

years. During his long life he has rendered zealous service in various capacities in the Church of England in several parishes. A presentation was made to him on the occasion of his retirement referred to above.

St. Michael's, Vacluse. A memorial to the late W. G. Acocks, M.B.E., will take the form of certain alterations and additions to the chancel of the Church.

Diocese of Bathurst.

AN INTERESTING CENTENARY.

Celebrations were held in Bathurst, on Sunday, May 5, to commemorate the centenary of All Saints' parish, the 125th anniversary of the founding of Bathurst, and the holding of what is claimed to be the first divine service held west of the Blue Mountains. On Sunday, May 7, 1815, Governor Macquarie gave Bathurst its name, after the then Secretary for the Colonies, and the ceremony of firing a salute and drinking the King's health was observed by about 70 people. A service was then held in the Governor's marquee. Giving the commemorative address at the memorial on the banks of the Macquarie River in the afternoon, Mr. W. Folster, of Orange, declared the departure from Sydney on April 25, 1815, of Governor Macquarie for the west, marked the first real attempt at colonisation in Australia.

VICTORIA.

Diocese of Melbourne.

AN UNIQUE PASSAGE.

There was only one passenger on a 10,000 ton overseas freighter which recently arrived in Melbourne—a Church of England clergyman, but he was a passenger only in name. He shared the crew's quarters and turned to with them at different stages of the voyage. He had booked to travel to Australia in a passenger liner, he said, but it had been cancelled and he had jumped at the opportunity to travel on a freighter. Mr. Norton is on his way to Cairns to become rector of the parish there. He is taking the place of Rev. W. P. Hohenhouse, who has gone overseas as a chaplain with the A.I.F. Before going to England in 1937 he spent ten years in Queensland working with the Bush Brotherhood in the out-back. He was stationed at Cloncurry for several years when the Flying Doctor (Dr. Vickers) shared a house with him.

Diocese of Gippsland.

SYNOD.

The Diocesan Synod met on May 14th and closed on the 16th with the Diocesan Festival. The Archbishop of Melbourne was the chief speaker at the Festival. The Bishop, in writing about the Archbishop's coming, said:—

"I want him to have a great and loyal welcome from us all; and I ask the leading church people of every parish in the Diocese to come to Sale to make this occasion the greatest demonstration and witness of Anglican solidarity we have ever seen. Two things lead me to make that request. First, the clear meaning of the war is that Christianity is involved in a fight to the death with anti-Christianity, so that the loyalty and faithfulness of every member of the Christian Church needs to be exhibited. Second, this may be our last opportunity for some time to join in the annual family gathering of our Gippsland Church, and to encourage each other by our presence and the manifestation of our common purpose. I say that not only because of the petrol restrictions that are foreshadowed but also because of the financial inabilities and other sacrifices which the war must quickly impose upon us now. Therefore let us decide to rally round our Archbishop in a way that will help him realise the love and loyalty that exists in this part of his Province of Victoria."



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A NOTED SCHOLAR.

Professor David Samuel Margoliouth, D.Litt., F.B.A., passed away in the Middlesex Hospital, England, on Good Friday, at the age of eighty-one. He was Laudian Professor of Arabic at Oxford from 1889 until 1937, and was one of our greatest authorities on Arabic literature. In fact, his knowledge of the language and literature was hardly rivalled in Europe, and was unapproachable in the East. The son of a Hebrew-Polish missionary to the Jews, he had a brilliant academic career, securing most of the university prizes offered in the field of Oriental studies. He made valuable contributions to Biblical scholarship, while his volumes, "Mohammed and the Rise of Islam," and "Mohammedanism," have had a wide appeal. His attitude to the Old Testament was conservative, especially as revealed in his volume, "Lines of Defence of the Biblical Revelation," and his defence of the unity of authorship of the Book of Isaiah.

A PRAYER.

O God, Who art the unsearchable abyss of peace, the ineffable sea of love, the fountain of blessings and the bestower of affection, Who sendest peace to those who seek it: open to us this day the sea of Thy love, and water us with plenteous streams from the riches of Thy grace. Make us children of quietness and heirs of peace. Kindle in us the fire of Thy love: strengthen our weakness by Thy power; bind us closely to Thee and to each other in one firm and indissoluble bond of unity. Amen.

(—Syrian Liturgy.)

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 12—New Series.

JUNE 6, 1940.

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transmission by post as a Newspaper.]

The King's Quotation.

HIS Majesty the King created quite a sensation when, in the course of his Christmas day broadcast he made use of the following quotation:—

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

'Give me a light that I may tread safely into the unknown.'

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

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

Literary men were questioned by the press as to the source of the passage—quotation books were ransacked, but all to no avail, until the energetic London Press discovered the author, Miss M. L. Haskins, a retired tutor of the London Schools of Economics, who admitted that she wrote the poem from which the extract was taken, some thirty years ago. She cannot now remember why she wrote it, but thinks it must have been because of some personal experience. She included it in a small book of verse which was printed and circulated privately on behalf of Indian missions in which she was interested. She had retained one copy for herself, and did not know that the others were still in existence. Now Miss Haskins has come out into

the limelight. From Banff, in Canada, to New York and London, the greatest interest was shown in her directly the fact of her authorship became known. She was asked if she would consent to do a news-reel, whether she would be photographed, could her verse be used on posters, could it be shown on the screen and would she write for this, that or the other periodical. It is reported that His Majesty must have come across the quotation in a letter written to "The Times." That is probably the case, for if he had seen the whole of the poem he might very well have been induced to use it all. The remainder, which is so full of promise, follows:

So I went forth,
And finding the Hand of God, trod gladly into
the night.

And He lead me towards the hills and the break-
ing of day in the lone East.

So heart be still;

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

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

God knows. His will is best.

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

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

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Notes and Comments.

A NATIONAL DAY OF PRAYER.

THE Kings "Call to Prayer," to the Empire at
large has received a remarkable response.
News from everywhere indicates that churches
were thronged with worshippers, many of whom
had been living in a strange forgetfulness of their
duty and privilege regarding Divine worship. The
spirit prevailing was wonderful in its appeal and
many a minister was conscious of an emotional
difficulty of utterance in leading the Intercessions.
We thank God for this token that deep down in
the hearts of our people is that sense of their need
of God and of God's power and will to respond
to the cry of His people. God help us to live out
that consecration of life to the purposes of God
which is the necessary inference of all true prayer.

THE KING'S BRAVE ACT OF FAITH.

IT was a fine gesture on the part of our gracious
King to give his people the "Call to Prayer."
The courage of His Majesty's action is indicated
by a sorry contrast just revealed by English Church
papers.

The Archbishop of Canterbury was appealed to
in this regard, and his reply was given in the Canter-
bury Diocesan Gazette. His Grace wrote:—

"I am receiving constant appeals for the appointment
of such a day now. Such appeals are very natural, and
have my fullest sympathy. I understand that their object
is that the State, whether by Royal Proclamation or Order
in Council or in some other way, should itself appoint the
day. But if the State is invoked, those who are respon-
sible for its action must be consulted, and they may be
obliged to give consideration to other questions than the
rightfulness of prayer itself. I have consulted the highest
authorities, and I am advised that if at the present jun-
cture the State was to call for a day of National Prayer,
its action would be misunderstood or rather misrepre-
sented by the enemy in ways which might be easily
imagined. On the other hand, there would be no room
for such misrepresentations, if, following the custom of
the last war, the Sunday nearest the anniversary of the
outbreak of the war were observed by the nation as a
day of prayer. I purpose, therefore, in due course to
consult the leaders of the various Christian Communions
as to the appointment of Sunday, September 8, for this
purpose. Meanwhile, what could be more fitting than
that we should all unite again as last year at Whitsuntide
in prayer that the Holy Spirit of God may guide our

statesmen and commanders in their great responsibilities,
and prepare the way in the minds of all nations for the
coming of justice and of peace?"

A natural rejoinder to this statement appeared
in the English Record, by Eusebes, a constant con-
tributor to that journal and a layman of high stand-
ing in the English Church. He writes:—

"So it is seriously suggested that the terrors of war
should be endured for a full twelve months before the
nation is enjoined and invited to fall before the mercy
seat to ask for the Lord's intervention; and the reason
given that a national day of prayer might be construed
amiss at Berlin and elsewhere! Alas for the national de-
clension from God, which the ecclesiastical authorities
appear to accept without demur! It is said of Henry
Laurence that he feared God so much that he feared no
man at all. That cannot be said for our leaders in Church
and State to-day. Is there among us 'an evil heart of
unbelief in departing from the living God'? Sin is ram-
pant. Lord Elton's brave letter to 'The Times' is met
with sneers."

In its leading column the Record has this further
reference:—

"Much was our disappointment, when it was learned
that the Archbishop had deferred a national call to prayer
until the first anniversary of the outbreak of hostilities,
lest Hitler should misinterpret such an appeal for a
return to God as a sign of weakness."

"Such encouragement to the enemy would do no harm,
unless, indeed, we were weak, but we all know that the
combined resources of the Allies, humanly speaking, in
themselves, guarantee the ultimate victory. If then, the
enemy is misled in any way, it hurts us no whit, but it
seems incredible to us that our "home-coming" to God
should be delayed six months for the sake of Adolf
Hitler."

PRAYING AND "SETTING WATCH."

NEHEMIAH in his day was correct in his thought
of God and prayer. In the time of extreme
danger "they prayed unto the Lord and set
a watch," placing themselves in all readiness for
God's use, if by that means it was God's will to act.

Such was the burden of the Bishop of Goulburn's
challenging message to his diocese on Sunday week.
Dr. Burgmann in a pastoral letter to be read in all
churches in his diocese said:—

"These are days in which we are thrown back on those
things in which we really believe. If we believe in our
inward hearts that a God of Truth and Righteousness
is the Author of life and the Guide in history, we shall
neither despair nor be foolishly confident. We shall realise
that our faith is the means by which such a God works in
the world. As we believe so will our strength be. Our
confidence is not in ourselves but in the God of Righteous-
ness who will use us to make His way of life prevail
upon earth. If we think we can use God just to get our-
selves out of our present disasters we are pagans and
not Christians. As we serve a God of Righteousness so
we must seek to be righteous and we must determine
to remain righteous at all costs and for all time. Then
we shall become invincible as God is, because the power
of God will possess us and work in us. We shall become
humble and serve God in deep penitence because we are
conscious of our unworthiness and remember our sins.
But in our heart of hearts we see the God whom we
desire to serve in such a one as Jesus Christ and not in
Herr Hitler. In Hitler we see working a Satanic force
in opposition to all that the God we see in Jesus Christ
stands for. We may even fear that we have had some-
thing to do in letting that Satanic force loose. In the days
of seeming security we have thought little about the
deeper things of life. But when we are faced with the

stark alternative, Hitler or Christ, Hitler's way or Christ's way of life, we stand for the Christ without hesitation. We prefer Christ even with His Cross to Hitler with his engines of slaughter. In such a faith and with such a definite choice we stand firm and we shall remain unshaken. We shall stand firm but we shall not stand idle. Each in his way and according to his capacity will serve as he best can serve. He will remember that he serves a God of Righteousness and he will serve in spirit and in truth. And if we or our loved ones are called upon to die in this service, as multitudes are dying now, we and they shall die in the faith that we shall not be separated from the love of God or from the love of one another. In this faith we live, in this faith we die; but such a death is not the end. By such death is life enriched.

"Death is swallowed up in victory."

DOES GOD ANSWER PRAYER.

WITH great delight we reprint the following item just as it stands, from the columns of the Sydney Morning Herald of Monday last. We wish that the same expression of sane optimism could replace some of the leading articles and "War day by day" comments which are not very helpful in their pessimistic outlook. We noted with regret the absence of any encouraging "Leader" in connection with the King's Call to Prayer.

MIRACLE OF B.E.F.

Natural Aids.

Assisting Embarking of Troops.

(From our own Correspondent.)

London, June 2.

Few students of war dared to hope that more than one-third of the approximate total of 150,000 already transported from Dunkirk could have been saved.

Thirteen days ago the French Premier, M. Reynaud, said, "I believe in Miracles," and Britain's millions joined in a nation-wide prayer. Then came King Leopold's surrender and the consequent multiplied dangers.

Hammered from three sides, with the likelihood of their retreat being cut off completely, the forces attempted and gallantly achieved the greatest military feat in history, but assistance, uncontrolled by man, was forthcoming. Firstly, the English channel, frequently lashed by gales, became as smooth as a millpond, and enabled even the smallest craft to cross and succour the troops. Secondly, while the smooth sea aided the ships, fog, as mentioned in the German communique, came down on Wednesday at a very critical moment and temporarily shielded the men from devastating air attacks.

PRAYER FOR STUDENTS.

ONCE again the special day of prayer for students throughout the world has been brought to our notice by the Student Christian Movement, and the various Churches have given their imprimatur to the appeal through their respective official leaders. We hope the appeal will be duly responded

to throughout the Christian Church, for there can be no doubt that the marshalling of university students, with their training and gifts, for the purposes of the Kingdom of our Lord would be potential of a great advance of that Kingdom. To-day we have a startling exhibition of the danger of unconsecrated knowledge, as we see the great discoveries of science of our own age harnessed to a war machine that seeks to obliterate all that is known as Christian in the world.

To an ancient people the prophet of old, forecasting its fall, said: "Thy knowledge, it hath destroyed thee." All unsanctified knowledge is destructive and also self-destructive. For not only is the soul of Germany rotten through corrupting pride and selfishness, but the lives of its people are being literally massacred in their headlong rush for world domination, which looks painfully like world destruction.

"Knowledge puffeth up but love buildeth up" is a truth to be remembered, so that our prayer for students may be intense that the Divine love may fill their hearts so as to consecrate and magnify their knowledge for the betterment of the world and for the glory of God.

UNTHOUGHTFUL STATEMENTS.

THE attitude of American Churchmen towards U.S.A. neutrality is difficult to understand. The cosmopolitan nature of America's make-up is a natural obstacle to her coming into the war. She will not come in until she is faced by some incident that would make her neutrality absolutely indefensible and craven in the eyes of the civilised world. But we frankly do not understand the attitude of the Protestant Episcopal Church towards that neutrality. To make matters worse, the Archbishop of New York has ventured a suggestion, so apparently irrational that it has evoked a protest from the Dean of the American Cathedral in Paris. The Archbishop recently expressed the conviction that America and the peoples of the world desire and pray for a peace with justice now and not after the destruction of the world.

The Dean frankly canvasses this suggestion in the following terms:—

"Our first comment is that peace with justice can only come when Germany has evacuated those free, independent, and peace loving countries which her unholy desire for conquest drove her to attack barbarously and treacherously, and to destroy or put in chains. When this has been done, reparation as far as possible should be made. The Soviet should do the same in Finland. Nothing short of such a peace has a right to the word 'just.'"

It is surely unnecessary to say that such terms of peace are, to say the least of them, very unlikely at the present juncture, nor do we regard the suggestion very timely or useful. We feel constrained to say that in deeds and not in words resides the only way that America can give any help to a cause which is just as much hers as ours. How much longer will they sit down under the cruel barbarities of Hitlerism towards millions of defenceless women and children?

THE CHURCH AND THE WAR.

The Church Assembly in England has made the following announcement:—

"While persuaded that the cause in which our country is engaged is a just cause, in no way condoning the crimes committed by the aggressors, and convinced that justice requires a restoration of the victims of these crimes, this Assembly associates itself with the declarations often made by His Majesty's Government, that it is no part of the war aims of this country to bring about the destruction of Germany; and it earnestly desires that life and independence be secured for the German nation, on the sole condition that the German nation itself respects the right of all other nations, both great and small, strong and weak, to a similar life and independence. And it trusts that, in the interests of European civilization and of humanity, the statesmen of neutral and belligerent countries will watch eagerly and constantly for opportunities to negotiate a just and durable peace."

Quiet Moments.

THE CHALLENGE OF THE HOUR.

A mighty Empire was on its knees on Empire Sunday at the request, which is a command to all his loyal subjects, of the King, bowing in humility before the King of Kings. We thank God for such. Two days later we were shocked beyond measure by the surrendering of the Belgian army at the command of their King and Commander-in-Chief. We won't sit in judgment on the Belgian King, remembering, "judgment is Mine, I will repay, saith the Lord," but we rejoice in our King George and his inspiring spirit and strength in that he asked his people to approach in humility the Almighty, to "get help in time of need." Let us be strong and not allow the Devil to tempt us to be depressed at the Belgian capitulation by the suggestion that "this is how your God answers prayer. Boldly to such we reply: We know it is true also "that the eyes of the Lord are over the righteous and his ears are open to their prayers." He answers always such prayers, but He answers in His good time and in His own good way, and He will give relief when "His hour is come."

Let us face the situation. Are we ready for victory as yet? Do we as a nation need to be chastened? Remember "whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. If ye endure chastening God dealeth with you as with sons. . . . Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." This is true and humbly we trust our God. It is equally true that our God, if our house is on fire and causing grave danger to person and property expects us to use every practical method at once to put the fire out without waiting to ask how far, through our own negligence, we have been to blame for the fire. If we are attacked by a wild beast, we must act instantly to get deliverance from such without waiting to determine how far we have been to blame for wandering into danger spots. As sane Christian men we believe this to be true. At the present moment "the eyes of the Lord are over us." Does He see we are fighting for a righteous cause? We believe He does. Therefore, let us, in our humble dependence on Him, use every ounce of strength to put out the fire, to stop the wild beast. Are we doing this?

Our brave men at the front are showing the British spirit of sacrifice and bravery, but are we as a nation doing what

the Lord wishes us to do to back them up? Does the great God of Love see in our hearts that righteousness which we have received and are receiving by accepting His grace, that righteousness imputed unto us through our living faith and obedience in and to Jesus Christ, who is our righteousness. To get away from theological language, are we so trusting in Lord Jesus and rejoicing in Him as our Saviour who died on the Cross as our substitute that our hearts' love is going out to Him, and we are keeping those brave boys, those of us who cannot go to the front to fight, by fighting against all those things which are weakening the spiritual and moral fibre of our national life. For example, what will the eyes of the Lord see on Sunday next? Will He see crowds again in the Churches? Will He see men and women with changed hearts, lovingly worshipping and then following their Saviour in His fight against drinking, gambling, the selfish use of time, strength and money?

Crisis times are separation times, are fulfilment times. Let us judge ourselves by His standards that we be not judged. Let us wake up, it's life or death. Let us choose life and fight on the Lord's side with every ounce of the strength that He can give. Let us pray this thing through—taking our chastening and fighting on to ultimate victory.

BOOKS

The World is our Parish, by John H. Ritson, British and Foreign Bible Society. (Our copy from Angus and Robertson, Booksellers, Castlereagh Street, Sydney, Price 10/6.) In the foreword Dr. Ritson says, "I have written not so much an autobiography, as a series of sketches of the work in which I have been engaged, set against a more or less personal background." Dr. Ritson was one of the Secretaries of the Bible Society for thirty years, and those privileged to read his reminiscences in this book will find their interest maintained throughout. At the London headquarters of the Society, Dr. Ritson devoted and consolidated a world wide campaign for the printing and distributing of God's Word in many tongues, and in his extensive travels, covering many parts of the globe, he encouraged hundreds of the Society's agents in their arduous and self-sacrificing tasks. The writer was present when Dr. Ritson preached in St. Andrew's Cathedral, Sydney, and the text is well remembered, Col. 1: 6, R.V., "The Word of the Truth of the Gospel which is come to you, even as it is in all the world." The impression of that sermon still remains. A Methodist, yet Dr. Ritson had fellowship with all the Churches. He was the first Oxford man since Wesley to be made President of the Conference.

To the many people interested in the work of the British and Foreign Bible Society, this book will be of special value.

God's Judgment in Europe, by Alec R. Vidler, B.D., Warden of St. Deiniol's Library Hawarden, Chester. (Published by Longman, Green and Co., London. English price 4/- nett. Our copy from the publishers.)

The writer is the editor "Theology," a well-known personality on the other side of the globe. He writes under a strong conviction that the present war is a necessary Judgment of God on a Europe that has been gradually slipping away from Christian ideals. The book is a tonic, fresh and suggestive in its treatment of a well-worn—we were going to say a "war-worn"—subject. Dr. Vidler passes under quick, but informative review, the causes of war, the escape—characteristic of all secular utopias, the understanding of history: "The Christian understanding sees history as an order of existence which is subordinate to God's transcendent purpose for human things." The chapter on "The Novelty of the Situation," shows the difficulty of the present circumstance of the Christian "in a society which is being thoroughly collectivised and de-personalised by its subservience to the power of the machine . . . the whole problem of personal decision becomes infinitely complex." The situation of the Church has completely changed, it is fast losing its position as a necessary element in the social life and becoming merely a tolerated

body. How long that toleration would last is a difficult question to answer.

Of necessity this has meant a clesion from Christian ideals. The decline has been subtle but sure. In Germany it has been very swift. These happenings are "part of the process in which God's trial on judging of men is being worked out." It brings adversity in its pain, and that adversity is an expression of God's condemnation of sin. "For centuries the foundations of our culture have been getting loose; now the whole structure is collapsing." In his next chapter Mr. Vidler indicates the way of help for England and the Church. The process of redemption may be slow, but insofar as we seek to do the will of God, it will be sure. The Christian cannot be a pessimist. To our mind the writer is truly "prophetic" in his utterance. It is indeed a book for these times.

Personal.

We regret to note the death of Mrs. Beckett, the wife of Mr. T. Beckett, organist at St. Andrew's Cathedral, Sydney. Mrs. Beckett has been in failing health for some time. All who have profited by Mr. Beckett's rendering of worship at the organ in St. Andrew's Cathedral will join with us in tendering our respectful sympathy with him in his hour of bereavement.

The death is announced of Miss F. S. Young, the founder of the South Sea Evangelical Missions. Miss Young died full of years and honour. Visitors to Katoomba Convention will recall her active cheerful presence and her full hearted devotion to her Lord. Begun in Queensland, the mission work was followed up in the South Seas, and has now become an extensive spiritual agency which has brought blessing to thousands of souls.

The Rev. J. T. R. Border, B.A., late of the Diocese of Armidale, has been appointed Priest-in-charge of the Parochial District of Binalong in the Diocese of Goulburn.

The Right Reverend Herbert Louis Wild, D.D., Bishop of Newcastle from 1915 until 1927, died in an Oxford nursing home on Thursday of last week, at the age of 74.

The Rev. F. Hulme-Moir, Chaplain to the Second A.I.F. in Palestine, recently accompanied the A.I.F. cricket eleven to Cairo, where he also spent a few days on leave. He was able to visit C.M.S. spheres activity.

The Archbishop of Sydney delivered the "Morrison" oration, founded by the Chinese Community of Australia, at Canberra on Wednesday, May 29th. Their Excellencies the Governor-General and Lady Gowrie were present.

The Right Rev. Bishop Hilliard was instituted and inducted to St. John's, Parramatta, as Rector last Thursday, by the Most Reverend the Archbishop of Sydney, assisted by Archdeacon Begbie. There was a crowded congregation including a large number of clergy. Afterwards a welcome was given to Bishop and Mrs. Hilliard in the Parish Hall.

The Rev. Canon George Neal has resigned as Rector of St. Mark's, Warwick, Qld., from 30th June.

The Rev. F. H. Tugwell, Chaplain in the establishment, is spending three months at Liverpool Camp.

The Rev. R. C. Blumer, M.A., has been appointed to Harris Park Parish. He will commence his new duties on July 1st. For many years Mr. Blumer was with Dr. Fraser at Holy Trinity, Kandy, Colombo, and later with Dr. Fraser at Achimota Gold Coast, West Africa, where he had as colleague the late Dr. Aggrey.

The Ven. W. H. Stewart, Archdeacon in Palestine, Syria, and Transjordan, has undertaken, in addition to his archidiaconal duties, to act as chaplain to the workers of the oil pipeline from Iraq to Palestine. For this work he is making Kirkuk his headquarters.

The Rev. J. H. F. Peile, Archdeacon of Worcester from 1921 to 1938, and a Canon of the Cathedral since 1926, died at Worcester, at the age of 76. From 1907 to 1910 Canon Peile was Vicar of All Saints', Ennismore Gardens, and from 1910 to 1921 Archdeacon of Warwick. He was Brampton Lecturer in 1907, and his lectures were published under the title "The Reproach of the Gospel." In 1909 he published "Ecclesia Discens," and three years later "The Sacrament of Repentance."

After an illness extending over some years Elizabeth Katherine Hancock, wife of Archdeacon Hancock, died at Brighton, Vic., on unday, 19th May. The funeral took place the following day at the Box Hill Cemetery, after service at St. Peter's Church, Brighton Beach.

One of the most pleasing items of University news concerns Jika Travers, who was awarded the Rhodes Scholarship for 1940. After an exceptionally fine school career, Jika went to the University (Sydney) on an exhibition, and then into St. Paul's on a scholarship. He gained distinction in history in second year Arts, although in camp with the A.I.F. when the exams were held. He obtained a lieutenancy in the University Regiment last year, and after enlistment with the A.I.F. retained his commission. He was in the first training group of the A.I.F. He gained Blues in cricket and football for 1938 and 1939, and won an Australian Universities Football Blue in 1938. Jika left for overseas service with the first contingent, and is now with the 2/2nd Battalion in Palestine. His scholarship will be held over until the end of the war, when he intends to go to Oxford University to study philosophy, politics and economics. Our hearty congratulations and sincere wishes go to him.—(From "The Torchbearer.")

Rev. Francis Edward Cassian Crotty, Incumbent of Christ Church, St. Kilda, and Canon of St. Paul's Cathedral, Melbourne, died in a private hospital, East Melbourne, on Saturday, 25th May, after a short illness. The news of his death caused a great shock and cast a deep gloom over his many friends in the parish and throughout the diocese of Melbourne, for the majority did not know that he was ill. Born in 1879, in Madagascar, where his father, the late Rev. E. C. Crotty, was a missionary, he came with his family to Melbourne in his boyhood and was educated at the Melbourne Grammar School. After leaving school some years were spent in the service of the Bank of New South Wales. His brother, the Right Rev. Horace Crotty, D.D., was formerly Bishop of Bathurst, and is now assistant Bishop in the Diocese of London.

THE CHURCH'S ATTITUDE TO THE WAR.

(From the Bishop of Gippsland's Address to his Synod on the 14th May.)

"I do not think it is difficult to define the Church's attitude in the present situation. Behind the political and social turmoil of the last three decades there is hidden the moral helplessness and intellectual confusion of the modern world. It is more and more evident that we are suffering from some deep spiritual disease, incurable by ordinary human remedies. We are undoubtedly facing one of those cataclysms of history when all that is precious to Christian hearts is at stake and when complete reorganisation of public and individual life has to be undertaken if what we mean by civilisation is to continue. Can the Christian Church stand apart from this? What would Christ do? He was crucified for the sin of the whole world. He became man that he, though sinless, might share all human experience. Read the story of the Cross, and you will see that man's heaviest burden fell upon Christ, and that He identified Himself with the race. And His call to us is that we should take up our Cross and follow Him. We are all bound up together in the unity of the human race to which we belong. We are bound together in the fall of the race and in its sin. Therefore in a real sense the sin of the world is my sin and your sin—the Church's sin. I do not see how we can dispute the truth that we, the representatives and members of the Christian Church have in the first place to Repent.

I am convinced that it is impossible for the Christian Church to accept the Pacifist Attitude in the particular circumstances that face us to-day. For the absolute pacifist all questions concerning the use of military force are closed questions. This attitude escapes too easily many of the difficulties of decision in these days; and it fails to offer adequate guidance for national policy in face of the fact that confronted us last September, and confronts us more than ever now. There are some evils that are worse than the taking of life and than war, even in its hideous modern dress. One of those is tyranny. It must be destroyed. For tyranny leads inevitably in the end to war and to the taking of life. Those who can argue that tyranny can be destroyed by something less than war have still to prove that tyrants abdicate without being resisted. It is the duty of the Christian Church to strive for the establishment of a more just world order. If the Nazis are allowed unopposed to overrun the world it is not possible to believe that the Christian aim would not be postponed for many generations. I honestly think it likely that the Christians of Czechoslovakia and Denmark would find themselves in profound agreement with the statement.

On the other hand, the witness of the pacifist—provided that it is given without self-righteousness and with the recognition that it is a partial, if necessary, witness—must be welcomed as a reminder of a side of truth that war conditions may cause us to forget. And it is essential to insist that the authorities will treat him with the spirit of tolerance that is an integral part of the democratic ideal.

It would be hypocritical to deny that Britain went to war for reasons of self-preservation. But that is not the whole truth. We in Australia were able to watch not only her gradually hardening determination to resist the evil things we call Nazi aggression, but also her final solemn resolution to undergo the hardships of war for the purpose of bringing a new order in Europe. The absence of any self-righteous pride and the degree of honest searching of heart that accompanied the fateful decision was impressive. No Christian who had already closed his mind, as a pacifist must, could escape the responsibility and the necessity of making moral judgments.

THE SPIRITUAL ISSUES OF THE WAR.

The Bishop of Newcastle, in his Synod Address last week, made the following reference to the war:—

"It is that challenge which is giving such apocalyptic significance to the War now raging in Europe, and especially to the titanic battle which is now being fought in France and Flanders. Our enemies seem there to be demonstrating to the world how truly diabolical war-making can be when it is reinforced by all the resources of modern science and freed from all the restrictions of ancient ethics. And we are being given yet another proof of the futility of the hope, once so widely held amongst us, that the progress of science and the spread of education would effect a continuous amelioration in the environment of human life. It is worth while remembering that in these days when we are once more being invited to believe that man can find all the salvation he needs within the limits of this present world. Thank God, so far as the British Empire was concerned, its duty was never for one instant in doubt. Our statesmen laboured for peace right up to the point—some would say even beyond the point—at which it was clear that further labour was useless. Apart from the natural instinct of self-defence we have no self-regarding motive in entering the war. We seek no extension of territory, no suzerainties over other nations, no selfish commercial privileges. Our motive was twofold. We sought first to help, by every means in our power, other freedom-loving peoples to regain the national independence of which they had been so cruelly and wantonly deprived. We sought secondly to prevent, if we could, a new paganism from overspreading, dominating and darkening the world. We should, I am convinced, have been accountable to God if we had failed to accept the challenge. It was a challenge not merely to the British Empire as a political institution, but still more to the freedom of which the Empire is so unique and conspicuous an expression. I spoke to you last year about that extraordinary combination of the unity of the whole with the independence of its parts which makes the British Empire a phenomenon unique in the political history of mankind. The completeness of the local independence has received a striking illustration since then. One of the peoples composing our Commonwealth, the people of Eire, are neutral in the present war, and still have a diplomatic representative of Germany accredited to their Government.

Continued on page 11.)



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CHURCHMEN'S REMINDER.

"Man's extremity is God's opportunity."—Anon.

"For His mercy endureth for ever."—1 Chron. 16: 34.

JUNE.

6th—Four martyrs burned at Lewes, England, 1556.

9th—**Third Sunday after Trinity.** This day is for prayer. To have "an hearty desire to pray" is a great gift, begotten of much need generally. We are to learn what prayer means to ourselves to understand somewhat of its meaning to God Our Father in Heaven.

11th—Tuesday, St. Barnabas Day. This day's Collect refers to the Gift of the Holy Spirit. Barnabas was "full of the Holy Ghost."

14th—"Priest in Absolution," condemned by the House of Lords, 1877.

16th—**Fourth Sunday after Trinity.** It is remarkable how the Collects of ordinary Sundays fit into the need of the times in which we live. These collects, one feels, were inspired by national necessity, as well as religious fervour. "Things temporal" as to-day, must be just the best to prepare us to live as we ought to, and so attain things eternal.

18th—Battle of Waterloo. What fears beset England before then!

To Australian Churchmen.

DARK CLOUDS.

BY the time this article is in the hands of our readers the issue in Flanders will have been determined. At the moment of writing it seems as if no power that we can put forth will prove sufficient to stem the advance of the enemy. The urgent problem which is undoubtedly exercising the minds of our army chiefs is whether it will be possible to extricate the English and French forces and withdraw them to a position where they can yet render service to the Allied cause.

It seems to the lay strategist that the task of breaking through the massed forces of the Germans is beyond the power of our limited forces. Whether they can withdraw to the coast fighting a stern rear-guard action the whole way remains to be seen. War looks simple in the pages of history, but it is a strange jumble before its details are smoothly classified.

God is speaking solemnly to us in these days of anxiety. We have one bright gleam in the midst of gathering clouds. Our brave soldiers fulfilled their trust with a courage and devotion unsurpassed in all the days of Britain's glory. If they are forced to lay down their arms, they will do so in the proud confidence that no cause has been deserted by them and no shameful weakness tarnishes the glory of their firm resistance to an overwhelming force. The men who have to taste the bitterness of defeat brought upon them by a succession of circumstances over which they have had no control, deserve the best their country can give them. They will not look in vain for due recognition. Their stubborn endurance has entered into the spirit of our people. If they go from us into captivity, or, if weary and

broken they fall for a time behind the French lines to fight again another day, they have taught us what men can do and we pray God we may learn the lesson.

The King called his people to prayer and the response has been wonderful. The thronged churches everywhere witnessed to the fact that belief in prayer has not vanished from the hearts of our people. The startling events of the last few days emphasises the need of continued prayer if we are to hold to our firm resolution to win the war and if we are to assure ourselves of God's grace and mercy in time of need. God cannot give us sweeping victories because our hearts are not ready for such a great success. But God can and does hear the cry of the penitent and in His own good time will turn the tide of battle and will bring us to the safety of a righteous peace. The church has a great part to play in the witness to spiritual reality at this time.

Leopold's Surrender.

But we turn to another aspect of the tragic events which have been unfolded to us. The record of King Leopold's surrender does not enable us to pass judgement on his action. Certain items in the information seem to us to invite severe censure on the course he took. Writing with the scanty evidence supplied by the official communiques, it seems that he took no measures to warn the Allied commands. He is accused of yielding when, as yet, the Belgian forces were resisting stoutly. It would appear from this that if King Leopold held that surrender was inevitable, it would still have been possible for him to advise his colleagues in the fight of that decision. Had he given them even a day in which to meet the new situation it might have proved of invaluable assistance to them. It may be that the further information which must be forthcoming will modify even this condemnation, but it would appear that regard for his troops rendered him callous to the needs of those who risked so much to stand beside him. No doubt the historians of the future will write monographs on the question of Leopold's fidelity. We will not anticipate their keen delight in a wordy conflict, but leave it so. At any rate, in Holland, and apparently to a less degree in France, what has come to be described as Fifth Column activity has largely hindered the will to victory. We can no longer conceal from ourselves that the German war preparations begun in thought, we believe, when the peace treaty was signed, included a silent penetration within the ranks of the democratic countries.

There has been a blind devotion to German modes of thought that rendered this task comparatively easy. The learning, the devotion, the religious spirit of Germany have all been employed as arguments to bid us turn a ready ear to their messages. We have been partially hypnotised and are only recovering our senses. Some have not yet awakened from the deep slumber which permits German suggestions to guide the obsessed will. The danger

is much more real than most people imagine. The steady purpose to achieve a particular end manifest in the German war machine can be traced in other directions also. If the Allied Powers could be induced to frame their war policy in a direction that weakened their power of resistance, that would evidently help the war purposes of the enemy. We believe that the system of intellectual suggestion was much more widely employed than most of us know. When will the dupes of a cunning dictatorship wake up?

A Subtle Propaganda.

The scheme has been designed in the first place to weld the German people into a compact united force. The popular explanation of the rise of Hitler misses very often the psychological conditions that made his rise popular. We are commonly told that Hitler found the German people crushed and dispirited and that he inspired them with new hope. It is not necessary to deny the modicum of truth in this in order to see that National Socialism had its roots in German soil even before the war and attained great dimensions in the years immediately succeeding the war. Such writers as Troeltsch and Vischer in the theological world paved the way securely for all that Hitler forced upon the attention of the German people.

This is in no way countered by the opposition which Hitler's earlier adventures encountered at the hands of the rulers of Germany. It happens frequently that a prophet is not without honour. It happens frequently that theorists stand aghast at the practice which inevitably results from their theory.

It was really from Germany that the impulse came to abandon what are called "metaphysical" positions and devote ourselves wholly to "bringing in the Kingdom of God." It is not very easy to recognise the kingdom of God in the eighty ton tank, that like a modern juggernaut, crashes its way over the bodies of helpless, but free peoples. But the root idea has been sedulously fostered that there is no other method of bringing salvation to our suffering race than through the culture of an advanced people. We can sit loose to dogma as long as we build good houses and have solved unemployment and created clinics for infants. The clamorous voices that heard this new gospel are unwitting protagonists of the greatest menace that threatens civilization in these modern days. They allowed themselves to become pleaders for disarmament. They told us with a childlike simplicity that we should not give children toy canons or toy soldiers as it created a warlike spirit. They were advanced thinkers and they brought their country to the verge of ruin, unconsciously preaching the message that had been manufactured for them by a relentless foe. While they talked, Germany worked, and they go on talking because the factory which purveys their thoughts is hidden from them.

Undermining the Bible.

The ordinary man used to look up to the Bible. It is a strange fact, easily verifiable in history, that

faith inspires great deeds. The Germans are brave men, though we think that their morale is not as high as in 1914. They are inspired with a carefully concocted myth of race, confessed to be a myth by its promoters. Now the Bible-taught find it difficult to accept this theory. The old Germans would have none of it. But it is possible to weaken faith in the Bible and thus at least prepare the way for Nordic fancies. Wellhausen, who was largely an old-fashioned German, accepted the sceptical results of earlier days and carried them further. He could find no transcendent God anywhere. He could find no revelation, except that which throbbed in the sagas of many lands. Israel had its day-dreams, but so had the ancient Teutons. God was equally behind both and they were but expressions of the inner genius of the race, often finding outlet in grotesque forms, but valuable for the spirit resident in them. So the principles were established which have borne such bitter fruit and brought us to look grim disaster in the face. How long will our pundits bleat of scholarship while they retail second hand German erudition? Are they, too, unconscious victims of the Fifth Column?

The Germans went on and on until they resolved morality into a form of psychology and their message has been taken up in the United States of North America and returned to us with a twang to it. We have our students at the universities glorying in freedom from restraint and some of the professors aiding and abetting. Will the foul thing that threatens our liberties in its unmasked devilry waken them to the humiliating fact that they are being led by the nose? It is not necessary to reject all that comes to us from Germany, but it is necessary to discriminate. When we find in the political arena that our enemies fling aside their solemn promises when they have served their turn, we wonder if many of the fine-spun theories that have been excogitated were designed for two reasons. They were intended for foreign consumption to weaken the moral fibre that in days of yore proved so impenetrable to assault. Men with the Bible in their hands were dangerous men because something had spoken to their soul that made them great. New fangled sentimentalities could not produce this iron steadfastness. So the Germans gave us sentimentalities. They were intended for home use that the old sanctions might more readily yield to the new demands. Bible Christians, as the concentration camps prove, are not easily persuaded that a German end can justify the violation of a Divine Command. Get the people to think that the conventions are designed to further the advance of a true culture, possessed by a Nordic people, and they become wax in the hands of skilful manipulators. If the present dark clouds give us warning of our drift, God will yet in mercy recover for us His gracious messages of hope.

We learn that the Rev. F. Camroux, Chaplain at Ingleburn Camp, is to be married at St. Jude's, Randwick, on Saturday next.

Letters to the Editor

BUSH CHURCH AID SOCIETY.

What Shall We Say?

The most important questions facing missionary minded Christians to-day are "Is this service which we support and work for really necessary in time of war? Can we do without it? Shall we close down on it?" We of the **Bush Church Aid Society** must face these questions also.

In these present days many men are leaving factories, offices, farms and grazing properties in order to enlist in the armed forces of the Empire. Why do men leave their homes and work-a-day jobs to fight in the armies of their King? A man fights for the preservation of his family. He goes to war in order that his wife and children may live in peace and happiness. If needs be, a man will die for this.

Will it help men to enlist from country and outback places—men who in some cases come hundreds of miles to city recruiting depots—to know that because of war conditions they must leave wives and families not only in lonely places to carry on business or farm as best they can, but also without the help which B.C.A. now gives?

Will it encourage and help our soldiers to know that those they have left behind are to be left without spiritual comfort, without the opportunities for education which our hostels can give, without the safety and comfort of medical service when sickness comes?

Will it help our airmen to fight the better to know that medical aeroplanes have to stay on the ground for reasons of high cost of maintenance?

What are we going to say to the small scattered communities who depend upon us for spiritual comforts? What are we going to say to anxious wives and mothers left to carry on, who depend upon us for their children's schooling? What are we going to say to them when they are sick?

Well, what are we Christian folk going to do?

We have been told that if in order to win the war, we sacrifice everything but our liberty we shall be content. Great though the cost would be it is indeed true, we would be content. The pity is that it takes a war to get us into that frame of mind. If we had been ready in time of peace to make the same degree of sacrifice for Christ's sake, maybe there would be no war.

However, let us not fill our minds with regrets for past omissions, but see to it that by God's help we will correct them.

Some few weeks ago, I attended a service in a small, wooden church hall away on the west coast of South Australia. It was the first anniversary of the little local Sunday School and nearly all the folk of the district were there; that only meant a congregation of about 40.

Some folk can see only on such occasions a small country church, a handful of people who live far from each other and say "what is the use?". The children were told that afternoon that their first anniversary marked the beginning of what might be a great tradition in that little place. In fifty years time at another anniversary in the same place, others may thank God for those who gathered that day and gave birth to the religious tradition in that place. It thrilled me to think that I would have a hand in it too.

We need in the hearts of our people something more than a readiness to attend church at a Special Call to Prayer. We need to implant in their very beings a love and tradition for the things of God.

With the war, costs are mounting. Every penny added to the cost of petrol makes the job more difficult.

It costs £250 per week to maintain the services of the B.C.A. We must redouble our efforts, work and pray as never before.

"He who works truly prays truly."

TOM JONES.

APPEAL, SYDNEY HOME MISSION SOCIETY.

Dear Sir,

May I bring before your readers two urgent needs of the Society. £200 is required at once for the erection of a Church Hall at Glen Davis, the new "oil" settlement.

The Home Mission Society is erecting this building which will be used for Church Services, recreational purposes and will contain a room for the Rev. R. Ogden, the Chaplain, to live in.

Mr. Ogden is also being maintained by the Society. About one thousand people are at present living at Glen Davis under difficult conditions, and our first Church services have been held under a tree. The Society appeals for immediate help for this pioneering work of the Church.

Another need is money gifts for the purchase of a projector for the motion picture film of Home Mission Society activities. This film which was shown at the recent Diocesan Festival will be screened in parishes throughout the Diocese. £120 is required for our equipment. Will some one respond. Donations may be sent to the Home Mission Society, Church House, George Street, Sydney.

R. B. ROBINSON,

General Secretary.

NATIONAL REPENTANCE.

Dear Sir,

Writing on the eve of the Day of Special Prayer, I cannot but feel that we are in grave danger of being far too superficial in the matter.

To my mind—and I believe I echo the mind of the Scripture in this—what is most sorely needed is a

Day of National Repentance.

Admittedly repentance will not be forgotten to-morrow, but surely we need to bring before the people clearly and unhesitatingly the fact that our nation has drifted sadly away.

To claim that our Empire is engaged in a righteous cause is not enough. To deny that we are as godless as our enemy is poor consolation. For if the god of iron and force is not worshipped here, then the god of money and lust is. The late Bishop Ryle said many years ago, "If things go on . . . God's patience will be exhausted, and He will let loose on us some fearful judgment. If things go on as they do much longer the sun of old England will go down amidst a hurricane of confusion and trouble such as the world has never yet seen." Is this disloyal? Most emphatically not. Was Jeremiah disloyal because he spoke the truth?

Personally, I have little time for the man or woman who confuses loyalty with blindness. Surely if ever we needed to get down to clear facts in our national life it is now, for, if our nation was thoroughly righteous, we would have no more need to fear the hosts of Germany than did Judea the hosts of Sennacherib.

It is not too late. It is never too late with God. But it is perilously near being too late with the people.

"When thou art in tribulation, and all these things are come upon thee . . . if thou turn to the Lord thy God, and shall be obedient unto His voice; . . . He will not forsake thee." (Deut. 4: 30, 31.)

Sincerely in Him,

Mascot.

25/5/1940.

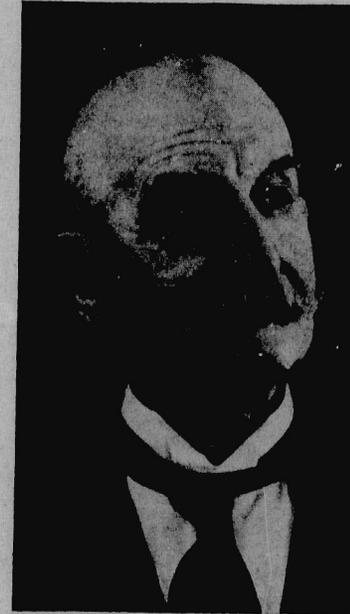
H. R. SMITH.

"Lord, give us grace 'to bend our knees,' lest we are beaten to our knees."—Anon.

"It is simply disastrous to drop into the ruts—to maintain the outward form without the inward reality. Words are hollow unless they have real conviction behind them."

VALE!

We have with sincere regret said good-bye to an old friend of our Australian Church Record, Mr. E. B. F. Straubel, who was born in Victoria in 1864, and joined William Andrews, Printers, some 40 years ago. Since 1914 he has superintended the printing and publishing of our Church Record. For some years he has been manager of the William Andrews Printing Company, from which he retired in May last.



The various editors of the A.C.R. have always been able to rest upon the ready co-operation and capability of Mr. Straubel in the production of the paper. The present editorial committee are glad to express to him the grateful appreciation of all and to wish him and Mrs. Straubel every blessing in the season of their retirement.

CHURCH OF ENGLAND IN NATAL, SOUTH AFRICA.

News comes from the Rev. S. C. Bradley, Th.L., Rector of Christ Church, Addington, of the work in Natal.

Great efforts are being increasingly made for the local support of the Native Church. It is realised that with things as they are now, and the war in progress, it is impossible to look for any support from the Church in Australia.

The difficulties associated with the employment of local native Christians are very real, but the results have been most encouraging.

In order to meet some of these every present difficulties of the work, Mr. Bradley has arranged monthly conferences—these are held on the first Monday of each month and will help to solve many of the problems with the Native leaders.

THE SPIRITUAL ISSUES OF THE WAR.

(Continued from page 7.)

In another, South Africa, it was for a time in doubt as to whether or not the Dominion would throw in its lot with the Motherland. These facts illustrate better than any words could the respect for the nationality of its component parts which it has been found possible to preserve within the limits of a single political organism. And there are many who believe, as I believe, that in this matter we are setting an example which Europe and the world might profitably follow. Nationality is a fact of immense importance, because it is one of the pre-requisite conditions of freedom, and freedom in its turn is one of the pre-requisite conditions of progress. There can be no real progress unless the individual is free, within the widest possible limits, to think and speak as he will. And freedom cannot be enjoyed to the full in any political organisation larger than the self-governing national state. Incidentally that is what makes the tragedy of Poland so great a tragedy. The murder of a nation is a crime not only against that nation, but against the world, against the whole cause of human progress and civilisation.

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PRAYER FOR STUDENTS.

Call for the Observance of the Universal Day of Prayer for Students, 1940.

The Certainties of the Sons of God.

(See Romans 8: 14-39.)

"You have received no slavish spirit that would make you relapse into fear; you have received the spirit of sonship. And when we cry, 'Abba! Father!' it is this Spirit testifying along with our own spirit that we are children of God."—(8: 15-16.)

This call for the observance of the Universal Day of Prayer for Students is issued at a time of war in East and West. We find ourselves involved in an historical catastrophe which has already brought great suffering to millions, and which will inevitably lead to much more suffering than we can now foresee. The consequences of our sinning have overtaken us; the future is utterly untrustworthy. We live in a world which cannot save itself.

At such a time we are tempted to succumb to the "slavish spirit" which would make us "relapse into fear": that is the spirit which is so obsessed by the visible calamities that fear is the natural result. But even at such a time God says: Fear not, for I am still your Father. By faith we all belong to the family of those who know that they are not left alone in any situation, but may rely on our Father, "who did not spare his own son, but gave him up for us all," and who will therefore "surely give us everything besides."

"Present suffering, I hold, a mere nothing compared to the glory that we are to have revealed . . . the hope being that the creation as well as man would one day be freed from its thralldom to decay and gain the glorious freedom of the children of God."—8: 18-21.

Present suffering is very real in our Federation. Many student groups know to-day the meaning of "anguish or calamity or persecution or famine or nakedness or danger of

the sword." Some of us are fighting, some are prisoners, some are refugees; we are all more aware than ever before of the evil and suffering in the world. Our work for Christ among students is made increasingly difficult by the departure of leaders, the destruction or removal of universities, the break-down of communications, and the uncertainty of the future.

Yet the sons of God already possess "the Spirit as a forerunner of the future." God's presence with us in a time of darkness is itself an assurance of His presence in the days ahead. As His children He has made us "heirs as well, heirs of God, heirs along with Christ" in His glorious Kingdom. Christ died upon the Cross and rose again. Therefore our suffering as his brethren is not meaningless: for we are called to "share His sufferings in order to share His glory."

Part of that suffering which we are to share with Christ is that we have to seek for the Will of God in a world in which almost every type of action seems to involve a betrayal of God's commandments. Our temptation is, then, not to act at all and to take refuge in a more or less pious spectatorship; (or we may avoid taking a stand on deep issues by becoming absorbed in external activities). But true Sonship implies the confidence that the Father will reveal His will if we seek it sincerely and prayerfully. We are to take decisions and follow the light given to us to its ultimate consequences. The first fruits of the Spirit are to be shown in courageous acts of faith. The righteousness of the Kingdom does not allow of moral neutrality before the evil forces with which we are confronted.

"What can ever part us from Christ's love? . . . We are more than conquerors through Him who loved us."—(8: 35-37.)

What if our choices make us "enemies" of one another? Then we can live by the faith that God's love never breaks down . . . Nothing "in all creation will be able to part us from God's love in Christ Jesus our Lord." There lies the basis of our prayer, "Ut omnes unum sint." In responding to the love of God we are bound one to another. This is no fragile bond of fellowship. At this very time we can

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

THE ARCHBISHOP'S LETTER.

The following extracts from the Diocesan Magazine will be of general interest. The Archbishop writes:—

"The growth of population has been so rapid in many parts of the city that I am asking Archdeacon Begbie, who is now freed from the burden of his heavy parish duties at Parramatta, to collect information so that with the facts before me I can appeal to members of the Church to help in paying for sites and for the erection of buildings in districts where local resources are inadequate to meet this special need. At a time like this the need to provide adequate spiritual ministrations is more urgent than ever.

I am anxious that the Broughton choir should be re-established. I am sure that, to many, fellowship in music at this time will be a great cheer and comfort. The Town Hall has been engaged for Monday, November 25, during the Cathedral Festival Week, and it is hoped that the choir will return to its former proportions, so that it is a worthy Diocesan choir under the baton of Mr. T. W. Beckett. During the intervening months the choir will practice for a programme of music on the date mentioned.

From inquiries which I have made I think it will be of real help to many if at the Church House I can have a selection of small suitable publications available so that those who are desirous of having suitable literature to distribute in their parishes or amongst the men in training may know what is available and where it can be procured. Some desire evangelistic Tracts, others literature on matters pertaining to Church doctrine and practice, others pamphlets to show the error which is being propagated by various sections. My plan is to have these filed at the Registry and the places where they can be bought locally, so that the specimens are open for inspection to all who want to use them.

I have greatly appreciated the many telegrams and letters of sympathy which have been sent to me on the passing of my brother. I am surprised to find that there are quite a number in Sydney who knew him personally or who profited by his ministry. As a doctor after the Great War, he chose the kind of post which set him free on Sundays and week nights for this ministry, and in his comparatively short life has been closely associated with many young people's movements in the City and suburbs of London."

ST. JOHN'S WOOLWICH.

On Sunday, May 26, the Archbishop was present for the dedication of two memorials to the memory of two staunch members of the Church. Handsome Communion

strengthen, deepen and extend it through faith and prayer in every land. We need not wait for the inconclusive victory of earthly power. We are already victors—"more than conquerors through Him who loved us."

The Spirit assists us in our weakness: for we do not know how to pray aright, but the Spirit pleads for us. . . . Let us then unite in prayer in the Spirit for all students, for the National Movements, and for the Federation, that God may sustain us by the hope of His Kingdom, call us anew unto His service, and lead us into victory in Christ.

THE CHURCHES' COMMENDATION.

"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 16, 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 Christian Movement and of 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.

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

C. J. Garland, President of the Federal Conference of Churches of Christ.

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

Henry Perth, Primate of Australia.

Sunday, June 16.

It is therefore asked that on Sunday, June 16, Christian people should have in remembrance:—

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

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

Those serving with the fighting forces of their respective countries;

Prisoners of war and those in concentration and internment camps;

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, bound together in the World's Student Christian Association.

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which cause all wars.

railings in oak were erected to the memory of John Richard Pulver and Harry Cole Cutler. There was a certain appropriateness in the two sections of the railing combining the memorial, as the deceased gentlemen were very close friends as well as attendants at the Church. The Archbishop gave a great address, dealing mainly with the present war situation and the need of constant prayer.

Intercession in reference to the war brought the service to a close. The Church was filled for the occasion.

ORDINATION SERVICE.

An Ordination service at St. Andrew's Cathedral, last Sunday morning, was largely attended. Archbishop Mowl was assisted by Bishop Pilcher in the service. Archdeacon S. M. Johnstone, the principals of the Theological colleges, and other clergy were present.

Messrs. G. R. Delbridge, who has been appointed to St. James', Croydon, I. W. A. Shevill (St. Paul's, Burwood), V. A. Evans (St. John's, Ashfield), were given deacon's orders, and the Rev. K. N. Shelley was raised to the priesthood. He has been appointed curate-in-charge of St. Albans, Darlington.

The address was delivered by the Bishop-Coadjutor, Dr. Pilcher, who spoke of the duties and responsibilities of ministers. He urged all Christians to face the tremendous task before them in connection with the war with courage and hope, since our men were fighting for the highest ideals. The Rev. E. R. Delbridge was Gospeller.

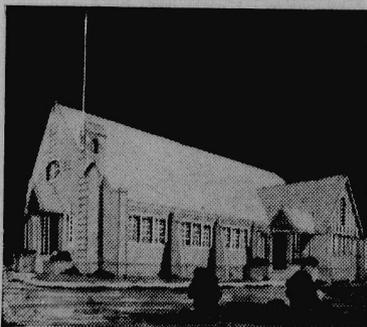
TRINITY GRAMMAR FOUNDERS' DAY.

"Founders' Day" was observed at the Trinity Grammar School, Summer Hill, on Saturday. Sir Kelso King presided, and there was a big attendance.

Bishop Hilliard, a former headmaster of the school, said in an address that, though he was proud of what Trinity had done in public examinations and on the playing fields, he was infinitely more gratified by what the school had done in building Christian character and sending out men to be leaders in the Christian Church.

ST. ANNE'S CHURCH, HAMMONDVILLE.

Foundation Stone laid by The Lord Wakehurst.



(Block by courtesy of "Sydney Morning Herald.")

Five years ago, Bishop Pilcher (then Canon) after his first visit from Canada, very prettily christened Hammondville in his Toronto journal as "The Village in the Woods." The settlement at that time was only in its swaddling clothes. Since then, most of the original small cottages have been extended, and the number of dwellings more than doubled. The school buildings have been quadrupled; the business centre now boasts a store, a bakery, a butcher's shop, a cafe, and a fire station, with a manual training school being erected nearby. A new two-storey brick school is to be built almost immediately to cope with the 505 children now comprising the juvenile population.

On Saturday last, June 1st, Hammondville emerged from its village chrysalis to become a full-fledged township. A church was established! A devout Churchwoman, in the



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person of Mrs. Constance Selina Gedge, had selected a very beautiful way of paying a tribute to the memory of her late husband by undertaking the whole cost of the edifice, estimated at £3,000, and an unexpectedly large audience, representative of all parts of the metropolitan area, assembled to witness the laying of the foundation stone by His Excellency the Governor. His Grace, the Archbishop, who conducted the service, very impressively called the new church a "silent summons to prayer" in these days of suffering and sacrifice. His Grace paid an eloquent tribute to the Founder of the settlement, Archdeacon R. B. S. Hammond, and warmly commended Mrs. Gedge on her truly noble gift.

A FINE APPRECIATION.

Before leaving Nelson for Sydney, Mrs. Hilliard, wife of the former Bishop of Nelson, received the following farewell:

"In the name of every member of the Mothers' Union in the Nelson Diocese I want to try and tell you how very sorry we are to lose you as our President. You have been such a help and encouragement and inspiration to us all. You have made yourself known and loved even in the most remote corners of the Diocese, many new branches have been formed, and I am sure the members look upon you as their spiritual mother, even as the whole Union looks back upon Mrs. Mary Sumner, the foundress of the Mothers' Union, as the mother of us all. You have helped us to realise the spiritual importance of the Union, and the sacred responsibility of every mother.

We should like, and I think I am speaking for the whole of the Union in the Nelson Diocese, to assure you that we will try to carry on and forward the work of the Mothers' Union as we know you would wish, and while not neglecting the social side, we will not forget the more important spiritual side of the work.

We will study God's Holy Word together at our meetings, and we will seek His guidance in all that we do, and we trust and pray that the M.U., which has been so blessed of God, may continue to increase and prosper, and that its influence may spread all over the world, and be the means,

under God's blessing, of making in every country and nation "homes of peace and love" where children may be taught to know and love their Saviour, and may grow up truly Christian men and women.

We wish you, dear Mrs. Hilliard, and our dear Bishop, many years of happiness in your native land, and may God's richest blessing rest upon you all in your new home and work for Him."

HOLY TRINITY, MILLER'S POINT, SYDNEY.

Garrison Church Centenary.

The first Garrison Church to be built in the Commonwealth is Holy Trinity, Miller's Point, which celebrates its Centenary on June 23rd. An extensive programme of commemorative events have been planned and there have been large attendances at the preliminary re-union services for those who have been baptised, married or are either past or present parishioners. Miss Monica Farrell has just concluded a series of lectures entitled "A Message for the Man in the street." On June 16th there is to be a large parade of St. John Ambulance with the Caledonian Band and also a parade of V.A.D.'s with the Police Band. Lectures are to be given by Canon T. C. Hammond and the Rev. D. J. Knox and after a G.F.S. Festival the celebrations reach their climax with a parade of the 30th Scotch Battalion on the morning of June 23rd. His Grace the Archbishop will be the preacher. His Excellency the Governor and Lady Wakehurst, the Lord Mayor of Sydney, Sir Norman Nock, Sir Ernest Fisk and other prominent citizens will attend. A Centennial Hymn specially composed will be sung. The official luncheon with other gatherings occurs in the following week. A Centennial Appeal has been launched with encouraging success. A handsome historical souvenir tells the story of the Parish, which is rich in associations with families well-known in New South Wales as pioneers in various branches of literary, scientific and industrial development. The Minister-in-charge, The Rev. A. W. Morton, M.A., will be glad to hear from any who are interested in this historic parish.

A DIAMOND JUBILEE.

Holy Trinity, Erskineville (née Macdonaldtown) was very much in the sunshine on Saturday, May 26th, when the special services of the day combined a response to the King's "Call to Prayer" and a paean of praise to God for the great mercies of the past 60 years. The little church was crowded with parishioners, past and present, and a service of praise joined in, which would have fitted worthily the largest church in the land.

The rector, Rev. Gordon King, preached the special sermon, tracing the history of the parish through the past years, showing how the social conditions have changed. What was a pleasant suburban area, has become thronged with people dwelling in their thousands in a very confined space. The Diamond Jubilee proceedings closed on Sunday last, and in spite of local conditions, the very wonderful total of £60 was raised for the Jubilee thanksoffering.

VICTORIA.

Diocese of Melbourne.

FROM THE ARCHBISHOP'S LETTER.

On Sunday last, 26th May, the Nation answered the appeal of our King for a National Day of Prayer, by thronging our Churches. On all sides I hear of the wonderful way in which our people filled our Churches in order to ask for God's blessing on our aims. Let us see to it that that spirit of prayer is maintained, and that as we remember that we are really fighting in defence of Christian civilization we strive to be worthy as a Nation and as individuals of the name of Christian. God hears and answers prayer, though we need to remember that we must pray, not that our wills may be done, but that His will may be done and His Kingdom come, in earth as it is in heaven.

The Bishop of Gippsland and I are now engaged upon our Missionary Mission to the Diocese, and are visiting all the Rural Deaneries in turn. We ask for your support at all the meetings which have been arranged, and for your prayers that we may be enabled, by the Grace of God, to make our people realize the importance of missionary work overseas at this time of war.

REQUESTS TO CHURCH.

Mr. E. A. Austin, of Geelong, who died on May 1, has bequeathed to Geelong Church of England Grammar School any books that the school may select from his private

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library. He has also bequeathed to the school £2,000, to be used by the School Council either as to the capital or income, as the Council thinks best, for school purposes.

To the diocesan trustees of the Church of England, Melbourne, Mr. Austin bequeathed £2,000, to be invested by them upon trust, to pay an annual income to the churchwardens of the parish of St. Paul's Church, Geelong, and to be used as the churchwardens think best in connection with St. Paul's Church.

Diocese of Ballarat.

AN IMPORTANT RESOLUTION AT THE RECENT SYNOD.

The Vicar of Warrnambool, the Rev. E. S. Yeo, moved the following motion:—

"That this Synod of the Diocese of Ballarat, believing that the present disastrous breakdown in social and international relations, with the consequent world-wide suffering, and the threat to liberty, law and order, is due mainly to the widespread disregard of God and of His moral law, and the consequent supplanting of the Christian philosophy of life by a materialistic and godless philosophy in penitent admission of our share of the world's guilt, calls most earnestly upon all who profess and call themselves Christians to seek God's help for spiritual renewal in their own lives and the life of the Church, and for a return to faith in God on the part of men and nations; and to this end it urges upon all men and women of goodwill to give themselves with renewed earnestness to prayer, the study of God's Word, to more regular and consistent attendance at the public worship of God, and to the service of Christ in the spirit of sacrifice and love."

After being seconded by a lay representative the motion was carried.

QUEENSLAND.

Diocese of Brisbane.

ARCHBISHOP URGES CONSCRIPTION.

Archbishop Wand, in a broadcast address on Sunday, advocated the introduction of conscription. He challenged statesmen to have the courage to cast aside the present voluntary military system and abolish its inequalities.

He had been surprised that, even in the midst of the tension of the last week, no statesman had the courage to suggest conscription of our man-power.

There was no other way of equalising the burden, Archbishop Wand added. He had seen war under both systems and was absolutely convinced that no country could use its man-power to the best advantage without conscription.

NEW ZEALAND.

AUCKLAND CATHEDRAL.

Under the will of the late Miss M. T. Horton, a grant of £60,000 was bequeathed for the purpose of building a worthy cathedral in Auckland. The condition attached to the bequest was that the design should be competitive and Sir Giles Gilbert Scott is the sole adjudicator. We understand that some thirty designs have been sent to England by the N.Z. Shipping Co. free of charge.

"Both love and hate make wounds, but only love heals them."—Edward L. Pell.

We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed.—2 Cor. 4: 8-9.



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2.15 p.m. to 3.45 p.m.
4.15 p.m. to 5.15 p.m.

CHAIRMAN (Morning):

The Ven. Archdeacon Begbie

Other Speakers:

Canon T. C. HAMMOND Dr. C. J. ROLLS
Rev. HUGH PATON Rev. R. EDGAR
Rev. C. C. SHORT Rev. H. M. ARROWSMITH

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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.

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If GOD be for us, WHO can be against us?"

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