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NOTES AND COMMENTS.

Throughout the Commonwealth and New Zealand Christian citizens joined in the Empire Day of Prayer on September 3. Reports to hand show that many thousands attended the services in the various cathedrals and churches. St. Andrew's, Sydney, was crowded out, and open-air services were held in each section of the cathedral grounds during the mid-day hour. The invasion and fall of Italy has been an immediate answer from God and we feel sure that combined success awaits our armies as they proceed towards their goal.

Most of our readers will sympathise with a clergyman in the Brisbane diocese in his recent letter of protest and suggestion addressed to members of the Archbishop Election Committee. The gist of the letter, the editor of the Church Chronicle assures his readers, is contained in a covering letter to that paper asking for the publication of the letter to the committee. In it Mr. Atherton, of St. Thomas' Church, Toowong, writes:—

"The success of His Grace's work will depend upon many things but, first among them will be the happiness of the people in their spiritual home. I am convinced beyond all doubt that this letter expresses a way to that happiness because I know the feelings of so many who have spoken to me from time to time on these matters. I think it only right that Church of England people throughout the diocese should know that there was set before the committee the things which cause

so much heartache, things to which they have taken so much objection from time to time, the removal of which will go so far toward restoring that happiness of worship and security, which is so much lacking to-day. When the recent vacancy occurred, so many said to me,—'Cannot something be done about things now?'; 'We hope things will be different'; 'What sort of an Archbishop will we get this time?'—all of which expressions show in themselves great dissatisfaction among the people with things as they are to-day. Definitely—Church of England people want Church of England services in Church of England buildings, built and paid for for that purpose. They should know therefore that a word has been spoken on their behalf. I know of no building in this diocese built by a priest of the Anglo-Catholic party in which to celebrate his peculiar services—and there is only one lawful Prayer Book in the Church of England to-day—the Book of Common Prayer of 1662. We read from time to time in Church papers and in the public press that our leaders, from His Grace the Archbishop of Canterbury down, all deplore the lawlessness rampant within the Church to-day. A start must be made somewhere to deal with it; then—why not here?"

In the Melbourne Cathedral the other Sunday the cause of Overseas Missions was strongly advocated by Archdeacon Morgan-Payler. It is well for us as a Christian Church to press home the lessons this War has exemplified to us. Very clearly "the bread cast upon the waters" in the past has been in the finding during these days of war. Native races who have been evangelised by British Christians have been to the fore in loyalty of love and service. The New Guinea experiences have made a great impression on the men who witnessed and in many cases were recipients of the

brave ministry of the natives there. And in other parts, as in the Middle East, African and Indian, and others have been loyal comrades in arms for the defence of the Empire they have come to love.

The mercies thus vouchsafed to us constitute a clear call to unremitting work in the present and future of the extension of the Kingdom of the Lord of Love. That love is all-embracing and goes out even to those who are found in the opposing countries. As Archdeacon Morgan-Payler said:—

"Japan must be claimed for Christ and the kingdom of God, because Christ was the only sure foundation of peace, righteousness, and happiness among men."

The great forward movement of the C.M.S., "Building for To-morrow," challenges the Christian Church to renewed and splendidly generous support of this work.

Australia gave a worthy welcome to a worthy lady when Mrs. Roosevelt visited our shores. We are surprised at the vast amount of work this apparently untiring lady has managed to crowd into her short visit. She has naturally made the most of her opportunities in visiting the American soldiers from home. We are sure that many a mother's heart in the U.S.A. will rejoice that her boy has had the privilege of speaking with "the first lady in the land."

But Mrs. Roosevelt has also found time to display an active interest in

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Australian affairs. She has praised the girl war workers, the land army, the resolute matrons who have managed farms in their husbands' absence. She has had a word for everyone, and her words will be cherished because of their simple directness.

Those of us who had listened with pleasure and admiration to President Roosevelt were naturally curious to know how his helper and guide would appear as a public speaker. We were not disappointed. Mrs. Roosevelt has something of the President's directness, but she has much more. Her genuine feminine insight, and her ready appreciation of the small things that are really the great things of life, gave a charm to her messages that will cause them to linger long in the memory. We think of the lady who stood by a man of tremendous energy in the dark hours when fell disease threatened to strike him down, and leave him powerless. As we listened to her simple yet profound call to the countrywomen of Australia we seemed to sense the power that inspired the President with the courage to take up the bundle of life again.

Mrs. Roosevelt spoke feelingly of the four great freedoms, and put freedom of religion first. We are sure that the sustaining Power that cheered her in the old days of sorrow is still an abiding influence in her life. She has done much to deepen the sympathy between two great peoples that are unitedly facing the problems of the Pacific, and we trust that her genial personality and her generous tributes may help us all to meet the future in the confidence that there is something greater than physical force in the world—the union of solid purpose to achieve the best for all men.

Adelaide clergy have been discussing in local conferences several important matters of Church Order. It is interesting to find that the matter of godparents in Holy Baptism is getting some publicity in the present session of Synod, and that the omission of The Churching Service is also being strongly criticised. Figures given for diocesan purposes indicate 2780 baptisms for the past year and in only 164 cases did the mother give thanks, according to the Church's Order, for preservation in the time of trial. Surely someone is blundering in omitting to take for granted the desire on the mother's part to offer her

thanksgiving and praise to God for His great and rich mercies.

It is rather illuminating to read that the Ruri-decanal Chapter at Gawler, S.A., refers to the rejected 1928 version of the Prayer Book in apparent ignorance of the direction in our only legal Book of Common Prayer. In the matter of god-parents the clergy should carefully point out the mind of the Church to provide for the child a little circle of Christian friendship, willingly pledging its prayerful interest in the child's spiritual growth.

The B.C.A. Rally and the Annual Report read by the Organising Missioner revealed the constant progress of this important society. The statistics of its medical work in South Australia indicate something of the power of its work in needy centres of population and among the very scattered people who are pioneering in the vastnesses of our great Commonwealth. As most of its sympathisers are aware, B.C.A. is an Australian offshoot of the great Colonial and Continental Church Society of England whose splendid service is well known in England's distant colonies as well as on the Continent of Europe. It is of interest to note that this mother organisation has within the last three months been holding its annual meeting and in its report there occurs this interesting appreciation of the work of its southern offshoot:

"The hospital and medical services in which the Society co-operates with its daughter, the Bush Church Aid Society of Australia, has seen a year of full and excellent service. It is one of the most romantic and praiseworthy services which the Church has anywhere attempted, since it carries healing both of body and soul through the greater part of South Australia and some part of West Australia. The Society has been able to set aside £1000 towards the replacement of the doctor's plane which has been in use since 1928."

The heavy taxation rendered necessary by the War presses heavily upon some of our episcopal fathers. The episcopal residences being in some cases on valuable sites and of large proportions, add seriously to a bishop's assessable income and consequently cause a heavy addition to his taxation assessment. The Bishop of

Adelaide has voiced his real regret that the heavy taxation will necessitate the omission this year from Synod pleasures of the usual lunch that Mrs. Robins and he provided for the clergy. Consequently this year two delightful social gatherings would have to be omitted.

Clergy and laity alike will quite sympathise with Bishop Robins in his sincere disappointment and with other diocesans who will be finding their episcopal stipends sadly depleted by the heavy war taxation. We hope that no bishop will attempt to undertake any unnecessary burden in order to keep up former customary hospitality.

The recent Synod of the Tasmanian Church struck a right note in passing the following resolution:—

"That Synod, conscious of the power and guidance of Divine providence in the successes of the Allied forces, renders thanks to God for His care and great mercy and pledges itself to support, with His help, the conduct of the war to a decisive victory for the power of righteousness and the establishment of a peace based on the principles of Christianity."

It is well for us to take stock of the many blessings that have been ours as a nation and Empire. Australia very specially, is one of the favoured portions of the Empire, in that our land has been very free from bloodshed. The recent successes on all fronts of the War may well stir our hearts to praise Him "from whom all blessings flow."

We are constrained by the exigencies of War economy to reduce the size of our "A.C. Record"

Our Changed Appearance. and to make certain changes so as to economise space and to make the most of the newsprint allowed us.

Frankly speaking, we are not impressed with the urgency of this restriction, because we are convinced that religion and especially the Christian religion, has an essentially important part to play in the upkeep of the morale of a people and in all plans for a new order after this terrible war has been won. There is a subtle influence abroad in our common life that would suggest that the work of the Church of God is to be regarded as something to be just tolerated for the sake of a small minority of the "unco guid." We cannot help memory stirring within us of the ludicrous regulations during the "pneumonic flu" plague some years

ago, when masks were the ordered vogue and people who went to church had to meet in the open air, and sit three feet apart, still wearing their masks. People could still crowd picture shows, trams, trains, etc., but of course church was so evidently the most risky place to go to that special precautions had to be taken to protect the hardy worshippers.

In the same way, probably, the men who are handicapped most in their work are the clergy, by reason of the rationing of petrol. Politicians and all kinds of other racketeers can have petrol to swim in, but when a hard-working clergyman is driven to seek for some relief from the cheeseparing methods of the rationing officials he receives an appeal to his conscience to help his country by being content with the totally inadequate quantity allowed him. We think our Church leaders are too easily allowing a condition of things which are impairing the work of the Church which is already suffering by reason of the loyalty of its younger clergy who are doing a great job as Chaplains to the Forces.

We have no right to play with this question—if the promotion of religion in our midst at the present juncture be not essential, let us cut it out. But if it is essential and most essential—then let men in responsible positions deal with it "rationally"!

The "Day of Prayer" has again been closely followed by striking success.

Italy has at last capitulated and capitulated in a way **Italy Surrenders.** that shows Germany that her stranglehold on other nations will bring, in the end, a terrible retribution. The intense relief of the Italian people has been clearly demonstrated by the joy-bells set ringing in different centres and the fighting between Italians and Germans which has broken out in several places.

For the Allied Countries to whom this victory has come, there is a sense of relief and strengthened hope now that the Nazis have not only lost their ally, but have to face a deadly hostility on the part of the Italian people. The way is opening fast for an invasion of Germany itself, and no part of that land is any longer immune from the full attack of our heroic air forces.

It was a sorry plight for Italy that Badoglio reviewed in his apology for surrender. The "Jackal" Mussolini, in his blood-thirsty lust for power, has seen the gradual crumbling of his coun-

try's Empire, and that country humiliated—a righteous retribution for the rape of Abyssinia. "The mills of God grind slowly, but they grind to powder." This proverb is well demonstrated as true in this Italian catastrophe.

PERSONAL.

Mr. Gerald Doyle, of C.M.S., Melbourne, is progressing favourably in Epworth Hospital, after an operation.

The following item shows the progress being made in overcoming colour barriers within British religious circles: Dr. Harold Moody, a Jamaican, for many years president of the League of Coloured Peoples, has been made Chairman of the London Missionary Society.

Our hearty congratulations to Miss Mabel McQuie, of Melbourne, on being made an Hon. Life Governor of the Parent Society of C.M.S. Miss McQuie was Hon. General Secretary of two important C.M.S. organisations, the Sowers' Band, now Y.P.U., for 13 years, and the M.S.L. for 17 years, during which time both progressed well.

"The recent death of Dr. William Paton has called forth many tributes to the greatness of his work and personality. The Archbishop of Canterbury wrote in the 'Times': 'Dr. Paton's knowledge of Christian missions was probably unique. This, combined with a very sound judgment and complete absence of any self-concern, enabled him to win the confidence of leaders of all Christian communions and Government Departments which in various ways are connected with missionary enterprise. Thus he was able to act for us all in a number of important negotiations, as, for example, the transmission to native churches of funds subscribed for their work which in wartime may be a difficult business. Lately he had added to his missionary work contacts both with European and with American churches with the same happy result. He was a wise counsellor and a devoted worker; all Churches are poorer for his loss.'—Protestant Newsletter.

Rev. A. C. Donnelly, newly-appointed Victorian Secretary of the Bush Church Aid Society, was commissioned at a celebration of Holy Communion in the Chapel of St. Paul's, Melbourne, on Thursday, September 2. The celebrant and preacher was the Chairman of the Victorian Branch, Rev. Dr. Law. The words of commissioning were read by the Very Rev. the Dean of St. Paul's, Dean Langley.

The Most Rev. John G. Anderson, first Bishop of Moosonee and the Sixth Metropolitan of the Ecclesiastical Province of Ontario, died in Cochrane, Ont., in his 78th year on June 15.

The 82-year-old rector at Gayton-in-the-Marsh in Norfolk has undertaken to spin 65 pounds of wool, collected from hedge-rows by village children so that the local Woman's Auxiliary Service organisation can knit it into clothes for Russian soldiers.

The Very Rev. H. R. Ragg, M.A., D.D., of Calgary, was elected Bishop of Calgary on June 15, succeeding Most Rev. L. R. Sherman, newly-elected Archbishop of Rupert's Land.

The Right Rev. William C. White, former Bishop of Newfoundland, died on June 14, 1943, in his 78th year. He resigned recently and his successor, Bishop Abraham, was enthroned on June 13. The Right Rev. P. S. Abraham, M.A., D.D., had been Bishop-Coadjutor of Newfoundland for some years.

Rev. J. Romanis, Chaplain, R.A.N., has been appointed assistant to the Dean of Melbourne, in succession to the Rev. F. W. Caldrake, and will take up duty early in October.

Mr. G. E. Peart, Hon. Secretary of the Religious Instruction in State Schools Council, Melbourne, died suddenly on August 28, aged 78. He had given many years' valuable service and will be greatly missed.

Dr. Moyes, Bishop of Armidale, has so far recovered from his recent operation as to be able to preach in the Calvary Episcopal Church in New York City last Sunday. His many friends will rejoice in this news.

Miss Lorna D. Sparrow, of Adelaide, has been appointed headmistress of St. Anne's Church of England Girls' School in Sale. Miss Sparrow is a M.A. and B.Ec. of Adelaide, and has had 12 years' teaching experience in High Schools in South Australia.

The Bishop of Newcastle recently dedicated a handsome brass lectern at Wingham Church as a memorial to the late rector, Rev. Leonard Ayscough.

The Premier of Queensland, the Hon. F. A. Cooper, the newly-appointed President of the Church Army in Australia, was present at the Army's Birthday Celebrations on August 7-9, in Newcastle.

The Rev. E. K. Robins and the Rev. J. A. Munro, B.A., Th.L., are to be ordained to the priesthood on St. Matthew's Day, September 21. The Bishop of Ballarat hopes to be able to hold the Ordination at Warracknabeal, so that the priests of the rural deaneries of Stawell and Horsham can take part in an Ordination to the priesthood, and also to enable the friends of Mr. Robins in Hopetoun to attend the service. Mr. Robins was a school teacher at Hopetoun before he entered college to prepare for ordination to the ministry.

Rev. D. A. Ridley, assistant chaplain to the Missions to Seamen, Sydney, has been appointed assistant chaplain to the Missions to Seamen, Durban, South Africa. Mr. Ridley expects to commence his new duties in the near future.

Rev. R. H. Simmons, rector of Springwood, N.S.W., has been appointed to the Parish of Naremburn, N.S.W.

Rev. Canon John Bell, rector of Claremont, W.A., has been appointed secretary to the N.S.W. Branch of the Australian Board of Missions. Canon Bell is well-known in Oxford Group circles.

QUIET MOMENTS.

"RELIGION AND LIFE."

(By John J. Newport.)

A short simple statement of "Religion and Life," by which we may profit, is in Micah 6: 8 and 1 Peter 5: 7 (Moffatt's translation), "What does the Eternal ask from you but to be just and kind and live in quiet fellowship with your God. Let all your anxieties fall on Him, for His great interest is in you."

Christ Jesus enables us to respond to this by our accepting His gracious invitation and promise, "Come unto Me . . . I will give you rest" (Matthew 11: 28); for in Him God reconciles men to Himself instead of counting their trespasses against them (2 Cor. 5: 19). He bids everyone of us to endeavour to be as perfect as our Heavenly Father (Matthew 5: 28) who is holy in being, loving in suffering, and righteous in doing.

In this endeavouring we shall realise how very far short we come of the glory of His perfection (Romans 3: 23) and shall be undecieved as to our own unworthiness and sinfulness (1 John 1: 8, 10). But we need not be despondent because of our frailty and failure; for "if we live and move within the light, as He is within the light, then we have fellowship one with another (with Him) and the blood of Jesus His Son cleanses us from every sin" (1 John 1: 7).

In "quiet fellowship" with God there are ideal activities by which we may "worship Him in Spirit and in reality" (John 4: 24) and "lead a life worthy of Him" (Colossians 1: 10).

These activities are "spiritual sacrifices" which we may offer as priests unto God (1 Peter 2: 5; Revelation 1: 6) and include:—Praise of His greatness, goodness, and gloriousness.

(See Ps. 145.) Giving Him thanks always for all things—for His pardoning grace, His provision for all our needs, His presence within us (by His Spirit), and His promises precious and supreme (see Ps. 118; Ephesians 5: 19, 20); also Rejoicing in Him because of Salvation, security and satisfaction in Him (see Ps. 33). All these things are acceptable to Him only through Christ Jesus, our Great High Priest. There is also prayer at all times and of all kinds, including intercession for all God's people (Ephesians 6: 18), offered through the Holy Spirit who assists us; "for we do not know how to pray aright, but the Spirit leads us" (Romans 8: 26). Our heart's yearnings are expressed in The Lord's Prayer.

Christ our Advocate, Intercessor, and Mediator (1 John 2: 1; 1 Timothy 2: 5; Hebrews 7: 25) has consecrated for us a new and living way of access to the throne of grace (Hebrews 10: 2; Ephesians 2: 18; 3: 12; Hebrews 4: 16). It is for us who are protected by the power of God through faith (1 Peter 1: 5), by meditating upon His Word (the Holy Scriptures) to "go on growing in the grace of our Lord and Saviour Jesus Christ" (2 Peter 3: 18) that we may all "mirror the glory of the Lord with face unveiled, and so may be transformed into the same likeness as Himself passing from one glory to another" (2 Corinthians 3: 18).

Christ Jesus, too, is the Messenger and Mediator of the New Covenant which includes the pouring of His Spirit upon all (Joel 2: 28), of which He has given a memorial in His Holy Supper (Matthew 26: 28). We are urged to be "filled with the Spirit," to "live and be guided by the Spirit" (Ephesians 5: 19; Galatians 5: 25), that "the harvest of the Spirit—love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, and

self-control" (Galatians 5: 22, Moffatt) may be matured in our lives, and ourselves "rapt in the spirit" (Revelation 1: 10).

A VOICE FROM PERSIA.

Dr. Kathleen Blackwood is the daughter of Bishop and Mrs. Blackwood, of Gippsland. She has been working under C.M.S. in Persia for some time. Here is an interesting extract from one of her letters:—

"Prices are becoming fantastic here, e.g., a yard of elastic, 1/9; tea, 15/- a lb. The poor, poor folk, how they live I do not know. The British Government is giving money for poor relief which Dr. Henriques is distributing, with the result that the hospital gates are always crowded with beggars. Fortunately my things are still good, and I am not having to buy anything. Materials are fantastic. (Motor tyres cost £100 each—English "Round World.") "I am beginning to attempt evangelistic work, chiefly showing pictures of the life of Jesus in small private wards, and answering arguments to a small extent. Somehow I have got to learn how to present a concise Gospel, so that I can get over the main facts to people who may only hear once, and yet in such a way as to make them want to know more. They are such a difficult people because politeness means everything and honesty nothing, so they will agree with you as glibly as can be, and not really agree with you at all. Also it is very difficult because both Moslems and Jews know about Christ and have rejected Him. . . . I am learning more and more that simple obedience from day to day is the keynote of success for the kingdom. Also, that the job of the accuser is not mine, it affects nothing, it is much better to pray people round than to point out their faults for them. . . . The chief thing to tell people is that there is no point in coming to the mission field expecting to convert people to Christ if they have not been doing it at home; if they cannot point to this one and that one they have brought to Christ, it is no use coming. . . . difficulties of language, difference of dress and custom do not make it easier! One gets almost despairing at times, for one sees so little results, and yet at home working with the team results were so marvellously seen."

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

GOD IN HISTORY

(By the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.)

A study of the skies reveals an infinity of heavenly bodies amongst which our world is as insignificant as a grain of sand on the beach at the sea-side. We are told that so vast are the spaces involved that light which left the most remote of these bodies the day that Jesus Christ died, has not yet reached this earth. The immensity staggers one. We realise our utter insignificance.

It is not difficult to believe in God as creator of all this magnificence. We see such intelligence in creation that it would need a credulity of which we are not capable to believe that it came into being by chance. Infinite intelligence, that dwarfs all human attainment, is evident in all that surrounds us.

It is another matter, however, to decide whether God plays a part in the life of the worlds He has created, or whether, having set the mechanism going, He leaves them to their own resources. If the Bible is true, we can have no doubt of the answer as far as this earth is concerned. In its pages we see a God Who personally concerns Himself with the conduct, as well as the future, of a world. We see the spirit of God moving in the lives of men and women. We are told, for instance, that "the spirit of the Lord clothed itself in Gideon." The same might be said of Moses, Joshua, Elisha and a hundred others. They were God's chosen instruments for working His will in Israel and through Israel, in the world.

The Bible tells us, however, that although Israel was chosen for a special purpose, yet notwithstanding all nations have their place in the divine economy. Men of races other than Israel are used to forward the divine purpose. For instance, God speaking in the Book of Isaiah (44: 28) says, "Cyrus is my shepherd and shall perform all my pleasure." Now Cyrus was not of the chosen race but a Persian King. At the other end of the social scale we find God using a Midianitish magician named Balaam, who had a wonderful gift of prayer. The New Testament confirms the Old. Jesus Christ Himself told us that "God loves the world." He has no favourites and

His plans envisage all humanity. Men of our own land were no less the instruments of the divine purpose than those mentioned in the Bible. King Alfred, Wyclif, Tindale, Wilberforce, Elizabeth Fry, Robert Raikes and General Booth, were all used by God in matters that affected world history. They were all raised up to bring about a much needed reform or to meet the need of an historical crisis. There are many others in the glorious history of our race, if space permitted we could present a galaxy of heroes worthy to form an appendix to the 11th chapter of Hebrews.

Let us remember, too, that God speaks to men in all ages—in the 20th century as well as in earlier times. Who can doubt, for instance, that President Roosevelt and Winston Churchill with their "Four Freedoms," are divine agents in the social progress of humanity. We think, too, of many lesser known of our contemporaries, men and women, in various spheres of service, in whose lives it may well be said that "God hath clothed himself." Their names are written on the role of honour in the City of God. The trumpet will sound for them on the other side. Only then shall we be able to estimate their influence on world history.

What, then, shall we say of such people, are they specially chosen for their work? Does God call some and not others? Is there then a process of selection? It may well be so, but let us remember the lesson that Joan of Arc taught us. One day the Dauphin, whom she had made King, flew into a rage when she brought him a message from God—"Why does not God speak to me, instead of you; am I not King of France?" "Your Majesty," replied the Maid of Orleans with all humility, "God speaks to all men but some do not hear."

We live in an era when the Church is on the defensive. Religion is ridiculed and God neglected. Surrounding us are evils we seem powerless to banish. The powers of darkness are triumphant. The Church is hard-pressed. Few will deny that we are passing through a period of spiritual crisis. May it not be that God is call-

ing us to play a part, large or small, "in the strife of good with evil"? Shall we reply with Samuel, "Speak, for thy servant heareth"? or shall we be of those who do not hear. The destiny of a nation may depend on our answer.

CALL TO PRAYER.

(Broadcast by the Archbishop of Melbourne.)

Good Morning!

Here's a greeting on this day of National Prayer and Dedication. "Lift up your hearts."

Will you listen for five minutes, as I remind you that you and I are part of a great multitude, which, as the earth turns its face towards the sun, will be lifting thoughts of hope and thanksgiving to the Throne of God?

There are the men in the King's ships, as well as those who serve in the Merchant Navy. What a story could be told of their unending watchfulness! They will be praying to-day. Scattered garrisons and great armies will wake to the bugle call to remember that His Majesty the King has bidden them pray to One Whose reign is eternal and Whose Power is set in righteousness and truth. Men of the Air Force, on far-flung stations, will raise their thoughts, their hopes and fears, to Him Who giveth strength to the needy, for did He not promise that they who wait upon Him "shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary; they shall walk and not faint"? Through the whole world our kinsmen, and all who love freedom, will be making their sacrifice of praise, prayer and thanksgiving, and in the centre of all the King will stand and humbly pray.

We thank God for giving us a ruler who has given us an example of Faith, Fear and Love. We thank God for his gracious influence, his unassuming courage; and his undying faith. Each succeeding year he has called us to remembrance. "Remember the Rock from which ye were hewn." Remember the Cause for which ye were made! Remember the Mercy by which ye were saved! Through the days of our history the good hand of God has overshadowed us—not once, not twice in our long story, WE ARE FEW, BUT HE WAS MANY.

Have you ever read in Holy Writ the ringing promise, "The sound of a driven leaf shall chase them"? Phar-

ah learned its truth near the Delta of the Nile. Hindenburg was to hear it after the Battle of the Marne. In the days of the Kings, Sennacherib boasted his power, counted his armies and denied the power of Israel's God. It was a prophet's voice; the voice of Isaiah, that bade the king "be not afraid," for he was assured that God would guard His own, for thus He had spoken, "I will send a blast upon him and he shall return to his own land, and I will cause him to fall!" By the way that he came, by the same shall he return. "For I will defend this city to save it for My Name's sake. And it came to pass, that night, that the Angel of the Lord went out and smote the camp of the Assyrian, and Sennacherib departed, and his two sons smote him with the sword and he died."

By whose hand have we been spared? Whence came the madness of our enemies and why have we known so great deliverance? To-day we can give thanks that we are no longer alone. Standing beside us are gallant friends, some of whom have shouldered great burdens. But let us not say, "My wisdom and my skill have gotten me this power." In this nation there are praying people; they may be few; they are, I believe, more than some think; but whether few or many, we have seen the answers to their prayers and ours.

The Visible and the Material are fragile reeds on which we lean. We may not understand the ways of God's devising, but through all known history we may see the course of His action. The Hebrew Psalmist said that "God sitteth a King for ever," and when that great and learned historian, Lord Acton, gave his inaugural lecture at Cambridge he quoted Leibnitz to press home this great truth, saying, "History is the true demonstration of Religion."

To-day we lift up our hearts and our voices for the blessings that are ours—our freedom, our faith in victory, our hope for the world that can be made. We have been saved from the hands of our enemies. They have beaten us with iron, but they have not broken the bars of our gates. We are watching his fingers grow loose on the hilt of his sword, his assurance dwindle and his strength fail. Dare we say, as an earlier race was tempted to say in their hearts, "My power and the might of mine hand hath gotten me this"? In the testing of time it is God Who gives and it is God Who repays.

How shall we use so great salva-

tion? Salvation which has come and is coming at so great a cost. Let us look into the face of God this day, giving thanks for the splendid devotion of the King, the Prime Minister, and the people of Great Britain. Let us give thanks that we are not alone in this great endeavour. Give thanks unto God for the leaders in Australia who have builded better than we know or think. Let us remember the great unnamed host who are serving that we may be free. Yes, free!

Free, that we may build for our children a better heritage, and not ours only, but those of the whole wide world. God grant us such strength that we fail not, but accomplish the purpose for which we were made.—From C. of E. Messenger.

A FINE RECORD.

Flight Sergt. James, R.A.F., eldest son of the Rev. and Mrs. A. E. James, of the Vicarage, Collarenebrri, shows a fine spirit as a P.O.W. in Germany. He was badly burned and his eyes injured when shot down last year. A new cornea must be grafted on his eye, but this cannot be done until after the war. Reading is difficult for him and his comrades read aloud. Despite all this he is rendering a fine service to men in the camp.

The Registrar of London University was so impressed that he wrote to the airman's father informing him that Flight Sergt. James had established a matriculation class of 22 airmen in the camp and presented 12 of them for the London University Examination in June. He has also been preaching a series of sermons in the camp and has undertaken the task of assisting his comrades with their personal and spiritual problems. The value of this work is attested to in letters from the men helped. Flight Sergt. Avril James, now a fighter pilot in England, tells the following revealing story. Three F.W. 109's attacked shore bases at Plymouth. Two were brought down almost immediately. The third nosed in towards the shore battery with guns blazing. They brought him down just outside the breakwater. A mercy ship raced out and picked up the German. He was a kid of 19, blue eyed, blond, pretty as a picture. Every bone in his body was broken. Momentarily he regained consciousness and asked in good English, "Where are my mates?" They told him. Then he said feebly lifting his hand, "Heil Hitler! The Fuhrer's will be done. Now you can throw me back into the sea. I will not be buried on English ground." Sergt. Avril avers that even the hard-boiled chaps experienced a sense of shock. The deeper implications of the tragedy passed them by, but all marvelled at what they described as "The guts of these Huns."

Sergt. R. N. P. Brown, R.A.A.F. (over-seas), the second son of the Rev. and Mrs. C. P. Brown, Sorrento, Vic., has been reported killed in an aircraft accident.

FURTHER NEWS OF THE DAY OF PRAYER.

Fuller reports are now coming in concerning the widespread observation of the National Day of Prayer held on Friday, September 3, the fourth anniversary of the outbreak of war. A short service was broadcast in Trafalgar Square at 11 a.m., and attended by some 10,000 people throughout the country. Services were held in churches, factories, offices, service stations and schools. During the intervals, inter-work services were also held in the Kentish hop gardens and orchards where harvest work was in full swing. The Mayor of the Borough of East London invited the townspeople to join him in a special service in the Town Hall. In other towns, shops were closed at a given hour at the request of the Chamber of Trade in order to allow all to attend the special observances. In one great munition factory, where there are resident chaplains and a factory chapel, a large number of additional clergy, Anglican, Free Church and Roman Catholic, were on duty. In this factory alone fourteen services were held at different times during the day.—Protestant Newsletter.

THE DAY OF THANKSGIVING.

What a pity this was so hurried! The Churches had days of preparation for the Day of Prayer and wonderful was the response of the people. But what a change in numbers for the Thanksgiving Day. One member of the daily press illustrates the common attitude of mind by its leader-page display of the crowds flocking to the beaches last Sunday, and its very meagre reference to the services of Thanksgiving in the Churches. The brief space allotted and the description of "large congregations at cathedrals and churches"—fell very far short of the tens of thousands who attended the services on the Day of Prayer. Evidently the press no longer leads but is a camp-follower of the crowd.

Rev. H. A. Maxwell, secretary of the C.M.S. Mission in Western China, has been appointed Assistant Bishop of Western Szechwan. The Bishop of the diocese is the Right Rev. C. E. Song, and this is believed to be the first time a Chinese diocesan has invited a foreign missionary to be his Assistant Bishop.

THE STALINGRAD SWORD.

The King, before leaving for North Africa, approved the design for the Stalingrad sword of honour, and it is now being made. The designer is Mr. R. M. Y. Gleadowe, formerly Slade Professor Fine Art at Oxford.

The sword will be a two-handed fighting weapon, 4ft. long, with a broad and convex blade of the hardest tempered steel, inscribed up the centre in severe capitals:—"To the steel-hearted citizens of Stalingrad, the gift of King George VI, in token of the homage of the British people." Russian wording will be on the other side.

The King chose Mr. Gleadowe's design from a number submitted to him through the Worshipful Company of Goldsmiths. A committee co-opted by the company, and working from Goldsmiths' Hall, is supervising the work of forging and making the sword.

The following is the description of the design:—The sword is akin to some of the finer ceremonial swords of the City corporations, but conceived, both in large and in little, in the pure and graceful manner for which the design and craftsmanship of English silver work to-day are famous.

The quillons (the two sides of the sword hilt) are of wrought silver, delicately fluted, developing at the returned ends into parcel-gilt leopards' heads. The strong and finely contoured grip is served with gold twine, in a herringbone pattern, alternating with crimson silk, with a turk's head of gold, and a band of red enamel on a silver ground, at either end. The pommel, of a flattened pear-shape, is of rock crystal.

The scabbard is covered with Persian lambskin of a subtle crimson tint, with mounts of wrought silver, parcel gilt at the edges, which form pointed arches and are gently stepped. Between them are the royal arms, crown, and cypher, in very low relief in silver, and four red enamel stars set on the leather in stepped silver frames, with rays and outlines tooled in gold. The detail of the design is modest and delicate; the large effect clear and bold.—The Times.

THE BOOK OF ALL NATIONS.

Word of God—the grand unveiling
Of His glory and His grace:
When the lamps of earth are failing
Here is light for all our race.

Word of Truth—through all Time's changes
Its glad messages abide:
Homeward, past earth's cloudy ranges,
Still our footsteps it will guide.

Word of wisdom for the erring;
For the weary, word of strength:
Sure and steadfast hope conferring
Daily all the journey's length.

Thy good news to every nation
In its own tongue now declare—
Till the Author of salvation
Find His homeland everywhere.

Word triumphant!—spread thy pinions,
Take from land to land thy flight
Till the earth's distraught dominions
In the love of God unite.

—H. Elvet Lewis.

TASMANIAN SYNOD.

The first session of the 29th Synod of the Diocese of Tasmania (which was opened on April 27 to consider the election of a new Bishop, and then adjourned), was resumed on August 24, under the presidency of the Vicar-General, Ven. Archdeacon H. B. Atkinson. There were present 78 clergy and 107 laymen from all parts of the diocese.

In the course of his address the Archdeacon said: "If the road over which we are slowly travelling is long and arduous the road to the peace we need will be equally hard and exhausting.

"An expert in international affairs," he said, "has told us that there will be '10 years of constructive work needed for every single year of destruction wrought by the war.' Should that be true, then there are generations yet to be born upon which the burdens of maintaining this just peace will fall.

"This stupendous fact, once realised, should give those who, in any sense of the word, are leaders, cause for profound thought, deep searching of soul and, above all, for a reconsecration of every heart which desires to take a share in the salvation of mankind and the rescue of civilisation.

"Failing some such reconsecration I can see nothing but a life-and-death struggle by the Christian Church for its very existence.

"Should this be so, the sacrifices of this global war will have been in vain, for it seems to me that the only known power to overcome the present difficulties is the power, properly understood, of the fundamental principles of Christianity, the Fatherhood of God and the Brotherhood of Man.

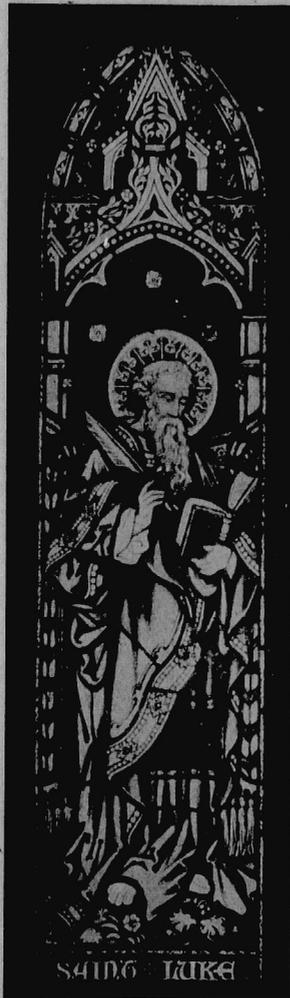
But we must make no mistake about the meaning of those fundamentals. Once and for all an end must be set to that selfishness and greed which have produced what are known as the 'haves' and the 'have nots.' It must not be forgotten how the Creator has arranged that from land, sea and air everything needed for our physical welfare is obtainable, and, since 'the earth is the Lord's and the fulness thereof,' it is reasonable to demand that, in the new alignment of human endeavour, plans will be made which will ensure to everyone an adequate share of the necessities of life.

"Then we must not forget the problems of the degradation of moral fibre and of spiritual bankruptcy which are the results of the debasing influences of an inhuman use of enormous material resources. They, too, must be solved. No physical rehabilitation will be worth the time taken to talk about it unless it is revitalised by comprehensive moral as well as spiritual rehabilitation."

There was a great deal of discussion on the Bishop Election Ordinance but the alteration proposed was not accepted.

We learn with regret of the death of the widow of the late Mr. James McKern, of Mosman, N.S.W. The late Mrs. McKern, with her husband, was a keen supporter of the C.M.S. and B.C.A. It will be remembered that Mr. McKern was for many years hon. treasurer of the N.S.W. Church Missionary Society.

The following amounts have been received for the Tanganyika Appeal:—Mr. P. G. James £1, Elizabeth Lady Gordon 10/., Mrs. L. Phillips £1, Mrs. E. Walters £1.

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CORRESPONDENCE.

FRIENDSHIP WITH RUSSIA.

(To the Editor, "Church Record.")

Dear Sir,

In the editorial note which you appended to my last letter on this subject, you put the question: "Why this sudden interest in Russia?"

My response is that my interest in Russia can hardly be called "sudden," seeing that, like many other Sixth Form boys, I began to read Tolstoi when I was at school, and, as far as opportunity has served me, have studied the economic and social developments of that country at intervals within the last thirty-five years.

Mr. Churchill's prompt action in making a military pact with the Soviet Government within a day of the German invasion of Russia, and the subsequent action of the British Government in concluding an Anglo-Soviet Treaty, which is to last for twenty years, would, I should have thought, have led every citizen of Great Britain and Australia to be intensely interested in any information that can be gathered about the Constitution, conditions of life, and the character of the various peoples that make up the U.S.S.R.

You also remarked that there are many other countries which at the present time are in need of our sympathy and help. With this sentiment I most heartily concur. And I take pleasure in informing you that a committee is now in process of being established here in Sydney, for the very purpose of helping in every possible way the peoples of all the oppressed and struggling countries. It is hoped that the Press will publish information about this committee within the next few days.

Yours, etc.,

A. H. GARNSEY.

September 8, 1943.

BOOKS.

Eleven Weeks in a Japanese Police Cell. By Chas. I. McLaren, M.D., formerly Professor of Neurology and Psychological Medicine, Severance Medical College, Seoul, Korea. [Published by S. John Bacon (Morgan and Scott Ltd), Melbourne, 44pp, and cover. Price 1/6. Our copy from the publishers.]

The Foreword to this pamphlet was written by the Moderator-General of the Presbyterian Church of Australia, of which Church Dr. McLaren was a missionary in Korea.

At the outbreak of the war with Japan the writer, with others, was arrested. As the Foreword states: "This book tells the tale of Dr. McLaren's eleven weeks as a wartime civilian prisoner of the Japanese. He was not actually tortured. He was only dirty, mentally starved, and had a few other less pleasant experiences. But the story fulfils the same function as the Acts of the Apostles in the New Testament. We see what happens when a Christian man meets a wholly non-Christian community or people in direct and headlong collision. We see through the eyes of an undoubted Christian the judgment of God as to the rights and wrongs involved in this war. And this God is no sentimentalist. He knows when the truth is painful. And He is not afraid of the surgeon's weapons.

"Out of it all comes an interpretation of Japanese character, a judgment on the war, and a clear leading as to the way to handle the making of peace with the Japanese when they have been truly defeated. This Man from Japan is no jingoist. He knows that British policy has often been inept and clumsy, if not worse. But he knows the Japanese military caste. It needs conquering." The book is full of interest and will give some insight into Japanese characteristics.

OXFORD CONFERENCE.

At the recent conference of Evangelicals held at Oxford, the following findings were agreed upon at the final session of the conference. They are to be taken, as in previous years, as expressing the general sense of the conference, and not as representing in detail the views of individual members.

1. In this day of crisis the challenge to Evangelical Churchmen is to unity of spirit, doctrine, purpose, and effort, centred in Jesus Christ, and Him crucified, and directed to the changing of individual lives; for the building up of the Church which is His Body for the work of national and world-wide evangelisation.

2. The genuine Evangelical tradition in the Church of England has combined emphasis on the value of the individual soul with concern for social righteousness. In the Evangelical missionary societies, for instance, the preaching of the Gospel has gone hand in hand with medical, educational, and industrial work. To-day the growing desire for true community life, together with the widespread breakdown of moral sanctions, constitutes a fresh challenge to Evangelicals to apply the New Testament synthesis of faith and works to the varied relationships of modern life.

3. The conditions that are likely to arise out of the new Educational Act, combined with the interest now being aroused in the Evangelicalism of Youth, will present to Evangelical Churchmen an opportunity that must be promptly faced, and taken to the full. The conference urges united Evangelical action to stimulate practical interest in the maintenance and extension of Church Schools and Colleges.

4. The conference, appalled at the persecution of Jews and Christians on the Continent of Europe, tenders to one and all prayerful and heartfelt sympathy and urges all possible support for practical measures of relief; and also prays for and looks forward to the time when all Christians shall be united in the witness to their common faith and loyalty to our Lord and Saviour Jesus Christ.

5. To-day the whole Church is challenged to a sacrificial response to the evangelistic, educational and other needs of a world ravaged by war.

6. The conference is of opinion that it is the duty of Evangelical Churchmen to express their full accord with their brethren in South India, who are seeking to heal the divisions which are not of their own making but have come to them from Western Christendom; and to give strong and prayerful support to the scheme of Church Union in South India.

RUSSIA.

(A lecture in the Ballarat Town Hall on "Soviet Russia and Religion.")

The lecture was given by the Rev. W. G. Thomas, the Victorian Secretary of the Australian Board of Missions. The meeting drew a large audience. The lecturer showed that he had made both an extensive and intensive study of the subject. It is well that we have someone who has devoted care and time to the study of this subject. For on the whole it is a subject on which people speak with a great deal of prejudice but little knowledge. White-hot prejudice against Russia was created by what happened during the revolution when bishops and priests were killed and churches desecrated. Since those happenings many have been prepared always to believe the worst about the attitude of Soviet Russia to religion. Added to this is the fear of Communism which is harboured in many hearts. We know that there are those who believe that the social experiment which has been carried out in Russia has been so strikingly successful that it will prove to be a turning-point in the social and economic history of the world. But so far it is only a small minority that has accepted this view. The Roman Catholic Church is unrelenting in its opposition to it. I have just received anonymously through the post a Roman Catholic pamphlet which declares that Communism is "reeking with hypocrisy, steeped in sacrilege, and dripping with the blood of Christians." It adds that those who, like Dean Hewlett Johnson, have anything good to say about the Russian experiment are "preparing the way for the violence and cruelty of civil war ending in Red Dictatorship by the Communist Party." Now, officially the Church of England accepts neither Dean Hewlett Johnson's views nor the views expressed in this impassioned Roman Catholic pamphlet. As was stated in the leading article in this paper last month, "There is not anything like an 'Official Church of England' opinion on social and political questions. Instead we have a host of honest minds faithfully seeking to discern the mind of Christ for our times, and in such labours there is free room for the Spirit of God to lead us into His Will." It was in this spirit that the Rev. W. G. Thomas, in a thoughtful and unimpassioned way, dealt with his subject. He revealed the dark side of the picture, but he gave facts in support of the contention that the official attitude to religion in Soviet Russia is changing. I gained the impression that as a result of much research and reading Mr. Thomas would agree with the prediction of the eminent Russian writer, Nicholas Berdyaev, that there is a possibility of a great religious revival in Russia.—From Bishop of Ballarat's Letter.

"I followed your advice," said Mrs. Jones, "and took Uncle George to have lunch at C.M.S. House. Really, it was splendid."

"Ah!" said Mr. Jones, "I knew you'd like it! What's that book you are reading?"

"Wasn't Uncle George a dear? It's the latest missionary book on China. He bought it for me as we were going out. He was so interested, and you know he always used to think that the heathen ought to be left alone."

BUSH CHURCH AID SOCIETY.

B.C.A. ANNUAL RALLY.

The annual rally of the Bush Church Aid Society was held on the evening of September 7, in the Chapter House, St. Andrew's Cathedral, Sydney.

The principal speaker was Matron F. Dowling, who is in charge of the Bush Church Aid Society's Flying Medical Services in South Australia. The Matron told of the effective work being done by the hospitals and stressed the spiritual witness that is to be found in them.

His Grace the Archbishop of Sydney was the chairman of the Meeting, and the Organising Missioner showed some interesting lantern slides of the various activities of the Society. The thank-offering amounted to £324.

SECRETARY'S ANNUAL REPORT.

The missions of the Society are its primary work and the real reason for its existence. The year's work must find them at least well maintained, before we can be satisfied that the Society's work has been well pursued.

The war has brought us acute problems of man-power and many young men, whom ordinarily we might expect to enter our work, have entered the Forces as Chaplains. The problem has in a large measure been solved for us by the resolution of many of our missioners to remain on for longer periods of service. Our thanks are due to them for this decision, for some of them now have very real problems connected with the education of their children.

Rev. R. T. Hallahan has given 9 years of service; Rev. T. R. Fleming, 8 years; Rev. K. Luders, 8 years; Rev. H. R. Broadley, 6 years; Rev. T. Pickburn, 5 years.

Population has been much depleted in country districts. Call-ups and the inducement of high wages have resulted in many families leaving the areas included in our missions. This throws a greater burden upon those who are left in the maintenance of Church life and its necessary financial support. The missioners find that people live in greater isolation than before and this calls for many more miles in travel for less visits; though undoubtedly such a state of affairs makes it more than ever imperative that those who are left should not feel forgotten by the Church.

After the war, there must be greater and wiser land settlement than that which followed the war of 1914-18, and the Church must not be content to follow the population as it moves, but rather to be there as they arrive. This gives to our work now its greater justification.

MEDICAL SERVICES.

The hospitals and medical work of B.C.A. have grown into a considerable organisation of splendid efficiency and would of themselves be sufficient justification for the existence of the Society, in their spiritual witness and nursing services.

With Ceduna as headquarters and base, the service stretches out with long arms to Koonibba, Penong, Cook and Tarcoola. The medical plane is something more than a vehicle of transport of urgent cases. It is an instrument which connects each hospital

centre and has wielded the ministry into one complete, and, I believe, a well organised whole. Some idea of the scope of the medical work can be obtained from the following figures for Ceduna, Penong and Cook:—38 operations (major and minor), 13 births, 80 in-patients, 665 out-patients was the record for the Bishop Kirkby Memorial Hospital at Cook. The total for the three hospitals is as under:—172 operations (major and minor), 71 births, 349 in-patients, 1376 out-patients, 513 mothercraft visits, 22 X-rays.

The medical plane made 74 flights, travelled 11,547 miles and enabled 789 patients to receive doctor's services, and was maintained for a total of £940. The splendid five years' record of our medical plane is largely due to the skill of the Pilot, Mr. Alan Chadwick, to whom our thanks are offered.

CHILDREN'S HOSTELS.

The hostels continue their valuable ministry. It is encouraging to learn that at Wilcannia we are now admitting the second generation of children. Sons and daughters are now being brought up in the same Christian atmosphere in which their parents lived twenty years ago. The burden on our workers in this sphere has been great. With the hostel full, they have found it impossible to obtain domestic help, especially at Wilcannia, and we are grateful for the Misses Currier Jones for carrying on so splendidly.

MAIL BAG SUNDAY SCHOOL.

The Mail Bag Sunday School does a quiet but valuable work and continues its steady growth. By this means of weekly lessons we are able to do much to mould and train a great many children in the Christian Faith. Letters from parents repeatedly bear witness to the efficiency of this service.

The Confirmation lessons issued three or four years ago and reprinted many times since, have been much used. Requests for copies come almost daily from parishes as far away as the Northern Territory and West Australia.

Colonial and Continental Church Society.

Our English friends continue from time to time to astonish us with generous remembrances amidst their own big problems. Early in the year a sum of £400 was received for building a small church at Minnipa. Unfortunately war conditions preclude building until the war's end, and the money is in trust for that purpose. Gifts of linen and furnishings have also been received for the same purpose and a small piece of stone from the Coventry Cathedral has arrived for incorporation in the new church when built.

Finance is of little worth by itself; it is only when it is indicative of friendship and Christian service that it becomes worth-while. I believe that the gifts made by B.C.A. people are the expression of their real interest in and the great value they place on the Christian service and witness the Society maintains. Almighty God has indeed blessed and accepted our labours in the days that have gone. I am sure that He will be with us in those that lie ahead.

WANTED, at the Home of Peace, Addison Road, Petersham, Nurses (semi-trained) and Domestic Helps, over 45. Apply Matron, above address, or ring LM4805.



I Have It Yet

A charming, old-world posy. She fashioned it out of gay blossoms from that first garden we made. It is faded, alas! but full of tender memories of those happy years we spent together. She loved that garden. In fancy I can see her there now, surrounded by those colourful flowers . . .

I am grateful to Australia's premier funeral directors, whose beautiful and dignified ministrations were all I could have wished for her, and an abiding comfort in that dark hour of parting.

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MOTHERING SUNDAY AND MOTHERS' DAY.

A bishop overseas writes:—

"It was Mothers' Day for our 'cousins' (American friends), and though I object to keeping this event on any day except the Fourth Sunday in Lent, as the Holy Catholic Church advises us (emphasis ours.—Ed.), I yielded to the popular clamour and on return to the station took a special service with address for some of our 'cousins,' to whom it means so much to keep it on that day."

We are just wondering where the good bishop finds this "Holy Catholic Church" advice!

The P.B. Dictionary tells us that the Sunday in question was sometimes called "Mothering Sunday," "as being a day when servant girls were allowed to go home and see their mothers."

The Century Dictionary—under American editorship—defines "Mothering" as "a rural custom of visiting one's parents and giving them presents on mid-Lent Sunday, supposed to be derived from the custom in former times of visiting the mother church on that day."

Blunt's Annotated Prayer Book seems to have no reference at all to this special aspect of the day.

So we still are wondering about the bishop's "Holy Catholic Church" advice. Perhaps he will enlighten us.

PRAYERS FOR WAR-TIME. (Prayers used by the Archbishop of Canterbury in his broadcast service on Sunday, December 27, 1942.) 4/6 per 100. A.C.R. Office.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

LAY READERS' ASSOCIATION.

In the report submitted at the 68th annual meeting, held in the Chapter House on August 16, 1943, it was stated: "During the year ending March 31, 1943, 1238 services have been conducted by members of the Association; thus bringing the grand total to approximately 63,799 services for the 68 years of the Association's existence.

"We are exceedingly grateful to those members who have so willingly devoted themselves to His service, especially to those who have undertaken extra services at very short notice."

TABLET UNVEILED.

Recently a mural tablet was unveiled at St. Philip's Church, Sydney, by His Grace the Archbishop of Sydney in memory of W. J. Levick. Mr. Levick was well respected and loved by the congregation of St. Philip's Church, where he was associated for so many years. He was a churchwarden for over 36 years, from 1914 to 1940. He was also a trustee of the church property belonging to the church. At the same service His Grace unveiled a fine board in the porchway on which is inscribed the name of the Chaplains and Rectors of the Parish of St. Philip from the foundation of the Colony in 1788.

A MISSIONARY EVENING.

The Principal and students of Deaconess House are arranging a gathering of young people to take place at Deaconess House, Carillon Avenue, Newtown, on Thursday, September 30.

The Deaconess House branch of the Missionary Service League has provided an interesting programme, including a Missionary Play, and talks on missionary work at home and overseas.

The meeting begins at 7.15 p.m. Refreshments are provided at 8.45 p.m. It is hoped that many young people will be encouraged to undertake full-time service for God as a result of the evening.

All young people will receive a hearty welcome and we hope the meeting will be made known widely.

DEACONESS HOUSE.

The annual meeting of the Deaconess Institution was held in the Deaconess Hall, on Friday, August 27, 1943, at 2.30 p.m. His Grace the Archbishop occupied the chair. Interesting accounts of the call to the work were given by three students. Canon Barber spoke on the work of Mrs. Tait, wife of the Archbishop of Canterbury, and a noteworthy supporter of Deaconess work.

The new venture of opening a hostel for girl students at the University and Teachers' Training College has proved a marked success. The work of the Home of Peace and the Pallister Girls' Home has been carried on with many tokens of blessing. The annual report enabled hearers to realise how many and varied are the activities of the Deaconess Institution.

An appeal is made for young women to consider the opportunities of engaging in whole-time service for God in connection with the Deaconess Institution. At present

Deaconess House is full, but there are many doors opening and much room for expansion. Application for particulars can be made to Miss Norbury, Head Deaconess, Deaconess House, Carillon Avenue, Newtown.

VICTORIA.

Diocese of Melbourne.

CLERGY CONFERENCE.

A clergy conference is to be held at All Saints', St. Kilda, on Wednesday, September 22, 1943, at 10.30 a.m. to 4 p.m., to consider some of the problems which face us to-day, and take the opportunity of a Quiet Morning together.

Bishop Baker is to take the first devotional period at 10.30 a.m. and the Archbishop will take charge at 11.45. At 2 o'clock the Rev. John Drought will read a paper to lead subsequent discussions.

QUEENSLAND.

Diocese of Brisbane.

DIOCESAN COUNCIL NOTES.

At its last meeting the Administrator informed the council of the appointment of the Right Rev. R. C. Halse as Archbishop of Brisbane.

The following motion was passed:—"That the council desires to express its joy and pleasure for the acceptance of the Archbishopric of Brisbane by Bishop Halse, and assures him of our good wishes and prayers for God's blessing on his period among us."

The Registrar advised of the bequests made by the late Mr. W. G. Winnett:—£50 for Australian Board of Missions, £50 for the Clergy Superannuation Fund, £50 for the Anglican Church Mission.

He also reported that he had received, through the treasurer, a cheque for £4000 from Mr. R. J. Morris, the amount to be left with the diocese for a period of one year free of interest. At the end of the year Mr. Morris to decide whether he would continue the loan and on what terms or whether he will require it back. The loan would have the effect of lowering the Bank interest charge to the extent of about £130 for the year. The sincere thanks of the Diocesan Council was tendered to Mr. Morris for his generous action.

Diocese of Carpentaria.

OUR BISHOP VISITS DARWIN.

The Bishop of Carpentaria, the Right Rev. S. H. Davies, spent a few days amongst the troops in Darwin recently. On the morning of Sunday, August 28, the Bishop was the celebrant at the 8 o'clock Holy Communion service in the parish church, and at 10.15 he preached at the service in the Church Army Hut. In the afternoon he confirmed a lad in hospital, and at night in the parish church he confirmed three sailors and fifty-three soldiers.

WANTED URGENTLY. — Have you any wrestling or gym. mats not in use. Price to Rev. R. S. R. Meyer, Abbotsford. WA1059.

On Monday morning the Bishop visited the Leper Station on Channel Island, where he confirmed one of the patients and afterwards assisted the Fortress Chaplain in the Holy Communion service at which ten of the patients made their communion. In the evening the Bishop gave the address at the meeting of the Church of England Fellowship at which 38 members were present.

The Bishop left Darwin on Tuesday morning to hold Confirmation services down the line and a retreat for C. of E. Chaplains.

BREVITIES.

St. John's, Barraba, N.S.W.—The choir excelled themselves in their rendition of the anthem, "Praise the Lord, O Jerusalem," at the thanksgiving service in connection with the Parish Festival. They hope to repeat it at Hawkin's Creek and Woodsreef shortly. —Parish Record.

Goulburn Conference.—The rector and parochial council at Young have invited the clergy of the diocese to hold their conference at Young from October 18 to 20. It is a considerable venture for the parish of Young to undertake to house and feed such a party for two days. The programme has been drawn up by the sub-committee of the Diocesan Council on Education and sets out to follow up some of the matters dealt with at our recent synod.

Witness of Christian Youth.—The sixth annual United Service of Witness is to be held in Parramatta Park, N.S.W., on Sunday, September 19.

A.B.M. Summer School. — The A.B.M. Summer School committee is planning a Summer School for early January. The site has not been selected yet, but an early announcement is anticipated.

C. of E. Homes.—The annual fete in aid of the Church of England Homes is to be held on Friday, September 24, from 11 to 3 in the Fellowship Hall, Bible House, 95 Bathurst Street, Sydney. The Archbishop will formally open the fete at 12 noon.

C.M.S. Sale of Work.—This hardly annual was held recently and, as usual, proved to be a great success. Nearly £500 was taken in the few hours during which the sale was held. The occasion was again one of happy fellowship.

St. Paul's, Chatswood.—The offertory for the new church on September 12 was £728 A legacy for the same object of £2400 was announced on the same day.

Red Cross Society Annual Meeting.—The 29th annual meeting of the New South Wales Division is to be held in the Assembly Hall on Monday, September 27, at 2.30 p.m. The Lady Wakehurst will preside and the motion for the adoption of the annual report will be moved by the chairman of the Division, Mr. Wilfrid E. Johnson, and seconded by the Hon. R. J. Heffron, Minister for National Emergency Services, who will represent the Premier. The adoption of the financial statement will be moved by Mr. Dudley Turner, chairman of the Australian Red Cross Society, Melbourne, and seconded by Mrs. John Moore.

ORGANIST AND CHOIRMASTER WANTED for suburban Church. Apply "Organist," Church Record Office.

BUTTONS AND BADGES.

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

We are quite used to the idea of wearing a badge. When men deliberately choose a badge they do so to represent that they support some movement they are interested in, or of which they are proud.

The Rising Sun of Japan, the Crescent of Islam, suggest one idea to the mind and leave it at that. The Swastika scorns to be the representation of anything, it is content to be a mere pattern, and a "crooked one" at that, suggesting nothing except by mere suggestion.

But the Cross is a badge we did not choose, it was forced upon us. It is our symbol with a hundred meanings. The two lines contradicting each other, the four roads converging, if you will, or diverging into infinite distance, the Tree bearing human Fruit, and so on.

Crucifixion, too, is a form of death which suggests mind-pictures, the Victim raised between heaven and earth, in mockery in the first instance, but also in impressive isolation; the arms spread out in welcome; the limbs denied movement, the carrying of the instrument of death.

We have all come across hopeful rationalists who tried to show that the cross was a pre-Christian symbol. But before Christ it was so little and obscurely used that it was of no account. The Cross is the symbol of our faith because it was not only a normal Roman punishment, but on it God was crucified.

Our Lord Himself drew a metaphor from the spectacle, familiar to Galilean eyes, of the condemned man carrying his cross, and predicted that His own death would recall the lifting up of a serpent in the wilderness.

St. Paul is haunted by the crucifixion idea. For him, primarily, it means "foolishness," or (as we say) ignominy; it revolts the Jews to whom the man left hanging on a tree is accused. It speaks of publicity; Christ has been nailed up as a "placard" to catch the attention of the world. We are nailed to the Cross with Him, immobilised for evil.

Elsewhere he describes the document which records the condemnation of our race as annulled, because nailed to the Cross, as if the rent of the parchment invalidated it. Now Jew and Gentile are mortised together like the two arms of the cross.

So early began that instinct of mysticism which made the Cross a mediation-book of Europe for centuries, and all because a soldier centuries ago nailed two pieces of wood together.

Christ sets the Cross ablaze with His own glory. In the Gardens of sleep where rest those whom we love, but who are with us no longer, among the memorial signs, the Cross is supreme. The Red Cross is the symbol of missions of mercy on the battle-

field. The Cross is the insignia of knightly orders; it is on the king's diadem. The gold cross of St. Paul's Cathedral in London still shines above the shadows of the city. The Cross is a pledge of Divine forgiveness to those who seek Him.

To many of us the war has brought the Cross home to our hearts more closely, making the words of Scripture glow and burn with great significance. "God gave His Only Son"; so many fathers and mothers have given their sons. And those brave lads who have willingly gone out into jeopardy of their lives for the sake of others, themselves entered into the very soul and secret of the meaning of the Cross. We talk and theorise about sacrifice, but they understand the solemn reality. "Greater love hath no man than this, that a man lay down his life for his friends." It is when we catch the high, heroic passion of those who count not their lives dear unto them, the spirit of the crusader and the martyr; it is then, that the Cross begins to unfold its inner meaning.

One most certain test of our Christianity must be whether we carry in our own lives and habits and characters any corresponding seal. Whenever we willingly deny ourselves for the sake of others, who do not love us, whenever we give up ease or profit or reputation for the unthankful and the evil, we are beginning to receive the sacred marks of likeness to the Crucified.

The Cross is the death-blow to selfishness and self-display. If we search into the secrets of any saintly characters we shall always find that the Cross itself is there.

We are living not only in a world of heroic sacrifices, but also of mourners. Many of our brave men who passed by on their way to battle, sang as they marched to face death for the sake of others. As we listen, deep down in the roots of our being, we become aware of the kingdom and the power and the glory of sacrifice.

The Cross reveals that spiritual mystery in all its breadth and depth and height. For the Cross is the sacrament of Love's infinite passion—which lives eternally in the heart of God.

IMPORTANT NEWS FROM RUSSIA

The English press gives prominence to the historic announcement, made on September 5, from Moscow, that Stalin has received the Metropolitan Sergius and other dignitaries of the Orthodox Church. It has been noted with special interest that Stalin stated that there would be no objection to the holding of a conclave of Bishops for the election of a Patriarch of Moscow and establishment of the Holy Synod.—Protestant Newsletter.

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SPECIAL PSALMS AND LESSONS.

Sept. 19, 13th Sunday after Trinity.

M.: 2 Kings xxii or Hab. ii 1-14; Luke iv. 31-v 11 or 1 Tim. vi; Psalm 71.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt xx 1-28 or Ephes. ii; Psalms 67, 72.

Sept. 26, 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii or Zeph. i; Luke vii 36 or 1 Cor. xiii; Psalms 75, 76.

E.: Neh. i 1-ii 8 or Dan. i or Zeph. iii; Matt xxi 23 or Eph. iv 1-24; Psalms 73, 77.

CHURCHMAN'S REMINDER.

"General notions are generally wrong." —Anon.

"Rooted and grounded in love."—St. Paul. September.

17 and 18—Friday and Saturday. Ember Days. For our upholding of the hands of our clergy. How many members of the Church remember their ministers in what would help them more than oceans of criticism?

19—13th Sunday after Trinity. True service for God can only be given by us if first desire and ability be given by God to us. Then only can we be sure of not failing in our service to Him.

21—Tuesday. St. Matthew's Day. The hated tax-gatherer more than once became a devoted follower of Christ, and manifested unusual appreciation of His message and of Himself. Is it not often like that to-day?

26—14th Sunday after Trinity. Faith, Hope and Charity is the theme to-day, as it should be every day in our thoughts and lives. Well may we pray for increase in this not too usual combination of graces.

29—Wednesday. St. Michael and All Angels' Day. Angelic ministrations are not easy for moderns to appreciate. Yet science aids our dull perception, for there is absolutely nothing wrought in nature apart from many unseen agencies. Angels still minister, whether seen, or by a few, or uncared for by the millions.

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