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War Time Intercessions

“Men ought always to pray, and not to lose heart”—St. Luke 18: 1.



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Notes and Comments.

We have been distressed, we
might almost add disgusted, at
the publication of a
tract called "Why I
am an Anglican," re-
published from "The
Church Standard,"
and sponsored by it. The object
of this tract is to convince soldiers
that the Church of England is a
true branch of the Holy Catholic
Church.

Needless to say we find our-
selves in full accord with this ob-
ject. But in order to establish his
position "a plain man in khaki"
descends to vulgarity and misrep-
resentation.

He says, "So now I belong to
the Catholic Church. . . . Because
it was founded by Christ, Who
was God in 33 A.D. (The Meth-
odist began with Mr. Wesley in
1743; the Congregationalist with
Mr. Brown, and the Salvation
Army with Mr. Booth)."

Later we are seriously informed
that the true Church suffered from
cancer and only the Church of
England underwent an operation
to remove it, so she is the only
Healthy Catholic Church.

Mixed metaphors of this kind,
and nonsense such as we have
given in our quotation, disturb
serious people.

The references to Non-Angli-
cans are embarrassing. How can
the Bishop of Armidale and the
Bishop of Riverina, who are ar-
dently promoting a scheme of re-
union, justify the fusion of a
man-made and Divine organis-
ation? We hope that they will
dissociate themselves from this
mischievous propaganda.

But it is not only embarrassing,
it is untrue. Schism is an evil but
it is often a means of avoiding
graver evils and it does not separ-
ate from the Catholic Church.
"The plain man" who is so plain
as to be vulgar, must recognise
this in his cancerous theory. Sep-
aration is the method of cure.
Apparently the cure is more ef-
fective when the cancerous por-
tion is not completely cut out.

It is discourteous to our Non-
Anglican brethren. Nothing but
truth justifies the infliction of pain
on others. That justification is
lacking in this instance. For the
honour of the Church of England
we hope this tract will be decently
buried.

A newspaper is not responsible
for the opinions of its correspond-
ents. But the corres-
pondence columns
often indicate the
effect of a news-
paper's propaganda.

The following
statements appear in "The Church
Standard," of July 25th:

"I, for one, believe that the
worship of Mary, Queen of All
Saints, is, in its degree, an in-
separable part of Christianity."

"I hope parish priests will con-
tinue to enrich the 1662 rite, and
approximate it to the Roman un-
til we have the latter entire."

On page 10, we read in the
same issue of "The Church Stan-
dard":

"The Pope of Rome held a
Council, at Trent, on the Continen-
ent, and re-affirmed the very
things the Church had cast out at
the Reformation."

A man saw a dog coming to-
wards him barking and wagging
his tail. His owner, noticing the
visitor hesitating, cried: "It's all
right, see, he's wagging his tail."
"I don't know which end to be-
lieve," replied the man.

We cull from the columns of
the Melbourne Argus, two letters
whose worthy pro-
test against unworthy
action deserves a
wider circulation and
support. They read as follows:—

APPEAL TO REASON

Sir,—May I ask the leaders of the
40,000 stop-workers what connec-
tion there can be between the hun-
ger-striking of 2 men and the pro-
duction of munitions. Why should
the hazards of war be increased for
our Australian men and diminished
for our German enemies because 2
men decide that life is not worth
living? The soldiers still value theirs
and fight to save ours. I appeal to
the Government to stand firm; to the
hunger-strikers to join their 40,000
mates; to the 40,000 to be more
loyal to their veteran soldiers than
they are being to 2 very recent re-
cruits.—DOUGLAS McLEAN (S.
Yarra).

P.M. UPHELD.

Sir,—Throughout the country the
slogan V for Victory is stirring loyal
Australians to greater and nobler ef-
forts. Would that the meaning of the
word could penetrate the dull com-
prehension of those bickering poli-
ticians who have apparently set their
minds on disturbing our Prime Min-
ister from the tremendous task which
he is handling with such ability.
Only when victory is won should
we spare time for such futile
wrangling.—S. P. ASHTON (Maffra).

Propaganda stunts are increas-
ing in number and let us hope in
volume. V for Vic-
tory is international
and so current in oc-
cupied lands that Germany has
been forced, in self-defence, to
adopt and adapt it. A corres-
pondent suggests that R for Re-
pentance strikes a prior note in
order that we should be ready for
and deserving of victory. A well-
known organ of the press suggests
another literal, W for Work, sug-
gesting a putting aside of all lesser
things and packing into our con-
duct of the war every ounce of
attention and of strength.

But we venture to state what
seems to us a more important
note, suggested by recent happen-
ings in things commercial, polit-
ical and ecclesiastical: T for
Truth, and we appeal to the
Press, as well as to politicians and
lesser lights, by strict attention to
things that matter most, to put
aside all personal, commercial,

and even ecclesiastical interests and speak and act every man "truth with his neighbour."

We remember the scandalous position indicated by a former Prime Minister, when he purposefully took occasion to "broadcast" an important utterance, so as to make sure of getting it over to the people without any press adjustments."

We purposely included in our previous note the term "ecclesiastical" in view of a **What Peace?** curious yes-no policy of one of our Church contemporaries. We have in another note called attention to a report of an article in the Church Standard puerile to a degree in its statements, and calculated to hurt the feelings of our brethren in other churches and injure the cause of re-union, a cause at other times so dear, apparently, to the editorial management of that paper. So much so that rumour hath it that one of its chief managers "is a strong and sympathetic worker in the cause of the re-union of Christendom"—but we must beware for Dame Rumour was ever "a lying jade!"

Then again, with what interest we noted the liberal space and statement assigned to the great C.M.S.—the greatest of Missionary Societies. It all seemed so symptomatic of a better mind and more liberal make-up. But alas for our hopes—"the cloven hoof" appeared in a recent issue when its readers were solemnly assured that

"There is no such thing as an Anglican missionary society in New Guinea. It would be contrary to all Catholic principles for a board, even if it is composed of bishops, to interfere in the administration of a Diocese; still less could any executive of the Board, consisting of priests and laymen, have any rights of control.

"It is because the A.B.M. stands for the Catholic principle of episcopal government that it represents the Church in Australia, and can claim the loyal support of church-people in the Commonwealth."

Consider the implications of such a statement. Poor Cinderella of C.M.S., with practically every English Bishop on the list of Vice Presidents, and her world-wide work in extending the borders of her Master's Kingdom, and inci-

dentally, of the Anglican Church! Where does she come in? How she must appreciate the "give and take back" policy of our great contemporary. Are these the things that make for peace?

THE C.M.S. AND THE FINANCIAL YEAR.

LONDON AND NEW SOUTH WALES.

When the Parent Committee in England entered upon the year 1940/41, they knew that they were facing a period of uncertainty, in which the pressure of the war might have a very serious effect on receipts. It is with heartfelt thankfulness to God, and gratitude to all who have contributed to the Society's work, that they report receipts amounting to £345,527. This total was the result of the following items:—

Received from C.M. Assoc.	£197,605
Donations and Subs.	42,500
Legacies	64,064
"Special Purpose" Dons.	21,584
Interest	17,762
Other Receipts	2,012

This was a reduction of £7,414 on the figures for the previous year. Certain transfers within accounts left an amount of £344,275 available for the year's expenditure. But the expenditure had also been reduced, and stood at £399,317, leaving a credit on the year's working of £4,958.

It has only been possible to make the decrease in expenditure as compared with the amount spent in the previous year, by searching economies at home and overseas. To mention some of these:—Missionaries, with a few exceptions, have postponed furlough—the number of recruits sent out has been considerably smaller than usual—and the headquarters staff, including organising secretaries, has been much reduced.

The Committee is most thankful that the year has closed without a deficit. In the exceptional circumstances of the time they have decided to use a portion of their reserves to clear the deficit accumulated in previous years on the General and Medical Funds. They record with thankfulness that, in spite of the severe trials which many parishes and individuals are suffering, through the present upheaval, and especially through the bombing of Churches and scattering of congregations, receipts from Associations show an increase of £429 on the General Fund. They regret, however, a drop on Medical receipts from Associations. (In England the Medical Missionary Auxiliary is run as a separate department.)

These receipts include a generous gift from the Protestant Episcopal Church of America, and the sense of fellowship which it expresses comes as a strong encouragement, and is a most valuable contribution to the work of the coming months. The amount received up to the time of closing the

books from the allocation by the Missionary Council to the C.M.S., was £24,562. Above all, their confidence is in the living God, who called the Society into being in days of crisis, has sustained it through 142 years, and is blessing it richly to-day in its service overseas, and in the devotion of its friends in this and other lands.

To come to the New South Wales Branch—the financial year which ended on 30th June, was one of much activity and encouragement. The total receipts for the year, including the gifts for special purposes, were £18,501, of which £16,133 was General Fund. The expenditure from General Fund was £14,166, leaving a net credit on the year's working of almost £2,000. The overdraft with which the year began (£1,349) has been wiped out, and the year ended with a credit balance of £618, which will be placed at the disposal of the Parent Committee in London. The expenditure included the following main items:—

Tanganyika	£5,300
Aborigines	900
India	825
West China	300
Payments for work in Africa, India, China, etc., other than those mentioned above	630
Chinese in Sydney	316
Paid to London, to liquidate amount outstanding	1,000

For the first time in twelve years, the Branch is completely out of debt. The deficit which was at one time £11,000, has been removed, and all overdrafts have been met, every account being in credit. For this we are deeply grateful to Almighty God, and inspired to face all the problems of the new year which has commenced.

"BLESS THE LORD O MY SOUL."

For the beauty of the sun piercing the grey mists at dawn;
For the beauty of the sunset's gleam of heaven;
For the beauty of the silver path of moonlight on calm water;
For the beauty of the bloom on apple boughs in greening meadows;
For the beauty of wild flowers in the hedgerows,
And for the exquisite beauty on a butterfly's wing.

—Ernest C. Earp.

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THE LIQUOR TRAFFIC.

The six o'clock closing of liquor bars is in jeopardy and in order to retain this measure of reform, and to prevent any further facilities being granted for the sale of liquor, it is essential for all who are interested in economic and moral progress to make themselves heard with no uncertain voice, and to use every endeavour to prevent the forces of reaction from sapping the vitality which is essential to the winning of the war and the advancement of the community.

I have been requested by the Women's Inter-Church Council to invite the members and adherents of the Church to co-operate in the war against liquor encroachment by writing to the Hon. W. J. McKell, M.L.A., Premier, Sydney, to the effect that they are opposed to any extension of the time of closing beyond six o'clock, and also to any further facilities being granted for the serving of wines in restaurants.

Petition forms have been prepared by the N.S.W. Temperance Alliance, and posted to the ministers, requesting that signatures be secured at the earliest opportunity. The petition is addressed to the Premier, and urges upon the Government, in view of the expenditure on beverage alcohol of £16,000,000 annually in this State, with its attendant evils, to adopt certain measures which are in the best interests of the community.

I trust that all who are interested in the Church will bestir themselves, and assist the organisations mentioned in their effort to frustrate the designs of those who are seeking to strengthen a monopoly which is a waste and a degradation.

A committee has been appointed by the State Government, in order to assist it in introducing what is termed "a saner and more reasonable liquor law." The constitution of the committee is very unsatisfactory. It is composed of three Government officials, one of whom is the Commissioner of Police. This committee cannot represent all the interests, which should be seriously considered in contemplating alterations to the liquor law. It is lopsided, and there should be strong objection to its being allowed to function. An economist of high repute, and an eminent medical specialist, should be appointed to the committee. A committee which does not represent these and other interests is an insult to the intelligence.

If the constitution of the committee which has been appointed does not meet with your approval, then acquaint the Premier of that fact at once. This is the opportunity for Fraternal, and all Church organisations, to strike a blow for sobriety and the Kingdom. If the Church does not wake up and act, the battle will be lost! "Awake, awake! Put on thy strength, O Zion."

This gigantic evil and national degradation should be opposed with courage, vigour, and determination.

Strike hard and often. There is no time to lose. Do it NOW!

WILLIAM N. LOCK, "The Methodist."

PRAYERS FOR RAIN.

(Communicated)

Many people will not agree with the "gentle gibe" of Bishop Burgmann who is reported to have said that prayers for rain were not so important as prayers for the Water Board that they may be enlightened concerning the need of proceeding with the Snowy River scheme. Whether any particular scheme is more advisable than any other will not alter the plain fact that we are in the midst of the severest drought of our history. The Water Board, whatever its merits or demerits, is not responsible for this.

We readily admit that the rain falls on the just and the unjust and that every withholding of rain may not necessarily mean a judgment any more than every illness in an individual life is a mark of God's anger. Nevertheless, any Bible student should be familiar with the fact that, in many cases, at least, droughts in the history of Israel had a strong significance. I am not a British Israelite, but I cannot see any reason why God cannot and does not use a means of punishment to-day which He used of old.

Throughout the writing of the prophets the "famine" is set down as a punishment for sin. To take one verse of many, from Jeremiah 14: 12: "When they fast, I will not hear their cry . . . but I will consume them by the sword, and by the FAMINE, and by the pestilence."

More significant perhaps is the warning from Deuteronomy 11: 17, "Take heed to yourselves, that your heart be not deceived, and ye turn aside and serve other gods, and worship them; and then the Lord's wrath be kindled against you, AND HE SHUT UP THE HEAVEN THAT THERE BE NO RAIN." Droughts were, in Israel's day, the answer of God to the sin of the people. Gracious showers, the former and the latter rain, were part of the promise for the land flowing with milk and honey, a promise conditional upon the Lord God being honoured.

Should we pray for rain?

There is record of one prophet, mighty for God praying THAT IT MIGHT NOT RAIN (James 5: 17).

We might well ask why, and the answer, I believe, has much to do with the fact that Elijah was concerned first and foremost with the honour of God and secondly with the needs of the people. I cannot help feeling that we have lost our proportion in much of our Christianity. We are living in a world in which God is being more and more dishonoured. It is at least possible, and I feel, strongly probable, that the drought as well as the war is a judgment. Are we right then in praying that God will suspend His judgment, when as yet there is very little, if any, indication of repentance?

For my part I would feel as though I were mocking God in praying for rain at this time. I would far rather

see the people suffer than God's name continually dishonoured without any strong protest. Surely, in the matter of the drought, as with the war, we should continually pray that the present situation be a means of turning men's hearts to the Lord. Oh, for a modern Elijah to be raised up to utter his strong protests and bring the truth home to the world. Oh, for the man of God who will stand as a preacher of righteousness and be concerned first and foremost with the honour of his Lord.

Britain has adopted a slogan of "V for Victory." If it were not likely to become too familiar and therefore lose its power, I would be inclined to suggest that the slogan the Church of God should adopt and put before the people would be "R for Repentance."

Some time ago I read in a magazine, the organ, I think, of the Lord's Day Observance Society, the question: "Shall Britain win the war and lose its soul?" As a loyal British subject, I say emphatically "No!" At all costs let us pray and work that men and women be brought to see their individual needs and the need of the nation for nothing short of a real repentance.

Commenting on the incident when Ahab and Obadiah went to look for grass for the cattle in the days of Elijah, the late Bishop Taylor Smith said: "Ahab looked for grass when what he needed was Grace."

Perhaps we are looking for rain when what we need is repentance.

Correspondence.

BOOK EXCHANGE.

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

Dear Sir,

The Australian College of Theology provides a course of study for the "Scholar in Theology," to encourage clergy to continue their reading along constructive lines. There is often a great difficulty in obtaining books, some of the best being sold out almost as soon as the Australian booksellers receive their small consignments. If those who have read the books would be willing to lend, sell, or exchange them for the benefit of other students, much good would result. The Registrar of the A.C.T. has arranged with me to conduct a book exchange for the purpose. If men who have books available would be so kind as to inform me, I could then be of some use to those who write to me in search of them. I prefer not to handle the books, but merely to put the "have-nots" in touch with the "haves." There are no fees!

Yours etc.,

L. S. DUDLEY.

St. Hilda's Rectory,
Katoomba,
23rd July, 1941.

QUIET MOMENTS.

CHRISTIAN COURTESY.

By Senex.

Courtesy is essentially a Christian grace. When we study with care and reverence the life of Christ, as revealed in the Gospels, we find that our Lord was in the truest sense a gentleman; and when we turn our attention to those of our acquaintance who are more Christ-like, we find that the courtesy in them is the natural expression of their Christ-life.

If we seek to know the reason for true courtesy we may find it, I think, in 1 Peter 3: 8, where we read the injunction: "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." This seems to indicate clearly that if we recognise human brotherhood we will in our dealings with others treat them with the same consideration and respect that members of one family should show to one another.

It is a profitable study to note Christ's way of dealing with individuals; with Nicodemus; the woman of Samaria; Zaccheus; the woman taken in sin, and so forth. There was in His dealings with men and women no attempt to hold them at arm's length, to emphasise His infinite superiority over others; His aim was "to love as a Brother."

Look for a moment at the story of the woman brought to Him by people who professed horror at her depravity, who, in a "I am holier than thou" spirit, called upon Him to denounce her as utterly and irremediably vile. Was it not a Divine instance of courtesy that He averted His eyes from the woman, that He stooped down and wrote on the ground, looking up only to bid the accusers to examine their own consciences, and, later, to speak to her words of pardon and cheer?

Are we as careful as He always was to consider the feelings of

those with whom we have to do? Do we treat those who are paid to minister to our needs as fellow men and women with like feelings to ourselves, or as mere cogs in the social or economic system? Are we properly courteous to those who think differently from ourselves in various spheres of opinions, or are we downright and "Jack Blunt" when we should courteously accede to others that right of free opinion which we claim for ourselves? In the field of politics and religion we have sore need of this courtesy, which does not necessarily involve the expression of all our opinions.

Certain it is that to be Christ-like we must be courteous. It is interesting to note in Acts 27 and 28 we find a grateful record of courtesy experienced by Paul on his journey to Rome. We read that the centurion Julius courteously treated his prisoner, and gave him shore-leave at Sidon; that the Malta "barbarians" accorded to him kindly treatment when he was ship-wrecked, and that Publius, the chief man in the island, lodged the visitors courteously. This kindly behaviour must have been a great comfort to the Apostle in his time of trial.

One more point. At times we do some courteous thing to others, not pluming ourselves on any supposed virtue, and we hear later perhaps from a third party, that a high opinion of us has been formed because of what we did, and, perhaps, that undue praise has been accorded us. But does not this high appreciation indicate that there is far too little courtesy in our daily lives? If such behaviour were universal it would be accepted as a matter of course; but when a simple, instinctive act of courtesy evokes excessive praise it is evident that the general standard of Christian politeness is far too low.

Once again let us remind ourselves that just in proportion as we are Christ-like, so will our lives overflow with love, real and practical, for the brethren.

Personal.

The Bishop has appointed the Rev. Canon D. E. K. Blanche, Th.Schol., at present rector of Braidwood, to be rector of Yass, as from 30th September next. Yass is vacant by the resignation of the Rev. Canon Sherris, Th.L.

Canon T. C. Hammond, Principal of Moore College, Sydney, will engage in a debate with Professor John Anderson at the Sydney University on Thursday night, August 7, on the subject: "Credulity or Faith."

Archdeacon Begbie is on a visit to Melbourne in connection with the Church Missionary Society. He will be absent from Sydney for about a fortnight.

The Rev. Dr. A. Law, who visited Sydney last week, has returned to Melbourne.

We extend our congratulations to Mr. J. Radecki, who has just completed fifty-one years of service with the old and well-known firm of Messrs John Ashwin & Co., makers of stained glass windows. Mr. Radecki has been their artist for many years, and the excellence of his work is highly appreciated.

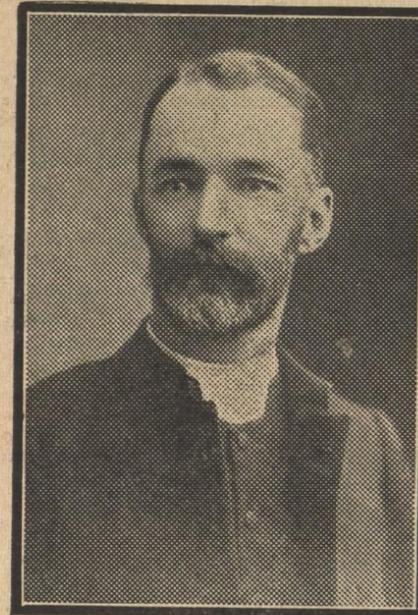
An unusual happening in Australian Church circles was the marriage of the Primate on Saturday week to Miss Winifred Whitely, of Perth. Canon John Bell, rector of Christ Church, Claremont, was the celebrant. The A. C. Record add their felicitations to the many that are being expressed.

English papers record the decease of the Very Reverend H. N. Bate, M.A., Dean of York, at the age of 69. The Reverend G. H. Hodge, M.A., of Keble College, Oxford, at the age of 81 and the Rev. H. Dudley Lampen, M.A., Hon. Canon of Chelmsford, at the age of 73.

The engagement is announced of Mary Eileen, only daughter of Rev. and Mrs. H. L. Ebbs, St. John's Vicarage, Croydon, Victoria, to Arthur, youngest son of the late Mr. and Mrs. M. Mackay, Edinburgh, Scotland.

Miss Ebbs is a niece of the Rev. A. R. Ebbs, rector of St. Matthew's, Manly, N.S.W.

The late Mrs. Susan Armstrong, formerly of Foster and Stony Creek, Victoria, has left bequests to the Church of England and Community Hospital, Foster, of £700 and £100 respectively.



REV. COPLAND KING.

MISSIONS TO SEAMEN.

The Annual Report of this Empire-wide Mission, presented at the Annual Meeting on July 24, is to hand, and marks progress in the usefulness of the work amongst seamen. Towards the close of his report, the Chaplain, Rev. F. J. Evans, writes:

"In spite of our heavy losses in ships, our seamen continue to do their job cheerfully and willingly. One of their chief hardships is the uncertainty of mail. Many of the men spend much in cables these days, and one of the greatest boons which could be granted to them would be a cheaper cable or air mail service. I realise that many difficulties stand in the way of this, but the hardships to men serving in ships which do not make their voyages between Australia and England is considerable. Lack of news of dear ones at home tends to make these men discontented, and anxious to transfer to vessels trading to England.

"Much attention is focussed upon the Merchant Navy in these days of war. I feel strongly that we should endeavor

NEW GUINEA MISSION JUBILEE.

Pioneer Missionaries.

The Rev. Copland King and the Rev. Albert MacLaren

NEW GUINEA MISSION.

We offer felicitations to the New Guinea Mission on their Jubilee Celebrations. Reference will be made in Churches on Sunday next, and on Monday night a Special Service will be held in St. Andrew's Cathedral.

our more to build up resources which would enable us to improve our Institute and increase its usefulness to seamen. Sydney is one of the important seaports of the world, and the need to provide for the welfare of seamen visiting this port will not grow less. The numbers of men using the Institute have steadily mounted during the past years. Sooner or later we must endeavour to provide more accommodation and improved facilities for their entertainment.

"I pray that our Institute may always be a home of welcome for the strangers, a harbour of safety for the tempted, and a sanctuary for all who need."

The following statistics for the year indicate the activities of the work.

Statistics for the Year 1st June, 1940 to 31st May, 1941.

Visits to vessels at anchorage	24
Visits to vessels by quay or docks	1,058
Visits to patients in hospitals (445 visits)	1,544
Seamen baptised	1
Services held afloat	2
Attendance of Seamen	11
Services in Institute	378
Attendance of Seamen at Services	14,340
Seamen's Funerals Conducted	8
Celebrations of Holy Communion	54
Seamen married at Institute	2
Total approximate attendance Entertainments given at the Communicants	336



REV. ALBERT MACLAREN.

Institute	310
Attendance of Seamen	48,855
Seamen Confirmed	2
Outdoor Sports arranged	13
Attendance of Seamen	572
Seamen admitted to Seamen's Guild	2
Letters written and posted at Institute by Seamen	1,910
Letters received at Institute for Seamen	2,154
Beds provided for Distressed Seamen	160
Meals provided for Distressed Seamen	4,501
of Seamen at the Institute	67,000

BISHOP SONG.

Bishop Song, of West China, is expected to arrive in Sydney early next week. He will remain in Sydney for about six weeks and will speak at various missionary gatherings. The Bishop was associated with Archbishop Mowll in West China. Bishop Song speaks English fluently.



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Churchman's Reminder.

AUGUST.

- 8th.—Friday. Spanish Armada destroyed, 1588. God helped the British then in the fear of Invasion. He had again done so later when a second attempt was made by Spain.
- 10th.—9th Sunday after Trinity. The Collect teaches us of utter dependence upon the Holy Spirit. "We who cannot do anything that is good without Thee" is the final summing up of our impotence, but it leads to the Almighty's strength as our helper in all things.
- 14th.—Thursday. Miles Coverdale made Bishop of Exeter, 1551
- 17th.—10th Sunday after Trinity. Prayer again demands our dependence upon God. How can we know what is pleasing to Him? We must let Him dictate our prayers that we may be surely heard.
- 18th.—Decree of Paris Parliament against the Huguenots, 1562. France has never recovered her loss of strong independent people thus cut off. It was to England's gain.

To Australian Churchmen.

THE SECOND COMING.

Recently articles have been written on the Second Coming of our Lord Jesus Christ that are not very illuminating. One young gentleman seems to think that our Lord's coming into the heart, and in special manifestations of grace such as Pentecost, offers an explanation of the Bible term. He is careful, however, to add that there is a mysterious coming on which all are agreed because "they know nothing at all about it." We are reminded of the famous saying of Jacob Boehme concerning "the night in which all cows are black." In view of the confused opinions on this important subject we think it necessary to emphasise a few important facts.

The Prayer Book View.

We do not hear as much as formerly about "Prayer Book Christians," but there are still many who love and follow "The Book of Common Prayer." Let us ask, does it "know nothing" about the Second Coming? The Nicene Creed has something to say on this important subject:

"And He shall come again in glory, to judge both the quick and the dead." There is here something different from a complete void. The Second Coming is described as a glorious return for the purpose of judgment. It is thus clearly differentiated from any present or past spiritual manifestation of our Lord. The Athanasian Creed amplifies this view. It tells us: "He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies: and shall give account for their own works." These credal statements have a double sanction, being part of our Prayer Book, and definitely sanctioned in our Articles.

The Reformation Collect for the First Sunday in Advent further enlarges the statements to which we have referred. It prays: "that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal." So that the Coming of our Lord is associated definitely with the last day. In the Third Sunday in Advent a very important idea is introduced. There is a reference to the intervening period between the First and Second Coming of our Lord. The intervening period covers the whole of this dispensation. "Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way . . . that at Thy second coming to judge the world we may be found an acceptable people in Thy sight." It is impossible to read into this Collect any idea that the coming of our Lord into the hearts of those who turn from disobedience to wisdom can be regarded as in any sense His Second Coming. This experience is quite definitely placed in the interval between the First and Second Coming.

The Hymns of the Church.

These may be divided into two classes. There are the canticles that have direct sanction in the Prayer Book. There are also the anthems and hymns sung "in choirs and places where they sing." Of the first we have the stately Te Deum. This is one of the most ancient uninspired canticles. "It has been widely used in the Church probably for

(over) fifteen hundred years." In it the Catholic Church has expressed her faith that the Lord Jesus Christ is now seated at God's right hand, and her belief that He "shall come to be our Judge." Hundreds of years after Pentecost the Church thus looked forward to the Coming of her Lord. It is to us something of a mystery that even a tyro in theology should not consider important questions of this kind, and should as a consequence write so cavalierly on the topic under review.

When we consider hymns that have a secondary authority by age-long use in public worship, we have the Latin "Dies Irae," which comes to us from mediæval sources: "All creation is awakening, to its Judge an answer making"; "When from heaven the Judge descendeth on Whose sentence all dependeth." We have taken two passages not in sequence to illustrate the very definite sentiment of this ancient hymn. Again, we have Luther's hymn: "The Judge of mankind doth appear on clouds of glory seated." Then we have yet another Latin hymn which tells us: "That when next He comes in glory" then the world will be "wrapt in fear." Charles Wesley sings: "Lo He comes with clouds descending." There is a consensus of testimony in our hymnody, preserved in all conditions of the Church's life, that our Lord Jesus Christ is definitely and precisely coming again in glory. This coming is distinguished both from His coming in humiliation to tarry amongst the sons of men, and His coming in grace to visit the humble and the contrite. More is said about this Second Coming in Scripture than is said about our Lord's coming in grace. It is sad to find a flippant writer assuring Church people that even divines know nothing about it.

The Church Confessions.

The semi-official Catechism of the Council of Trent tells us: "For the sacred Scriptures bear witness that there are two comings of the Son of God, one, when, for our salvation, he assumed flesh, and was made man in the womb of a virgin; the other, when, at the end of the world, he shall come to judge all men. This coming

is called in the sacred Scriptures, 'the day of the Lord'; of which the Apostle says, 'The day of the Lord shall so come, as a thief in the night'; and the Saviour Himself: 'But of that day and hour no one knoweth.'" (Donovan's translation, Pt. I, C. VIII, Q. ii.) It is obvious that, in the judgment of the divines who composed this Catechism, the appearance at Pentecost and the coming of our Lord into the heart are distinguished from this great manifestation.

Our Article IV tells us our Lord remains in heaven in His body "until He return to judge all men at the last day."

The Confession of Augsburg writes: "Afterward He ascended into heaven, that He might sit at the right hand of the Father . . . sanctify those who believe in Him, by sending the Holy Spirit into their hearts, and give everlasting life to such as He had sanctified. The same Christ shall openly come again, to judge them that are found alive, and the dead raised up again, according to the Creed of the Apostles."

The Confession of Belgia has a long article which declares, amongst much of interest, "Our Lord Jesus Christ (when the time appointed by God, but unto all creatures unknown, shall come, and the number of the elect shall be accomplished) shall come again from heaven, and that after a corporal and visible manner, as heretofore He hath ascended, being adorned with great glory and majesty."

The Confession of Scotland reads: "As that we undoubtedly believe there shall be a final judgment, to the execution whereof we certainly believe that the same our Lord Jesus shall visibly return, even as He was seen to ascend."

Not one of these Confessions, Roman Catholic or Reformed, falls into the error of confusing the spiritual manifestation of our Lord Jesus Christ with His second manifest appearance so clearly revealed in Scripture.

Bishop Beveridge quotes pertinently St. Augustine: "For as to His majesty, as to His providence, as to His unspeakable and visible grace, it is fulfilled what was said

by Him, 'Behold, I am always with you unto the end of the world.' But as to the flesh which the Word assumed, as to that whereby He was born of the Virgin, as to that whereby He was apprehended by the Jews, whereby He was fastened to the wood, whereby He was taken from the Cross, whereby He was wrapped in linen, whereby He was laid in the sepulchre, whereby He was manifested in the resurrection you shall not always have me with you. Why? Because he conversed as to His bodily presence forty days with His disciples; and they accompanying Him, by beholding, not by following, He ascended into heaven, and is not here, for He there sitteth at the right hand of the Father, and here He is." Beveridge adds: "And hence we dare not but believe with St. Basil 'That Christ, after He had risen from the dead the third day, according to the Scriptures, He was seen of His holy disciples and the rest, as it is written, and He ascended into heaven, and sitteth at the right hand of the Father, from whence He will come at the end of the world, to raise up all men, and to give to every one according to his works'."

The Reason for the Vagueness.

What is the explanation of this vacillation regarding an article that is truly part of the Catholic faith? We hope we will not be considered ungracious if we assert that, like the paper in which the article appeared, the writer is trying to ride the two horses of mild modernism and Anglo-Catholicism. He is so afraid of what he regards as concessions to certain modern views held by stout Protestants that he flies for refuge to the strange figment of "Catholic tradition," which passes currency for the real article. But "Catholic tradition" believes in a bodily session of our Lord, and a bodily return. He is therefore under necessity to call to his aid more radical writers. We are told, for example, by Charles, that Paul gets into a difficulty about the Resurrection because the old eschatology dominated him still. Charles would have us believe that between 1st and 2nd Corinthians "(Paul) came to a conscious breach with the older view,

and henceforth taught the Resurrection to be the immediate sequel of departure from this life."

Now we suggest alike to our young friend and to the journal he has made his vehicle, that terms must be come to in this controversy. The Australian Anglo-Catholic is for the most part an eclectic. He is impatient of the slow march of dogma, and seizes here and there just what pleases him. He has no system. Now he is quite enthusiastically swinging a censer and talking about "the Real Presence." Anon he is dabbling in Freudian psychology, and explaining conversion, at least to his own satisfaction. Yet again he is sitting at the feet of the Modernists, and denying the resurrection of the body. Out of this strange jumble he is manufacturing a sentimental concoction that is very sweet and very unwholesome. The phase cannot last. In other lands, with more severe training, it has already passed. As Horton reminds us: "Some, like Loman, van Manen and the volatile Pierson, came to the conclusion that Jesus and Paul never existed, and Christianity was a mere 'idea.'" (Contemporary Continental Theology, p. 175.)

THE POWER OF THE WORD OF GOD.

(Address by Major Mietes, Chaplain to the Royal Netherland Forces at the Annual Meeting of the British & Foreign Bible Society, in London, in May.)

The Chairman, in introducing Major Mietes, said: It is a great joy to call on the next speaker not merely for himself but for all that he represents. We wish him and his loved fellow-citizens God's blessing, and we pledge ourselves to do all in our power to see that that land of liberty, like ours, becomes once more a land of liberty. I have great joy in calling on Major Mietes, Chaplain to the Royal Netherlands Forces.

Major Mietes: I thank you, Sir, for your kind words of introduction and for your good wishes for my country and all that it represents and all that it means to all of us; apart from God, the most precious thing in the world. I

must ask you to excuse my English, which is by no means perfect. I intend to tell you only of actual facts, of things that have happened to me and that I have seen. After the last war, life was very difficult for many of us. I was living then in the northern part of France and in Belgium, and many of us could not find the right way back to peace. Hearts and minds were still chaotic. Victory had come, as it will come in this war; but for many the fight against the devil in their own hearts, against the burning hate which started when the enemy destroyed all that was holy to us, had only just begun. One day I came back from a far-away country and sat in my father's office while he told me about Christendom. I said to my father "No Christendom for me, so long as there is a single Hun alive." Then he put his hand on my shoulder and said: "Son, if that burning hate in your heart will not be extinguished, it will consume your own soul." Then, when I left, he gave me a Bible, and I still remember what he said to me about the Bible. These were his words: "Son, when life is hard and you receive wounds in life's battle, there is balm in this book. When sin comes into your life, this book will bring you a perfect Saviour. When you go adrift, this Book will bring the Pilot who never fails, and when all is dark and hopeless in your own soul and in this world and you open this book, the night will fade away and the morning will dawn." I loved that Bible. I sold many and gave many away, and I have loved for many a year the work of the British & Foreign Bible Society; but I never realised how perfectly true my father's statement was until another war came to our countries and to this world, and until again all that had been built since the last war with so much difficulty and with so many tears was destroyed.

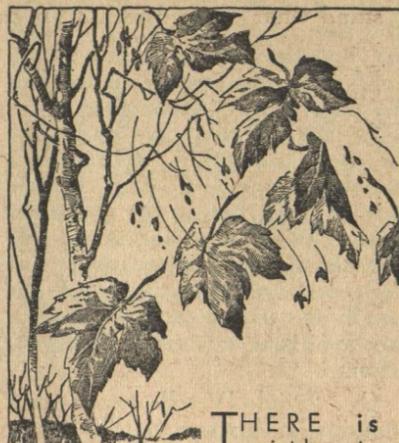
The Invasion of Holland.

It was a Friday morning at four o'clock when a number of cold-blooded murderers started bombing our cities and our villages. Suddenly there came terrific explosions, and out of the wreckage arose a cry for help that no

one who heard it will ever forget as long as he lives. In a few days our country was in flames, and multitudes were on the move, running away to a free country. These people on the roads—refugees, they called them—could not think any more, for their eyes were still full of the horrible vision of their wrecked and burning homes, and of their loved ones killed or wounded, of their cities razed from the earth; and on their way to a free country they saw walls blackened by smoke and the bodies of people who had been killed, an endless ghastly vision of destruction. Many—let me be honest; I was among them—could no longer see God's face, because our eyes were blinded with tears. We could not hear His voice any more, because our ears were filled with the sound of explosions and of destruction, with the cries of the wounded and of the dying.

One day—a very bitter day for my own family—I got back to Bible reading. I cannot tell you what happened, but peace came back to my heart. I felt that God was so near that nothing could separate me from Him. I started working among these hard-fighting heroes, these much-suffering men. One of their main problems was the memory of home, the longing for their lost ones, for their wives and children and their garden with its flowers and their house. It was then that I made the discovery that the Bible brings back the memory and the vision of home. Among these men there would come a silence a stillness, as in the very presence of God. When I read Matt. 5 or 1 Cor. 13, their faces softened and their eyes would look into a world which was so far away from them.

Let me give you one example, a boy eighteen years old. He was badly wounded, and the gates of life were closing for him with tremendous pain. Out of his loneliness came the faces of his loved ones, and he was longing to hear their voices and to see their faces when he died. When I visited him, I read to him Psa. 23. That day he had just had his sixth injection of morphia. While I was reading I did not watch his face,



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but when I had finished I saw that all the pain had gone, that all that expression of suffering had faded away, and he said, "Oh, please, sir, read it again! While you were reading it, mother was sitting in the other corner of the room, and she smiled at me. Please read it again!"

I met men who had become moral wreckage in this struggle. I have had from this Society a certain number of Bibles, and I distributed them among these men, and here is the statement of one of them. He said: "It makes you better, carnal pleasures and desires fade away. Evil spirits cannot resist it; they get away as quickly as they can when you start reading that Book." "I tell you, sir," this man said, "it was impossible for me to resist carnal lust, but when I started reading the Bible, I even forgot the desire."

The Power of the Bible.

The Bible is the Book that brings consolation. There was another man who gave his life for Queen and Country. He fell somewhere in a lonely spot, and when we found him he could not speak and did not seem to under-

stand what we said to him. In the end, I took out my little Bible and started reading to him. I did not know whether he was listening, but then I came to that marvellous passage which we should recall when the enemy brings destruction to London, "I shall be with you always." At that his lips moved; we listened, and very softly he said "Thank you. That is fine."

The Bible gives power to endure. We have all to stand a very great strain, and many have asked how we can go on; but the Bible gives us power to endure. I know a man who received in January of this year a letter from his wife dated August, 1940. She was dying, and in that letter she wrote: "Please send me a word, just one word from you!" His grief was so great that it nearly broke his heart, and he told me that he had been thinking of committing suicide; he said, "It was too much for me to think that my beloved wife had died, and that I could not see her and tell her how I loved her and how happy she had made my life. And then, sir, I started reading the Bible, and I had the vision of the bitter-sweet face of Christ. I prayed, and He took the burden from my shoulders and the pain from my heart."

A short time ago, one of the ships of our Navy was due to sail and one of the men on board was very nervous. At the last moment he said, "Can you give me a Bible?" Now, many a time I have been to Dr. Temple and other workers and asked for Bibles, and I am coming again to ask for more. You should all give the money to provide more Bibles for me; it would be marvellous! I went quickly back to my hotel and got a Bible and gave it to that man, and now I have some money here which I will hand to the Chairman; because a few days ago that man died, and he said, "This is all that I have left." He gave me £2/19/8, and I have made it up to £3 and will hand it to the Chairman. The next time I come you will get more.

Yesterday I was in a hospital on the other side of England, and the other members of the crew, who escaped, told me how in the middle of the combat that man cheered them all up. He died

as a brave man dies, facing the enemy; and, as he was dying, one of his friends heard him say: "Boys, it is in the Book, it shall come true; there shall be no more shadows and no more tears. Boys the sun is rising!" He sleeps where the great waves of the ocean sing a requiem, and I have £3 to bring some sunshine into another's heart.

I have only a few minutes left. My conclusion is this. We shall win this war. Of course we shall win it! We shall give our children a decent chance in this world. To win it we are prepared to give our last drop of blood, to give everything that God has given us in this world. But, though we win the war, we shall lose the world if we do not bring back to the human heart the knowledge that one day all darkness shall fade away in the light of an eternal morning of brotherhood and sisterhood. We shall lose if we do not succeed in bringing to every human creature the Word of God, the message of a Personal Redeemer, of the forgiveness of sins. We shall lose if we do not find the human soul turning back to its only hope, God. Members of the staff of the British & Foreign Bible Society, you who work in your offices and elsewhere, sometimes your work may seem dull to you, sometimes the vision of the real worth of your work may fade away a little; but do not forget that our only hope is to get people to read the Bible, the way that leads to God. And you who help this work with your money, make it possible for this to be done! Do all that is possible to extend this work! Every one of our men needs the Bible; every one of our men needs the message of God. Therefore, let us work unceasingly until the morning comes and the shadows fly away, until God shall wipe away all tears, and we shall see Him as He is.

PRAYER AND THE BREWERY

By X.

Recently I listened with very great interest to a speaker who had been asked to address our prayer meeting. Very naturally, he took as his subject, The Reality and Power of Prayer. During this address he related the following remarkable incident which, he

told us, had come under his own notice, and for the truth of which he could personally vouch.

His mother, so he told us, was a woman of great faith—evidently she was not easily daunted by seeming impossibilities—a woman who, to quote the old hymn,

"Laughed at impossibilities,
And cries, it shall be done."

These good people are scarce, and when they are found they are a continual puzzle to worldly people, and to conventional Christians. The speaker was a lad at the time of which he spoke, and though he had a profound regard for his mother's religion, and the sincerity of his mother's relief in the power of prayer, yet it was at times more than he could quite understand.

Some time previously a large brewery had been established in the neighbourhood, and because of some peculiar flavour in the beer brewed by it, the demand for it brought wealth and prosperity to the owners. But while the drink brought riches to the owners it brought wretchedness and misery to those who used it, and, so the speaker said, his mother's heart ached at the poverty and sorrow which the drink trade brought to so many homes and families in the neighbourhood. But what could one woman do? It seemed so hopeless to fight that big prosperous brewery. Yet she could pray, and pray she would, and she declared her determination, like the importunate widow of the parable, to give God no rest until that brewery and all its evil work was utterly swept away.

Well, as the lad listened to his mother's words, it seemed to him she had undertaken an impossible task. Prayer seemed such an intangible thing, and the wealthy and prosperous brewery, with its great stone walls, stood there so strong and immovable.

And then the unexpected and impossible came to pass, and the prosperity faded away, and the huge building became dismantled, and the strong walls pulled down, and the very site became vacant. There was no shouting, as in the case of Jericho—only, a woman prayed!

The whole thing was so simple! It appeared that the site for the brewery had been chosen because of a spring of water which contained that particular quality which made the beer brewed with it so acceptable to those who drank it, and this spring, from some cause or other, had now become contaminated and no longer usable. The beer was no longer in demand, the business became unprofitable, and so the building was pulled down, and the materials, stone, brick and timber, carted away, and when the speaker last saw the site, there was nothing left of the brewery but the vacant site and a litter of broken bricks, stone and rubble. Yes, it was all so simple! A troubled, faithful woman cried, and the Lord heard her, and delivered them out of all that trouble.

Mr. C. P. Taubman will screen moving pictures of C.M.S. work in Northern Australia, and at 8 p.m., Bishop Hilliard will preside over the public gathering and concert, at which the Revs. J. Bidwell and Ian Shevill will speak.

We are glad to note that the Rector, Canon Denman, is recovering from his illness and is recuperating in the country.

St. Paul's, Rose Bay and North Bondi.—The active participation of the parishioners in the diocesan Campaign of Christian Witness began at the evening service on Sunday, July 20. The Rector, the Rev. C. A. Baker, explained the purpose of the campaign, and outlined some of the way by which it could be carried out. The congregation then gathered in the parish hall for discussion. Personal witness, a drive to bring people to the Church services regularly, an effort to contact all families in the parish, an intensification of the work of the Church organisations, practical Christian action, and an assertion of individual Christian influence are some of the measures to be adopted. Also an evangelistic mission will be conducted at the Church by Miss Monica Farrell from 7th to 14th September.

VICTORIA.

Diocese of Melbourne.

INTERESTING REMINDERS.

July 20 was the "V for Victory Sunday" in many countries in Europe as a sign of the growing resistance to the Nazi domination in the countries which Germany has overrun. The attacks of the Royal Air Force on Germany and occupied France, and the ever-mounting aid from the United States of America, are increasing. The pressure upon our enemies is daily weakening their powers of resistance. We need to remember these facts in our prayers and to thank God for all these evidences of His blessing upon our arms in our struggle for the defence of Christian civilisation against paganism.

We must also note the remarkable fact that some of the key positions are in the hands of Christian leaders. At the head of the Empire stands our King, who has never been ashamed to be called a Christian, and has called the Empire to prayer three times over. At the head of the United States of America is President Roosevelt, who has more than once publicly announced that the Christian religion is essential to the liberty of the individual, which his country is determined to maintain against aggression. The ruler of China, the Generalissimo Chiang Kai-shek, is a whole-hearted Christian man. The Emperor of Abyssinia, Haile Selassie, who has now been restored to his throne by our arms, has proclaimed himself a Christian. As we remember these facts, we must thank God that He is guiding the world towards a Christian peace which will help forward the coming of the Kingdom of

God upon earth, and give fresh opportunities for the extension of the Christian Church throughout the world.

August 3 is "Protestant Sunday." It is good for us on that day to remember all that we owe to the Reformation. We belong to the English branch of the Catholic Church, but in the 16th Century we protested against the errors which had crept into the Church in the Middle Ages. We were able to do this because in the reigns of Henry VIII and Elizabeth we had the Open Bible, which has ever since then been for us the test of religious truth.

(From the Archbishop's Letter.)

BOOKS.

CHURCH ARMY MISSION HYMNS

We have received a copy of the new music edition of the C.A. Mission Hymn Book. It contains a good selection of Mission Hymns (125 in number with some choruses), in addition, The Story of the Cross, A Mission Litany, Shortened Mattins and Evensong, together with seven Psalms. We believe it to be the most comprehensive, well printed and cheapest Mission book on the market to-day and cordially recommend its use. The prices are:—Music and words, 1/6; words only, 3d per copy.

"PRAY ONE FOR ANOTHER."

(Jas. v. 16)

I cannot tell why there should come to me
A thought of someone miles and miles away
In swift insistence on the memory—
Unless there be a need that I should pray.
He goes his way; I mine; we seldom meet
To talk of plans, or changes day by day.
Of pain or pressure, burden or defeat,
Or cause why one should for the other pray.
We are too busy e'en to spare a thought,
For days together, of some friend away.
Perhaps God does it for us, and we ought
To catch His signal as a Call to pray.
Perhaps, just then, my friend has a fierce fight,
Some overwhelming sorrow and decay.
Of courage; darkness and lost sense of right,
And as he needs my prayer, I fain would pray.
Friend, do the same for me! if I unsought
Intrude upon you on some crowded day.
Give me a moment's prayer, in passing thought;
Be very sure I need it; therefore, PRAY.

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WHY PRAY?

(Communicated)

In what did the miracle of the crossing of the Red Sea consist? Was it in the fact, that the waters were banked up by the blowing of a strong east wind; or was it not rather, that this natural happening should have occurred just at the time when it appeared as though Israel's fate was sealed?

In other words, the miracle lay in the timing.

The incident of light and darkness reads very like a recent incident in which a fog enveloped Germany and a cloudless sky and a calm sea prevailed over the English Channel. No wonder it is spoken of as the miracle of Dunkirk.

Think again of another crossing, viz., that of Jordan.

For Jordan to stop flowing is not unique, for it is on record that as the result of an earthquake in 1927, the high banks caved in and no water flowed down the Jordan for twenty-four hours. Again it was the miracle of timing for when the feet of the priests came to the brink, the waters ceased to flow. The Psalmist's description that the mountains and hills skipped like sheep is strongly suggestive of a seismic disturbance. "Jordan was driven back."

A certain town was closely invested by the enemy and surrender was imminent owing to the lack of food. Yet the man of God promised plenty of food on the morrow. This came in a most miraculous way. For that night the Lord made the host of Syrians to hear a noise of chariots and horses, and they fled leaving all their equipment.

A little village in Austria, during the Napoleonic wars, was threatened by an over-whelming force of the French. A council of war was held in the village, whether to resist or surrender. The priest of the village said: "It is Easter Day, let us ring the bell and go on with our services as usual." The bell was rung and the French fled, thinking that this indicated the arrival of superior Austrian forces.

In August, 1914, severe fighting was taking place between the British and German forces around the town of Mons. The British were greatly outnumbered and were worn out having fought a rear guard action continuously for several days. The fighting was fierce. Suddenly fighting on both sides ceased. Between the opposing forces several white figures were seen to be moving towards the Germans. The next thing the British knew was that the enemy was retreating in great disorder.

In March, 1918, when the position was critical and a break through to the French Coast seemed imminent, an occurrence similar to that at Mons, took place at Bethune. The account of the incident is by a captured German officer. He declared that across the open space between the contending forces,

suddenly appeared a brigade of cavalry, the riders being robed in white. Heavy German artillery and machine gun fire was immediately concentrated on them. Yet in spite of this, the horsemen moved steadily forward, and not a single rider or horse fell. The officer states that a great fear fell upon him and he turned and fled in terror with his men. He was an officer of the Prussian Guard.

On 22nd. April, 1915, at 4 p.m., the Germans released poison gas for the first time. It had long been prepared, but the military authorities were awaiting advice from Dr. Schmaus, head of the Meteorological Department, as to the most favourable time to release the gas. The latter announced at the time and day above mentioned that the wind was settled and would blow for the next thirty-six hours over the Allied forces. The gas was released and blew over the Allies causing many casualties on the unprepared troops. Suddenly the wind changed and whirled back over the Germans killing many thousands. Dr. Schmaus said that never in his forty years of experience in the Meteorological Department had the wind acted so peculiarly.

Dr. Chas Kimbers, medical missionary in China writes that he had received two letters, one from a Chinese who stated that a defenceless village in China was going to be bombed. The devoted Chinese pastor prayed for deliverance. A little later the squadron was seen approaching. Suddenly he saw the leader irresolutely swerve back and forth and the squadron then flew off in the direction from which they had come. The other letter was from a Japanese, who told of a Japanese squadron leader who received instructions to take ten machines and bomb the above-mentioned village. As he approached it, he declared that he saw before him a multitude of angels blocking his way. He turned back, but thinking them to be only cloud formations, he again flew towards the village only to be turned back by these beings.

On his return to his base he was executed for failing to carry out orders.

Does someone say "Wishful thinking"?

Yet what can be said about the following happenings?

An Intelligence Officer (reputed to have the power to know what was said by the enemy in most private circumstances) and his aide found themselves in a town which during the night was surrounded by enemy forces. The aide came to his officer in much concern, and we read that his master (Elisha the prophet) prayed: "Lord open his eyes that he may see," and the eyes of the young man were opened and the mountain was full of horses and chariots round about Elisha.

Again, early one morning, two women on a mission of love, journeyed to a cemetery and found at the tomb, two angels which comforted them with the words "Fear not, He is risen."

Again some years ago a company of people bound on a nefarious project was overtaken by a severe thunderstorm. Yet in what was apparently an ordinary natural happening one man of the party saw a vision, heard a voice.

The source of these latter occurrences is such that to doubt them would be difficult, would be dangerous, would be disastrous.

Why Pray? Because in the light of all the above we are forced to recognise that there is a power which can be traced but yet remains incomprehensible in the immeasurable variety of phenomena of nature.

Why Pray? Because prayer decided the issue at the Battle of Rephidim.

Let us pray.

[Refs.—The Bible; Windows of the World—Burton; The Bible is True—Marston; How God Won the War—Haywood; Hath the Wind a Father?—Helius; Living Links—Official Organ of the Merchant Seamen's Christian Association; Record 15/5/41.]

CAMPERDOWN CEMETERY.

Historic Tablet Unveiled.

An historic function was held at the Camperdown Cemetery, Church Street, Newtown, on Wednesday, July 30, when Dr. A. Law, Vicar of St. John's Church, Toorak, Melbourne, unveiled a marble tablet on the tombstone over the grave of the Rev. Canon T. C. Grylls, to record the fact that he was the first Anglican clergyman appointed to Melbourne in 1838.

The function opened by Mr. P. W. Gledhill, Chairman of the Cemetery Trustees, extending a welcome to Dr. Law, and the other visitors present. Mr. Gledhill gave a brief account of some of the early pioneers laid to rest in this hallowed spot, who played an important part in the life of Melbourne and Victoria.

The Chaplain, Rev. A. E. Rook, then offered prayer for God's blessing on the Diocese of Melbourne, especially on that part of the work in which Canon Grylls was engaged in 1838-9. Dr. Law then unveiled the tablet and gave a very interesting description of the work of Mr. Grylls in Melbourne. Mr. Grylls was sent down from Sydney to Melbourne by Bishop Broughton. The date of his appointment was September 10, and that of his arrival, October 12, 1838. His first church was a rough, weatherboard building, 20ft by 16ft., at the corner of William and Little Collins Streets. He was also present at the laying of the foundation stone of St. James' Church (afterwards old St. James' Cathedral) on 9th November, 1839. Mr. Grylls returned to Sydney and in 1842 became Acting Rector of St. Philip's, Sydney. In 1843, he was appointed first Rector of Holy Trinity Church, Dawe's Point. Mr. Grylls was

made a Canon of St. Andrew's Cathedral, but only lived a short time after this honour had been bestowed upon him. He died on 24th April, 1854. Aged 61 years.

After the address, Mr. Aubrey Halloran, B.A., LL.B., gave a speech in which he gave many important reasons why the Camperdown Cemetery should be preserved as a National memorial to the many noted pioneers of Australia who have been laid to rest there. Dr. Law then pronounced the Benediction.

This was followed by another function that of setting a pine tree by Dr. Law, to the memory of Canon Grylls.

The grave of Canon Grylls is situated in a very appropriate place, as it is very close to the grave of Sarah Broughton, wife of the first Bishop of Australia. Bishop Broughton, before he left on his last journey to England, set a tree which is still alive to-day. It was Bishop Broughton who commissioned Canon Grylls to go to Melbourne. Dear to this spot are also trees set by the former Archbishop of Sydney, and the late Bishop Taylor Smith.

Another function of interest is to take place in the Camperdown Cemetery on Saturday, 16th August, when the Annual Commemoration of the wreck of the Dunbar, will be held at the Dunbar Tomb, at 3 p.m., when an address appropriate to the occasion will be given.

"WE SHALL GET A TRULY PAGAN ENGLAND."

The Bishop of Birmingham (Dr. E. W. Barnes) writes in "The Monthly Messenger," the official publication of the Birmingham diocese:—

"In September, 1939, the second Great War began. Its pace is far more rapid than that of its predecessor. However it may end, the prosperity, moral dignity and religious strength of Victorian England will be no more. We might have hoped to recover, but, with incredible blindness, the Government has allowed our traditional Sunday to be destroyed. It is to become the continental pleasure-Sunday. Cinemas, theatres, music-halls, are to be open: Monday is to be a day of rest for the artists. The new change will finish the destruction of our Sunday-schools. We shall get a truly pagan England.

"We were, owing to the Christian tradition, the most politically stable country in the world. That stability gone, there will be furious oscillations between Fascism and Communism. We were never a docile people, but we had restraint, based on the religious temper. We avoided extremes. There may, for instance, have been a racial lack of sympathy towards the Jews; but we never persecuted them. Their persecution by the Nazis has seemed to many of us outrageous: we should hate to see any parallel to it in this land. But as I have read the correspondence with regard to Sunday theatres and, in particular, between Mr. Hutchcroft and Mr. Littler, I have re-

flected that able Jewish entrepreneurs, controlling our amusements, do not realize what it means to us, and what it may mean to them, that our traditional Sunday should be destroyed.

"Sunday Schools, religious observance, the quiet thoughtfulness of 'the day of rest' may easily seem to an outside observer to have constituted a quaint but unimportant peculiarity of Great Britain. These elements of our social life were, in fact, the 'still small voice' keeping our youth and our leaders firmly wise. That voice silent, we are set on uncharted seas."

RULES FOR CHRISTIAN LIVING.

1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.
 2. Keep your mind active. Stimulate it with thoughts of others that lead to doing something.
 3. Take time to be holy, with daily Bible reading and prayer.
 4. Support the church of your faith.
 5. Cultivate the presence of God. He wants to enter your life and will as far as you let Him.
 6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.
 7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.
 8. Have a thankful spirit for the blessings of God—country, home, friends, and numerous other blessings.
 9. Work as if everything depended upon work, and pray as if everything depended upon prayer.
 10. Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.
- From the "Missionary Review of the World."

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