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BOOKS

Where You Come In. By W. H. Elliott, vicar of St. Michael's, Chester Square, London. The sub-title is "Men, Women and Peace." The booklet is a plain practical talk on "commonplaces" given in conversational style. It is stimulating, and will be read with profit. Our copy from Angus & Robertson, Booksellers, Sydney. Price: 8d.

LORD GOD! NOW SAVE US FROM DESPAIR!

To each branch flows sap from the vine—
To give it life—to bring forth fruit:—
In man, Thy Spirit flows divine:
Exalting far beyond the brute.
We freely harnessed nature's powers—
Were lords of earth and sea and air:
Abundance, freedom, peace seemed ours—
Lord God, now save us from despair!

Now, evil darkens the whole world—
Thy precious gifts have been defiled—
Against Thy faithful servants hurled—
No one is safe—not e'en a child.
In freedom's cause our soldiers fight—
Be Thou their Guide, their Sword and Shield.
Guard them, O God—defend the Right—
Let them to Satan's force ne'er yield.

We thank Thee for the men who build
Airships to soar above the cloud—
For daring pilots who are skilled—
Bless those whom Thou hast endowed.
Let wings of Faith sustain them too—
Our brave defenders in the air—
Let them to their great trust be true—
Bless them, O God, this is our prayer.

Men of our Navy—daring—brave—
For strength and guidance look to Thee.
Our gallant merchant sailors save
From perils lurking in the sea.
Lord, make us generous and just—
And teach us how peace should be made—
We are Thy servants—Thee we trust—
O, let not peace be long delayed.—Amen.

—Sent by Miss Bertha Phelps, Mungindi.

Many Christians are like chestnuts—very pleasant nuts, but enclosed in very prickly burrs; which need various dealing of nature, and her grip of frost, before the kernel is disclosed.—Beecher.

"He must reign till He hath put all His enemies under His feet.—1 Cor. 15: 15.

"I believe that just as the Founder of our religion scourged the money-changers out of the temple, so must we scourge out of this world the evil spirit which has been threatening it through almost the whole of our lives." —(P.M. of Australia.)

"The Goal of history is complete personal communication between God and His children." —(A. R. Vidler.)

The great tragedies of life, national and individual, do not arise from economic pressure or from lack of intellectual knowledge, but from spiritual starvation.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 15—New Series.

JULY 18, 1940.

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

The Last Bastion of Free Peoples.

WITH the fall of France, the British Empire, with its flag of united crosses, stands alone, the bastion against a world domination of tyranny and serfdom. Now, at long last, we know where we are. At least, from the nations of free people that compose it, no treachery need be looked for. A mother knows that she can trust her sons, they at least will not fail her at crucial moments, they stand shoulder to shoulder in with her, come what may.

Glorious days lie ahead. England is never so great as when she stands at bay, with all her children around her. As never before we are witnessing the welding together in common sacrifice all sections in the community in the Motherland. Each for each and all for all is the motto there, and it must be the same wherever the British flag flies.

"Comfort ye, Comfort Ye, My People, saith your God." Make strong together, this is the true meaning of these words, and hemmed in by our enemies they sound the clarion call to all Britishers to-day. If the call is answered, as it will be, not only will a new and better Empire arise, purified as by fire, and more expressive of the Divine Destiny, but as the nations see the forces of evil hurled back from this last bastion of humanity, so will they themselves take courage, and strive to become themselves again free peoples. And they will not as now be without hope.

Surely no greater words have ever been uttered as a pledge of the purity of the conception of our cause than those by Mr. Winston Churchill to France in the day of her defection. "When Great Britain is victorious she will, despite the action of the Bordeaux Government, cherish the cause of the French people, and of the brave men of other countries over-run by Nazi invasion, who are steadfastly fighting in the ranks of freedom."

Britons everywhere!

"To thine own self be true, and it must follow
As the night the day
Thou canst not then be false to any man."

We believe in God and in His Eternal Purpose, and to Him therefore, we will commend our cause.

—(From The Australian Churchman)

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"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Advertising and Circulation Manager, Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, 756 Williams Road, Toorak, S.E. 2.

Tasmania.—Hobart: T. A. Hurst, 13 Dynnyrne Road, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Issued Fortnightly.

Subscription: 8/- per year, post free. 3d. per copy.

Notes and Comments.

OUR MOTHERLAND.

THE world seems to be on tenterhooks with expectation concerning the threatened invasion of England. Naturally a large degree of anxiety is being experienced for the little island over the sea that we proudly and lovingly style "Our Mother-land." Intensive prayer is going up to the Throne of Grace, that she may be spared, as far as possible, the suffering that seems likely to be the cost of victory. We are not doubtful as to the final issue, and we rejoice at the fine spirit evinced by those whose lives are set in the immediate danger zone. They are unflinching in their determination to serve and suffer to the uttermost so that the true ideals of life may be preserved, that the torch of freedom and truth may be handed on unimpaired to the generation that is arriving.

How splendidly our brethren overseas are setting themselves to the grim task, is evidenced by the following lines from the English Record:—

Speculation is rife as to when Hitler will strike at Britain; but it is enough to say he will strike suddenly and swiftly, as he struck at Poland, Norway, Holland and Belgium. We must be prepared for anything. The closing stages of the struggle will be more terrible than anything of which history has any record. Those who anticipate a stalemate or an easy victory have not familiarised themselves with Nazi mentality. The war will end either with a complete victory for Nazi domination, or with a righteous victory for good faith, honour, chivalry, freedom and religion. There is no alternative.

"No easy hope or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will and soul.
There is but one task for all—
One life for each to give.
What stands if Freedom fall?
Who dies if England live?"

HARBINGERS OF HOPE.

IN the intensification of warfare against Britain, the aerial arm of attack and defence is naturally most prominent. Here we have reason to be proud of the courage, and daring, of our airmen. Up to the present, they have on every front of the

war kept "on top." Their resourcefulness and splendid daring in defence and attack have stood out in striking contrast with the opposing airmen's tactics of "hit and run." Here morale counts, and freedom's champions come to their own in their up-bringing under conditions that make for strong personality and independence of action coupled with an overruling sense of responsibility to the lands and people for whom they fight. We may well thank God for our air service, the finest in the world because of the true manhood in its make up. It is the kind of men she produces that proves a nation's greatness or the reverse. We thank God for the high ideals of freedom and truth which characterise our nation's life and have strengthened her to produce the men who, today, in this conflict, are manifesting and championing her principles of life.

Such men, by the Grace of God, will be found to prove invincible.

THE PRAYER OF FAITH.

CRITICS of the place of Prayer in relation to mundane happenings, often assume a superiority attitude, and affect to condemn as irrational and selfish, the ordinary requests of the persons who, following Scriptural counsel, seek to cast all their care upon God, the Father, Who careth for us.

Bishop Hart, of Wangaratta, has no sympathy with a phase of that criticism which would repress the feelings as untrue, which find natural expression in the second verse of the National Anthem:

Dr. Hart says that not to pray for victory is straight out insincerity, because it is the strongest desire of all our hearts, and a perfectly honourable and natural desire. He says:

"You might as well refuse to pray for your daily bread as refuse to pray, 'Scatter our enemies and make them fall.' As for German 'politics' and 'knavish tricks' we know God's mind about liars and crafty cruelty. . . .

"The main truth that I must impress upon you is that men ought always to pray and not to faint. The large and fervent congregations on the day of prayer become a reproach to us if they are not followed by perseverance in our united prayer. It would be hateful if the King's sincere and religious command to join him in prayer were to be converted into a 'stunt.' Do you imagine that he himself will pray only once? He will be in Church every Sunday."

Now what does such prayer imply? Surely a belief that "God is our refuge and strength," and that He can intervene on behalf of those who are sincerely trusting Him. The Lord can save by few as well as by many. It is a travesty of His Essential Being to imply that He is on the side of the big battalions.

AN UNFORTUNATE UTTERANCE.

WE are, speaking frankly, grieved at a recent utterance by the Bishop of Goulburn concerning Prayer for Victory. It is almost atheistic in its implication. It savours of the thread-

bare adage "God helps them that help themselves"—one of those half-truths which may have at its base an egregious falsehood of thought concerning God.

Dr. Burgmann writes:

"God will not alter the laws of nature to give those who serve truth an unfair advantage over those who serve error. If Hitler piles up more material strength, more tanks and planes, than we, then Hitler will overcome us if those tanks and planes are served with as great devotion as we give to the cause we serve. If we decide, as we have, to measure strength with strength, then the issue will be decided on the ground of strength. We cannot rightly ask for special favours because our cause is better than that of our enemies. If we accept the arbitrament of battle then it is in the terms of battle that the issue will be decided. The God who makes his sun to shine on the evil and on the good will be equally impartial in the physical laws of conflict. If the aim is correct by the laws of physics God will not deflect the bomb dropped by a sinner on the head of a saint. The saint himself asks for no special privileges in such cases. The laws of physics are reliable and are inexorable within their own sphere. It is superstitious folly to say that we must win the war because we are confident of the righteousness of our cause. It is a folly that is decidedly dangerous and may well contribute to defeat. We must out-think, out-work, and out-fight Hitler. There is no other way."

We quite sympathise with Bishop Burgmann in his protest against a crass carelessness that has forced us to enter the war without due regard for the enemy's strength and so with an unpreparedness that has caused untold suffering and death. But "two wrongs do not make a right," and the extravagance of the protest has led to an expression of that grave and unscientific error which "bows out" the Almighty from such powerful interest in His Creation as the Prayer of Faith takes for granted; and that Prayer of Faith is the Master's own instruction, shown to be experimentally true in the records of His own life, and we may also affirm, without fear of rational refutation, in the records of His Church and people throughout the Christian Ages.

The closing statement "We must out-think, out-work, and out-fight Hitler. There is no other way," is one of blind unbelief, unless we are allowed to include in the thought, work and fight, the great Christian realities including the reality and objectivity of God's answer to Prayer.

OUR DESPERATE NEED

WE turn with relief to another Episcopal utterance, far more consonant with Christ's Word and Christian experience. Bishop Baker has contributed a fine article under the above heading to the Australian Churchman in which his opening paragraphs touch this very problem. The Bishop says:—

"The statement that we as a Nation and Empire are in deadly peril needs no amplifying. Owing to the application of modern science to means and methods of destruction, the dear Homeland is exposed to perhaps the gravest danger in all her long history. It is more than patriotism which causes our concern. Our whole way of life, based as it is on those great principles of freedom,

liberty, justice and righteousness, is threatened. Our material needs are terrific. We require tanks, planes, artillery, destroyers and the like, almost without number. It is a tragedy far too deep for words that we are, in this sin-drenched world, compelled to meet force with force. But unhappily, there it is. And nobly is the Empire rising to the occasion as far as the marshalling of the material, financial and human resources is concerned.

Yes, our material needs are terrific. But let us consider. Is that our only need? Indeed, is that our greatest need? No, fundamentally, our real need is spiritual. For we wrestle not only against flesh and blood, we fight not only planes and tanks and titanic armies. We are in conflict with the unseen powers of darkness. I am old-fashioned enough to believe in Satan, and am convinced that we are witnessing another phase, on a most gigantic and cruel scale, it is true, but at the same time a phase of the age-long warfare between good and evil, light and darkness, between God and the devil. So fundamentally our conflict is a spiritual one. By the exercise of man's free-will, he can allow himself to be used by, nay more, possessed by, God or Satan. It is no mere figure of speech to say we are fighting paganism—and not neo-paganism at that. It is simply the old paganism in a modern dress and armed with modern weapons. It is really the same enemy which made the sanded floor of the Colosseum to run red with the blood of the martyrs. In our present catastrophe, we must, one way or another, get down on our knees. The alternatives are simple. We either get down on our knees before Almighty God in deep contrition, humility and repentance, or we will be beaten and baffled to our knees by a cruel, bitter and relentless foe. And it is better to fall into the hands of God than man at any time, and ten times more so when that man is Hitler!

REASON FOR OPTIMISM.

AND still another Australian Bishop has spoken along these truer lines. The Bishop of Gippsland in his monthly "Letter from the Bishop," to his diocese, refers to the present crisis in the following terms:—

"And I believe we are more sure of victory than we have been for many years. Why? Because we know that we are on the side of right and truth. Not that this brings an special credit to us, for our national sins have been many, and our shameful moral slide, in spite of the lessons of our history, brought us far too near to the place of humiliation and defeat to which France has come. It is because I believe that it is by the forgiving mercy of God that we are standing for the right that I am sure we shall win; and that we shall be given the courage and strength to go through with the suffering and anguish until we do win. But if only we would really turn to God in repentance and faith; if only we would give up our frivolous ways—our worshipless Sundays, our dependence upon mechanism and material things, our ignoring of religion—then undoubtedly God would be able to give us victory and through us to vindicate His cause of truth and righteousness speedily and with far less human suffering. Why can we not all see this?

"Prebendary Cash, one of the leaders of the world mission of Christianity, has recently called to our minds that

THE LAST WORD IS WITH GOD.

It is not by the puny might of man that victory will come."

And so we shall make our the comfort of the Psalmists experience:

"Thou that hearest the prayer, unto Thee shall all flesh come! Thou shalt show us wonderful things in Thy righteousness, O God of our salvation. Thou that art the hope of all the ends of the earth, and of them that remain in the broad sea."

THE VALUE OF SUNDAY.

IT is interesting and encouraging to notice how the minds of our leaders in Church and State are returning to the old standards of life and religion. Prayer is emphasised by practically all; the Bible is coming to its own place and now Sunday observance is being strongly urged as an essential to our spiritual health and worship. Quite recently, the Archbishop of Melbourne, in a broadcast said:

"Not only must we pray as individuals at home, but we must pray together with others in church, and so get all the strength that comes from common prayer. That is why the right observance of Sunday is important. We need to come together into the House of God and find the encouragement and help which comes from the presence with us of others who are praying too. It is easy enough to say that when Sunday comes we want to rest our bodies or take exercise for the sake of our health, or to get into the country to enjoy its beauty. There is much truth in all this, but the deepest truth of all is that our bodies are not ourselves, for we are spiritual beings created in the image of God, and we are only living for the time in our bodies. If we habitually use Sunday for the recreation of the body, we shall gradually find that the consciousness of the reality of God fades out of our life.

"In this struggle between Christianity and Paganism, if we are to be worthy of the men who are fighting our battle for us, we want to come back to God so that we may be sure that His blessing will rest upon our arms. We must by daily prayer and by worship on Sundays, maintain those Christian ideals of life which God has taught us through His Son, Jesus Christ. We need to read the Bible, in order to find out who Jesus Christ was and what He taught, for without this study we cannot really know what Christianity is."

The striking disregard of the value of the Lord's Day reveals, of course, carelessness in religious profession, but it also shows an utter ignorance of the value of that observance as a witness, and a strong witness, to men of the fact and the claims of God.

THE CONSTITUTION.

NEWS has just come to hand that the Synod of Brisbane has rejected the Draft Constitution.

From the evidence which is before us it would appear that a vote by orders was demanded, which resulted in what Archbishop Wand described as an overwhelming majority of the laity in favour of the Constitution, and an equal body of clergy voting for and against. As the Standing Orders demanded a clear majority in both houses, it is evident that the Draft Constitution was lost by one clerical vote. This is a surprising result, and illustrates one of the weaknesses in democratic organisation. No one would suggest that intelligence follows voting with such accuracy that the weight on both sides in an equal division must be exact. But at the same time, we have to recognise that whatever may be said against the weaknesses of such a system, it does afford a very excellent safeguard against hasty legislation. It can be reasonably argued that the fact that half of the clergy of a Diocese are opposed to a particular measure is at least a reason for delay.

The situation is not without its piquancy. A certain number of strong Evangelical laymen, and possibly one of two clergymen, in the Diocese of Sydney, conscientiously opposed the new Constitution on the ground that it gave too much power to an ecclesiastical minority. A large body of Brisbane clergy have rejected the same Constitution on the ground that it unduly hampered the development of the Church, which we fear to them meant the ecclesiastics. This remarkable division of opinion illustrates for us very forcibly the essential need of democracy, namely, wise and careful education. It is not contended, of course, that such education will remove all doubts and perplexities and secure unanimity of judgment, but it is the only protective against haste and the consequent evils that result from haste.

AN INTERESTING POSITION.

Some of those who supported the Constitution in the Diocese of Sydney were of opinion that it would not find acceptance amongst the advanced Anglo-Catholics. They based their judgment on the ground that the new Constitution safeguarded the Thirty-nine Articles and the present Book of Common Prayer, so that ill-considered alterations could not readily be passed. The action of the clergy in Brisbane justifies this forecast. What we have to guard against now is any attempt to weaken the concordat which has been arrived at in the last Constitution Committee. Sydney has yielded a great deal in the interests of a common Constitution, and Sydney now needs to be on her guard against adopting any further suggested concessions that might weaken the Evangelical witness in the Church of England.

We wonder if those who have been so loud in their denunciations of Sydney for declining to come in, in past years, will direct their attention to the Clergy of Brisbane. Will they point out the obvious argument that the whole Constitution is imperilled, notwithstanding the fact that in an Anglo-Catholic environment, the compromise which satisfied the majority of the Constitution Committee only failed to achieve success by one vote in the house of clergy? Will as earnest appeals be addressed to Brisbane to come in as those which were addressed to Sydney? And will she be publicly stigmatised as a wayward daughter in the manner in which Sydney was described as a dear old grandmother? We wait for the future to answer our inquiries.

We regret to announce the death, on May 25th, of Constance Marjorie Thrush, the wife of Rev. H. C. Thrush, of St. Cuthbert's, Prospect (S.A.). Mr. Thrush had been ill for many years, but will be especially remembered at Renmark and other country parishes, where she did such good work and was loved by all.

Quiet Moments.

A STRONG TOWER

The name of the Lord is a strong tower; the righteous runneth into it, and is safe." But who are the righteous? In the Old Testament we read, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." In the New Testament we read, "There is none righteous, no, not one." If this strong tower is only available for the righteous of what use is it if there are none righteous? Safety in this tower would be unavailing if it were not true that God can be just and at the same time the Justifier of him that believeth in Jesus. He is the Justifier of the ungodly. But we read that, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Yet it is gloriously true that God justifieth the ungodly. Did He not do so no sinner could be saved. But how can He declare righteous him who is unrighteous? The answer of Scripture is, by imputation. He imputes to the sinner who has faith in the blood and righteousness of Christ, the spotless righteousness of the Lord Jesus Christ. "As by one man's disobedience many were made (constituted) sinners, so by the obedience of One shall many be made (constituted) righteous." Believing sinners are treated and regarded as righteous, because the obedience unto death of our Lord Jesus Christ is imputed to them. "For He hath made Him to be the righteousness of God in Him." In union with Him, His believing people are treated and regarded as righteous, because they are covered with the robe of Christ's righteousness, and they are able to say concerning Him, He is "the Lord, our righteousness."

This is the great doctrine of justification. This is the doctrine of one of those articles which are regarded by some as only fit for an ecclesiastical museum. Listen to its terms. "We are accounted righteous before God only for (on account of) the merits of our Lord and Saviour, Jesus Christ. This righteousness is "unto all and upon all them that believe." It is a righteousness which is by faith in Jesus Christ. All who are clothed with this righteousness are denominated "the righteous," both in the Old and the New Testaments. These are the people for whom a Strong Tower is available.

That Tower is the Lord Himself and all His justified people who run into it are safe. They are safe from the wrath to come. They ran into this tower when they were awakened to a sense of sin and danger. Being divinely called they hastened to this Tower of refuge, and their justification followed. They were delivered for ever from condemnation, and they could say, "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." They are safe from the power of the world, the flesh and the devil. These enemies of our souls are always much in evidence, but "This is the victory that overcometh the world, even our faith" in

Him Who is our strong tower. Strong in the Lord and in the power of His might, we are enabled to stand against the wiles of the devil, and through the Spirit we are enabled to say "No" to the lusts of the flesh. There is no safety except in this strong Tower. Our enemies are ever on the alert. They show themselves in the professing Church, and when we are engaged in the most holy exercises. We are never secure from their power except in our strong Tower.

This Tower is a safe refuge in times of darkness and perplexity. Such times come into the experience of all the righteous. But, "Who is among you that feareth the Lord, that obeyeth the voice of His Servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon His God."

This Tower is a safe refuge in time of fear. We are living at a time when we are specially prone to fear. Terrible things we know may happen, unless the Lord displays His power on our behalf. Let us beware of the confidence in our wealth and our Army and Navy and Air Force which leaves God out of the account. A failure in our faith may, however, lead us to give way to fear. What then? Let us say with David, "What time I am afraid, I will trust in Thee." Or better still let us say, "Behold, God is my salvation; I will trust, and not be afraid."

This Tower is a safe refuge because of the immensity of its strength. No enemy attacks have ever been known to damage its walls. No bombs or torpedoes or mines could in the slightest degree make any impression on it. To those who run into this Tower it is said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Take notice especially of these last words and never forget them. "Their righteousness is of Me." It is the righteousness which God in mercy and grace has provided. In the words of John Newton let us say, "In this our strong Tower for safety we hide—the Lord is our power, the Lord will provide."

—From The English Churchman.

Personal.

The Rev. Frederick William Reeve died at his home, Mosman, N.S.W., on Saturday, after a brief illness.

Aged 78, he was rural dean for North Sydney, and had been prominent in Church circles in the Northern Suburbs for over 30 years.

Before taking holy orders, 50 years ago, Mr. Reeve was a junior master at Newington College. He graduated at Moore College.

He was the first rector of St. Aidan's, Annandale, and the rector of St. Luke's, Mosman, where he remained from 1909 till his retirement in 1937.

The interment took place in St. John's Cemetery, Gordon, on Monday morning, after a service conducted by Archbishop Mowll, in St. John's.

We desire to express our sympathy to Mrs. Reeve and family.

The Rev. J. W. Watkinson, for 14 years rector of Kiama (N.S.W.), has been appointed to the Parish of St. Paul's, Harris Park (N.S.W.).

The Rev. A. N. S. Barwick, rector of Lawson (N.S.W.), has accepted nomination as rector of St. Cuthbert's, Naremburn, in succession to the late Rev. Edgar Potter.

Rev. E. G. Veal recently visited Tatura (Vic.) in order to participate in the celebration of a Diamond Wedding, at which he was the officiating clergyman in 1880. We join in hearty congratulations to our friend.

Rev. R. T. Millar, of Redcliffs (St. Leonard's), has been appointed to the parish of Stringer.

Rev. W. V. L. Lloyd has been appointed to Broadmeadows (Vic.), by the Archbishop of Melbourne.

Rev. B. Chambers, formerly rector of Letaba, S. Africa, has been appointed to the charge of St. Paul's, Vicarage Gates Kensington, England.

THE LATE HENRY JOHN NOBLE

The Dioceses of Bendigo, Wangaratta and Gippsland, were all founded in 1902. Their respective first Bishops were H. A. Langley, T. H. Armstrong and A. W. Pain. These Dioceses were all carved out of what was then the enormous Diocese of Melbourne. The urgent problem of each of these new Dioceses was men—a sufficient number of clergy to maintain and extend the work. At this time H. J. Noble occupied an important position in Sydney in the Civil Service of New South Wales. But he had been feeling, for some time, that God was calling him to the ministry of the Church. It was his habit to make this a matter of prayer each morning in his office before he began his day's work. The result was his ordination in 1903 by Bishop Henry Langley. In 1906, Mr. Noble returned to the Diocese of Sydney, where he had been brought up and where he had been a lay worker and a helper in the Cathedral choir. After serving at Leichhardt and at Liverpool, he was appointed to Pymble, where the last nineteen years of his active ministry were spent.

He was the first minister of St. Swithin's, Pymble, and his name seems inseparably connected with that parish. But it was as the energetic and efficient secretary of the Sydney Clerical Prayer Union that he is best known to his brother clergy.

Mr. Noble was a man of clear convictions, firm principles, and steadfast character. He was no timeserver. And yet he was a man of generous sympathies and loving heart.

Like a shock of corn, fully ripe, he has now been gathered into the Heavenly Garner at the age of 80 years.



We are bidden to "rejoice with them who are glorified," and although his many friends and relations will be missing his cheery and loving presence, yet their regrets will be indeed tempered by the thought and fact of his rejoicing.

Of his children, the better known are Dr. Ralph Noble, the well-known alienist of Sydney, and the Rev. H. R. Noble, for some years C.M.S. Missionary in India, and now on the Chaplain Establishment in that country. Only a few days ago his brother, M. A. Noble, of great fame in cricket, predeceased him, and the interesting information was provided that the clerical brother gave him his first lessons in that national game, in which he himself excelled.

Very great and general sympathy will be evinced for Mrs. Noble and the family in their bereavement, but we and they are grateful to the life and its ministry that the Lord gave, and has taken to a higher sphere of service.



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"Boast not thyself of the morrow"—Proverbs 27: 1.

"Actions are mightier than boastings."

18th—Spanish Civil War began, 1936.

21st—9th Sunday after Trinity. What good attitude of mind this collect presents for us. We cannot do anything good without God. But how we prate about our good deeds! Which is why we do not live according to God's will as we should.

24th—Gibraltar captured by the British, 1704.

25th—Thursday, St. James' Day. The brother of St. John and the first Apostle to be martyred, and the only one such recorded in the New Testament.

26th—Irish Church disestablished, 1869. And very much better for that, some tell us, though it is the very original church of St. Patrick.

28th—10th Sunday after Trinity. The collects teach us to pray. How we need such lesson today. When will the whole nation fall on its knees before God?

30th—Relief of Derry, 1689.

To Australian Churchmen.

THE FOUNDATION OF TRUE RELIGION

(An address by the Rt. Hon. S. M. Bruce, at the Annual Meeting of the B. & F. Bible Society, held in London, in May last.)

I am privileged today, on the occasion of your annual meeting to talk to you for a few moments. I am a little puzzled as to why I should have this high honour conferred upon me. But in looking through the story of Australia in connection with your Bible Society, when I started I was more than ever surprised, because I came across a most interesting history, that of the Rev. A. V. Thomson. The first fact which I discovered was that in the first colonizing expedition which went to Australia, in the ship's manifest there appeared these somewhat surprising figures: "700 steel spades, 700 gimlets, 1 Bible." When comparing that with the story of America, the story of the Pilgrim Fathers who went not with the sword but with the Bible in their hands, somehow it seemed to me that Australia at that stage was no coming out of the picture very well. It also brought to my mind the idea that possibly it presented some justification for a statement that was once made with regard to Australia. The comparison was being drawn between Australia and America, two vast continents of about the same size, continents of pioneer work which has advanced a certain distance in the United States but which is in its early infancy in Australia. A comparison was made between the similarity of these two countries and their probable history, but finally a sharp and definite distinction was drawn between them, and that distinction was that, after all, the Americans are descended from the Pilgrim Fathers, but the Australians are descended from the Prodigal Son!

That story, in conjunction with this fact of one Bible on that first ship, really put me rather on the defensive with regard to my own country; but, however bad our beginning may have been, I venture to say that we have reformed in the interval, and that so far as your Society is concerned we now may be taken to be thoroughly and eminently respectable brethren!

The story goes back over a little more than a century, and there are some figures with regard to it which struck me as being interesting. The original sending out of one single Bible was slightly remedied in 1804, when some fifty Bibles and one hundred Testaments were sent to Australia.

That, however, was only the commencement, and in 1817 your Society was founded in Australia, and there was a great public meeting at which £300 was subscribed, and £150 was sent over here. These are the figures for the beginning of the last century—150 Bibles, or thereabouts, and £150. In the year 1939, on the other hand, I understand that something just short of £12,000 was sent from the Society in Australia, and the number of volumes increased to 203,000. There is another fact which may be of interest to you, namely that at the present time there is, in every one of the capital cities of the different states, a Bible House, the freehold of which has been acquired, and every one of them is entirely free of debt. I plead that that short story which I have told you may have put us back into the class of respectability!

The work of this Society is really astounding. When one realises that the number of languages into which you have now translated the Scriptures approaches some 950, and the fact that you distributed last year nearly 12,000,000 volumes, one's imagination is almost staggered by these figures, and by the magnitude of the work which is being carried on.

One particular phase of the work about which I should like to say a word is that of the distribution which is now being made to the armed forces in the present war. I can assure you of the great value of that action. In the last war your work was very remarkable, and I remember on Gallipoli the number of men who were lying wounded and waiting, perhaps, to die, or to be taken back into hospital, and who were reading the Testaments which had been given to them. I can say from my own experience that the reading of those Testaments brought a very great measure of comfort to men possibly in the hour of their mortal dissolution, and certainly in hours of great pain. I hope that this work will be continued in the present war, and that every member of the armed forces will receive a copy of the Testament.

The Foundation of Pure Religion.

I have told you of the remarkable expansion of this great work in Australia, and what is true of Australia, is true also of the other countries of the Empire, and of the great majority of the countries of the world. One must ask the question, "Why has this great and wonderful success been achieved?" I think that the answer is well put by an author who was contemporary with the foundation of this Society in these words: "Those who disseminate the Bible are laying the foundations of the reign of pure religion, of love of one's neighbour, of that true goodness which cannot be taught by the dogmatic formulas of the schools, but only by images and examples such as you find in that holy and beautiful Book of instruction written for the children of all ages which we call the Bible." I think that is a very wonderful expression of the underlying thing that has made possible this great expansion of the work which your Society has done.

This also makes one ask what is the basic appeal of the Bible, and what is the basic thing that the Bible has done. There are many answers to those questions, but I should like to suggest some of them. Surely the Bible has taught the responsibility of the individual human being towards God and towards his fellow-man. That, surely, is one of the things that is gradually being taught in the world, and for which the Bible is responsible. Surely from the Bible we have learned the ideals which are really the great fundamental and basic ideals that count in the world today, the great ideals of truth, justice, honour and fair dealing. Those are the things that the Bible has taught us, and surely it has also taught us those great virtues which again are the things that are fundamental and that endure in our lives, the great virtues of patience, self-sacrifice, fortitude, and courage. Surely all those things are things which have their inspiration in the words which are written in the Bible.

Also it seems to me the Bible has been the inspiration of a great revolution that has passed over the world, and that has been in many respects concurrent with the story of your Society. I am referring to the social revolution that has

passed over the world in the last hundred years. Today that revolution has nearly reached the point that we all desire to see it attain. It has not reached the point of justice and equity between all types and classes of men; it has not given to every individual those opportunities and that standard of life that we all hope to see achieved some day, but, notwithstanding that we have not yet realised what would be our desire, the progress during the last hundred years, in comparison with the story of the world through the centuries before, has been tremendous and astounding. Surely the inspiration of that is the teaching of the Bible and the great ideals and the great ideas for which it stands.

But, as Lord Luke said, these are perilous times through which we are passing, when all the great values of life are being challenged and are in danger. At this moment the rulers of darkness are challenging everything that makes life worth living to us. We are engaged at this hour in a life and death struggle against spiritual wickedness in high places. We have to stand fast; we have to hold firmly to all those great ideals which the Bible has taught, and which, throughout the centuries have progressively been built up. In this hour we have more than ever to hold fast to all those great fundamental truths that the Bible teaches us.

The Teachings of the Bible.

My last word would be this, that the Bible teaches us much in this hour of danger, and not only does it teach us for the period during the war, but it also has a great lesson to teach us in the period that will come afterwards. It teaches us for the period of the war the great ideals of courage, fortitude, self-sacrifice, and self-forgetfulness. Let us hope we shall all remember those teachings, and that we shall go forward to the period when victory will have been achieved, and when the world will again turn itself to the arts of peace. But I am not sure that then the gravest danger will not arise, and I am not sure that it is not in that hour that we shall have most need to remember the lessons that the Bible teaches us. When we come to that hour, we have to ensure that peace will not be established again in the world on unsound foundations. After this war we have to cast aside all ideas of vindictiveness and revenge, and we have to realise that, with the ending of the war and victory for the Allied cause, will come the greatest opportunity the world has ever had to lay its foundations upon truer, sounder and more Christian bases. I hope that we shall bear that in mind, that we shall stand steadfast by the teachings of the Bible, and not forget them in the testing days of peace.

THE MOBILISATION OF OUR SPIRITUAL FORCES.

The following letter was addressed to all ministers of religion in England by Sir Charles Marston, the well-known writer. This letter probably had some influence relating to the King's Day of Prayers.

Since my letter on this subject a year ago, War has come upon us. We thank God who gave us time to prepare our defences; and who has until now preserved us from those devastating air raids which other nations have had to endure. Many of us feel that this great conflict is really being waged between spiritual and material conceptions of life—between God's freedom and the devil's brute force; and that we are taking part in the consummation of Bible prophecy.

In my previous letter, I drew attention to the painful neglect of organised Religion, which was once our national stronghold. A leading article in *The Times*, and succeeding correspondence, has recently emphasised this falling away. An essay, entitled "Reconstructing our Beliefs," was published by me in this Journal. It attributes the present national apostasy to the superficial materialistic philosophy introduced at the end of last century. Under the influence of this form of belief, exercised to-day through almost every channel of our lives, four-fifths of our people no longer attend our Churches. They neither recognise God, nor seek His Help, who is the only Giver of Victory. When things happen, they ascribe them to "natural causes," if they ascribe them to anything at all. Their devotions are paid to

cinemas, and sport, and other amusements, all of which are as impotent to help as were the old idols of wood and stone.

Christianity is also being constantly represented to be a mere matter of social ethics. But Our Saviour's last words before He ascended into Heaven were: "All Power is given unto Me in Heaven and in Earth."

We are being led to believe to-day that the only power is material power, and that anything beyond is adequately represented by such abstract words as Right, or Justice, or Liberty. But stripped of all the subtleties that surround us, it would seem as though the Nation must return to God and His Word, if our civilisation is to survive.

I have already presented to the Prime Minister many hundreds of copies of the Petition to the King, which appears below, including one signed by the former leader of the Salvation Army. If you have not already done so, may I express the hope that you will lay the Petition before the representatives of your Congregation, and if approved, that you will sign it on their behalf, and return it to me for presentation?

In material matters we are being subjected to all sorts of regulations in order to win the War. It is fitting that our King should be petitioned to draw the Nation's attention to Spiritual Things. Our Prayer Books and the Coronation Ceremony remind us that this course is in accord with our National Tradition.

The Resolution referred to reads as follows:—

"That in this grave national emergency, the spiritual forces of this Nation need to be mobilised as well as the material ones. And that this Meeting humbly petitions His Majesty the King to issue a Royal Proclamation, calling upon all loyal citizens to attend a place of Worship on Sundays, and there to pray that the Divine Grace and Power be granted to this Nation, and Guidance to all in authority."

Tasmanian Notes.

(By Hobarton)

UNITED INTERCESSIONS.

One effect of a common danger is to draw together all types of people into a closer fellowship in a common desire for safety and security. This, of course, is not the primary motive that is drawing together peoples of all protestant denominations into a unity for prayer and intercession, but the realisation of the urgent need to bring the world back to God in repentance and contrition. The effect is the same however, and if any good thing can come out of war, this is one of the good results that we are beginning to realise.

On the Anglican side, a weekly service of united intercession is being held in St. David's Cathedral, and is being conducted in turn, by ministers of the different denominations, whilst on the Nonconformist side, a weekly luncheon-hour meeting is held in the Town Hall, organised by the Committee of the Keswick Convention Movement, which also is conducted by leaders of the religious bodies including Anglican.

ANGLO-CATHOLIC SUCCESS.

One of Tasmania's leading Anglo-Catholic clergy recently resigned his living and was given a farewell at which eulogistic references were made to the good work accomplished during his incumbency. Amongst many of the things for which he received well-merited praise, were three things for which the speaker felt personally thankful, the institution of the daily Eucharist, the introduction of Vestments, and the Reservation of the Sacrament. It came as a very great surprise to the clergy who were present from other parishes, to learn that this latter "success" was actually a fact, as it was not generally known that this practice was being followed. It certainly made the subsequent remarks of another Anglo-Catholic sound very strange, when he made Diocesan reference to the loyalty of the retiring priest.

DIOCESAN CONFERENCE.

The First Diocesan Conference which was recently held in Launceston, was such a success that it is almost certain to become an annual event. It afforded a unique opportunity for keen laymen (other than those who have the opportunity to speak in Synod) to express their views upon the great problems that confront the Church today, and many fine contributions were made. Many of those unable to attend were very disappointed at the apathy of the press towards such an important Conference, the whole proceedings which occupied three days, received only the very briefest reference.

CLERICAL CHANGES.

Recent moves since my last report includes Rev. T. J. Gibson, Longford to All Saints, Hobart; Rev. W. H. McFarlane, Scottsdale to Longford; Rev. R. H. Pethybridge, Culenswood to Scottsdale; Rev. R. C. Brown, Hamilton to Ulverstone; Rev. L. L. Oldham, Oatlands to Hamilton; Rev. C. S. Brammall, Flinders Island to Oatlands.

A new arrival in the Diocese is the Rev. A. S. Dence, formerly Rector of St. Mary's, Wondai, in the Diocese of Brisbane, who has taken charge of the parish of Fingal, with Avoca.

A RECALL TO WORSHIP.

(To the Editor, "Church Record")

Dear Sir,

The response to the King's call to Empire-wide prayer was wonderfully great, and our clergy tell us that congregations since the Day of Prayer have been larger than before that time.

But what is wanted is regular "assembling together" for prayer and edification, by the great army of non-church goers and casual and occasional worshippers.

Could not some such scheme as is diffidently outlined below be adopted with this end in view throughout our land?

(1) Let there be printed, by the good offices of church people of all denominations, a sufficient supply in each district, of leaflets on the lines indicated below.

(2) Entrust the distribution of these reminders of national and personal duty to local workers, whose duty it will be to place one or more leaflets in every letter-box in the locality, regardless of the particular religious denomination of the persons for whom they are intended. Boy Scouts and Girl Guides might be enlisted for this piece of national service, for "the battle is the Lord's."

(3) Follow this distribution by public and private prayer for the success of the appeal and expect results.

Yours faithfully,

C.B.

(SUGGESTED LEAFLET)

GOD'S CALL IN THIS CRISIS

"Return unto Me, and I will return unto you."

When the King called us to Empire-wide prayer, there was a marvellous response. Our Churches were filled to overflowing.

But why not help to make the crowded congregations a normal feature of our Church services in all denominations?

OUR NEED IS GREATER THAN EVER, and God is waiting to be gracious.

ALL OF US, without exception, have need constantly to pray for—

1. PENITENCE for our personal and national sins.
2. FAITH in our Father's Love, wisdom and power.
3. STRENGTH for the present conflict and for post-war tasks.

4. PATIENCE to wait for the coming deliverance.

GOD IS OUR REFUGE AND STRENGTH.
and when we turn to Him aright in these troublous times we may confidently expect His favourable answer.

WHATEVER OUR CHURCH DENOMINATION, let us make our public worship a real and regular thing. Let us all "return unto the Lord, for He is gracious and merciful, slow to anger, and repenteth Him of the evil."

Let our prayers not betray panic, but trust, and indicate a real return and re-dedication to His service.

WILL YOU NOT JOIN IN THIS ACT OF RECOGNISING PUBLICLY GOD'S CLAIMS ON OUR LOVE, "SERVICE" AND TRUST?

Your presence in God's House will bring blessing on yourself and on our beloved Empire.

"THE BIBLEMAN SPEAK'S"

By Rev. A. W. Stuart, B.A.

The Bible Society has a message for today. Whenever uncertainty exists it is not in the witness of the British and Foreign Bible Society. The commission has been accepted to distribute God's Book, with the Living Christ as the centre and soul of that Book. The Society dictates to no man as to how he shall think or what he will do. We say, "Here is the Book of God. Read it, earnestly and thoughtfully." As Christ Himself cried to men, "Let these words sink down into your ears." So the Bible Society hands the Living Message to all men, everywhere, trusting the story to make its own appeal. And as we open the Gospel page, Christ stands before us and He says, "Follow Me." Then if we are in earnest, we cry:

"Man am I grown, a man's work must I do,
Follow the deer? Follow the Christ, the King,
Else wherefore born?"

God or Mammon.

The personal demand of Christ upon life has been ignored. He said, "Ye cannot serve God and mammon"—and we cannot. We must not go on doing so. Money greed has gripped life at every turn, and this is apparent in the Church.

God First.

A nation which is prepared to put God first can emerge victorious from any crisis. We can meet the demands of our Government for our time, our business, and our property with a voluntary addition which no force can evoke. We can manifest our invincible faith in God's power, and in His Kingdom on earth. No other system of thought has this Christian faith. We know our God demands purity of life, clean manhood, unselfishness, loyalty and service of mind and heart. Christ, the King, inspires these things with a capacity for suffering and martyrdom unmatched in any other form of service.

This Also.

The Message of the Bible is clear. A nation which honours God is sincere. One thing which we have to fear is insincerity. Those who love the Book and seek to live its message are loyal subjects of His Majesty the King and are prepared to serve to the uttermost in this day of testing. Religious freedom, the love of truth, the rights of conscience, the things which are imperilled today, have come to us from God, through the Living Word and through the Message of the Holy Scriptures. With the open Bible in our hands we can say, "If God be for us who can be against us?"

THE BRITISH LION.

Love Cannot Fail.

The British Lion shakes himself,
His wakening growl is heard,
His stern decree
Has thoroughly
The British nation stirred.

And see! Assembling from afar
Young cubs, the Lion hailing!
Their martial tread
To Britain sped
Reveal a love unfailing.

The British Lion sees his goal,
And justice aids his fight,
Integrity
His only plea,
His sole regard, the Right.

And see! Assembling from afar
Young cubs, the Lion hailing!
Their martial tread
To Britain sped
Reveal a love unfailing.

The British Lion nobly keeps
The British nations free!
And at his woe
Our sinews show,
The Lion's cubs are we.

And see! Assembling from afar
Young cubs, the Lion hailing!
Their martial tread
To Britain sped
Reveal a love unfailing.

GRACE RODDA.

BOOKS

"The Faith We Live," by A. E. Day, Cokesbury Press, Nashville, Texas, U.S.A. As the title suggests this book is a departure, and a pleasant one, from the expected line of religious writing. It is very readable and helpful. It is good to find what many treat in a prosaic way, presented in a lively yet reverent fashion. The economic problem and the healing gift are among the difficulties dealt with in a clear and commendable expression. The writer translates Religion with a capital R into the ordinary accompaniment of everyday life. The story of the Prince and the clubs illustrates the author's general argument, that whatever the means may be, and whether we may endorse them or not, their true test is in results.

The Assurance of God, by Patrick Carnegie, Vicar of All Soul', Leeds, Canon Missioner of the Wakefield Diocese. (Published by Longmans, Green & Co. English price 7/6. Our copy from the publishers).

This is the second volume of "The Teaching of the Church" series under the general editorship of Canon Roger Lloyd. We need to remember that the series is intended to be more or less in popular style so as to be of help "to the parish priest and his workers." The present volume was written in the crisis years, Sept. 1938-Sept. 1939. "When the clouds of catastrophe were looming larger and larger." The writer is at pains to point out that the doctrine of Assurance, herein dealt with is not the old evangelical assurance of salvation in Christ, but rather shall we say, that

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assurance or certainty concerning God, as ever active in human life, which will bring comfort and strength to those who are meeting the uncertainties of their age.

Faithlessness in relation to God has been man's difficulty from the beginning—the old prophets of Israel fought against it, and the same conflict is to be seen in our Lord's ministry. "The Gospel of Redemption is proclaimed against a background of callous and deliberate rejection."

Illuminating chapters follow on "The Challenge of Modern Scepticism," "The Need for Revelation," "God's Work for Man." A fine exposition of the Atonement "The whole 'power of the Gospel' to remake human personality, is intimately bound up with the conviction that the story of the Passion and Exaltation of Christ is neither symbol nor allegory, but a story of what has been done for men by a real man, who was also something more than a real man, a story about a real transaction at once divine and human."

Other chapters deal in a perspicuous manner with "The Reasonableness of Faith," "The Kingdom of God," "The Converted Heart and the Household of Faith." Naturally, the writer's church position affects his judgment in some particulars, but these hardly belong to the essence of the book, which is distinctly good.

IS PRAYING FOR PEACE ENOUGH?

A LESSON FOR OUR OWN DAY

(Communicated)

Our cause is right we know, but are we as right as our cause?

A comparison of the stories contained in Judges 20 and 2 Chron. 20, provide a timely warning for our own day.

In Judges 20 we have an account of a civil war in Israel when eleven tribes went to war against the tribe of Benjamin.

We have no difficulty in discovering whose cause was just. Undoubtedly the eleven tribes had Righteousness on their side. Their cause was good, and yet in two days' fighting, 40,000 men were mown down to the ground. And that in spite of two national occasions of prayer. What was the explanation?

In seeing the mistakes of Israel. God grant that we may see our own, national and spiritual. First they underestimated the power of the enemy. Secondly, they made all their plans before they consulted God. Thirdly while seeing the enemies' sins they did not see any need of repentance for themselves.

It was not till 40,000 men were cut down that they got to the place where God could trust them with victory.

How many of our boys will have to shed their blood before we, as an Empire, wake up to the fact that the root cause of our trouble is departure from God?

Note carefully the three occasions on which these people in Judges 20 turned to God. You will find them recorded in verses 18, 23 to 26.

On the first occasion, they appear to have, in a lighter hearted mood, and after a conventional manner, made all their arrangements considering it would be a walk-over, asked God, not whether they were doing right, but which tribe should go first.

On the second occasion having received the shock of the slaughter of 22,000 of their picked men. They went before God and wept till evening. But the weeping seems to have been more sorrow for self, and wounded pride, and loss of loved ones than any real facing up to sin, and it wasn't till 18,000 more men were slaughtered that Israel now in dead earnest determined to find out from God what was the cause of the blight on their armies.

Look at Judges 20, verse 26, and note the deliberateness of every word in that verse and the fullness of meaning in each word.

What did they do on this third occasion that they had not done before. They sat before the Lord, they fasted until evening, they offered burnt offerings and sacrifices. In other words, the sitting before God means they waited for God to speak to their souls, and to convict them of sin. How prone we are to pour out our trouble to God and then get up and run before God has a chance to reply to the complaints of our heart.

They fasted. God was now so necessary to them, and they were so anxious to get to the bottom of this mystery and to find out wherefore He contended with them that they would not allow even the ordinary claims of appetite to distract them, nay the very look of food at such times only adds vexation to the spirit. Also fasting in those days was a sign of national repentance.

They offered burnt offerings and peace offerings. In other words, they sought an atonement for their sins. Now it is impossible that the blood of bulls and of goats could put away sin, but these bulls and goats were types and pre-figures of the One Great Sacrifice for sin, the Lamb of God, Christ Jesus, Who was offered on Calvary.

So the secret of their final victory lay in their humbling themselves, repenting, and their sheltering under the Precious Blood of Christ.

Now turn to 2 Chron. 20, and see how Jehoshaphat began where the people in Judges 20 left off, and by immedi-

ately humbling himself and acknowledging his own helplessness, he threw himself, by faith, on the strong Arm of God and won the war without the loss of a single soldier.

Is not the lesson obvious. While we look at the sins of Germany, we shall never see our own. Have we not been rather premature in singing about hanging our washing on the Seigfried Line? Would not a more humble spirit and reliance on God have been more becoming to us. Let not him that putteth on his armour boast as he that taketh it off. Jehoshaphat's men, though humble, were in no wise down-hearted for they went into the battle singing the song of Praise to God in anticipation of victory, but His victory, and therein lay their certainty.

If only our soldiers could march on to the field singing a hymn of Praise to God, and if we at home spent more time in humble petition to God and less in trying to work up a false confidence in the arm of the flesh, victory would be ours for the asking.

Have you repented? Do you believe in the Lord Jesus Christ? If not, you are not only a fool to yourself but a danger to your country and a murderer of souls, for no man liveth unto himself and no man dieth unto himself, and you will not go down to Hell alone. Seek ye the Lord while He may be found. Call you upon Him while He is near.

CHRISTOPHER KILVINTON MOWLL

(Extract from Beckenham Journal)

A well-known and greatly beloved figure in evangelical circles has passed away in the person of Dr. Christopher Kilvinton Mowll, at the early age of 48. Dr. Mowll came to Beckenham about five years ago, and has been actively associated with Christ Church.

The Rev. Guy King, Vicar of Christ Church, was a great personal friend of Dr. Mowll, and we are indebted to him for the following record and appreciation of his life:

Christopher Kilvinton Mowll was born on November 9th, 1892, at Dover. He was married on July 28th, 1927. He died on Wednesday. His brother is Archbishop of Sydney and his cousin, the Rev. Basil Mowll, is Rector of Broadwater. He was educated at King's School, Canterbury, and at Gonville, and Caius College, Cambridge, and received his medical training at the London Hospital. During the Great War he was mentioned in despatches whilst serving in Mesopotamia. He was a Medical Officer of the General Post Office for about 20 years. Latterly he had been appointed to co-ordinate the medical services of the Southern Railway, whose Chief Medical Officer he was at the time of his death. It is worthy of note that amongst the numbers of tributes that are coming in, none are more striking than those from his business and professional colleagues, who bear touching witness to his true Christian consistency and sterling upright character.

In Christian circles, Dr. Mowll was widely known and deeply loved. He had been President of the National Sunday School Union, and of the London Christian Endeavour Movement, Chairman of the National Young Life Campaign; and as Vice-president, committee member and speaker, he had, to the very limit of his strength, served a multitude of causes.

And what of the man himself? Well, he was a big man—a big body, a big heart and a big smile. That smile was an outstanding characteristic, it was the reflection of his great big lovable personality, it told you that here was a man who "enjoyed" his religion, it was a quality that surprised us by flashing out even from the midst of his pain and distress these last months.

The many whom he led to the Saviour, the many whom he helped on in the Christian life, the many who loved him, have a great sense of loss in the thought of his passing, and one and all will pray for the wife who meant so much to him, and without whose loving care he could never have accomplished what he did, that she may be sustained and comforted in her deep and tragic loss.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

"GOD WORKS THROUGH INDIVIDUALS"

The Archbishop's sermon at Archdeacon Hammond's Anniversary.

(By a Member of the St. Barnabas' Christian Brotherhood.)

St. Barnabas' Church, Broadway, was filled to overflowing despite torrential rains, on Sunday, July 7, when the 22nd Anniversary of Archdeacon Hammond's ministry in the parish was celebrated. At the morning service, when his Grace the Archbishop preached, there were present combined detachments of Boy Scouts, Girl Guides, "Brownies" and "Cubs" from St. Barnabas' Day School, two busloads of settlers from Hammondville, and about 70 men from the various Hammond hostels. Representatives from each of the Junior organisations mentioned, mounted the dais and in clear and resonant tones recited the "creed" of their respective movements.

The Archbishop took as his text the age-old passage from John 3: 16: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life."

His Grace said it was a striking fact that whenever God wanted to save the world, He did it through the agency of one man. Biblical history was rich in instances of great leaders whom God had selected to do His will. It was specially appropriate, said his Grace, that his hearers, on such an occasion, should consider how God wanted individuals to do His will. The Archbishop thanked God for Archdeacon Hammond's long years at St. Barnabas, which, under his guidance, had become a centre of great spiritual activity. The presence in the congregation, he continued, of so many representatives from places under the Archdeacon's care, was a very strong evidence indeed of the fact that everything achieved by his widespread organisation was attributed to the power of Jesus Christ.

Addressing the younger folk in the congregation, the Archbishop pointed out that if the enemy won the present war, it would mean a complete end to the Guides' and Scouts' organisations, and all our other Christian enterprises would suffer grievously. Every child, he said, knew the seriousness of the position today. His Grace spoke feelingly because his own home in England was at Dover, only 21 miles from the French coast. Our only hope rested in prayer and in the acts of effort and helpfulness to the troops that would result from a true and proper devotion to our duty to God. It was estimated that for every soldier in the front line, there had to be at least six persons supporting him and one of the most powerful ways in which we on the home front could help, was to pray earnestly and

sincerely for those who were bearing the brunt of the battle.

"Who would ever forget," continued his Grace, "the wonderful miracle of, at Dunkirk, after our nation-wide response to the King's 'call to prayer,' on May 26th?" There was a spiritual significance behind events at the present time that none could deny.

Dr. Mowll went on to trace the long history of battles in the Old Testament and showed how the prayers of army leaders had time after time led to victory after all had seemed lost. Comparative handfuls of soldiers repeatedly had triumphed over immeasurably superior forces. Small companies of utterly defenceless people often had succeeded through prayer, and in the same way, today, not all the tanks and mechanical equipment of modern science could avail us without the help of Almighty God, sought through prayer. If we pray, we help God to do His work. We also have a responsibility to others as well as seeking safety for ourselves. That was why we declared war when Poland was attacked, said his Grace.

The Evening Service.

The Rector, Archdeacon R. B. S. Hammond, preached at the evening service, which also attracted a huge congregation drawn from all denominations.

COMMISSIONING OF CHURCHWARDENS.

His Grace, the Archbishop of Sydney, held a Service for the Commissioning of Churchwardens in this Rural Deanery at Cobbitty, on Saturday, 22nd June. The Archbishop spoke on Romans 15: 13, "Now the God of Hope fill you with all joy and peace in believing." His message was specially encouraging and inspiring for this time of national crisis. He urged upon his hearers the need for constant and prevailing prayer. The recent evacuation of many thousands of British and French troops from France was instanced as a demonstration of God's response to the prayers of His people throughout the world; and was also an encouragement to us all to continue in earnest prayer.

Apologies for absence were received from Revs. J. F. Rofe and F. Shaw, Clergy, and Churchwardens from all parishes in the Rural Deanery, except one, were present.

ST. PHILIP'S, EASTWOOD.

In connection with the Day of Witness observed on 11th July, a service for men was held on Sunday, 7th, at 3 p.m.

The special speaker was the Right Rev. W. G. Hilliard, M.A., Bishop Co-adjutor. Notwithstanding a wet day, with continual heavy showers, there were about 80 men present.

The men joined heartily in the war Litany and the hymns. The Bishop did not take a text, but spoke of the Church and the men's relation to it. He spent some time in disclaiming what the Church is not—"a glorified decalogue of douts." Then he came to what the Church really is—mainly a fellowship; with a great mission and a great destiny. He made it clear that the way to membership in the Church was through faith in the atoning death of our Lord Jesus Christ.

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THE LAME WALK!

THE LEPERS ARE CLEANSSED!

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The Bishop held the attention of the men on this important subject for forty minutes. In closing he urged the men to rally round the Church, and to give it all the help it needs and deserves.

ST. PHILIP'S

New Parish Hall Opened

(By a Pressman)

The "stranger within the gates" of Sydney, who surveys with admiration, the great work wrought on the creation of a far-flung metropolis, will never know Sydney until he has heard the story of St. Philip's, of Church Hill.

Who but an old generation can visualise the beginnings of Anglican Church life in a Crown colony—the simple wattle and daub structure—the homely Christian folk who worshipped in it—and then count the passing years as a dream? Almost on the spot where simple settlers worshipped 100 years ago, the ghosts of the pioneers—if ghosts can see—would be amazed at the progress made by their sons and daughters and grand-children, in a comparatively short space of time. For over 100 years, St. Philip's, that beautiful gothic church, standing like a sentinel, would surely catch the eye, and may be suggest the thought—again if ghosts think—that their progeny has been true to type.

It was with feelings of pride that descendants of many of these, gathered at the historic spot to witness the opening of a new parish hall, built in harmony with the Church. Facing the Harbour Bridge and awaiting only adornment by the laying out of the lawns, it puts an artistic touch to the surroundings and completes a striking composite picture.

Archbishop Mowll unveiled the commemorative tablet in the presence of clergy, worshippers and friends.

Canon T. C. Hammond, the rector, having referred to the excellence of the work of architects and contractor, reminded the audience that the building had been erected in a time of crisis not only for the parish, but the world. The hall would be used for spiritual, educational and other activities for the good of the community. It was not intended to be for the parish alone, but could be used by the whole city as a meeting place for lectures, concerts of a high standard, and for the exhibition of pictures that taught good moral lessons. Some had doubts about the wisdom of erecting a hall of its type in time of war. "If we had done more in times of depression, perhaps we would not be where we are to-day," he said.

Archbishop Mowll congratulated the people of the parish on the manner in which they had accepted the responsibilities. The money they had received might have been applied to other purposes, but they unselfishly chose the alternative that brought them together that day. He had asked their honoured rector what was to be done with the grounds, and was told that £200 would be necessary to plant the lawns and to set shrubs and flowers as well as providing the footpaths. He trusted a way out would be found.

His Grace spoke of the affection held for the Church, where Mrs. Begbie carried on her bible class for so long; and of how Bishop Kirkby, the second co-adjutor Bishop of Sydney, had planned for such a building.

"We are building on the foundations which another hath laid," he added. "We are of British people, and as we look back, how much we have to be proud of. So as we are gathered together for this function we pray that we may be worthy of showing the spirit British people ought to show, as well in this, as in this war, in which we are engaged."

Mr. Aubrey Halloran gave an historic sketch of the growth of St. Philip's. He deplored that so many churches were allowed to become so drab. "We have put last things first, and first things last," he said.

The writer spoke to one very prominent citizen present at the ceremony who declared that the building of the new hall was the most practical and constructive, and the most encouraging move that the "old Church" had made since he worshipped there as a boy 50 years ago. "And," he added, "the combination of Canon T. C. Hammond and Archdeacon Begbie, will prove irresistible." Incidentally, this



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citizen backed his opinion with a cheque to help the good work along.

The ladies entertained the visitors at afternoon tea.

THE MISSIONS TO SEAMEN

The 59th Annual Meeting will be held in the Institute, 100 George Street North, on Thursday, 25th July, 1940, at 8 p.m. Chairman: His Grace, the Archbishop of Sydney. Mr. G. J. Burchell, K.C., will move the adoption of the Report. Lieut.-Col. L. Moore-Cosgrave, D.S.O., will move the appointment of Officers and Committees.

LISTEN IN

A Devotional Session is broadcast each Monday, Wednesday and Friday evening at 10.30 p.m. from Station 2UE.

The Session is known as "The Way to Victory" Session and is planned around our need of these days for a closer approach to God.

The session is sponsored by a number of Christian people who present it as part of their contribution to the present war effort.

If you cannot listen to the broadcast, pray that God may bless it to some else.

NOTES AND NEWS FROM OUR PARISHES

St. Basil's, Artarmon.—Early in June, the members of the C.E.B.S. spent an interesting and instructive evening when they attended a meeting of the Willoughby Municipal Council. They were able to gain first-hand knowledge of the manner in which the Municipality is governed. The boys held their First Birthday Banquet on June 29.

St. Matthew's Bondi.—Medical Mission's Day for the Sunday Schools was held at St. Matthew's, on Sunday, July 4. The Rev. A. N. Johnson, of Cairo, addressed the senior school, and Miss Hampel spoke to the Kindergarten children.

St. Alban's Darlington.—Mr. H. Ctercteko, who is in training at the Missionary and Bible College, at Croydon, has taken up duties as Catechist in the parish.

St. Peter's, East Burwood-Croydon.—A Half Night of Prayer was held at the Church last night, from 7.45 p.m. until 11 o'clock. Continuous sessions of prayer were led by the Rector. Prayer was offered for the international situation and for the parish and its needs.

An excellent Parish Library is available to all parishioners, without charge. Books of interest to both adults and children are in stock.

Christ Church, Lavender Bay.—The Rector, the Rev. Frank Cash, has offered to make a photograph of all men and military sisters who go forth from Christ Church, on active service. The photographs will be on view in the church in a special frame. Those on active service will be specially remembered in prayers at the services.

St. Stephen's, Penrith.—The C.E.B.S. Branch meets every Tuesday evening. Boys' Sunday will be held on August 4th at 5.30 p.m., there will be a Father and Son Tea in the Parish Hall.

St. Swithin's, Pymble.—The Bishop Coadjutor will conduct the Confirmation service on Thursday, July 25th.

St. James', South Canterbury.—The Patronal Festival will be held from Sunday, July 21, until July 28. There will be special preachers at the Sunday services, a Social Evening on the Wednesday, and a Women's Devotional on the Thursday. The Choir has prepared special music and singing.

St. Paul's, Sydney.—Miss Monica Farrell will hold a Mission from July 21 to 24. On the week days, she will visit the public schools, and hold meetings for children in the Parish Hall in the afternoons. Evening meetings for adults will be held at 8 p.m.

St. Michael's, Vaucluse.—A prayer chain has been commenced at the Church. Each member of the chain of prayer undertakes to spend half an hour in meditation and prayer. A time-table is being arranged, which will provide for a continuous chain of intercession.

St. Peter's, Woolloomooloo.—His Grace, the Archbishop, will confirm at the church at 11 a.m., on Sunday, July 28.

VICTORIA.

Diocese of Melbourne.

THE CRISIS.

God has blessed our fathers before us in times of international crisis, and we must pray that in our time He will use our Empire to save the world from tyranny. He has called us to His service in these strenuous days, and we must pray that He will make us worthy of His calling. We have to stand practically alone now against the might of Germany, but, as we realise the danger which threatens England at this time, we are thankfully conscious of the brave exploits of our Navy, our Army, and our Air Force, and of the quiet courage which animates the people as they face the threat of an invasion. As members of the Church of the English people, we must be more earnest in our prayers day by day, more faithful in our attendance at Church, Sunday by Sunday, and more courageous in our faith in God Who overrules all things for good to them that love Him.

There has been some correspondence in the papers lately about the increase in football matches and in other entertainments which are being held on Sunday afternoons and evenings in order to provide money for patriotic funds. I believe that those in authority are conscious of the danger of breaking down the sanctity of our Christian Sunday for the sake of additional gains to our funds to help the soldiers. If we are fighting on behalf of Christian civilisation, we must be very careful that we do not weaken one of the great foundations of our Christian life which has always been the maintenance of Sunday as a Holy Day. It is easy to find reasons why these things should take place on Sunday when men and women are free from the work of the week. But, if we care about the real foundations of our

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

L.O.L.

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

MISSIONARY SUNDAY.

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

OUR CHAPLAINS

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

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

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

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

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

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

Wangaratta.—Rev. Canon Dicker.

SOUTH AUSTRALIA.

Diocese of Willochra.

SILVER JUBILEE.

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

ARE YOU IGNORANT OF THIS?

(Communicated)

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

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

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

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

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

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



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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 16—New Series.

AUGUST 1, 1940.

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

How Elizabethan England Prayed in Face of Danger.

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

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

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

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

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