

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

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

Diocese of Ballarat.

AN IMPORTANT RESOLUTION AT THE RECENT SYNOD.

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

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

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

QUEENSLAND.

Diocese of Brisbane.

ARCHBISHOP URGES CONSCRIPTION.

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

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

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

NEW ZEALAND.

AUCKLAND CATHEDRAL.

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

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

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



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

CHAIRMAN (Morning):

The Ven. Archdeacon Begbie

Other Speakers:

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

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

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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Notes and Comments.**FRANCE!**

AT first a terrible sense of foreboding and anxiety was experienced on Monday night when the news of France's request for an Armistice came over the air. No anger was felt as in the case of that traitor Leopold's capitulation, but feelings of sadness and of natural disappointment that the brave-spirited army of France had felt constrained to ask for terms of peace from the German monster. It ill becomes us to let loose any bitter criticism of France's soldiers. They have fought splendidly and borne a terribly unequal burden in their magnificent defence of the Allied front. Their country has suffered and is suffering, and their people in millions are homeless and poverty stricken by reason of the war. We wish that it had been possible for them to hold out until assistance could be brought to them. We heard their bitter cry to America for help. It will be a terrible thing for America that she had to refuse. When will a country that prides itself on its wealth and power realise its duty to humanity at large? Meanwhile if the great disappointment causes us to look again to God, it will be well. He can save by many or by few, and we have to learn the lesson that the battle is not ours, but God's, and that He will fight for us.

A USEFUL LEAD.

THE critical times through which we are passing are leading men, of necessity, to think again of the spiritual realities and their relation to them. Consequently the ministry of the Church is being given an opportunity to emphasise the power of the Christian Gospel in its operation on human life. There is always the danger that opportunities may pass unrecognised and therefore unused. We are grateful to some of the leaders in the Church for the steps they have taken to stir up the clergy, and to give practical advice and suggestion as how best to "buy up" their opportunity. In Sydney, Melbourne, and Brisbane the Metro-

politans have come forward with wise counsel to help their clergy to meet the challenge of these dark and difficult days of crisis. While there is no room for a breezy optimism which shrinks from facing the dangers and distresses—that threaten, there is room for a chastened optimism built upon a strong conviction of God's faithfulness, righteousness, love and power. We are bidden to give public testimony to the faith that is in us, and so enhearten the depressed and fearful. There is only one answer to the patriarch's question, "Shall not the Judge of all the earth do right?" So that we may rest assured that the cause of truth and righteousness is the cause of God.

"BACK TO THE BIBLE"

IN the Bishop of Newcastle's letter to his Diocese in the N.D.C., there occurs some timely reference to the use of the Old Testament and the Bible generally, in our services. Dr. Batty writes:—

"It would be interesting to know how many of the sermons preached on Sunday, May 26th, were based upon texts taken from the Old Testament. I should guess that they would form the majority. The Old Testament may fairly be called the Gospel of Nationality, and the New Testament, the Gospel of Humanity. We need both these Gospels to-day, and I hope that in all our churches the people will be given the fullest opportunities for hearing their message. I have a special reason for saying that. There are grounds for fearing that our Sunday services may be becoming less "Scriptural" than they were in times past. I am personally a strong advocate of the encouragement of Eucharistic worship. Indeed, I am sure that we shall not fully recover the habit of worship until the principle of "The Lord's own service on the Lord's own day" becomes once more the rule for all Christian people. But people who never attend Matins miss the two great portions of Scripture which the service provides, and the Psalms which are ordered to be said or sung. And I have been wondering lately whether it would not be possible in churches where a sung Eucharist is the principal service on Sunday mornings, to begin with Matins said up to the Benedictus, which could be used as an Introit to the Eucharist. If it were necessary, and possible, the service could be started, and the people encouraged to come, a quarter of an hour earlier. I believe it is a mistake to suppose that people will give no more than an hour to the privilege and duty of public worship.

"In this connection there is another matter which I should like to bring under the notice of all concerned in the arrangement of services. There is no part of the Old Testament in which the Gospel of Nationality finds fuller or nobler expression than the Psalms. And I desire that the fullest possible use should be made of the Psalms in public worship. I have sometimes known one short Psalm to be substituted for the Psalms appointed for the Sunday or the day. This is an irregularity which ought not to be condoned. If it has become customary in any church, the custom should be abandoned. Our aim should be to increase, not to decrease, the opportunities for becoming familiar with the text of Holy Scripture both in the Old and New Testaments."

We are sorely afraid that the Bishop's fears are justified far and wide in the Church's life. The Church has so allowed itself to be dragged along in the general rush, that services have been shortened and hurried to such an extent that the teaching value of the Church and its Handbook is fast disappearing. We appreciate the Bishop's call to halt and think.

CONFIRMING VOICES FROM THE CENTRE.

AT the Annual Meeting of the Church Pastoral Aid Society, held in London, last month, Lord Caldecote, who occupies an important place in the War Cabinet, stressed the pertinence of the Bible in the present crisis. We quote from an English Exchange:—

Alluding to the international situation, Lord Caldecote said that the present war was much more than a clash of physical forces, and of a competition in arms. They all knew why it was being waged; it was for the sake of preserving freedom of conscience and freedom of religious convictions, and, in a land like theirs, freedom to teach and to practise the purest form of Christianity of which they could learn from the open Bible.

"I believe this is only a free country because it is, and has been, a great Christian country," went on the chairman, "Christian in the sense of that pure and primitive Christianity which is derived from a knowledge of the Bible." As a nation they had developed those spiritual qualities which were characteristic of their race since the Reformation, and since the Bible was opened up to be read by the people. They must do their utmost to maintain in the parishes of their land that spiritual witness. The contribution of the Society to the work of the Church had always been a spiritual one, the placing of the life of the nation by word and by example upon a rock which could never be shaken. Lord Caldecote made some reference to the question of religious education, and he maintained that if they neglected the young people it would only be a question of time before they became the adult population, and then the mischief would be done beyond repair, because they could not expect them, having known little about the Christian Message themselves, to take much interest in teaching their own children its truths. They heard a good deal in these days about empty churches; but there were churches that were full, and some of them were full because they were Evangelical in their witness. Unless they took care to build upon spiritual foundations they were in danger of seeing the life of their nation in the future very different from what it had been in the past. There was only one thing that would keep their Empire secure, and that was the infusion into its life of the true essence of Christianity which came only from the practice and teaching of the open Bible."

THE GAMBLING EVIL

THE Newcastle Synod usually has some interesting debates. It is almost a tradition of that diocese. This year, in the teeth of a Synodical ruling against the use of "games of chance and other unworthy methods to be employed in raising funds for church purposes," one hardy rector sought the deletion of the clause because it appeared to be more honoured in the breach than in the observance. After some discussion in committee, the Bishop voiced his strong opposition to the motion. His Worship said:—

"He opposed gambling on three grounds—that it would be a breach of promise by clergy and Church officers; that it would hinder him in his task of representing the Church at the bar of public opinion; and that it would be a dis-service to the country.

"It is a very great disadvantage to me, your leader, if the clergy or Church officers are disobedient to their pledge to observe the ordinances," said the Bishop. "It is your Bishop's duty to represent the Church before the Government or public opinion on moral questions, and

there is no moral question of more urgency in Australia than this. It is essential that you should leave your Bishop free to make protest when a protest is needed without risking having a reproach thrown at him."

The man who, even in the most innocent way, insisted on gambling was no friend of his country, said the Bishop. He should be sorry to have to enter into an argument with anybody as to the precise degree of moral culpability in gambling. It was an extraordinarily difficult question to argue about. But they knew perfectly well that if they were choosing a trustee for their children they would certainly not choose a man addicted to gambling.

He agreed with Mr. Ramsay MacDonald, who said a nation of gamblers would be incapable of being organised for any serious political effort.

"I want to do everything in my power to discourage the gambling habit, and I shall not do anything to make it more attractive or to make it seem the right thing to do," he added.

Very wisely, the motion was withdrawn by its mover.

THE CALL FOR TEACHERS

IN another column the Board of Religious Education (Sydney) is asking for voluntary assistance in the work of Religious Instruction in the Day Schools.

This is an important function of the Board that has been receiving special attention, and due to the generosity of sympathisers, this work has been extended.

The call at present is for suitable voluntary Teachers, as all funds collected are being used to the utmost.

There are still classes available which would be allotted to teachers in localities convenient to their place of residence, as far as possible. Travelling expenses are paid when necessary.

When it is realised that many children in the Day Schools receive no Religious Instruction apart from the special classes available under the Public Instruction Act the urgency of this work should appeal to those who have time and ability to lend to the task. A generation lies ahead! Will you volunteer to help to mould it?

A PRAYER.

O ALMIGHTY GOD, Who art a most strong tower to all them that put their trust in Thee, to Whom all things in heaven, in earth, and under the earth, shall bow and obey; be now and evermore our defence; prosper the forces of our King and his allies; decide the issues of this war according to righteousness; have mercy on the wounded, our own and of the enemy; succour the dying; comfort the bereaved; cheer the anxious; uphold the faith of Thy servants, and give peace and lasting concord. Hear us, O Lord, from heaven Thy dwelling place, and when Thou hearest, forgive; through the mediation of Thy Son, Jesus Christ, our Lord. Amen.

Quiet Moments.

THE SPIRIT OF THE TIMES.

Divine Corrective Needed.

"The Holy Spirit, whom the Father will send in My Name, He shall teach you all things—John 14: 26.

IT has never been easy for those who profess and call themselves Christians to pull against the tide of current opinion. What is known as the spirit of the times is something more than a convenient way of paying tribute to contemporary thought; for the spirit of the times enters into all our calculations, both conscious and subconscious. This is particularly true in a state of war, when many of life's values are questioned, and when there is a tendency to put some things in cold storage for the period of the conflict. For our guidance and comfort, we have our blessed Lord's promise of the Holy Spirit, who will teach us all things, and, by His mighty power, counteract the evil tendencies of the strange days through which we are passing.

I

In the nature of the case, it is almost inevitable that the spirit of the times should express itself in some form of materialism. With more than half of Europe armed to the teeth, it is extremely difficult to give a proper place to the things which belong unto our peace. Indeed, spiritual things are heavily discounted, and material forces at a premium.

This is due very largely to the concentration of Parliament, Press, and even pulpit, upon the vital issues associated with the war. Much as we may dislike war in every shape and form, it is not easy to escape becoming war-minded. During the last few months, life has been interpreted in terms of ships, munitions, aeroplanes, tanks, guns, money, and all kinds of necessary supplies. It would be strange indeed were we not weighed down with this tremendous accumulation of material force.

The Holy Spirit is to teach us all things, at all times, and in all places. We need a divine corrective if the burden of materialism is to be lifted from our shoulders. We shall need to be reminded many times before the war is over that prayer is a mighty weapon which can overthrow the strongholds of evil, and prepare the way for a righteous and lasting peace. Indeed, we shall discover that all the precious means of grace, to which we have attached importance in past years, can only be ignored at our peril in this time present.

II

Once again, it may be suggested that a critical war period such as the present is in danger of expressing itself in terms of sheer fatalism. Have we not observed the remarkable way in which all forms

of fatalism seem to take unto themselves a new lease of life during the uncertainties of prolonged warfare? It has been pointed out that were it not for a certain underlying fatalism, the average soldier would be unable to carry on his work. During the Great War, officers and men consoled themselves with the conviction that if their number was not upon the shell or the bullet, no evil could befall them.

The curious thing is that this stark fatalism is an imperfect transcription of a Christian truth, for while soldiers were speaking in this fatalistic way, God's people were expressing their sublime confidence in the knowledge and care of a heavenly Father when they said:—

"Not a single shaft shall hit
Till the love of God sees fit."

There has been a revival of fatalism during recent days. The worst thing that can be said about fatalism is that it encourages men to become careless and indifferent. Does anything matter? Why trouble about such abstractions as moral sanctions and spiritual conjectures? "What is it but the battle of ants, neath the glare of a million million of suns?" Thus men argue, and, in the process, they shut their hearts against the rule of love and grace.

If we believe that the Holy Spirit can teach all things, we shall learn afresh that it is God who worketh in us, both to will and to do of His good pleasure; and, further, that in His love and mercy, He can make all things work together for good to them that love God, and who are called, according to His purpose. Only in this way can fatalism be counteracted, and, indeed, sublimated, in the power of the Christian Gospel.

III

There is yet one other consideration. The spirit of the times expresses itself in terms of pessimism, especially when the future is uncertain and obscure. Pessimism is a very dangerous soil for the planting of seeds. When pessimism has swept over a nation, it can so easily become at the mercy of unworthy ideals. Every wise tactician in war knows that if he can wait long enough, he may win the conflict in the realm of nerves. There comes a time when people are so pessimistic that they are prepared to accept almost any terms, if only the conflict may be brought to a conclusion.

The sad thing is that such pessimism finds its way into the councils of the Church. Many of us have noted with profound misgiving that valuable gatherings which are held in peace time—maybe in the interests of foreign missions or on behalf of evangelization at home—have been cancelled, for no other reason than the stubborn fact that we are at war.

There are very many who are disposed to think that Christian activities which characterized the "piping times of peace," must be set aside until more favourable days return. But such pessimism

is dishonouring to God, and is at variance with the courage and heroism of the Christian faith. The Holy Spirit will not only teach us all things, but bring to our remembrance all that Jesus said about the warfare of the world and the Spirit.

We have no desire to impose yet additional burdens upon the clergy; but it must be acknowledged that they are responsible, in large measure, for the counteraction of the spirit of the times to which we have referred. As they present Christian truth "under the aspect of eternity," they will be enabled to call men and women away from the bondage of materialism, away from the engulfing fogs of fatalism, and, certainly, from the dreary deserts of pessimism. In simple reliance upon the Spirit of God, they will be able to hearten the faithful in Christ Jesus so that, even in the midst of war, it may be possible to lift up our eyes, and to know that our redemption draweth nigh.

(The Record.)

Personal.

The Rev. Dr. A. Law, Rector of St. John's, Toorak, visited Sydney last week. He preached in St. Andrew's Cathedral and delivered three lectures at the Moore College Refresher Course on "Prophecy and World Events."

We regret to record the death of Rev. Edgar Potter, Rector of Naremburn for 16 years. The funeral took place on June 6th. The Archbishop took the Service and spoke in warm terms of the ministry of Mr. Potter, who for many years ministered to the Deaf and Dumb Adults Association in addition to his parochial duties. The Church was packed with members of the congregation and personal friends. Some 50 clergy was in attendance in robes. The interment took place at the Northern Suburbs Cemetery.

The appointment is announced of Miss Ivy F. Naish to be Principal of Redcliffe Missionary Training College. Miss Naish is a daughter of Mr. Reginald Naish, the speaker and writer on prophecy, who also has two daughters in the mission field (Egypt and Syria), and one who has been doing Christian work in the East End for many years. Miss Ivy Naish received her training at Carfax Missionary Training College, Bristol, and later was a member of the staff there. For the last ten years she has been Warden of Redcliffe.

The death is announced of the Rev. H. R. A. Wilson, Vicar of Ketley, England, and formerly Rector of Kogarah, N.S.W. Mr. Wilson was an alumnus of Moore College and had the esteem of a large circle of friends and former parishioners.

The Archbishop of Canterbury has conferred the Lambeth Degree of D.D. on the Rev. Christopher Maude Chavasse, M.C., O.B.E., Croix de Guerre, Bishop-elect of Rochester, the confirmation of whose election took place at Bow Church, Cheapside, on April 24. His consecration took place in Westminster Abbey the next day.

By the death of the Right Hon. H. A. L. Fisher, Warden of New College, Oxford, which occurred in St. Thomas's Hospital last month as a result of an accident, England has lost, to quote "The Times" a political idealist, an education-

al administrator of wide vision, and a distinguished historian who wrote both for scholars and for the general public. His "History of Europe" is a masterpiece which has become popular in every country where the Press is free."

The Rev. and Mrs. Mackintosh, of C.M.S., Bengal, India, are spending a short furlough in Melbourne. Mr. Mackintosh served in the Victorian Education Department for a time, from 927, returning to Cambridge for ordination training before joining C.M.S.

Miss Dunsford was married to the Rev. Ken Prentice on April 26, by the Bishop of the Upper Nile, in the Chapel of the C.M.S. Buwalasi College, Uganda. Miss Camm, bridesmaid, and Sister Pethybridge were present, with about sixty guests.

Miss A. S. Williams, of "Bp. Poole" School, Osaka, hopes to spend a month in Victoria from June 28 before returning to Japan. In her news-letter she tells the interesting news that an old girl, now member of the Governing body of the school, went on a tour last year in China and Manchuria, and is supporting a Chinese girl. Also two candidates for ordination of the Tokyo Theological College, hope to go when ordained, as foreign missionaries to China, under Bishop Norris.

The Synod of the Diocese of Auckland has elected the Venerable W. J. Simkin, Archdeacon of Manakau, to succeed Archbishop Averill as Bishop of Auckland. Archdeacon Simkin, who was born in England, went to New Zealand to be the Vicar of Wairoa in 1911. His business and administrative ability were soon apparent, and he was appointed to a similar position in the Diocese of Auckland, which he has occupied ever since. The Archdeacon has great administrative and business ability, and a very good grip of Constitutional and Canon Law.

The many friends of Miss Norbury will join in prayer that God will grant her a speedy and complete recovery after her serious operation. Miss Norbury has done a very great work in the Diocese of Sydney during her short period of residence in Australia. She has revitalised the whole of the Deaconess Institution and her loving influence has meant much to the students under her care. We pray that God may graciously spare her for many years of further service. She has much appreciated the sympathy and love manifested to her in her day of trial.

After seventeen years of great service to the children of the "outback" in the B.C.A. Hostel at Wilcannia, N.S.W., Mrs. Mann has retired from the work. Wilcannia will long remember "Auntie," as she was affectionately known throughout the district, and the ever kindly and willing service she gave for the love of the children and the children's Saviour. Miss Allyn Taylor, who was associated with Mrs. Mann in the hostel work for the past five years has also severed her connection with B.C.A. in order to get married.

Mr. and Mrs. S. G. Port of the Roper Mission arrived in Sydney this week.

ADRIFT ON TIME'S RETURNLESS TIDE.

As waves that follow waves we glide,
God grant we leave upon the shore
Some waif of good it lacked before:
Some seed, or flower, or plant of worth
Some added beauty to the earth;
Some larger hope, some thought to make
This old world happier for its sake.

THE LATE SIR JOHN HARVEY.

Sir John Harvey, formerly Chief Judge in Equity in N.S.W., died at his residence last week. He was in his 76th year.

Sir John retired from the Supreme Court Bench at the end of 1934. He had been a judge for twenty three years and his name was known in the Courts of every British country as that of a great lawyer and judicial authority.

Sir John was born in England, being a son of the Rev. Prebendary Harvey, vicar of Hillington, From Marlborough he went to Keble College, Oxford, and graduated in 1888. His intention then was to become a schoolmaster, but chance changed the whole course of his life.

On his voyage to Sydney in 889, a fellow traveller was Mr. Langer Owen, then a young barrister, at whose suggestion the young Englishman began to think about the law. Some time after reaching Sydney he became associate to Sir William Owen. Two years later, he was called to the Bar, and began practice in the Equity jurisdiction. He was appointed to the Judiciary in April, 1913, on the translation of Sir George Rich to the High Court. In 1925 he succeeded Sir Philip Street as Chief Judge in Equity.

With Sir John Harvey profound legal scholarship was always governed by strong common-sense. This was particularly noticeable in the ingenuity and resource he showed in overcoming difficulties in the administration of trust estates. His capacity for work was prodigious. Indeed, he over-worked himself greatly during his years on the Bench, for he was not strong physically.

But it is as a devoted Churchman we knew him; staunch in his support of the Church's work, and keen in his interest in all that concerned her well-being. Until recent years he was a well-known figure in the Diocesan Synod and his advocacy in debate was always met with the serious attention which his courteous and impartial approach well deserved. He will be long remembered as the kindly Christian gentleman from whose lips fell no unfriendly word.

A large circle of friends and admirers will mourn his passing.

A GREAT GATHERING OF CLERGY.

In reply to an invitation sent by the Archbishop, a largely attended Devotional Service was held last week in the Cathedral. The Archbishop conducted a series of devotions and intercession and then addressed the clergy on and suggested methods to be taken by the parochial clergy in order to more effectively minister to their people during the strain of the war, and also to take advantage of the present situation and condition of mind in order to lead our people to a stronger hold on the things that matter most. Very usefully, regarding the matter of the Archbishop's address, the clergy have been provided with a precis of the suggestions so that a careful consideration of them may lead to more efficient ministry to the people in their great need.

Tasmanian Notes.

(By Hobarton.)

Parish Teas. Despite the feeling (openly expressed by some who do not understand the true value of these annual family gatherings) that we should not indulge in festivities during the war, and that parish teas should be discontinued, three very successful annual "Anniversary" teas were held during the month of May in the Hobart Parishes of Holy Trinity, St. George's, Battery Point, and St. John's, New Town. The Rector of St. George's, in referring to the above mentioned sentiment, stressed the fact that such functions were not mere festivities, but as an annual gathering of Church members as a "Family," they formed part of normal Church life with a very religious significance.

Welcome Home. Speaking of family gatherings reminds me that such may aptly describe the "Afternoon" held at Bishops Court on May 26th, when upon the invitation of the Misses Hay, the clergy and their wives assembled to meet the Bishop on his return from his recent health trip. Curiously enough no speech of "welcome home" was made, and no reference made to the obvious improvement in the Bishop's health, but doubtless individual congratulations were expressed. The Bishop gave a brief and very interesting account of his trip, and expressed pleasure in being back to work again.

Call to Prayer. On every hand we hear of the wonderful response to the King's Call to Prayer. Most of the Churches were filled to capacity, St. David's Cathedral, Hobart, was crowded to such an extent that it was quite impossible to provide all with seating accommodation, the same thing was witnessed at St. John's, Launceston, where, it is estimated 1,250 attended the evening service. The offertory for the day amounted to £62, out of which the Rector and Churchwardens generously donated £40 to the Red Cross and other war appeals.

"A Christian society will be one in which all men have the fullest possible opportunity of exercising responsibility as persons made in the image of God and destined for final communion with God; the laws and institutions of the society will be designed as means to this end." (—A. R. Vidler.)



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"His little, nameless, unremembered acts of kindness and of love."—Wordsworth.

"A book of remembrance was written before Him."—Malachi 3: 16.

JUNE.

20th—Queen Victoria came to the throne, 1837.

21st—Martyrs suffered at Prague, 1621.

22nd—Our King and Queen returned from Canada, 1939.

23rd—Fifth Sunday after Trinity. How needed is this prayer for peace to-day, with its association of peace in the world and peace within ourselves.

24th—Monday, St. John the Baptist' Day.

25th—The Protestant Confession of Augsburg, 1530. Our Articles of Religion owe something to the time before Germany changed religion for conquest.

28th—Assassination of the Austrian Heir, 1914, which precipitated the Great War.

29th—Saturday, St. Peter's Day.

30th—Sixth Sunday after Trinity. What need for the teaching of love to-day, the love of God above all.

JULY.

1st—Monday, Dominion Day in Canada.

2nd—Cranmer born 1489. Something after this great man's vacillations does the Church he did so much for, somewhat turn from its proper attitude towards truth, and forget it is Protestant in character if not in name.

To Australian Churchmen.

MOBILISING MORAL FORCES

THE entrance of Italy into the war should not have come as a surprise. Yet there were many who recognised how much Italy has to lose, who hoped to the last that counsels of prudence would overcome war lust. That hope has now been destroyed.

Machiavellian.

But the entrance of Italy offers yet another illustration of the serious moral menace which confronts the world. Mussolini is reported to base his diplomatic policy on the counsels of Machiavelli. There is still some little controversy as to what Machiavelli really advised His interesting book, "The Prince," has been translated into English and supplied with a preface by Lord Acton. Lord Acton looks with more favour on the diplomatic principles advocated by the distinguished Italian than do most popular writers. Machiavelli had despaired of the Rome of his time. It was he who popularised the proverb, "The nearer Rome the worse Christian." He had a dream of national unity, which, according to Kraus, stirred the soul of Dante, and found expression again in the re-formed Italy of Cairus.

But dreams can become nightmares and feeble followers grasp the weak points in a great man's policy and exaggerate them. The popular opinion that Machiavelli developed an elaborate system of hoodwinking and justified persistent deceit in the interests of high diplomacy, has found illustration in

the action of Mussolini. With a callousness that is only equalled by his disingenuousness, he chose the moment to strike at his former allies. There is one consolation left to us. It removes the possibility of having such corruption in the ranks of those who are fighting for right. It seems, from Mussolini's reference to the proletariat, as marching side by side with fascists and nazis, that he has made some kind of unholy compact with Russia. The resoration of diplomatic relations with Moscow points in the same direction. But one of the troubles of a tortuous policy is the inability to trust in any compact. The unabashed self-seeking of the dictators which has strewn Europe with broken promises, prompts the reflection that allies in greed may soon become enemies in fact. Russia, like Germany, will think little of promises if they stand in the way of ulterior gains. We may expect startling re-alignments before the war is over.

A certain gentleman stoutly declared his conviction that Italy would not enter the war. When confronted with the established fact, he amazed his friends by declaring, "You see, I gave Mussolini credit for as much intelligence as myself." We are certain that the entrance of Italy indicates a singular incapacity to appreciate actual facts. We have been reminded of Italy's rather questionable assistance in the last war. This is not a piece of special propaganda. Sir Henry Wilson records in his diary that after Caporetto, one of the Italian generals told him he had an army of "almost 5-8 per cent. jail-birds." "No one much wanted to fight. He had shot one officer and ten N.C.O.'s yesterday, for giving up a post." Italy is better at talking than at fighting, and the repressive measures of recent years has not helped the general morale of her people. It is likely that similar experiences will mark her entry into this war.

A Moral Lapse.

But the question that must press on the attention of all thoughtful students of the situation is the moral question. The total disregard for ancient loyalties and for the pledged word offers a very serious indication of the inroads of moral evil in Europe. It is the moral citadel that has been captured. There has been for year a determined depreciation of these principles that can alone prove sufficient to establish a sound character in our people. An outstanding evidence is the complete failure of the Papacy in Italy to affect the judgment of the people.

Lord Halifax, father of the present distinguished diplomat, asked on one occasion whether any sane person would prefer the judgment of a parliament to the opinion of Leo XIII on a moral question. He shared the view then widely held, and by no means obsolete today, that in the Bishop of Rome we could find a strong bulwark against the inroads of questionable moral expedients. We have seen a whole nation, subject for many years to the immediate influence in the Vatican, cast the judgment of the Pope into the waste-paper basket. Germany and Italy exhibit the same character in different aspects. The Lutheran Church lost its independence to the

State many years ago. Private judgment was subordinated to assumed State interest. The assumed liberty of speech was really a liberty in one direction only. Italy has been under the control of a totalitarian church and offered an easy field for the work of the dictator. Germany had another tradition and the process did not work quite as smoothly as the concentration camps witness. Italy has readily yielded its convictions while it has retained its superstition. The two great countries that have drunk most deeply of the spirit of Protestant independence stand today as witnesses against truce-breaking.

If, therefore, we are to mobilise our moral forces effectively, we must use every opportunity of pressing on men the sacredness of individual responsibility. There is a tendency in our midst to worship the latest craze and bow before advanced scholarship. Along this line we may discern a weakening of moral fibre similar to that which has brought two great nations to the verge of moral disaster. We must see to it that organisation does not destroy individuality and that the sacred call of God sounding in each heart receives due recognition. Any attempt at mass solidification in which the individual is lost in the nation or in the Church tends to tyranny and hinders the uprising in the soul of those great determinations for God and truth that are independent of passing politics.

The Bible Way.

It used to be an academic problem some years ago as to whether a true morality could be achieved independently of God's revelations. Attention was directed to the proud ethical systems of Greece and Rome as evidence that morality could flourish under various types of religion. Those who argued frequently forgot the difference between the utilisation of a measure of truth and the consequences that follow the rejection of truth once seen. But we have practical expression in these days of the danger of rejecting old-fashioned dependence on the Word of God. Germany has lost her Bible and Italy never really had one. The ordinary man and woman in both countries have modelled their aspirations on national greatness and have left God out. The result in morals is not inviting. War gives a liberty in deceit that is not practised in times of peace, but the mendacity of the Berlin radio is childish. To feed a people on imaginary victories when the organised forces of the country are achieving remarkable successes, indicates that the controllers of propaganda have no real sense of proportion. They are incapable of telling the truth. To utter charges of bad faith, as Mussolini has done against the Allies illustrates the same insensibility to reality. A dragooned people will believe to order for a time, but the repercussions when facts are known in an hour of defeat will be terrible in the extreme. The Bible way is the best way. But we are threatened with a further inroad on sacred things more subtle, but not on that account less dangerous. Under the plea of necessity there is a possibility that the sanctity of the

Lord's Day will be imperilled. That work of a vital nature may have to be carried out on Sunday, we are not disposed to deny. But it must not be forgotten that such secularisation, however inevitable, will create difficulties in re-building the moral standing of our people. The Roman Church has never held fast to the sacredness of the Lord's Day. It has, throughout its history, counselled abstinence from what it calls "servile occupation" but has permitted a wide liberty in the matter of organised sport and entertainment. This view has also been adopted largely in Lutheran communities and finds not a few advocates in these countries.

The Lord's Day.

The Puritan Sunday has been held up to ridicule so often that many are afraid to put in a plea for it. Yet we are convinced that a reverent regard for the whole day which has been set apart for the worship of God is a most important factor in creating true reverence to God, and true regard to the needs of man. We trust that a determined opposition will be offered to those who are pressing us to devote large sections of Sunday to entertainment in the interest of patriotic movements.

We heard with great pleasure that the Red Cross Society has discountenanced such proposals and we earnestly hope that all other movements of a philanthropic character will find it possible to follow this wise lead. We must begin at once to build the moral fibre of our people, as the strains we will experience will prove most severe. No better method can be sensed than an encouragement to the due and reverent estimation of the one day in which we are commanded to remember God. If our Sundays go in war they will be difficult to recover in peace. With them will go a sense of obligation in one important particular which will pave the way for further declension.

The Puritan loved truth and kept the Sabbath holy. The man who fails to keep the sabbath holy is in danger of losing his keen sense of truth. Surely the lesson of Italy writes a warning in this respect, as in many others.

IMPRESSIONS OF SYDNEY.

(By a South Australian Visitor.)

It is the dream of the average South Australian to visit Sydney. For me that dream was recently fulfilled and now I am asked to give my impressions. Is it modern? Are the people wealthy? What is the state of Church life?

Sydney and the surrounding country is the home of contrasts. The city throbs with life as each of her one and a half millions of people goes about his individual business, seemingly in a hurry. Crowds fill the streets and the traffic is a nightmare. Yet only a few miles away a herd of dairy cows grazes peacefully in the sunshine and the world seems to be asleep.

Sydney itself is filled with huge buildings which are like flowers which have been planted too thickly—they grow very tall in an endeavour to reach the light of the sun. But outside the city, buildings are not all so, as many of the quaint old country inns are most fascinating. They were young in the days of the bushrangers and have thrilling

stories to tell of the past. Blocks of flats—cruel places where children have no garden in which to play—have replaced much of Sydney's home life. The people are proud, however, of the home of one of their early Governors, and Wentworth House is now open for public inspection. Furnished still as it was originally, it is full of interest.

The people of Sydney vary greatly. The majority have no interest in the stranger in their midst. A few are out to exploit him—taxi drivers have a way of knowing visitors and of driving them round in circles. A third group befriended me and I was overwhelmed with offers of hospitality and other acts of kindness which were accompanied by a warmth of friendship I shall never forget.

The city is of great wealth and beauty, but has not learnt to distribute her gifts fairly. Many of the homes surrounding the Harbour are centres of prosperity and luxury. In contrast I saw a woman eating crusts she had taken from a public rubbish receptacle.

There are many Churches in the city. Those I saw were representative. They include the Cathedral with its inspiring architecture, glorious stained-glass windows and well-trained choir; the Parish Church where each Sunday a congregation gathers to worship God; and the little slum Church, what glory has it to boast? Surely God rejoices to hear the hearty singing of the poorest of Sydney's children.

Do the people ignore God? Many thousands never think of Him though their leisure hours are spent amongst the glorious surroundings He has given them. Amidst these people the Church functions. Large numbers of her members are alive and even casual contact with them was uplifting. To be present when the Town Hall was filled with men and women who sought the welfare of the Church in the Sydney Diocese was to realise something of its influence. To visit Moore College and Deaconess House and there to meet the fine types of young men and women who are being trained for the Church leaders of to-morrow was to make one thankful that God has not left the world without witnesses to His power and goodness.

From her earliest days Sydney has been busy building bridges. From the simplest to the most elaborate, these are things of beauty. One wonders when the day will come when the gap between wealth and poverty will be as effectively bridged, and when that huge body of people who do not know God will turn to Him.

The picture of Sydney that I have impressed on my mind is one of indescribable beauty. In the company of friends I stood on the Taronga Park Wharf looking out over the harbour. The sun was setting behind North Sydney. The clouds were rosy and grey and purple. In the harbour these colours were reflected. Ferries wended their way to and from the Quay. Outlined clearly against the sky was the Sydney Harbour Bridge. As the glory of that sunset faded into night, I said "Good-bye," for I had to return home that night, but the fascination of Sydney has entered my heart and I vowed that I should some day return.

THE BIBLEMAN'S CORNER

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

The Bible in China

The 1939 report of the British & Foreign Bible Society says two things: First, "That battles, bombs and bayonets have not blotted out all the blue sky," and secondly, "that the Scriptures are sought for in China more widely than ever before. The Bible marches on."

Nationality Transcended.

Last year, the China Agency circulated the Scriptures in 39 Chinese and tribal dialects, besides thirty

other different languages. Included in these were 8,000 Bibles and Testaments in English, 3,000 odd in Russian, 2,500 in German and 1,000 in Japanese.

Peking and Tientsin.

"It is an inspiration," writes Mr. J. J. Toop, of Peking, "to visit a Chinese Church in the East City and to see a congregation of from four to five hundred people meeting Sunday after Sunday, taking an intelligent interest in the vigorous and practical sermon full of Bible teaching; to hear the hearty singing and responsive reading of the Scriptures; to see the quick turning to Bible references as the preacher proceeds with his theme and to watch the orderliness of the whole service."

Almost every year, North China suffers flood and famine, but the appalling flood of 1939 passed all previous records. Indiscribable suffering was inflicted over a wide area, while the city of Tientsin and the immediate neighbourhood endured an inundation such as had never been seen in living memory.

War, Flood and Famine.

In spite of distress, God is working. In a small town off the beaten track in Shantung, there is a Bible School with 140 students. Five hundred people attended a Christmas service in a large city south of Peking. Bible classes are held with weekly attendances of several hundred people.

Those Intrepid Colporteurs.

From Shantung "Occupied Territory" come glowing reports of the Bible Society's "Packmen." Four colporteurs have been beaten, one of them almost to death; a fifth, in addition to being nearly drowned by a mountain torrent, was, on one occasion, waylaid by robbers; one was threatened with a lingering death.

Colporteur Ko, in Shansi, works in what may be termed "No Man's Land." On one occasion he met Chinese guerrillas who took away his pass. On returning home he was accosted by Japanese soldiers who demanded his identification card. He exhibited his Gospels and his arm band, but these were of no avail—he was a spy and must be shot. While he was kneeling, expecting to be shot, another Japanese soldier approached, "This is a mistake," he said, "I know this man, he is a preacher, a seller of books and only a few days ago he invited me into his house to drink tea. You cannot shoot this man." Thus Colporteur Ko was rescued. "A cup of cold water—in this instance it was a cup of hot tea—shall in no wise lose its reward."

AN IDEAL FOR CHURCHMEN.

"More tithes and fewer drives.
More action and less faction.
More workers and fewer shirkers.
More backers and fewer slackers.
More praying and less straying.
More of God's plans and less of man's.
More divine power, and less human 'pow-wow.'
More burden-bearers and fewer tale-bearers."

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

CHURCH MISSIONARY SOCIETY.

Arrangements are now well in hand for the annual Sale of Work in aid of the Church Missionary Society, which is organised by the Women's Executive, and will be held in the Lower Town Hall on the 27th August.

THE MOTHERS' UNION.

It is hoped to arrange for a course of six lectures by the Bishop Co-adjutor, beginning in August. It is desirable that the number wishing to attend should be known.

Lectures will be for official workers and Mothers' Union members. Unless a sufficient number can promise to be present it may not be possible to have the lectures.

Please let Mrs. Reeve know the number from your branch.

ST. PHILIP'S, CHURCH HILL.

Canon Hammond's talks entitled "Made in Germany" on Tuesdays from 1.20 to 1.50 p.m. are attracting increasing numbers. They are to be continued until the end of July.

The new Parish Hall will be opened on July 6th. The Archbishop will unveil the stone pending the opening of the Hall at 3 p.m. Mr. Aubrey Halloran, B.A., LL.B., Past President of the Historical Society, will give a short address on the history of St. Philip's.

ST. ALBAN'S, LEURA.

(By R. H. Weson.)

When His Grace the Archbishop officially opened the new vestries on Saturday, 25th May, another of the Rector's dreams had been realised. The old vestry had been a thorn in Mr. Earp's flesh ever since his induction, and the fact that the choir had to robe in the Parish Hall and walk in the open to the Church only accentuated the trouble. However, all that is past, and to-day there are few Rectors as happy as the Rev. G. T. Earp, who freely admits that the loyalty and co-operation of his parishioners are mainly responsible for his happiness.

Although the wind was a little on the keen side, the old sun shone brightly on the opening day, when approximately 250 people assembled for the great event; in addition to the Church officers, it was most pleasing to see so many men present, men who are showing their interest in the Church in no uncertain manner. After the key had been turned, a most inspiring and fully choral service was held in the Church, when the Archbishop's address was listened to with great interest. The whole assemblage then adjourned to the Parish Hall, where an energetic band of women had prepared a dainty afternoon tea.

Mr. Earp then made the pleasing announcement that the £27 required to complete the contract price had been over subscribed; he further announced that in the event of any extras arising—an unpleasant habit they have—a parishioner had promised to make good the cost, be it what it may; in addition to this, the handsome carpet on the floor of the new vestries and the electric clock on the wall had been donated anonymously. The total cost of the new building will be in the vicinity of £550, and notwithstanding Dame Rumour who, like the poor, is always with us, no money has been borrowed and the building is entirely free of debt.

MOORE COLLEGE REFRESHER COURSE.

(From C. E. Adams, Th.L.)

The Refresher Course arranged by the Principal and the Old Students' Committee was held at the College from June 10-13.

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Commencing with a reception, at which His Grace the Archbishop presided, the Principal, in his welcome, said that whilst we are immensely busy and duties of all kinds press in upon us in our parishes, and tend to dull the sense of thought and spiritual reality, it is worth while withdrawing for a time from the busy whirl in a time when our way of life is challenged. As a body of accredited teachers, we have to deal with this challenge, and we are called upon to study, to think, to pray, to preserve the foundations. The Archbishop said we should in these days be doing our job with a maximum of spiritual efficiency. No matter how busy we may be, we should be willing to undergo the discipline of a retreat or a refresher course at least once a year.

At the suggestion of His Grace, the evening concluded with special intercession for our Empire and our Allies at this most critical time. A portion of each morning session was also set apart for prayer.

Dr. A. Law's lectures on "Prophecy and World Powers" showed great breadth of investigation, and should send us all back to renewed study of Scripture. He stressed the fact that a general study of prophecy will result in a deepening conviction that God is working His purpose out

and that He is speaking to us in these days of difficulty and perplexity. The purpose of prophecy is not to satisfy our curiosity, but to comfort and sustain.

In Chapel, preceding the evening lectures, the Bishop Coadjutor, Dr. Pilcher, led us in three most helpful devotional studies of the Lord's Prayer.

Canon H. W. Barden lectured on the evenings on "Young People and Church Life," with special reference to the Church's work in State Schools, Church Schools and Sunday Schools. The Canon's experience in all three departments of educational work made it possible for him to make an exhaustive investigation into the various problems in each of these sections of the Church's educational task, and much useful discussion ensued each evening.

On the closing day His Grace the Archbishop (assisted by the Principal) celebrated Holy Communion before the morning lecture.

Whilst the amount of organisation involved in the preparation for the Course merited greater support, those who did attend felt that it had been worth while; and we would record our gratitude to the lecturers who had obviously devoted much time and thought to the task of making the 1940 Refresher Course possible.

SYDNEY CLERICAL PRAYER UNION.

(Communicated.)

Now in its 59th year, the oldest association of clergy in the Diocese has made a successful commencement with its activities. On the 27th May, 63 clergy attended a welcome luncheon at the Legacy Club in honour of the Right Rev. W. G. Hilliard, M.A. His Grace the Archbishop presided. Short speeches of welcome were given by Canon Langford-Smith and the Rev. C. C. Short, and Bishop Hilliard responded with characteristic humour. He expressed his thankfulness at being back in Sydney and his desire to serve the Diocese to the best of his ability. On June 10th, members of the Prayer Union assembled at St. Philip's, Eastwood, where, after a Devotional Service conducted by the Rector, the Rev. A. Colvin, Dr. C. J. Rolls, D.D., Principal of the Missionary and Bible College, Croydon, gave a Bible study of the Revelation. A magnificently illustrated lecture on the subject "Photographic Confirmations of Prophecy" was then delivered by Dr. Rolls. The beautifully coloured slides gave convincing evidence of the authenticity of Old Testament prophecies. Dr. Rolls' informative comments were illuminating. This session was followed by luncheon provided by Mrs. Colvin and helpers. The hospitality of the Rector and his wife were much appreciated. The Prayer Union has thus made an auspicious beginning this year and in this hour of appalling need it presents an opportunity to the Clergy of the Diocese to meet for united prayer and sympathetic discussion in an atmosphere of friendship. The Prayer Union deserves the whole hearted co-operation of clergy and thus its value will be enhanced. The programme of meetings may be obtained from the Hon. Secretary, the Rev. A. W. Morton, M.A., 50 Lower Fort Street, Miller's Point.

PRAYER FOR WARTIME.

A meeting of women of all denominations will be held in the Presbyterian Assembly Hall in Margaret Street, Sydney, on June 28 at 2 p.m. Mothers and wives of A.I.F. soldiers are specially invited.

NOTES AND NEWS FROM OUR PARISHES.

St. Basil's, Artarmon. The Young People's Fellowship during May made a study of "God, the Maker of all things," which proved useful and instructive. The members recently knitted a bundle of socks and scarves, which were sent to the local branch of the Red Cross. The next Fellowship Tea will be held on Sunday, June 30th, when Mr. Francis

Milson, of the N.S.W. Temperance Alliance will be the speaker.

St. Paul's, Chatswood. The C.E.N.E.F. branch in the parish has a financial membership of forty-eight members. In the few months of activity the following articles have been sent to headquarters: 23 pairs socks, 22 khaki shirts, 6 pyjamas, 8 scarves, 2 balaclavas, 3 woollen vests, 3 kneecaps, 3 mittens.

St. James's, Croydon. His Grace the Archbishop will speak at the Missionary Meeting, to be held at 8 p.m. on Tuesday, June 25th.

St. Alban's, Darlington. The Patronal Festival will be held on Saturday, June 22nd. After a tea there will be musical items and community hymn singing. At 8 p.m. the film "The King of Kings" will be screened.

Holy Trinity, Erskineville. The Diamond Jubilee Tea was held on May 29th. More than one hundred persons sat down to tea in the Parish Hall, which was suitably decorated for the occasion. Later, in the Church, an organ recital was given by Mr. A. Handel. Archdeacon Begbie gave an inspiring message. At 8 p.m. in the School Hall the screening of the Home Mission Society film was the chief feature.

St. Andrew's, Lane Cove. Sunday School is held both in the morning and in the afternoon. Sixteen teachers take the morning classes, and there are nine teachers in the afternoon. The Sunday School work is encouraging, and the attendance of the children indicates a steady progress.

Christ Church, Lavender Bay. On June 8th, a Saturday Evening Recital was given by the Boy Choristers, assisted by choristers from Rose Bay. The anthems and hymns that were sung illustrated the Church Repentant, the Church Expectant, the Church Militant, and the Church Triumphant.

St. Paul's, Sydney. The Archbishop of Sydney will administer the Rite of Confirmation on Friday, June 21st at 8 p.m. After the First Communion on the following Sunday a breakfast will be held in the Parish Hall.

A CENTENARY OF WORSHIP.

Year after year the rugged gothic of the Garrison Church of the Holy Trinity, Miller's Point, Sydney, has stood a witness to a people's faith. Throughout a century of progress, a pageant of kaleidoscopic change, of war and peace, the lofty pillars of this House of God have never ceased reverberating with the adoration of reverent souls.

On Sunday, June 23rd, the Church celebrates its centenary. The parish was founded in 1840 in order to provide a place of worship for the overflow from St. Philip's, Church Hill, and for members of the 50th "Queen's own" Regiment, stationed at Dawes' Point.

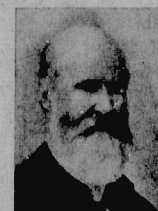
In the early years of the history of Australia, Dawes' and Miller's Points were the shipping and commercial centre of Sydney. The leading citizens and merchant princes lived in the locality. Among these was the Hon. Dr. Mitchell whose only son, David Scott Mitchell, after a lifetime of book collecting presented his priceless treasures to the State. The collection is now known as the Mitchell Library. The Mitchells were lifelong parishioners of Holy Trinity.

A Faithful Ministry.

Some of the Rectors of the Garrison Church were notable men who exercised an important ministry in the Diocese. The first Rector was a Canon of St. Andrew's Cathedral and a special Commissary to minister the Diocese with the Ven. Archdeacon William Cowper, Rev. W. M. Walsh and Rev. Robert Allwood. The third Rector, the Rev. Foster Ashwin, left Holy Trinity in 1858 and died in 1912 in his 88th year at Bury, St. Edmunds, England. A family of



REV. E. ROGERS, Rector
from 1858-80.



VEN. R. L. KING, Rector
from 1880-92.

twelve survived him. He was a man of extraordinary linguistic powers. At 75 he learnt Braille and when over 80 studied Syriac. The Rev. Edward Rogers came from St. John's, Camden, in 1858 and died at the Parsonage in 1880. He was succeeded by the Rev. Robert Lethbridge King, who was appointed Archdeacon of Cumberland shortly afterwards. At one period he was Principal of Moore College and Commissary of the Diocese. Archdeacon King was a descendant of Governor King, three of his sons became clergymen and his family was renowned for its good works.

During the Rectorship of the Rev. H. G. Fielding, military and naval services were prominent. On one occasion the Governor, Admiral Sir Harry Rawson was present. Archdeacon G. A. D'Arcy-Irvine afterward Vicar-General and first Bishop-Coadjutor of Sydney was Rector from 1907-12. He was succeeded by the Rev. John Done who ministered until his death in 1921. His Rectorship included the period of the Great War and many lads and the older men of the Parish answered the call of King and Country. The Rev. Thomas Terry succeeded Mr. Done and at this time the



BISHOP D'ARCY IRVINE,
Rector from 1907-12.



REV. A. W. MORTON,
Minister-in-charge.

Church of England Migration Council established its office in the Parish Hall. For fourteen years migrants were welcomed at Holy Trinity and many continued to attend the services. On June 23rd, 1930, the 90th anniversary of the laying of the foundation stone of the Church, there was a congregation of 1,000 and the splendour of the early years of the Parish was recalled. Naval, engineers and infantry

detachments attended. Sir Philip Game, the Governor, was present, and the Archbishop, Dr. Wright, preached. In 1938 the Tower Fund, grown to nearly £2,000, was used to repair the roof of the Church and the school and to effect other repairs desperately needed. In this year Mr. H. M. Arrowsmith was appointed Catechist-in-charge and under his ministry a revival of interest in the parish resulted. In January, 1940, the Rev. A. W. Morton, M.A., Resident-Tutor of Moore College was appointed Minister-in-charge and under his direction, plans for commemorating the century were implemented.

The Garrison Church To-day.

Holy Trinity Church to-day has a congregation of very keen and earnest people who love their Church, value its traditions and are anxious to maintain its witness.

On Centenary Day, June 23rd, His Grace the Archbishop will preach and the lessons will be read by Lord Wakehurst and the Lord Mayor of Sydney. The Service will be broadcast over 2CH.

ST. JOHN'S, MILSON'S POINT.

The inaugural meeting of St. John's Women's Wartime Fellowship was held on Wednesday, 22nd May, in St. John's Hall, Milson's Point, with a representative gathering of fifty women. The aims of the Fellowship are: To provide comforts for the men leaving for overseas and to correspond with them; To form a band of intercessors to hold social gatherings for the wives, mothers and fiancées of those serving in the King's forces; To visit and comfort the bereaved.

Office bearers were elected for the ensuing year. No membership fee is charged, the activities of the Fellowship being maintained by voluntary contributions. Meetings are to be held fortnightly, alternating afternoon and evening. A social afternoon was arranged for the following Wednesday week, which proved most successful; musical items and songs were interspersed with friendly conversations, and several lonely women have now friends to cheer and comfort them while their loved ones are away.

VICTORIA.

Diocese of Melbourne.

DEDICATION OF FONT FOR WOMEN'S FESTIVAL.

A very interesting and beautiful ceremony was performed at St. Mary's Church of England, North Melbourne, recently, when the vicar (the Rev. E. Hankinson) dedicated a small silver baptismal font—given by the Mothers' Union Hospital Visitors to the Women's Hospital—to Deaconess Violet for use at emergency christenings at the hospital. Amongst the sixty members present were Mrs. Elvins (a member of the Diocesan Council of the Mothers' Union and Convener of the Hospital Visitors), Mrs. Booth, Deaconess Violet and Mrs. Newall (the Deanery President).

THE BLIND SEE!

THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

And to All—The Gospel is Preached!

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During the singing of the hymn, "We love the place, O God," the Mothers' Union members advanced to the sanctuary and after the dedication sang the verse, "We love the sacred font" before returning to their seats.

The hospital work of the Mothers' Union is a very worthy and great work—members being responsible for hundreds of babies becoming members, through baptism, of our Church—and through the kindly co-operation of the clergy the mothers are visited on their return to the various parishes. All are very grateful to Mrs. Elvins and her growing band of helpers and it is very gratifying to know that members of the Mothers' Union are doing this work in the country dioceses and in other States for "Inasmuch as ye do unto one of these ye do it unto Me."

ALL SAINTS', ST. KILDA.

Having regard to the progressive falling off of the annual freewill offering in recent years, a special committee of vestrymen has this year been chosen to make the necessary arrangements in good time for a great Temple Day offering once again to bring the total to over £500. This amount is the indispensable minimum required to balance our receipts and expenditure without taking into account any falling off in general receipts as a result of increased giving for war efforts.

In the present emergency there is a way open to us all to help both the national war effort and the church at one and the same time. We must all have been inspired by the wonderful services in response to the King's call to his people, and surely the lesson of those services was that the cause of our country and the cause of our Church are identical.

The suggestion has been made, and adopted by the Vestry, that the people of All Saints' would welcome an opportunity to buy War Savings Certificates and give them to the Church. The Vestry has undertaken to hold all certificates received until they mature, when they will be added to the endowment Fund, thus becoming a permanent asset of All Saints'.

It is confidently anticipated that the idea will be enthusiastically received, as it gives an opportunity to make a donation which will serve a double purpose by helping Australia's war effort now and our Church later.

C.M.S. 48th BIRTHDAY.

On Tuesday, June 4, in the Central Hall, Little Collins Street, Melbourne, the Victorian Branch of the Church Missionary Society of Australia and Tasmania celebrated its forty-eighth birthday. His Grace the Archbishop of Melbourne, President of the branch, chaired the gathering of about six hundred supporters of C.M.S. The Right Rev. the Bishop of Gippsland gave a stirring message based on the quotation "Thy King Cometh" and spoke of the influence of the Australian missionaries who were seeking to hasten the coming of the King. He referred to the rapid development of the younger churches in other lands who were bringing about God's Kingdom on earth.

The Rev. G. C. Macintosh, B.A., spoke on India, where for the last five years he has been working as a missionary of the parent society among the Santals, a primitive tribe in Bengal, animists who are outside the Hindu caste system.

Mr. Philip Taylor gave a thrilling account, which he illustrated by slides, of the Roper River Mission disaster in which he was involved. For twelve hours Mr. Taylor and Mr. Periman, another missionary of the Society, together with several natives and a baby spent the night clinging to the branches of a tree during the raging of a terrific cyclone.

Members of the Melbourne Chinese Choir, led by Mr. Wong Loi, delighted the audience by singing the Chinese national anthem and a Christian hymn set to Chinese tune. Birthday gifts amounting to £183/4/7 were received.



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QUEENSLAND.

Diocese of Brisbane.

WARTIME OPPORTUNITY.

Under the auspices of the Department of Information, the Archbishop delivered an Address to a Church group, dealing with the opportunity of the clergy in the present crisis. His Grace said that the object of the meeting was to provide an opportunity of consulting together as to the best means of offering assistance to our people at a time of grave national importance.

"The country," said Dr. Wand, "relies upon us at an hour of very special crisis. How serious that is many of us are only now beginning to realise. There is no need to go into the details of the situation, and in any case they change from hour to hour, but the general outline is clear enough. The British Commonwealth of Nations is struggling for its very existence. It is no merely material

safety that is at stake. What is of more importance to us as Christian leaders is the safety of those spiritual ideals to which we have ourselves dedicated our lives.

"It is for this reason that the clergy cannot sit on the fence. We are, of course, men of peace. We are dedicated to the service of the King of Peace. As a body it can, I think, be said of us in all humility that we have done as much as anybody of men to ensure peace. But now we are faced with a danger which threatens that very peace for which we have taught our people to long and to work; and we have to encourage them to defend that peace, if need be, with their lives.

"A special responsibility rests upon us just because we are not ourselves called upon to bear arms. The case is different in France.

"It seems to me that at last there is an aim on which we can be united. In the present strife we have a clear issue, on which the great denominations we represent have

Letters to the Editor

THE KING'S QUOTATION.

An Appreciation.

The Editor,
The Australian Church Record,
Sydney.

Dear Mr. Editor,

In your issue of June 6th you furnish your readers with "the King's Quotation" as broadcast on Christmas Day last.

I wish to thank you for publishing the whole of Miss L. M. Haskins' beautiful lines. I had been wondering where I could obtain them.

Yours Faithfully,

-HENRY CAULFIELD.

38 Windermere Road,
Hamilton NE 2.

June 11, 1940.

"The Bibleman" also sent his thanks.

WANTED.—The Board of Religious Education (Sydney) needs suitable persons to give Religious Instruction voluntarily in city and suburban day schools. Cost of travelling provided. Apply, Room 3, 2nd floor, 109a Bathurst Street (Beneath C.M.S. Rooms), 10 a.m. to 5 p.m. (Except Saturday.)

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one mind and one mind only. It is our business as individuals to give expression to that mind. I am aware, of course, that there is one small denomination at least which has a conscientious objection to war of any kind, and I knew that there are a few in other denominations who feel the same objection; but I would contend that in the present danger of the State we have no right to give public expression to our private views if they conflict with those of the church we represent. During times of peace we have no doubt a right to try to persuade our colleagues to modify their views, and indeed to persuade, if we can, the whole church to accept the point of view that happens to be ours. But at a time like the present, when the whole of Christian civilisation is at stake and when unity of will and determination is of fundamental importance, we should be more careful than ever to be loyal not only to the State, but also to the Church of which we are the accredited representatives.

"I am not certain what is the position in this matter in other denominations, but in the Church of England there is a definite statement in the 'Articles of Religion' that 'It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.' It is clear, then, that no Anglican priest has a right to give public utterance to any view that would contradict this Article.

"We can help them to meet the insidious argument that depends upon the employment of such a phrase as 'the futility of war'; 'All war is useless,' we are sometimes told 'neither the victor nor the victim can gain anything from it. In the long run both sides are bound to lose.' We can point out to them that however true this may be, or may not be, with regard to material possessions, it is profoundly untrue in respect of those ideal values which we believe to be the real issue at stake in this present war. It is precisely our love of freedom, and our belief in Christian civilisation that we have to defend not only for ourselves, but for our children and our children's children. The war will certainly not be futile if it enables us to preserve such spiritual gifts for our descendants. If it is true that a man may gain the whole world and lose his own soul, it is equally true that he may lose the world and gain his soul. We have to risk the loss of our material possessions, and even physical life itself, in order that our ideals, the very soul of a nation as of an individual, may be preserved.

It is by such efforts that we, of the Clergy, may specially serve our country at this time. Our customary duty of preaching the Word and administering the Sacraments abides. We have to comfort the wounded, the sick and the bereaved. We have to train the children and minister to the aged. But beyond this we have to strengthen our people to meet the greatest strain that has ever been imposed upon them as a nation. We have to fortify many individuals to face the loss and sacrifice that they may be called upon to bear. We have to give public testimony to the faith that is in us. In short, more than ever at this time it is our duty to strengthen and maintain the morale of our people.

"It is to enable us the better to fulfil this task that the Department has called us together."

THE LEAGUE OF WITNESS.

(Diocese of Ballarat.)

As a loyal member of the Church of the Lord Jesus Christ, I acknowledge that it is my duty to serve Him as my Lord and Master, and to bear witness to Him before men.

I am resolved therefore:—

- (1) To worship God, if possible, on every Lord's Day.
- (2) To seek Divine Grace by frequent and faithful reception of the Sacrament of the Body and Blood of the Lord in the Holy Communion.
- (3) To pray to God every day for grace and strength to do His will.
- (4) To serve His Church by striving to bring others into its fellowship.



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George Street, Sydney.

BOOKS

The Citadel of the Soul, a little book of meditation and prayer for men on Active Service, published by C.E.N.E.F., Church House, George Street, Sydney, price 6d.

We anticipate a large sale for this little booklet, it is just the thing our men will value and in which they will find comfort and strength. Verses of scripture grouped with simple and suggestive headings, e.g., *The Love of God*, *The Presence of God*, etc.; passages from well-known and favourite hymns; simple prayers for various emergencies; these combine to form a helpful and convenient little companion for men on Active Service.

Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach. A new "conflation" by A. D. Power. (Published by Hodder and Stoughton, London. Our copy from Messrs. Angus and Robertson, Sydney, price 4/6.)

The collator in his foreword indicates his object to enable the reader to understand without hesitation the author's meaning and thus to render a commentary unnecessary. The Authorised Version is the basis of his work but he utilises other translations and emendations. The result is a very readable version of this book of the Apocrypha, broken up into sections entitled so as to give a running analysis, and printed attractively so that it will encourage the reading of the wise utterances of this old prophetic writer.

Why aren't all the Best Chaps Christians? by G. A. Studert Kennedy—"Woodbine Willie." Published by Hodder and Stoughton, London. Our copy from Messrs. Angus and Robertson, Sydney, price 8d.)

Although it is twenty years since this book was written, the "fire" of it has not died down and there is still a message for these times. "Woodbine Willie" has a style all his own and is at his best in dealing with such difficulties as form the contents of this book.

PUBLICATION.

We have received from an esteemed subscriber in Tasmania a copy of the B.C.M.S. journal, "*The Missionary Messenger*," for March. It is a number of special interest, containing a fine editorial on "Suffering, Resurrection and Glory," and several articles of value relating to missionary incident and aim.

INDIA.

I was speaking in a very sceptical university where I knew I would have to fight for every inch I gained in the minds of the students and professors. They gave a hearing with a "pin-drop" silence. At the close, the Vice-Chancellor, one of the leading Nationalists in India, felt he must spike what I had been saying. He had not been speaking five minutes before there was chaos. He spoke to a storm. At the close of his attempt, a non-Christian student arose and said, "We would like the speaker to know that we stand with him on this matter, and not with the Vice-Chancellor." And the students roared their applause—to my astonishment and to the Vice-Chancellor's.

—Stanley Jones, "Along the Indian Road."

"For Right is right, as God is God,
And Right the day must win.
To doubt would be disloyalty,
To falter were to sin."

"What then shall we say to these things?
If GOD be for us, WHO can be against us?"

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

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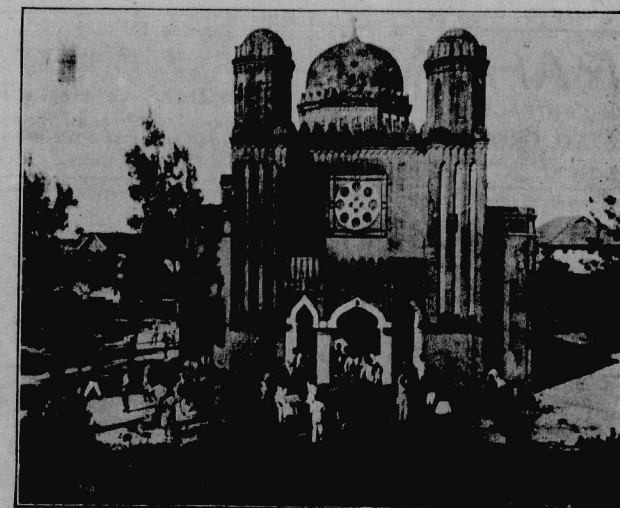
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"Go ye therefore and teach all Nations . . ."



MOMBASA MEMORIAL CATHEDRAL,
EAST AFRICA.

Mombasa is the centre of a strong missionary activity. The Cathedral is hallowed by sacred memories of the early missionary pioneers to East Africa, including Bishop Hamilton, the first Bishop of Eastern Equatorial Africa, who was martyred in 1885. The work in Mombasa is a torch in the darkness of a Moslem stronghold, the rays of which penetrate also the heathen darkness of the surrounding country. The present Bishop of Mombasa is the Right Reverend R. P. Crabbe, who resides at Nairobi.