

His Grace announces that a great united meeting with the same purpose in view, will be held in the Sydney Town Hall, on Monday evening, September 29.

LADIES' HOME MISSION UNION.

(From the Secretary)

Within just over a month, three new branches have been formed. St. John's Park, in the Parish of Cabramatta, with Miss A. M. Hunt as Secretary; Rosebery, with Miss Hall as Secretary; and

Balgowlah, with Mrs. Eric Smith as Secretary. This news is very encouraging, and we do praise God for those who have the faith to launch out into new work for the Master in spite of (or because of!) the many demands made by the War.

DR. ZIELE CHARITABLE BEQUEST.

The Home Mission Society has received from the Trustees £400 from the above bequest for its work in the diocese. Moore College also received an amount of £250. Other institutions of the Church of England also have benefited by the bequest and have been encouraged by these gifts.

JOTTINGS FROM OUR PARISHES.

St. Peter's, East Burwood. For the first time for many years a Tea Meeting is to be held in the Parish Hall on Wednesday, June 25th, coinciding with the 46th Pastoral Festival. The Tea will be followed with the showing of pictures and a concert. Men of the Services and their families are being specially invited. The Festival Sunday will be on June 29th.

St. Paul's, Rose Bay. A Missionary Mission will be conducted by the Church Missionary Society, from Sunday, June 22nd to Wednesday, June 25th. The Rev. H. M. Arrowsmith will preach on the Sunday at all services, and on the Wednesday night at 8 p.m., he will illustrate his address with lantern views. Miss V. C. Mannett will speak on C.M.S. work in China on the Monday, and Mr. C. P. Taubman will illustrate a talk on Tanganyika with coloured moving films on the Tuesday.

St. Peter's, Watson's Bay. The Church grounds have been considerably improved in the past six months. The Church building stands on solid rock, giving added significance to the use of the name of Peter in connection with the parish.

Diocese of Newcastle.

ANZAC DAY AT MUSWELLBROOK.

One of the largest congregations seen at St. Alban's Church assembled at 10.30 on Anzac Day to honour the memory of the heroes of the Great War, 1914-18. Extra seating accommodation was brought from the Sunday School. Many were unable to enter the Church, it being filled to overflowing before the service commenced. The

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Rev. C. Keir (Presbyterian), and the Rev. W. E. Wood (Methodist), assisted in the service. The occasional sermon was preached by the Rector, Rev. Hampden Hobart. All civic and patriotic bodies were represented.

Diocese of Armidale.

A Fellowship for Young People upwards of the age of fourteen years has recently been launched in connection with the Parish of Walcha, of which the Rev. J. S. H. Cawte is vicar. The new organisation will have a definite part in the Christian education of the young people. There will be a study circle and in addition, activities of a recreational and social character with due regard to the needs of the young people in the development of their corporate life. Mr. E. E. R. Walker has undertaken the leadership of the organisation.

ST. PAUL'S CHURCH, EMMAVILLE.

A ten-days' evangelistic mission will be conducted at the Parish Church this month—from June 15th to 25th—by Mr. H. Alex Brown, of the Scripture Union and C.S.S.M. Special services for children will be held each afternoon, and mission services will be conducted every night.

VICTORIA.

Diocese of Melbourne.

C.E.M.S.

The Annual Communion of members of the Church of England Men's Society and other men of the Church will be held in St. Paul's Cathedral, Melbourne, on Monday, June 16 (King's Birthday, public holiday) at 7.45 a.m. Breakfast will be served in the Melbourne Town Hall at 9 a.m. The speaker at the breakfast will be the associate Lay President (Mr. F. G. Gaunson).

A.B.M. FESTIVAL.

The Annual Festival Service of the Australia Board of Missions was held at St. Paul's Cathedral on the Monday after Ascension Day. The form of service opened with an exhortation read by His Grace the Archbishop, culminating in an ascription of praise to our ascended Lord, in which the whole congregation joined. Creed, lesson and prayers followed, and the choir of St. Mark's, Camberwell, sang most beautifully the anthem, "How Lovely are the Messengers." In thanking the choir afterwards for its help in the service, the Archbishop mentioned the sad fact that Mendelssohn's lovely music was banned in Germany because the composer was a Jew, and spoke of the uplift that must have come to all who heard the anthem so exquisitely rendered in the Cathedral that night.

The Bishop of Ballarat, who was to have been the special preacher, was unfortunately detained in Ballarat on important national service, and his place was filled by Archdeacon Morgan-Payler, of Ballarat. Preaching from the text, "In the world ye shall

have tribulation, but be of good cheer, I have overcome the world," the Archdeacon powerfully drew the contrast between, on the one side, the tribulation of the world and its inevitable bearing upon the missionary operations of the Christian Church, and on the other side the continuing triumph of Christ in the spread of the gospel through the faithful support of missionary effort, and he urged the continuance of this support even to the point of sacrifice.

Subsequently, a short meeting was held in the Chapter House, at which the Rev. E. Badger, vicar of Mordialloc and formerly S.P.G. missionary in the diocese of Kobe, Japan, gave a most interesting talk on the history and place of Christian missions in Japan, and their present condition.

Opportunity was taken by the Secretary of the A.B.M., the Rev. W. G. Thomas, to outline the plans for the observance in Melbourne of the New Guinea Mission Jubilee, and he also mentioned the fact the Sisters of Community of the Holy Name were giving hospitality at the Community House, Cheltenham, to six Sisters of Community of the Epiphany, Truro, who had been engaged in Missionary service in Japan, and had found it necessary to leave that country.

Diocese of Gippsland.

MISSIONARY EXHIBITIONS.

Four Missionary Exhibitions are being held respectively at Bairnsdale, Traralgon, Yallourn and Mirboo North from June 9th to 20th. Both A.B.M. and C.M.S. are taking part in these co-operative inspirational plans. The people of these parishes and their surrounding districts will not only have the opportunity to meet specialists, but also to see with their eyes and hear with their ears the wonderful spiritual works of God in many lands, despite the fact of war. The Bishop urges attendance at these exhibitions.

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