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Notes and Comments.

Sunday next, March 23, is to be a Day of Prayer and Thanksgiving throughout the Empire by the King's wish. Our thoughts go back to May last year, when the answer came so wonderfully and surprisingly in the miracle of Dunkirk. Archbishop Wand in his interesting pamphlet on "The War and the Faith," refers to the growth of that Apocalyptic Literature out of the war, and persecution of God's people whose "fundamental idea is that when things prove too hard for human endeavour and man is in extremity, there will come so great cataclysm in which God will reach down from heaven and Himself achieve a victory for His followers."

Dunkirk was one of such occasions, when "man's extremity proved God's opportunity," and men were taught again that "man proposes but God disposes," when the armies of evil were unexpectedly cheated of their prey. As Dr. Wand truly says: "The tremendous crowds who throng the churches on national days of prayer are a witness to the fact that war does drive many

people to their knees." "Life," he says, "is made up for the most part of doubts and confusions. Then the trumpet sounds. There comes some great revealing fact, and instantly our doubts drop away. We can see on which side we stand and all our decisions take on a new certitude and strength, when they are seen as grounded on eternal principles." The experience of Dunkirk and the National Day of Prayer constituted one of such trumpet soundings, and many a man's doubt of God dropped away.

We sincerely hope that Sunday next will be really devoted to Prayer and Thanksgiving. We have always felt that the last occasion in September, 1940, was spoiled by a senseless desire for demonstration. Too many Churches catered for the sensational in organising special attendances and processions of various groups. Surely the ideal manner of regarding the day is to keep in view the need of quiet services in parish and district Churches, where those who respond to their King's appeal might realise and contribute to an atmosphere of such prayerful reality as would legitimately seek and get from God the guidance, strength and victory which we so need.

In such a way there would be the opportunity of self-examination and of the simple and encouraging realisation of God's presence and attention to His people's cry.

"We are too easy-going in our religion, too satisfied with our Christian standard of life. Our use of Sunday as a day of worship is often half-hearted and our attendance at Church is irregular. A faithful few come regularly to the Holy Communion Service, but many only come irregularly. The tendency is to regard the remainder of Sunday as our own to do with it what we will. But Sunday is the Lord's Day when we should be not merely worshippers, but should also find in our worship

the inspiration for activity in the service of our Lord. We should be dissatisfied with ourselves unless we are teaching in a Sunday School or doing something with the members of the branch of the Church of England Boys' Society, or with the local troop of Scouts, or with the members of our branch of the Girls' Friendly Society, or some similar activity. We might perhaps visit the sick in some hospital on Sunday afternoon or we might take sailors from the Missions to Seamen in our motor cars or provide week-end hospitality for soldiers from the camps in the Christian atmosphere of our homes. Sunday is the day of rest when men, women and children are at leisure and we can establish contacts with them in the name of Jesus Christ. Week by week many Churchmen and Churchwomen take their own ease or go out with their families or entertain their friends. But let each one of us this Lent, as we look out Sunday by Sunday upon the semi-pagan world in which we live, ask ourselves St. Paul's question: 'Lord, what wilt Thou have me to do?'

(Archbishop of Melbourne.)

The Press campaign proceeds apace, and the Government of New South Wales shows obvious signs of weakening; although, fortunately, they are still going carefully in refusing to repeal the present law during the war. We hope that wise counsels will prevail and that a law, brought in under war conditions, and so, immediately and obviously, working for the betterment of the people generally, especially wives and children, will not be lightly set aside. Those whose memories are long enough to remember the former conditions that prevailed before the Six O'Clock Closing Act was passed, will certainly not welcome the news that the Government, if elected, will favourably consider allowing Australian wines to be served in restaurants with meals—a very wide term by the way. We are astonished that a leading organ of the Sydney Press can back such a retrograde

movement towards liquor traffic license, or "unlicense," as a "demand for reform." The calm suggestion that public morals should be sacrificed in the interests of winegrowers is as impertinent as it is callous. The unfortunate position is more or less due to the very success of the previous reform; for a generation has risen which has not had the hideous object lesson of unlimited liquor selling and drinking before their eyes and in their homes. It was a new era in the lives of tens of thousands of women when the Six O'Clock Closing enabled them to have their own and their children's due share of the wage of the husband and father, who can now reach his home in tolerable sobriety and with practically all of his earnings in his pocket.

It is a sickening sight to see reputable journals prostituting their columns to the advocacy of a ruthless traffic that for its own enrichment encourages robbery of the children's food and the degradation of human life—all for the sake of what is rightly called "filthy lucre."

All Christians, and indeed, all men of decent ideals should combine in definite antagonism of a propaganda capable of such disastrous results.

The interest of the war at the present time is concentrated on Greece and Abyssinia. Very general satisfaction is being shown in the progress of the patriots of Abyssinia in driving out the Italians and regaining their country for their rightful ruler, Haile Selassie. The fall of Addis Ababa will be hailed with songs of praise and thanksgiving, and Africa itself, will be practically rid of the Italian scourge.

Meanwhile, the Greek heroes are urging on their advance in Albania and beating back all Italian counter-attacks with great Italian losses in men and materials of war. There are strong indications that the Italian forces are losing all hope of retaining their position in Albania, and even Mussolini's personal presence on the battlefield has made

little difference. With the British in control of his African possessions, Greece in Albania, and the vulture of Germany in Italy with his hordes of assassins and robbers, Mussolini must be feeling "like a lion deprived of his whelps." Meanwhile the world is waiting anxiously for Hitler's next move, but the morale of those nations against whom that move is to be made was, we thank God, never higher. We may look to Him to defend the right.

Next Sunday is Mid-Lent Sunday, called sometimes, Refreshment Sunday because of the cause of the Gospel for the day relating to the Feeding of the Five Thousand, called also "Mothering Sunday" from an old English custom, connected with a former manner of hiring servants, by which servants were allowed to take the day off and wend their ways homeward. In the north of England the day is also called "Simnel" Sunday because of a special sweet cake of fine flour which it was customary to provide for the day. Some years ago we had the pleasure of meeting an old, and blind, cleric in Bolton, who always walked the 10 miles to Bury in order to get the simnel cake for Simnel Sunday.

The disuse of Mothering Day in modern times gave opportunity for the American custom of a "Mother's Day," observed on the second Sunday in May. Considering the strong appeal this new day has made to the imagination of people generally, it would seem to be rather unreasonable to foster any division in its celebration.

Much as we may regret that Mothering Sunday was overlooked in the arrangements for Mother's Day, we must admit that Church people had long allowed that special thought concerning Mid-Lent Sunday to be forgotten.

LYING.

It is difficult to maintain falsehood. When the materials of a building are solid blocks of stone, very rude architecture will suffice; but a structure of rotten materials needs the most careful adjustment to make it stand.

AN IMPERATIVE CALL.

By the Rev. W. F. Pyke, B.D.

His Majesty The King has again called all British people to Prayer on March 23, and his request should be responded to by all who are seeking help and guidance in the present crisis and challenge of the British Empire.

There seems to be a great deal of mental confusion among those who claim that it is wrong for a nation to dedicate its cause to God as all the other nations are probably doing the same.

But these deductions are not sound. Our prayers will be answered in the degree to which we ourselves, as individuals and as a nation, are in a right relationship with God.

Our faith is that Right must win against wrong. That Justice, Truth and Goodness are eternal values. If we champion these values we have a right to believe that God is on our side.

We know that a nation that is dedicated to God and to this great cause of Truth and Goodness is destined to become a nucleus of the Kingdom of God on earth.

Are we British people worthy of such a high cause? Can we honestly pray that we should be granted victory? We know we are up against bullies, tyrants, and liars, and people who are deceived by foolish imaginations.

Our first victory as an Empire is to overcome the tyrant, the bully, the fool and the liar in ourselves. We must kill them in our own souls. We must lay them before God and say "Lord, I repent. I am not worthy to fight for the good. Slay for me the evil in my own heart?"

We know our sin does turn away God's face from us. He cannot do what He wants to do with us. But if we repent one thing is certain, God will not abandon us to the power of evil.

When we pray "Give peace in our time, O Lord, because there is none other that fighteth for us but only Thou, O God," are we in earnest about the implications of our faith?

We have made affirmations in the past. We have put our trust

in the League of Nations, in Collective Security and others in the Maginot Line. We have claimed to be champions of Democracy, but we have left GOD out of account.

Are we justified in praying for victory if we do not face up to the challenge of a National Repentance. There is no doubt we are under the judgment of God. We have not put Him first or regulated our lives by His laws. We have been unwilling to sacrifice comfort and ease. We have not worked out in our National life the principle of Dedication entrusted to us by God.

We are not fighting for Christianity for it forbids us to do so. We are not fighting for modern civilisation for it is not Christian. We are fighting for those fundamental liberties without which civilisation is impossible. Our first step is to overthrow the tyrant of cruelty and lies, but the more important step goes deeper and requires us to be the instrument of God's justice and mercy to the peoples of the world.

St. Augustine in his City of God wrote his treatise defending the Church against the misrepresentation of its foes. He said, "Do not let go your faith in God. Though the Roman Empire has fallen, the City of God remains. We can face the darkness of this new age. We believe the tide of barbarism will be stemmed, but it will leave Europe in ruins and the Empire impoverished to a degree as yet unrealised. But we must return to God and to the Church, the City of God for which men are willing to suffer and to die."

AN ONLOOKER'S PRAYER

If ever I am called upon to meet
The horrors of this warfare, face to
face,
If ever I am asked to share the sorrows
Of those who have already borne the
loss
Of loved ones who are nearest to their
heart . . .
O God, give me the strength to be
courageous,
And smile no matter what I have to
bear,
That I may measure up, in dauntless
spirit,
To those, whose inspiration wrought
this prayer.

—Anon.

QUIET MOMENTS.

THE WIND WAS CONTRARY

By the late W. H. Dibley

The Disciples had had a wonderful day.

Following the tidings of the beheading of John the Baptist, Jesus had departed into a desert place, where He was followed by the multitudes out of the cities. Moved with compassion, Jesus had healed their sick, and in the evening multiplied the five loaves and two fishes, so that 5,000 men in addition to women and children did all eat and were filled, besides leaving a surplus of twelve baskets of fragments.

It was a day of manifestation of Divine compassion and power never to be forgotten, and the fact that it is recorded in each of the four Gospels shows its importance.

Immediately afterwards, Jesus constrained the Disciples to get into a ship to go before Him unto the other side. Evidently they were unwilling to leave Him. John tells us that when the people had seen the miracles they said "This is of a truth that prophet that should come into the world," and they would have taken Him by force to make Him a King.

One can readily understand the desire of the Disciples to remain, but Jesus "constrained" them to go while He sent the multitudes away.

The Disciples then had a most trying experience; "the ship was tossed with waves for the wind was contrary," and though most of them were fishermen, it may safely be assumed that none enjoyed the experience, and all would sooner have been on land.

Contrary winds are not uncommon in Christian experience, nor are they necessarily an evidence of God's disfavour. They are generally disciplinary in character.

It was a contrary wind that snatched Joseph away from his father, at the age of 17, and so wounded Jacob that he refused to be comforted. The storm increased when Simeon remained a

prisoner in Egypt and Benjamin's presence was required there, as a guarantee of the bona fides of the brethren, causing Jacob to cry out "All these things are against me."

Israel served in bitter bondage under Pharaoh.

David became a fugitive through the jealousy of Saul.

The writer of the 73rd Psalm saw the ungodly prosper while he himself was plagued all day long and chastened every morning.

Elijah, fleeing from the wrath of Jezebel, sat down under a juniper tree and prayed that he might die.

Job was tempted in his dire calamity to "curse God and die."

Jonah's protecting gourd was destroyed so that the sun beating upon his head caused him to faint and covet death.

The fact is that the saints of God all down the ages have had similar experiences, they have "had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments"; they have been destitute, afflicted, tormented.

Just as Jesus sent the Disciples into the storm, so God has permitted His people to be tried, and tested, but never above the grace given to bear it, and always working out some purpose of blessing to the individual and to the furthering of His gracious purposes.

The storm was a necessary discipline for the Disciples.

It appears from St. Mark's account that they had not been moved as the multitudes had been by the display of Divine power in the miracle the Lord had wrought. It fell to their lot to pass on to the hungry crowd the food they received from the Saviour's hands, and in the busy activity of their arduous service, they quite overlooked the significance of the event, for we are told "they considered not the miracle of the loaves, for their heart was hardened."

The corrective was the contrary wind and the storm, creating a personal danger, and a great

need in which the Lord's care and love were manifested, so that "they were amazed in themselves beyond measure and wondered," thus learning a lesson which the former miracle had failed to teach.

Jacob's loss of Joseph was God's plan to preserve him a posterity on the earth, and to save him by a great deliverance.

Israel's experience in the fiery furnace of Egyptian bondage made Canaan sweeter.

David's experience of God's blessing and favour while hunted by Saul were blessed preparations for his subsequent kingship.

Elijah's plight under the juniper tree gave God an opportunity of sustaining and nourishing his weary servant.

Job proved that the Lord is very pitiful and of tender mercy, while Jonah was taught a lesson in pity enabling him to appreciate God's compassion towards Nineveh.

We cannot always decipher the purpose of God when being tested, but the afterward experience to the exercised soul is always fruitful.

"Behold happy is the man whom God correcteth—for he maketh sore and bindeth up, he woundeth and his hands make whole. He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee."

"Whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth."

"It is good for me that I have been afflicted, for before I was afflicted I went astray."

If we turn to the Disciples, we find that while they were "toiling in rowing" the Lord saw them and prayed for them on the mountain whither he had gone to be alone. Like the refiner watching the silver, He watched and waited. Perhaps they were thinking hard thoughts of the Master Who had "constrained them," and left them alone in the storm, but He knew just when to go to their aid; it was at the darkest hour that He came to their res-

cue, stilled the storm, and brought them to their desired haven.

"If ye endure chastening deal-eth with you as with sons."

"God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it."

"In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Spiritual life needs opposition to bring out its best development. It flourishes most luxuriantly in adverse circumstances. The very temptations which make our life one increasing warfare, train us into true soldiers of Christ.

With mercy and with judgment

My web of time He wove,

And aye the dew of sorrow

Were lusted with His love.

I'll bless the Hand that guided,

I'll bless the Heart that plann'd

When throned where Glory

dwelleth

In Emmanuel's land.

Personal.

Presentations were made to Rev. E. D. Kent and Mrs. Kent to mark the conclusion of Mr. Kent's ministry as vicar of St. James' Church of England, Moonee Ponds. Mr. Kent is to take charge of St. Andrew's parish, Clifton Hill.

Rev. G. K. Tucker, Superior of the Brotherhood of St. Laurence, has resigned the office of vicar of St. Cuthbert's, East Brunswick. Archbishop Head has appointed Rev. M. Clarke, vice-superior of the brotherhood, in his place.

Miss Nora Tress, for sometime in charge of the A.C. Record office, in Sydney, has entered Deaconess House, Newtown, for training as a deaconess. Miss Tress carries with her the good wishes of her many friends.

News has been received in Sydney of the return to health of Mrs. Paul White, wife of Dr. Paul White, of Tanganyika.

Mr. Gordon Turvey, Australian Secretary of Toc H, who has spent several months in Melbourne making a survey of Toc H activities in Victoria, left on Monday for Adelaide.

The Rev. Henry Parker Reynolds was ordained Deacon on the 9th inst., by the Bishop of Goulburn.

Dr. C. A. Jarman, organist at St. Peter's Cathedral, Armidale, for the past four years, also organist and music master at the Armidale School, and singing master at New England Girls' School, resigned his position at Armidale at the end of last year to accept the position of organist and choirmaster at St. Mark's, Darling Point, Sydney. Dr. Jarman commenced his new work in January.

The Rev. and Mrs. A. Stanway are on their way to Melbourne on furlough from Kenya.

The Rev. A. G. Halliday, of Sydney, has been appointed Rector of Holy Trinity, Orange, N.S.W., in place of the Rev. George Polain, who resigned and is now with the A.I.F.

The Revs. J. W. Ferrier and E. C. Robison have resigned their respective parishes of St. Barnabas, Chatswood and St. Chad's, Cremorne. Mr. Robison was ordained in 1896 and Mr. Ferrier in 1912. Both before and after Ordination, Mr. Ferrier served with the C.M.S. in Ceylon.

We extend to the Chancellor of the Diocese of Ballarat, Mr. Arthur Nevett, and to Mrs. Nevett, sincere sympathy in the bereavement they have suffered through the death of their son, Horace.

Being unable to gain admission to the Royal Australian Air Force, Horace worked his passage to England and entered the Royal Air Force. There he was serving with gallantry and distinction when, in an accident, he lost his life.

He is the first Old Boy of the Ballarat Church of England Grammar School to give his life while on active service in the present war.

As we go to press we regret to learn of the death of Mr. W. D. White, of Chatswood. Mr. White was a member of St. Paul's, Chatswood, for many years. He was the father of Mrs. Hugh Hordern, of St. Paul's Church, Sydney. We offer our sympathy to the bereaved.

The King has approved appointment of the Rev. Alan Campbell Don, chaplain to the King and to the Speaker of the House of Commons, to the canonry of Westminster and rectory of St. Margaret, Westminster, in succession to the late Canon V. F. Storr. Dr. Don has been chaplain and secretary to the Archbishop of Canterbury since 1931. He was appointed chaplain to the King in 1934 and chaplain to the Speaker of the House of Commons in 1936.

PROPOSED COMMERCIALISATION OF SUNDAY

Below is a copy of the resolution adopted, after careful consideration, by the Anglican Toronto Diocesan Council for Social Service. This resolution has received the approval of Archbishop Owen, and thus under the terms of the Canon of Synod becomes the official representation of the Synod of the Diocese of Toronto.

Resolution of the Social Service Council of the Diocese of Toronto—Church of England in Canada.

With reference to the proposed legislation in the provincial house to authorise special Sunday trains to bring in tourists from the United States for winter sports or other purposes:—

While we cordially sympathise with the desire to make the utmost use of the splendid opportunities for winter sports which our country provides, and to bring these opportunities to the attention of our friends in the United States, we should, nevertheless, regret the enactment of the proposed legislation, for the following reasons:—

1. Information which we have received is to the effect that our railway services, with their present time-table, are capable of handling an increased volume of tourist traffic;
2. We view with apprehension, any measures which would, without strong cause, deprive an increasing number of workers of their right to Sunday as a day of rest from the toil of the week;
3. We should deeply regret the introduction on the Lord's Day of entertainments and sports in a commercialised form, such as we fear might be an ultimate consequence of the proposed legislation. From such commercialism this province, under the Lord's Day Act of Canada, is fortunately free, and its introduction would, in our judgment, gravely militate against the higher and more important uses of our Sundays.
4. At the present crisis of the world's history, when the issues at stake are, as is widely recognised, of a moral and spiritual

character, we feel that it is of the utmost importance to safeguard those traditions and institutions of our race which make for the building of character, and for the recognition and worship of God.

(Canadian Churchman.)

GERMAN INTRIGUES WITH ORTHODOX CHURCHES

The plan by which the Nazis intend to use the Orthodox Churches of the Balkans as the tool of their conquest is becoming plain. Some time ago a German Protestant, named Lade, obtained admission to the Russian Church and, although married, managed to receive consecration as a Bishop by the so-called Orthodox Church of the Ukraine, hiding his real nationality with the name, Seraphim. Seraphim Lade proceeded to Berlin and was welcomed by the Nazis as Bishop of the Russian Exiles in Germany, being given much money and other support by Hitler. He has now been used to form a so-called Orthodox Church of Germany which is to rank as equal with the Oecumenical and other Patriarchates.

All Orthodox in Germany, Poland, Czechoslovakia and other lands forcibly made part of its Lebensraum, have been compelled to accept this new Church and Seraphim Lade as their head. Parishes and dioceses which refuse to do so are declared illegal. Bishops and clergy who refuse to accept Seraphim Lade are liable to punishment. All Orthodox dispersals in France, Belgium, and other lands in the power of Germany, are invited to accept Seraphim Lade as their representative in dealing with the Nazi invaders. If they do so, they are promised favourable treatment. If they refuse, they are to suffer unfavourable treatment. The Orthodox in Hungary, and especially the Orthodox Roumanians in Transylvania, are assured protection and favourable treatment through Nazi influence if they will recognise Seraphim Lade and the new Church of Germany. Pressure is put upon the Roumanian Patriarchate to recognise the new Orthodox Church of Germany and to come under the influence of Seraphim Lade who is to secure the gradual deposition of all Roumanian higher clergy whom he distrusts as unwilling to be the tools of

EDWARD HOWARD LEA.

AN APPRECIATION.

By the passing to his rest last week of Edward Howard Lea there goes from the Sydney Diocese, one of its most colourful figures. As one who was actively associated with him for over six years the thought of his ardent and eager personality will for long be a memory. Although not an academically trained man, he made the most of his gifts, and they were not a few. He loved public life, and his progressiveness and public spiritedness will long be remembered, not only here in Sydney, where he spent 23 years of his ministry, but also in the country districts of New South Wales, where he served so faithfully as a younger man. Ordered to Australia from England soon after his ordination to the diaconate, on account of his health, his life bore witness to the fact that it is possible for a good and strong character to triumph over physical disabilities, where there is high endeavour and an earnest purpose. It was my privilege to be with him at St. Mark's, Darling Point, during the years of his serious and trying illness, and his courage, fortitude and determination were a lesson to all who saw him. His interests and activities extended over a large field, and his influence on many departments of life was most marked. The bush people will remember him for his part in the founding of a bush brotherhood in the western parts of this State; the people of Sydney for his ministry at St. Mark's, Darling Point; his associations with Cranbrook School, and St. Luke's Hospital, both of which institutions he helped to found. From a ministerial point of view many will think of him with gratitude and affection for the right hand of fellowship he so willingly extended, and for his help and advice. Naturally a sensitive man, he was always quick to gauge the feelings of others and extend to them a warm sympathy and understanding.

Terence Naughton.

the Nazis, and their replacement by Seraphim Lade's nominees.

The Serb, Bulgarian and Greek Churches as soon as possible, are to be induced or forced to recognise the new Orthodox Church of Germany, and to come under the influence of Seraphim Lade.

—Canon J. A. Douglas.



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Churchman's Reminder.

"A fault confessed is half redressed."—Proverb.

"Confess your faults one to another"—St. James.

MARCH

21st.—Friday. Cranmer burned at Oxford, 1556.

23rd.—4th Sunday in Lent. This was once known as Refreshment Sunday, but that was when Fasting meant something, and a pause was advisable.

24th.—Monday. Queen Elizabeth died, 1603. What a power she was in her diplomatic way, upholding the Protestant position in Europe, as well as establishing it afresh in England, after Mary's Roman Catholic reaction.

30th.—5th Sunday in Lent. This is known as Passion Sunday, though that word is often applied to the next Sunday, the one before Good Friday. This day received its name from our Lord predicting His Cross and Passion prior to reaching Jerusalem. As the disciples misunderstood the reference, so is it true that there is much meaning in the Cross which is not yet disclosed to our minds. "The angels desire to look into His sufferings."

To Australian Churchmen.

THE CALL TO PRAYER.

His Gracious Majesty has once more called the Empire to prayer. We are confident that there will be a spontaneous and wide-spread response to His Majesty's appeal. We are standing on the brink of great events. The Spring offensive, so long expected, is now opening. The situation in the Balkans gives rise to anxiety. Our courageous ally, Greece, is likely to face a more determined onslaught than any she has yet experienced. The attitude of Russia is enigmatical. It is not beyond the bounds of possibility that Hitler will buy her co-operation by promises of territory. We cannot rely on the moral fibre of the Russian people. That has been destroyed by the long campaign against accepted values. Yugo-Slavia is in a critical condition. Force may be employed against her should diplomacy fail. It is not certain that the rulers will hold firm. Turkey is standing to her obligations, but there

is still danger that Russian pressure may secure a modification of her attitude. She may decide in certain circumstances that active intervention is not required from her. France is growing restive under pressure of want. Admiral Darlan is openly threatening to break the British blockade if he can. Intensified submarine war has begun. These are the grave questions engaging the attention of the world leaders of democracy, while Australian politicians are sniping at their Prime Minister's speech. We are reminded of a cartoon in Punch during the last war. A number of soldiers were "sweating with the heavies." One aggrieved Tommy shouted out "Ere! Ere! Mind me fag." His half smoked cigarette was in danger of being ground under the wheels of the gun. We hope that some day we may replace politicians with statesmen. The guns are warring and we are getting tired of peashooters.

All the arts of cautious diplomacy must be called into play, if the menaces of our liberty are to be met and destroyed.

There is another side to the picture. The vaunted air-attack which is to be inexorable is found to be a two-sided affair. We are taking toll of German cities if they are rendering our defenceless population homeless. We are perfecting our system of defence and wearing down the superiority in machines by ceaseless vigilance and daring counter-attacks. We have made good the Prime Minister's warning that we would tear Mussolini's African Empire into shreds and patches. The United States are awake and are mobilising their vast resources. Spain has remained neutral. Japan has moderated her speech a little and the direct threat to Malaya is, at the moment, held in abeyance. Our position is better in every way than at the opening of the last Spring offensive and infinitely better than in the dark days of June. Yet our hope must be placed in God. Our King calls us to prayer, we need to pray.

Recently, certain ingenious, philosophical theories regarding prayer have been given wide publicity in the Press. Two promi-

ent leaders justly honoured for their contributions to literature and to the creation of a true public spirit have voiced certain conclusions. Professor Walter Murdoch has left behind "steak and onions" to assist us in forming a sound conception of our duty in regard to prayer. Bishop Burgmann has spoken and written on the same topic. As usually happens, the voices of the leaders have been not only re-echoed but distorted in their reception by the hearers. As a result a general impression has gained ground that we are wrong in asking for specific benefits in our prayers. We have been told that we should not pray for victory as it may not be the purpose of God to give us victory. If we were to pursue that argument to its logical conclusion, we should say: "We should not fight for victory because it may not be the purpose of God to give it to us." If we stopped fighting we would certainly anticipate defeat. Nor is it a valid reply to this retort to say that the issue is decided according to God's will even if we fight. The issue is also decided according to God's will even if we pray. Strange as it may seem, that is the very ground on which we pray. There are two errors which seem to dog the path of mankind struggling on to reach the light. The first error is the error of pure humanism. We get into our minds the thought that the whole experience through which we are passing is the product of forces within our absolute control. We created the conditions and we can alter them. While we are in such a frame of mind, prayer is nothing more than the articulation of human resolve. It is natural to pray because speech has been so linked with thought for centuries that divorce is painful. We express in words what we resolve in acts. Our words help us in another way. They deepen our resolution to action. But the Unseen Power to Whom we appeal is either a phantom of our imagination, or an obscure conception of united purpose. We know that others combine with us. We call the combination—God. Any notion of Divine intervention belongs to the age of

mythology obtruding itself now only because of our ingrained habits of thought and the imperfect development apparent in so many people. Did God help us at Dunkirk? Not at all. We helped ourselves. Our prayers were excellent in steeling our resolution and focussing our purpose. The rest was well! religion. A distracted wife sees her husband grappling in deadly conflict with two savages. He is holding one in a masterful grip. The other lifts a gleaming tomahawk intending to bury it in the wrestler's skull. With a sob in her throat she snatches a rifle, glances along the sights, and fires. The savage lies sprawling on the ground. Her husband is saved. He disposes of his second enemy and gathers his almost fainting wife in his arms. He is glad of the sob in the throat, but he is immeasurably thankful she got a true bead on the savage. Prayer is the sob in the throat. This seems to be the view of Professor Walter Murdoch, and we dare to say it is a shallow view.

But the second error is the error of fatalism. Fatalism does not require belief in a Personal God. In fact, a Personal God is somewhat of an incumbrance to the theory. The impersonal force perhaps inconsequently gifted with the attribute of purposefulness is all that is necessary. The various incidents in life, the darkness and light, the din of conflict and the pipe of peace are all moments in the development of an unaltered and unalterable plan. Prayer has its place here also. The lions roar after their prey. The lamb bleats after its dam. The man calls to the unknown. But the delusion that the cry of beast or man alters anything while quite natural is still a delusion. Men, like the rest of nature, are caught in the great wheel of the universe. It turns through the impulsion of a hidden Power. Prayer and tears are as little effective as the creaking of a heavily laden machine. We are well aware that Bishop Burgmann would repudiate with horror this concept of a relentless order against which we struggle in helpless impotency. He would deny, we are sure, that our prayers rise and mock us. He would

not believe that they are but the straining of the cordage as our frail bark offers itself to the wind to be driven on a lee shore or swallowed in the consuming billows.

Yet we venture very respectfully to submit that his argument that we should silence all our natural longings and make all our prayers an expansion of the one sentence "Thy will be done" when pressed to a conclusion lands us at this position. No doubt it may be possible to add to the notion of Omnipotence the further idea of Benevolence, but we cannot, apparently, identify our purpose with the purpose of God, because that higher purpose must remain unknown. The effect of such a presentation must be to freeze prayer on the lips of the saint. There is another way of conceiving the relation between prayer and the purpose of God. It is the way that opens the door to the prophet and the social reformer. We do not know in full the Divine purpose. We often blunder in our prayers and have need to add, as our Master added: "Not what I will but what Thou wilt."

Yet, when this is recognised, we move into an exulted realm of thought when we postulate that "God revealeth His secrets to His prophets." While pure humanism is the most futile of creeds, because it gifts us with powers which we do not possess, pure fatalism robs us of the blessed truth that we are workers together with God. The Divine will has been communicated to us. Owing to our partial blindness, we see it very imperfectly. But there is only one road for us, the road that leads to the light of God. Wherever we see, or even think we see, His clear, shining light, there we must direct our steps. We see Europe in the fell bondage of unspeakable aggression. We see that in Divine providence the resistance of a remnant is the only hope of deliverance. We thank God that we are found amongst the remnant and pray Him to guide our diplomats, to inspire our naval, military and air leaders, to strengthen the dogged determination of our workers in factory and shop; to

guard our argosies on the sea, and the dauntless mariners who defy the lurking death; to nerve our women and children to endure and to overcome. We pray this, and this means victory. God grant it may be soon. Suppose after all we are mistaken. Suppose it to oblige Bishop Burgmann. Our answer is: We have missed in detail, but we have caught the ideal. We are not driven as stocks and stones. By the All-prevailing Spirit, we are sharers in the Divine purpose and by enabling grace, shapers of the destined end. With such a vision, we continue to pray and will not faint.

THE BIBLE AND THE WAR.

"Religious seeds have been sown during the last year which may ripen into a rich harvest when the war has become a distant memory. The American Bible Society reports a marked rise in sales in Japan. The British and Foreign Bible Society in 1939 had a circulation in India of 1,338,000—125,000 more than the previous year. The Society reports large sales increases in central and south-eastern Europe, and a record circulation in South America. It now has editions of the Scriptures in 745 languages, 13 new ones being added in 1939.

"The life of the Evangelical Churches in France is still vigorous, in spite of recent events. The Paris Faculty of Protestant Theology has reopened this winter. In Latvia, while many Christians have, under pressure, abandoned the Church, others have shown increased devotion. In Estonia, where religious instruction has been prohibited, the Lutheran Church continues to be vigorous. In Spain, instruction in the catechism has been made obligatory, and there the Roman Catholic Church has experienced gain.

"But in Poland, both under Nazi and Soviet occupation, religious orders have been dissolved, religious teaching is forbidden, and Roman Catholic, Orthodox, and Protestant clergy have been maltreated and sent to concentration camps.

("International Review of Missions" for December.)

THE DUNKIRK MIRACLE.

A Personal Testimony

Lieutenant H. E. Beresford Mash, H.D.D., R.C.S., L.D.S., has kindly contributed, at our request, some notes of the address he gave in Emmanuel Church on June 30th, as a member of the Congregation.

Yea, though I walk through the valley of the shadow of death I will fear no evil, for THOU art with me. (Psalm 23, 4.)

Back in the early days of the War, the definite assurance was given me from the Lord that His guiding hand would bring me safely through the difficult experiences that lay ahead. So certain did this assurance seem, and so sure the promise on which I was resting, that I sent the following lines to my wife asking her to type them out and hang them under my photo at home:

Have you come to the Red Sea place in your life

When in spite of all you can do,
There is no way out, there is no way back,

There is no other way but through?
Then wait on the Lord with a trust serene,

Till the night of your fear is gone;
He will send the winds, He will heap the floods,

When He says to your soul, "Go on."

And His hand shall lead you through,
clear through,

Ere the watery walls roll down;
No wave can touch you, no foe can smite,

No mightiest sea can drown.
The tossing billows may rear their crests,

Their foam at your feet may break;
But over their bed you shall walk dry-shod

In the path that your LORD shall make.

These words were to be a constant reminder that our faith is in One Who is omnipotent; they also proved to be a literal prophecy.

On retiring with the B.E.F. to within 10 miles of Dunkirk, we were suddenly ordered to march away for embarkation at 4.30 on a certain Friday afternoon (the time was important). We marched two miles along the beach, but, owing to continuous bombing and machine-gun attacks, two of us soon became separated from the rest of our unit. On arrival at the place indicated we were told to proceed another seven miles. Owing to the difficult conditions, it was midnight before we arrived at Dunkirk, and it was not until well after dawn on the Saturday that we were able to wade out to a naval boat which took us to our Destroyer. It took some time to board this, as we suddenly became the centre of another fierce air attack which lasted some while. Bombs fell round us like hail, and several times our little boat was

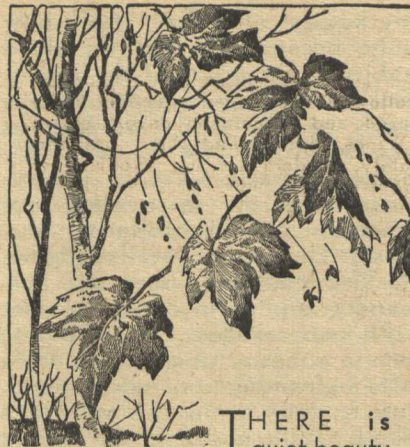
nearly blown out of the water. The words were literally fulfilled again and again: "No wave can touch you, no foe can smite."

Ultimately, we were hurried on to our Destroyer, but were scarcely on board before another attack was launched, this time with serious effect. I had been separated from all the others and taken down to the sick bay where I was asked to attend some casualties. I immediately took off all my wet clothing, my greatcoat being very heavy, after being in the sea, and I kept on only my shirt, trousers and boots. Almost at once three bombs came straight at our ship. The first lifted her and shook us badly; the second was a direct hit forward and the third came down into the sick bay quite close to where I was with about a dozen other men. After the stunning explosion and a roar of flame over us, the ship turned over steadily. Somehow we helped each other out and I slid down the side of the ship to the platform at the bottom of the ship's ladder. From there I dived the remaining distance into the sea; I had only time to take a few strokes from the ship to be out of suction distance when she turned completely over and went down bows first.

I found myself by a young fellow who, seeing that I was in difficulties, and without a lifebelt, offered me his, and he himself could not swim! The unselfishness of that offer I shall never forget; it served to bring flooding back into my soul all the assurance God had given me. "Never, old chap," I said, "you keep it. I don't need it." I felt I didn't, although I was so weak through lack of food and sleep. There was an amazing sense of the Presence and Power of Christ in a way I can never describe. He assured me that His Power was greater than any lifebelt or human device; again He said to me, "No wave can touch you, no foe can smite, no mightiest sea can drown."

Then I looked out to sea (we were two or three miles from land) and there, as if in answer, about half a mile away, was a drifting rowing boat with oars. It is not possible here to describe fully all that happened but in the end I reached that boat but was too weak to pull myself into it; I could only cling on to the rope. Finally I was dragged into a rescuing motor boat. I don't remember much after that, except that I made them turn back for the fellow behind me who had offered me his lifebelt, as I had promised him I would go back for him if I were picked up. After this we were put on another boat and taken across to a South-coast port.

"The Bible has become the book of the day in Norway. People who had not even seen a Bible for a long time, much less read it, have suddenly discovered that it contains wonderful things. In two towns, the booksellers have sold out all their Bibles."



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CHAPELS IN ALL SUBURBS

Tasmanian Notes.

(By Hobarton.)

Another Centenary.

The latest Tasmanian Church to celebrate its Centenary is St. Mark's, Pontville, which was dedicated and opened for Divine worship on February 21, 1841. Special services were held on February 23, and attended by large congregations of past and present parishioners, the preacher at the morning service (which was attended by His Excellency the Governor of Tasmania, Sir Ernest Clark) was the Lord Bishop of the Diocese, the Right Rev. R. S. Hay, D.D., and in the evening, the pulpit was occupied by Canon C. H. Corvan, a former Rector.

It is interesting to note that Canon Corvan, who was Rector from 1909-14, succeeded his father, the Rev. J. H. Corvan, who was Rector from 1901-09.

A very interesting little booklet giving the history of the Century has been drawn up and circulated from which we cull the following interesting paragraph:—"On February 17, 1844, St. Mark's was the scene of a very interesting event, probably the first of its kind in the annals of the parish. After the usual Sunday service on this day, the members of the congregation interested in the Temperance Movement were invited to remain, and those willing to sign their names to the pledge were invested with the blue ribbon. Thirty-one out of a congre-

gation of eighty-two gave the necessary undertaking."

This commendable reference to the temperance enthusiasm of the pioneers is followed two pages later, by quite a large and prominent advertisement of Wines, Spirits and Ales, but fortunately, readers are not exhorted to patronise those who advertise in the publication. We are relieved to know that the production of the booklet was the responsibility of a free-lance journalist who, apparently, was over-enthusiastic in collecting advertisements "to make the thing pay."

Archdeaconry Meeting.

A well-attended meeting of the clergy of the Southern Archdeaconry of Tasmania was held at Pontville, on March 4, and after the usual opening devotions and Greek reading, settled down to a discussion of the subject "In What Sense is Jesus a Saviour?" It was well-pointed out in the paper (which was read by one of the junior clergy), and by some of the subsequent speakers, that we are saved by His life from the power of sin, and by His grace from all the evils of life, and by His inspiration from all unselfishness and pettiness, but insufficient emphasis was given to the greatest fact of all—we are saved by His atoning death from the penalty of sin.

One speaker emphasised the Anglo-Catholic conception of continuous atonement in the Blessed Sacrament, three others confessed themselves to be "Universalists" maintaining that God's love will ultimately lead all men to salvation (which we sincerely hope they do not preach) and one actually admitted that he had not made a very intensive study of the subject. The Evangelical emphasis of present personal salvation through faith in the atoning work of Christ upon the Cross was well expressed by the Ven. Archdeacon D. B. Blackwood, and (to our great pleasure) by the Rev. T. J. Gibson, the recently appointed incumbent of the Anglo-Catholic parish of All Saints. It was most refreshing to discover such a unity upon this fundamental subject.

THE RECALL TO WORSHIP

Why Worship is Essential for the Individual and for the Community.

Worship is not merely a duty prescribed by the Church.

It is to bow in humility before the greatness of God and before the will of God. "It is the Lord; let Him do what seemeth Him good": Awe and Obedience.

From that follows all that makes worship full and complete; first, confession and prayer for pardon, and prayer for guidance and help in the future.

Then in Christian worship the love of God the Father is shed in our hearts—God's part in worship; and so we

are encouraged to put before Him all our needs of every kind, and to sing His praises. And we fittingly hear His Word read and preached.

Such worship is essential for us individually because we are His children by nature, and it is necessary that we should come regularly into His presence with others to hear His voice.

It is essential also because we all admit that we must pray, and we learn in public worship to pray better in private; and in public worship we are helped to understand the meaning of life and to gain courage and strength and light in all our difficulties and sorrows.

Is it not the reason why some people refuse to worship together really because they fear their present self-satisfaction may be shaken?

In the silent adoration of beauty or grandeur we may worship by ourselves but never fully or completely; and the spirit of worship must find itself a body if it is not to remain thin and abstract and ineffective, and apart from human life.

By nature we are individuals, and we are social beings, and we are children of God; and no one can know God fully as an individual.

The only adequate worship is a life lived for God; but can we give such a worship to God without the inspiration and guidance derived from worshipping together?

And if we confess the need for worship, it must be regular if we are to gain steady strength and inspiration; and it must be worship as a responsible member of a congregation, bearing our share of the common burdens.

As a community we are bound to benefit if by worship we are made better men as individuals.

We can only live as members of a community; and as a community we can only prosper if we take steps to develop our consciousness of our common unity. We cannot gain inspiration for any common effort by armchair reading or listening to the wireless. The rallies are based on a truth that we British neglect, to our consequent corporate weakness.

Christian worship can do what no other gathering can do, unite in a common faith people of widely divergent political opinions, economic theories, financial conditions, aesthetic and ethical ideas and tastes, provided we are in earnest. No other organisation has such a fundamental basis of fellowship or such a powerful message of inspiration.

(St. Giles', Greenwich, Parish Paper.)

THE THOUGHTFUL CHRISTIAN.

The Christian must not only remember heaven, but attend to his daily calling as well. He must be like the pilot who, while his eye is fixed upon the star, keeps his hand on the helm.

—Watson.

SATAN AT LARGE.

Extract from Charge of Bishop of Huron.

When I was a young man, very satisfied with my own ideas of things as is not unusual under such circumstances, I used to doubt the reality and existence of Satan. But fifty years' experience of the vast movement of constructive devilry in the world together with the knowledge and bitter experience of strange and unexplainable perversities, even in the best of us, have long ago changed my opinion. Evil is too vast, too persistent, too mysterious, to be accounted for as a product of the human spirit alone. It is indeed, as in St. Paul's phrase, "The mystery of iniquity." His dictum to the Ephesians receives ample corroboration in all experience that "We wrestle not against flesh and blood, but against principalities, against Powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephesians 6-12.)

To-day evil is foot-loose in the world in sweeping forces and malignant powers surely far beyond human origin and even control. For the moment they have the world by the throat, even sorely against its will. Even those unfortunates who welcome them and share their deeds, thereby merely prove their own deception.

Its agents, missionaries, prophets and teachers, penetrate into every community, the wide world over, including Western Ontario, and the city of London. They preach the devil's gospel of tyranny and lawlessness, Godlessness and greed, destruction and tragedy; of concentration camps and pogroms, and all the other devices of the devil. Multitudes listen, some believe and are lost. It is the propaganda of Satan and it threatens imminently and immediately your peace, your liberty, your security and mine. Most horrible of all, it will, if undefeated, make human society a hell for our children and their children's children for centuries to come.

It is one of the distinctive temptations and perils of us in Canada that it is hard for us to realise this fact. We seem so safe, so secure, so aloof from the storm. We cannot even imagine the facts in all their horror that are taking place in Europe and Asia. Not for one hundred and twenty-five years have we in Canada heard a war gun sound in our ears here, save for the far off rattle of musketry in the Riel Rebellion of the 1880's. But the thing called evil knocks furtively at our doors; it slinks through crowds in our streets; it whispers in every ear; it has lodgement in thousands of hearts and minds amongst ourselves. Our real danger is a dull and false sense of security for which the facts give no warrant whatever. Evil stares us in the face. Let the Canadian people wake and realise the facts. Do not permit the powers of evil to draw a veil over our eyes. This itself is part of the propaganda of Satan in the world. Make no mistake. Your own country,

your own town, village, your business, your own home, yourself, and wife of your bosom, and your baby in its cradle, over everyone of them hangs this shadow of world evil menacing every soul in it. It has to be fought with guns, of course. The wild beasts must be destroyed. But they are only the human agents of hidden powers.

Only God Almighty can defeat them. And God is doing so, not **will do**, but is doing so, every single moment that passes. For he is the Almighty, Pantokrator, All-Sovereign, who gathers all things into his irresistible grip and makes even evil turn to His praise. He sees to it that evil carries the seeds of its own destruction within itself. There is no dualism on any page of the Word of God.

But men must be on His side. They must choose of their own free will, allegiance to Him and renunciation of the powers of evil. For even though evil has its origin in some external mighty and malignant power whom the Lord calls Satan, we are not at all helpless victims of it. He who is on God's side has all the permanent forces of constructive good running through him. He moves with the tide of destiny. He becomes part of the processes of the victory of God and good; he will suffer and even die in that process, but he will win. That is what happened to our Lord Jesus Christ, and it is as true to-day as it was in the first century of persecution. "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." (2 Timothy 3: 13.)

But irresistible streams of re-constructive energy run through God's faithful, even the very power of God into salvation. But let us not deceive ourselves, our great business is not whether God is on our side but whether we are on His, and in line with His perfect and irresistible will. Hear again the word of our Lord Jesus Christ, "Nevertheless not my will but thine be done."

The "Vinegar Bible" was the description given to an edition of the Holy Bible which was printed in the year 1716. It has this curious name because in the heading of Chapter 20, in the Gospel according to St. Luke, appear the following words: "The Parable of the Vinegar," instead of "The Parable of the Vineyard." Several of these copies were printed on vellum or parchment and five or six of these are still in existence. Others were printed on ordinary paper and it is not known how many of these are in existence to-day.

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THE REV. STEPHEN TAYLOR

(Communicated)

We learn that the Rev. S. Taylor, after 48 years' service in the ministry has resigned the parish of Woolwich, Sydney. Mr. Taylor will be a loss to the Diocese. He has accomplished excellent, often unobtrusive, service in many fields of work. Mr. Taylor is a graduate of Cambridge University and a scholar of Corpus Christi College. Cambridge terms are not familiar to everybody in Australia and possibly some did not realise that term Sen. Opt. indicates that Mr. Taylor took his degree in the second class in mathematics. He served in Lancashire and Yorkshire, England, and Newcastle, N.S.W., as well as in Sydney. Mr. Taylor never paraded his scholarship, but it informed all his work. We value particularly his connection with our Church Record, of which he was Editor from 1916-26, and he still continues to take an active part in the work of this paper. We are sure that many friends will join with us in prayer that both Mrs. Taylor and he may have a blessed eventide.

Mr. and Mrs. Taylor have given four children for service in the Mission Field, and the gracious influence of Dr. Joan Taylor, who spent her life in India and died at a comparatively early age, is commemorated in a booklet entitled "Dr. Joan."

Mr. Taylor comes from a Clerical stock. His father, the late Canon Robert Taylor, had an honoured ministry in this diocese and is particularly remembered as Rector of St. Stephen's, Newtown.

During the latter part of Principal Schleicher's illness, and after his death, when Mr. Taylor was assisting his father at Newtown, he acted as Principal of Moore College until the appointment of the late Canon Jones. Later in 1910, Mr. Taylor lectured again at the College in Old Testament and doctrine.

"'Tis excellent to have a giant's strength; but it is tyrannous to use it like a giant."

THE BIBLE IN THE WORLD

Our Trust in God

In times of distress our faith in God is tested, and if it be genuine it comes through triumphant. The Psalmist, who passed through terrible ordeals, constantly affirms his strong faith in God. Take this: Many there be which say of my soul, There is no help for him in God. But Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. Or this: There be many that say, Who will shew us any good? Lord, lift Thou up the light of Thy countenance upon us. Or this: The Lord hath heard my supplication; the Lord will receive my prayer. Or this: O Lord my God, in Thee do I put my trust: save me from all them that persecute me, and deliver me.

All these quotations are taken from the first seven Psalms, and they are merely examples of the expression of faith found right through the Psalter. This is one reason why many people are turning again to the Psalms for comfort, inspiration and hope. They are finding in them what they so desperately need. It is to God we turn in dark and troubled days; in Him is our trust.

Our trust is in God because He is almighty. At a time when big battalions figure so largely in the world it is good to remember that the power of God is infinitely greater. When it seems as though guns, tanks and aeroplanes were all-important, it is heartening to reflect that spiritual, not material, forces have the last word. The general verdict of history is that brute force, even if it triumph for a time, breaks down in the end. The spirit of man may be overwhelmed by some catastrophe for the moment, but it can never be altogether quenched. Crucifixion is followed by resurrection.

The explanation of man's undying spirit is that God is the source of all life. From Him comes all spiritual power, and that power is infinite. When we are sickened at the sight of victorious aggression based on sheer force, we do well to turn our eyes to God Who is almighty, and in

the contemplation of that Divine power we shall renew our faith. Our trust is in God; all power is in His Hands; if we be obedient to Him, He will use us to express that will and, so believing, we face the future without fear.

Our trust is in God because He is all-wise. A time comes in the affairs of a man when perplexities, many and various, invade the mind, and he is literally at his wit's end. If this happens with individuals, it also happens with nations; and at the present hour it may well be that our statesmen and the leaders of the armed forces are faced with situations in which it is hard to decide what to do. Man's wisdom is limited in its depth and range.

The wisdom of God, however, is illimitable, and it is good to remember that it is at our disposal if we are willing to avail ourselves of it. If any of you lack wisdom, let him ask of God that giveth to all men liberally . . . and it shall be given him, says St. James, and St. Paul tries to describe the measure of that wisdom. O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out.

Our trust is in God because He is all-holy. The ordeal through which we are passing is a stern reminder of our sinfulness, a call to repentance. While we believe that our cause is just, that is no reason why we should assume that we have not fallen far short of what we ought to be. Individually we should confess our sins before God and pray for pardon; as a nation we should approach Him in deep humility, conscious as we are that we have lamentably failed to obey His behests.

We have failed to address ourselves seriously to many social problems, with the result that many of our fellow-countrymen have been workless and sunk in poverty; there has been a vast amount of indulgence and pleasure-seeking that cannot be justified; and we have neglected the worship of Almighty God.

When we put our trust in God, we must remember that He is a righteous God and demands from

(Continued on Page 14.)

Correspondence.

THE CHURCH AND BRITISH ISRAELISM.

(The Editor "The Australian Church Record")

Dear Sir,

I have read with much interest the article under the above heading in the issue of your paper dated 20/2/41.

In the second last paragraph may I courteously suggest that the word "unsound" would have been a more apt word to use instead of "false," which may convey the meaning of deception, which, I am sure, the writer does not wish to do.

Taking the word "unsound," this can indicate (1) want of thoroughness in studying a subject—carelessness (2) drawing wrong deductions after careful study—want of ability (3) rightly deducting, but falsely proclaiming such deductions—dishonesty.

With these premises, I frankly confess to extreme difficulty in classifying the many highly educated and sincere believers in British-Israel truth, both clerical and lay. I would mention just a few of the clergy who held such views, as an instance of what I mean. Archbishop Bond (Montreal), Bishop Alexander (Jerusalem), Bishop Titcomb (Rangoon), Bishop Carmichael (Canada), Archdeacon Hanan, M.A., D.D., T.C.D.; Rev. Dr. J. Mountain (Compiler of Hymns of Consecration and Faith); Rev. Dr. Dinsdale-Young (Ex-president Wesleyan Conference, England); Rev. Pascoe Goard, LL.D.; Rev. Mark Guy Pearce, and coming to our Australian Church, Archbishop Saumarez-Smith, Bishop Thornton, Bishop Langley and Rev. Wm. A. Law.

I should think these men would have studied thoroughly, not only their New Testament, but also their Old Testament.

Further they were staunch and faithful in their presentation of the Gospel message.

This truth has now so thoroughly gripped a vast number of the laity, many of whom to my personal knowledge are active church workers and keen Bible students, that they look for a confirmation of the views they hold or a clear statement showing the fallacy of such.

A simple negation, I am sure, will not satisfy.

It is germane to the latter remark to quote the following:—"Sydney Morning Herald," December 1, 1880, gives an account of the Annual Meeting of the Anglo-Israel Association. The following officers were elected: President, Rev. W. Allworth; Vice-President, Mr. H. C. Burnell; Committee, Miss Ebsworth, Messrs. Alexander Gordon, George Campling, A. E. Evans, W. P. Weatherill, B. Selkield, W. Williams, W. Speer; Treasurer, C. G. L. Boyce; Secretary, P. E. Williams.

The Church of England Record, Jan. 1, 1881, writes: "The Anglo-Israel Association has held its Annual

Meeting. We are somewhat surprised to find that it is still in existence. We thought the craze had died out. Still more surprised were we to find that 200 people had committed themselves to the principles of the Society. Our astonishment has also been excited by the revelation of the report presented that upward of £100 has been raised and expended in carrying out the objects of the Association. More than this, we find that prominent members are busy in endeavouring to extend the faith of the Anglo-Israelites. . . . But after all, should we be surprised for the Scripture of Truth declares that the time would come when men "should be turned to fables." We have lived to witness this.

Yours faithfully,

M. P. BROWNRIIGG.

Woodford,
Blue Mountains.

(A. C. Record of to-day has no lineal connection with the C. E. Record of 1881.—Editors.)

THE OLD PROSPECT CHURCH.

(To The Editor, Australian Church Record.)

Dear Sir,

May I ask for space in your columns to appeal for help from your readers in connection with the approaching Centenary of St. Bartholomew's Church, Prospect, on April 20th, 1941. The Church is one of the Broughton Churches and the Churchwardens are in possession of interesting records of the early days of the Church. These we hope to have on view at the time of the Centenary, and would like also to have a complete set of photographs of those who have been incumbents since the Church was opened in 1841. Some of your readers I am sure are in possession of such photographs which they would be willing to loan us for the occasion. Every care will be taken and each one loaned will be safely returned.

Should any of your readers be willing to loan us such photographs or indeed, those of any interesting occasion of the old Church's life, they may be sent to me here at Blacktown, or to Mr. A. Innes, the Secretary of the Church, whose address is Great Western Road, Prospect.

May I remind you of the names of the first ten Incumbents? They are: Revs. J. Traughton, W. F. Gore, G. N. Woodd, Thos. Donkin, E. Smith, R. R. Era, John Spooner, H. Guinness, J. Howell Price and G. Middleton.

Yours faithfully,

R. N. LANGSHAW.

Rector.

1 Balmoral St.,
Blacktown.
Telephone: Blacktown 3071

Christ points the steep and thorny way to heaven. His way may be the longest way round, but it is the shortest and only way home.

The Bible in the World.

(Continued from Page 13)

us the fruits of righteousness as the condition of His help and comfort.

We trust in God because He is all-loving. If we could not believe in the love of God we should be in despair; but we do believe in it. It is the message of the Gospel. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners—thus does St. Paul sum up that message, and it is the message that we need to-day. If we did not believe that God is love and that He holds the world in the arms of His love, there would be no hope left; but we do believe it, and this is our anchor.

J.A.P.

KAGAWA.

We have now received further details concerning the release of Dr. Kagawa. His right-hand man, Ogawa, Pastor of the Church in which Kagawa was preaching when taken into custody, has also been released. Their release is reported as unconditional, and Ogawa is back in his pulpit. Looming large in the charges against Kagawa was a quotation from one of his addresses delivered outside Japan and printed without his consent in the Kagawa calendar for 1940. Consequently, it has been decided not to issue a 1941 calendar, and Dr. Kagawa's friends abroad are asked to regard the situation with sympathy and understanding. He himself has determined he must no longer subject his friends and auditors to suspicion and danger, and will spend the next few months in quiet, writing and studying the problem of tuberculosis from the Island of Toyoshima, in the Inland Sea, where he is trying to develop a co-operative Christian sanatorium and colony for tuberculars from all over the empire.

I.C.P.I.S., Geneva.

When we all love one another according to the example of Christ, there will be no more social difficulties—but man grows better slowly, taking an incredible time about it.

PRAYER FOR ENGLAND.

To-night and every night
God save England!
To-night and every night
While fires are still alight,
Where roaring skies rain death—
So long as men have breath
For all free men to fight—
God save England!
God save the Right!

To-day and every day
God save England!
The English poets' lay,
The seamen's world-highway,
The heroic muster-roll
Who are the heart and soul
And strength for which men pray—
God save England!
And the English way!

This night and every night
God save England!
This day and every day—
Till war be torn away,
A foul unnatural birth
From a new ordered earth—
And dawn in brave array
Shine on Great England
For whom to-night we pray!
(William Rose Benet in the New York "Evening Post.")

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

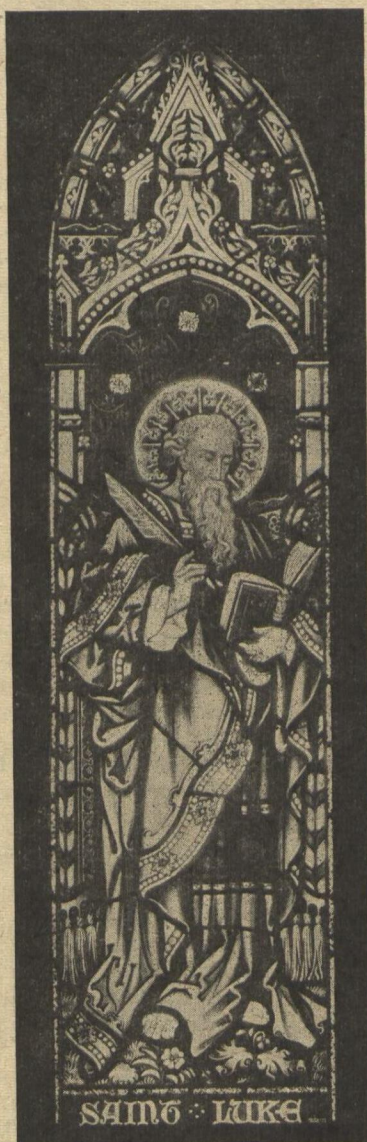
ST. ANDREW'S, SUMMER HILL.

The parish of Summer Hill will celebrate its 60th Anniversary on Wednesday, 7th May. A Confirmation service will be held on that evening in St. Andrew's Church. There will be a Temple Day on Thursday, 8th May. The sum of £1,000 is needed to enable work to proceed on the erection of a new Parish Hall. The funds required will take the form of a great thank-offering for God's many blessings on the parish in the past 60 years.

MOORE COLLEGE.

The first term of the year has commenced, and the authorities are greatly encouraged with the number who have been admitted. The College and Hostel are full to capacity, and "But-Ha-Gra" Training College is also full with those doing a special preliminary course and matriculation. Four students now at the College were successful in the recent matriculation examination. At the official opening of the College on March 12, at which the Archbishop presided, the students were welcomed by Principal Hammond who stated that five University graduates were in residence and preparing for the ministry.

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LADIES' HOME MISSION UNION.

On Wednesday, 19th March, in the Lower Hall of the Chapter House, the Box Thanksgiving Tea was held. The Home Mission Society Organising Secretary, Canon R. B. Robinson, made known the results of the collections in the little L.H.M.U. "Church" Boxes. It is interesting to note that one of these "Churches" belongs to the Sunday School of the Log Cabin Church of St. Mary's, which is supported by the Home Mission Society. This box brought in £1/9/10, part of which was the result of a Tuck Shop held by the children.

The branch holding the most boxes is Willoughby.

PUBLIC SERVICE FELLOWSHIP.

The first Communion and breakfast of the newly formed Commonwealth Public Service Anglican Fellowship was held at St. Andrew's Cathedral on Sunday last. About 200 attended the Communion and 180 the breakfast. Addresses were given by Archbishop Mowll, Bishop Hilliard, the President of the Fellowship, Mr. G. Cooper, the Vice-President, Mr. A. J. Cady, and the Secretary, Mr. H. R. G. Smith.

A PILGRIMAGE.

The little Church of St. Peter's, Mount Victoria, was crowded on Saturday, 22nd February, when the members of the Royal Australian Historical Society were visiting historic spots around Mount Victoria and Hartley Vale, and opened the itinerary by a visit to St. Peter's Church. An inspection of the church was made and the Rev. W. P. Dorph, on welcoming the visitors, said he was pleased that the first place of call was a place of worship. The President of the Society, His Honor Mr. Justice Ferguson, replied, and said they were delighted to visit this sacred and historic church. Mr. Gledhill, a Councillor of the Society, and well-known in the church life of the diocese, read a paper on the early life of the church at Mount Victoria, formerly One Tree Hill. Mr. Gledhill informed the gathering that the church was erected on land given by Mr. Henry Bull. The foundation stone was laid by the Bishop of Sydney on September 18, 1874, and the building was licensed on 21st June, 1875, and opened by the Bishop of Sydney, on June 27, 1875. After the

reading of the paper, Mr. Justice Ferguson asked the Rector to close the gathering with prayer, and also asked the members to assist the cause at Mount Victoria by a collection which was well responded to.

Later in the day, the party called at the Hartley Vale Cemetery, nestled in the bush near the historic Collets Inn. Mr. Dorph showed the party the many monuments of historic interest.

At the close of the day's outing, the party, including the President of the Blue Mountains Shire, and Rev. W. P. Dorph, gathered for tea at some local refreshment rooms. And this concluded the "historic" pilgrimage to Mount Victoria.

CHINESE MISSION.

To meet the pressing need of a central building in which Chinese devotees of the Church of England may meet for worship and Christian education, a new church was opened by Archbishop Mowll in Kent Street, near Bathurst Street, on Saturday afternoon.

Gifts to the church included several handsomely carved armchairs, given by the Chinese Consul-General, an organ, given by Mrs. Rogers, a prominent Cathedral worker, and chairs for use by the school children, by Mrs. E. Bragg.

An interesting service was held. Mr. Peter Gee Wah read the Scripture lesson in Chinese, and Mrs. Nellie Gee Wah addressed the gathering in English and Chinese.

Archdeacon Charlton, who has been interested in the work for 56 years, and the Rev. Stephen Wicks, the Missioner, also spoke.

Mr. Wicks is to be congratulated upon the event due to his many years of faithful service.

ORANGEMEN'S SERVICE.

Officers and members of the Loyal Orange Institution of New South Wales attended a special service in St. Peter's, Church of England, Bourke Street, East Sydney, last Sunday night. The Rector, the Rev. Gordon J. S. King, was the preacher.

Before the service, a procession headed by a fife band, marched through the streets adjacent to the Church. Officers of the Grand Lodge, ladies of the blue degree, members of lodges, and juveniles, wearing regalia, took part, and the Bible and the Crown

were carried at the head of the procession. Two lodge members carried swords.

"THE CHURCH IN ACTION."

This is the title of a very well illustrated and interesting brochure dealing with the work of the Home Mission Society.

Older readers will be glad of a good picture of Bishop Barker, the founder of the Church Society, later renamed the Home Mission Society.

We congratulate the general secretary upon this well executed educational venture.

Diocese of Goulburn.

QUARTERLY MEETING.

The Diocesan Council met all day on Tuesday, March 11, under the presidency of the Bishop. The Bishop and Mrs. Burgmann entertained the Council to lunch. Feeling reference was made to the loss of Mr. E. W. Johnson from the Diocesan Council and the Property Trust. The Bishop welcomed Canons King and Cooke to the Council. Mr. Jas. Colwell, of Canberra, was elected to the Diocesan Council and Messrs. R. M. Johnson and F. N. Lipscomb to the Property Trust. The executive Committee of the Council was reconstituted and enlarged. Messrs. J. L. Bush and Co. were re-elected Diocesan auditors. Various land matters were reported upon and further reports called for.

The financial difficulties of one parish were enquired into and Canon Sherris volunteered to visit it and help in the matter of re-organisation. The annual accounts, the Auditors' report, the reports of the Church Society, Missionary Council, Children's Home, Church Mail Bag School and Young Anglicans were adopted for presentation to Synod. One grant to a small parish was increased, two made to clergy for removal expenses and two promised for new churches.

Clergy Training, Clergy Widows' Fund, Superannuation Fund matters were discussed and an amending ordinance planned. A special grant from the Walter and Eliza Hall Trust was allocated. Other administrative matters were completed.

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VICTORIA.**Diocese of Melbourne.****DAY OF PRAYER.**

Representatives of all denominations, members of the Federal and State Governments and municipal bodies will attend the central service at St. Paul's Cathedral. Prayers for common use will be printed and distributed next Thursday.

As expressed by the King, the day of prayer "will be for strength and guidance in the days to come, and thanksgiving for blessings already received."

ORDINATION.

Five new priests and four deacons were ordained in St. Paul's Cathedral by the Archbishop. They were: Priests: A. L. Coutanche (St. Luke's South Melbourne), G. A. Pearson (St. Augustine's, Moreland), G. T. Sambell (St. John's, East Malvern), T. W. Thomas (St. Paul's, Geelong), and G. H. Williams (Holy Trinity, Coburg). Deacons: J. N. Falkingham (Holy Trinity, Surrey Hills), R. J. H. Roddick (St. Thomas', Essendon), E. M. Eggleston (St. James', Ivanhoe), and K. H. Roberts (St. George's, Malvern).

C.E.B.S.

The C.E.B.S. is arranging two camps at Mt. Evelyn, at Easter. Senior campers in the charge of Rev. L. Nash, will be under canvas. Junior members, with Mr. K. Gordon as commandant, will be in camp at the property of Brother Bill (Rev. R. Nichols).

A NEW HALL.

Archbishop Head dedicated a new general purposes and kindergarten hall at St. Alban's Church, West Coburg, on Sunday. The hall was named Lapworth Hall, in honour of Mr. Frank Lapworth, who, as church secretary, has been responsible for more than half of the construction, which was done wholly by voluntary labour.

RURAL WORKERS' PROBLEMS.

The social questions committee of the Synod recently decided to approach Bishops of country dioceses to appoint representatives to act with the committee on rural workers' problems.

The main problem is to discover and eradicate the cause of decay in country life. The investigation will embrace questions relating to wages and housing, and its object will be to improve the status of the country worker to prevent the drift to the cities.

ST. MATTHEW'S, PRAHRAN.

At the Annual Meeting in February, the Vicar gave a very comprehensive report of the activities of the year under review, together with a declaration regarding the Evangelical Principles of St. Matthew's Church, and plans for future work.

He said he had been looking into the historical background of St. Matthew's and rejoiced to see the staunch stand they took as leaders of Evan-

gelicalism. St. Matthew's had stood four-square for a pure and unadulterated Gospel. There was a devotion and a love for the things of the Spirit. And he intended carrying out to the best of his ability the traditions for which the Church had always stood. He re-iterated the policy of the Church and the plan of campaign to be continued in connection with the leadership of the Church. It was to stand pre-eminently for the conversion of souls, the edification of believers, and world-wide evangelism, emphasising especially the four great essentials, salvation, the deeper life, foreign missions, and the Lord's Return; endeavouring by every means to get the message out to the Christian masses both at home and abroad in the shortest possible time. The motto for the year would be "The Lord God omnipotent reigneth."

The Vicar told of his impressions of the spiritual growth of the Church during the previous twelve months. A wave of prayer had come over the whole Church. The junior girls could be seen kneeling together, learning to pray aloud and to express their thoughts audibly to God and in the presence of others. Likewise, the junior boys and the senior girls and the senior boys. Sunday School classes had their own prayer meetings, led by the scholars themselves. Saturday night prayer meetings had been held regularly, and also on Sunday evenings. For the latter, they were deeply grateful to Mr. W. M. Buntine for his splendid leadership. Organisations had had their own prayer meetings. The Wednesday evening services of Gospel and Prayer had not only been exceptionally well attended, but had been a Power House. Prayer Groups had come into being, and at one time there were no less than fifteen different groups attached to the life of the Church. The Sunday School scholars had shown renewed interest in the study of God's Word, and one of the features of the School was the large number of children who brought their Bibles to Sunday School. They had been studying the early part of the Old Testament throughout the year, under the Vicar's personal tuition. During the period, they had witnessed Conversion, the Deepening of Spiritual Life, a greater Interest in Missions, and a renewed interest in the subject of Christ's return. The Back to the Bible Campaign conducted by the Rev. Canon T. C. Hammond, Principal of Moore Theological College, Sydney, was a great spiritual asset to the Church's life, and he trusted there would be similar campaigns annually.

CHURCH OF ENGLAND MEN'S SOCIETY.

The Annual Meeting of the Diocesan Council of the Church of England Men's Society was held in the Chapter House, on Monday evening, March 3, following a service in the Cathedral, at which the Archbishop addressed the members of the Council. There was a better attendance than has been the case for some years past. After the formal business had been disposed of the following office-bearers were elected:

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A motion sent forward from St. James' Branch, East Malvern, expressing the opinion that the time was ripe for the State Government to assume responsibility for the upkeep of medical charities, and suggesting that the various denominations should be consulted as to the desirability of continuing the present Hospital Sunday Appeal was committed to the branches for discussion, as also was a motion from Surrey Hills Branch asking that laymen should be given opportunity for more adequate expression of their views on matters concerned with the well-being of the Church.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 5, No. 6—New Series

APRIL 3, 1941.

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

Good Friday



The need of the nations is for True Patriots
With a personal experience of

Jesus Christ

Who will bring about the Greatest Revolution of all time,
Whereby the Cross of Christ will transform the world.



Easter Day

Let every tribe and every tongue
Before Him prostrate fall,
Join in the universal song,
And crown Him Lord of all.

Jesus Christ is risen to-day—Hallelujah !