

THE CHURCH IN EYRE PENINSULA.

(By Rev. W. H. Howard.)

THE HOSPITAL: CEDUNA.

In 1931 the hospital services at Ceduna were transferred to a more modern and roomier house in the township.

By the year 1936 the people decided that the B.C.A. Sisters had served them quite long enough in makeshift

the council of the B.C.A. decided to build a hospital at Cook in the very centre of the line as a memorial to him.

In 1936 his Grace the Archbishop of Sydney journeyed over to Cook to open the Bishop Kirkby Memorial Hospital which had been built and equipped at a cost of £3000.

HOSPITAL FOR ABORIGINES.

The lack of decent facilities for the medical care of natives in the mission area had long been a concern to the

tion perhaps of the Cloncurry doctor in the cause of aerial assistance to those who are in need of it. In less than twelve months the B.C.A. plane, from its headquarters in Ceduna, has flown no less than 16,682 miles. To do this great mileage 84 trips have been necessary and of these 35 were on special service. These figures, which we are able to quote through the courtesy of Pilot Chadwick, speak volumes for the work done and attention of medical officers. The matron and sisters of the Murat Bay Hospital have also made several trips. They, with the Rush Church Aid

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

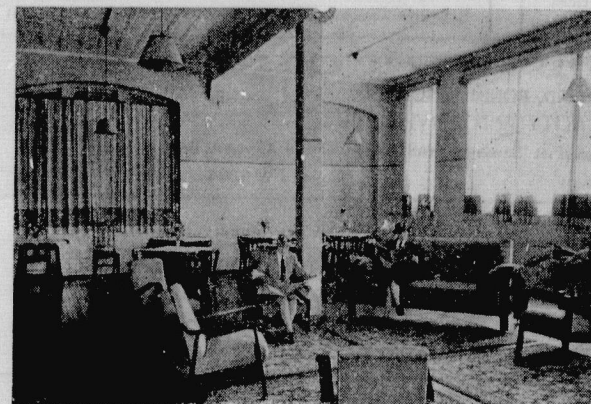
THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

7, No. 6—New Series.

MARCH 18, 1943.

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



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(See Page 10.)

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The only people found on the Plain are the Railway and Postal Department workers of the Commonwealth Government. Here they live in small communities 50 or 60 miles apart. At some of the camps two, three, or four families comprise the whole population. At others there are up to twenty-three homes.

The nearest medical centres with doctors and nurses were at each end of the line, at Kalgoorlie and Port Augusta, 1100 miles apart.

After the death of Bishop Kirkby

the "Sentinel," which is published at Streaky Bay and circulated throughout the mission, expresses the appreciation of the settlers regarding the work of the B.C.A. This was written early in 1939.

Much has been written of the success of the Flying Doctor Services in other parts of the State, but little has been recorded of the really wonderful service which has been given by our own flying doctors and their plane, which has really done more than any other such enterprise, with the excep-

L. P. Crawford, and the Rev. M. L. C. Headlam passed through Wangary on their memorable visit to the Coast. Some time after, Bishop Crawford presented a Chalice and Paten to the church with the inscription:

"Oceano divisi, Eucharistia conjungimur, Milborne Post-Lake Wangary, Christmas, 1900."

An interesting link with the Mother Church of England.—From "The Willochran."

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"THE AUSTRALIAN CHURCH RECORD."

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

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

Victoria.—Melbourne: Rev. A. Law, D.D., St. John's Vicarage, Toorak, S.E. 2, Victoria.

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

Issued Fortnightly

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

Telephone: MA 2975.

NOTES & COMMENTS.

Several of our Church leaders have been showing the need of facing the price of peace by a loyal support of the various War Loans. In some cases there can be discerned a query

mark in view of what seems like extravagant spending and extravagant wastefulness of our manpower by reason of the various strikes and other methods of sabotage that hold up our war effort. The Bishop of Newcastle pleads very definitely the Christian way of discharging obligations to State, but at the same time manifests the question mark that is in his mind as he ponders the situation. Dr. Batty writes in his monthly diocesan letter as follows:—

"I do not think that any normally decent citizen really grudges his country any share of his income, no matter how large, which it may need to meet the cost of its defence. Certainly no Christian should. Christ left His followers in no doubt on the point. "Pay back to Caesar," He said, the things that are Caesar's." And His choice of a verb showed that He regarded the payment of such taxes as a matter not of charity, but of honourable obligation. We cannot decently accept the protection of our lives and property which the forces of Caesar, that is of the constitutional government of the country, secure, and then grumble at having to pay our share of the cost.

"I am constrained to add that we

should pay it with less compunction if we were completely satisfied that the Governments of Australia—State and Federal alike—were exercising every possible economy in the cost of their own administration. We ought to be assured that the costs of government—apart from the special costs of the war—have been, or will be, brought down to bedrock, and every avoidable expense most scrupulously avoided. No other assurance could give so great an incentive to cheerful taxpaying and liberal lending.

"One cannot speak of the price of victory without the sorrowful remembrance that there are many amongst us who have had to pay the heaviest price of all. Our hearts go out in full and deep sympathy to all who mourn the loss of those they love. May God reveal to them in the hours of their great sorrow all the consolations of His Love.

"But I was not thinking in terms of money, or even of the sacrifice of precious human lives, when I spoke of the price of victory and peace. I was thinking rather of the moral self-discipline, without which real victory and enduring peace can never be achieved. We are looking forward to a new order in human affairs after the war. Will it be a better order? That will depend on ourselves."

The Archbishop of York, says the Protestant Newsletter, has recently written to his diocese concerning our Russian Ally. "The whole nation has been deeply moved by the amazing victories gained by Russia. For months past the story of her great sacrifices to preserve her freedom and the way of life she has chosen has filled us with profound admiration. The endurance and indomitable courage and sacrifice has been rewarded by the rolling back of the invader. The future of the world will depend very largely on close co-operation between the United States, Russia, China and the Empire. Religious and ideological differences between Russia and ourselves are great, and it would be dishonest to disguise them, but they are intensified by the lack of understanding. The two nations must get to know one another better, both through literature, and later on when travelling is again practical, by a wide interchange of visits. There is so much we can learn from each other; and we must make it clear that we are looking not only for wartime alliance between two

great states in arms, but that we are most anxious after the war to work together for the peace and good of mankind in loyal fellowship. The deep sympathy we have for Russia in her suffering through ruthless invasion and our thankfulness for the victories she has gained are preparing the way for closer co-operation than seemed possible a few years ago."

We were interested in a note in "The Real Australian" in reference to the treatment of the Aboriginal population. Sister G. Hitchcock, writing from Koonibba, S.A., says:—

"One would hardly think that any good could come out of a ghastly war, but to my mind it has made a great deal of difference to the out-back of the natives, in that it has put them on a more or less equal footing with the whites. At first, although they were keen to enlist, their services were not required; but during the past year they have been gladly accepted to form a labour corps. Also, a half-caste boy, who at school showed great promise and obtained his qualifying certificate (a thing unheard of amongst natives before), could have gone on to higher education; but, after leaving school, he just drifted into a groove with the others, and was content to do farm work or trap rabbits. However, when war broke out, having the necessary qualifications, he applied to enter the Air Force, and was accepted; at present he is studying for exams., and in the course of his studies is even learning geometry and algebra, mechanical engineering, etc. He looks very spruce in his Air Force uniform!"

Surely the above must convict us as a people of maladministration in our handling of the native and half-caste problem during past years! Why should it have needed "a ghastly war" to put the people to whom we have been ministering on our mission stations on a more or less equal footing with the whites?"

If "a half-caste boy" at school showed such great promise—and could have gone on to "higher education," denied him until the Government had need of his special talent, what could not have been done to help forward the Christian warfare if natives and half-castes of our Christian mission stations "showing great promise" could have been specially

trained, the men for christian work amongst their own people, e.g., as catechists for our more remote mission stations—and the women in mothercraft and nursing—handicrafts and home-making. The Rev. James Noble, in his ministry, pointed the way. Why were others debarred from following on? Have we wisely expended our resources in life and money?

We cull the following specimen of Medievalism from a current exchange:—

"Episcopocracy." MARRIAGES IN LENT.

"No marriage may be performed during the Season of Lent without a dispensation having been first obtained from the Archbishop.

"No dispensation can be granted for Holy Week, with the exception of the morning of Holy Saturday. After noon on Easter Eve no dispensation is required, and marriages can proceed in the normal manner.

"Dispensations are only given on condition that the marriage shall be as quiet as possible."

The exception of Holy Saturday morning is inconsistent with any decent devotional principle, inasmuch as it is part of the original 40 hours' devotion from which, in all probability, Lenten devotion was originally derived.

Speaking recently at Ballarat, the Moderator of the Presbyterian Church of Victoria criticised the Premier of that State for some recent utterances of his concerning Liquor Reformers. Dr. Button said:—

"When the Premier talks about prohibition and when he rebukes advocates of liquor reform for not going before the recent Royal Commission, he is talking nonsense.

"Many people who wanted to go before the Commission were excluded by the limited terms of reference set by Mr. Dunstan's Government, but the Premier would not escape further criticism under a smokescreen like that. Even if it were true that the ultimate aim of the agitators was prohibition, that had nothing to do with the Government's failure to check present abuses.

"The Premier will be in heaven long before prohibition becomes practical politics," continued Dr. Button. "The question is not what his Government has done, but what it has achieved—a very different thing. Regulations

that followed the farcical Premiers' Conference are being defeated everywhere, and the trade wins every time."

"Advocates of reform would not be satisfied until there was a Royal Commission to inquire into licensing laws and ramifications of the trade, with particular reference to how its fighting fund was expended."

When we read in the press of a wedding in St. Mary's Basilica, Sydney, which was

quietly celebrated with Nuptial Mass or of a great Law Service in the same Cathedral of the Roman obedience, at which Red Mass was

celebrated, we are not surprised nor can we make any objection. Idolatry is essential to the Roman way of worship. But when we hear that a Brisbane newspaper reports that a wedding, albeit a clerical wedding, was celebrated in St. John's Cathedral "with Nuptial Mass," and that at a Summer School for Clergy held at Southport, Q., in January, there was set down on the programme for each morning, "7.20 a.m. Mass," we are surprised. We are of course quite used to the extremer Anglo-Catholic use of Romanistic terms, in spite of protests from the saner High Churchmen of Dr. Headlam's type, who deplore this use of needlessly provocative terms. But we expect our Cathedrals to maintain a strictly Anglican character in relation to services held and terminology employed. The use of such a term as "the Mass" for our Anglican service of Holy Communion arises from a dangerous ignorance of New Testament doctrine, or from a thorough-going disloyalty to the Anglican position.

The inane term is only valued for its Roman content.

A correspondent sends the following extract from the advertisement columns of the "Courier-Mail," Brisbane, dated February 26:—

DEATHS.

ELDERSHAW—A Requiem will be said at All Saints' Church, Wickham Terrace, on Saturday, February 27th, at 7.15 a.m., for the repose of the soul of William Frederick Harry Newton Eldershaw, Priest.

A Requiem, as the Prayer Book Dictionary explains, is a Requiem Mass, and as such is clearly contrary to the doctrine and practice of the Church of England. We marvel at the complacency of our bishops.

THE OWEN STANLEY RANGE.

Who Was Owen Stanley?

Many stay-at-home Englishmen had probably never heard of the Owen Stanley Range of mountains until it began to figure so prominently in the reports of the campaign in New Guinea and even to-day many people would have to plead ignorance if asked "Who was Owen Stanley?"

Actually Owen Stanley was one of the many "Sons of the Parsonage"—among them may be numbered Lord Nelson and, in our own day, General Montgomery—who have rendered fine service in the Navy and Army. He was a son of Edward Stanley, Bishop of Norwich from 1837 to 1849, and the elder brother of Arthur Penrhyn Stanley, the famous Dean of Westminster. Joining the Royal Navy, he became Commander of H.M.S. Rattlesnake, and in that capacity made three survey cruises in hitherto uncharted parts of the Pacific.

It is of interest to recall that among Stanley's companions in the Rattlesnake was Thomas Henry Huxley, who was serving as its assistant surgeon. Stanley died suddenly in the spring of 1850 and of him Huxley wrote—

"Of all those who were actively engaged upon the survey the young commander alone was destined by the inevitable fate of illness and anxiety to be robbed of his just reward. But he died in harness, the end attained, the work that lay before honourably done. Which of us may dare to ask for more? His epitaph shall be the grateful thanks of many a mariner threading his way among the mazes of the Coral Sea."—Brisbane Church Chronicle.

Relax. We can do nothing really well if we are tense; and this is true both physically and mentally.

QUIET MOMENTS.

AUSTERITY AND GOD.

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

John the Baptist is one of the most striking figures of the New Testament. In our blessed Lord's opinion there was "none greater." In his ministry of preparation for the Coming of the Kingdom he described himself as "A Voice," a God-inspired Voice. A mere instrument employed by God to convey to the hearts of people a message from Heaven.

John the Baptist in the midst of an extraordinary career had captured the popular imagination. With the energies of his life unbroken and hopes of expanding usefulness strong in his heart, the true greatness of his character is seen in his declaration, "I am a Voice."

His undaunted truthfulness aroused the members of the Jewish Council. They were stirred by the tidings of his preaching. Excited and jealous of the young prophet's innovation they asked him, "Who are you?" They examined his credentials.

John was of priestly descent, a second cousin of our Lord, a Nazarete, filled with the Holy Ghost from his birth. A child of prophecy, prayer; trained and Divinely commissioned, a man of faith, steadfast, earnest, rugged, fearless. Bold as a lion in his exposure of sin, sham and subterfuge.

In any age, in order to become a "Voice" for good and for God, a man must be unworldly and consistent himself. He was stern in his life and in his message. Like Savonarola of old, his burning eloquence swayed the thousands. All Jerusalem poured out to the banks of the Jordan and openly confessed their sins.

Fear of God's judgment and hope of a better life prevailed over a sense of shame. The Jewish nation had become entangled in a worldliness and a sense of false security. People were restless under military rule and taxation. The nation must first be roused from the deadly sleep of

sin; the religious leaders from their pride and self-righteousness; the people from selfishness and hardness of heart.

John emphasised the great truth—that the road to heaven rises from the threshold of our own homes and our ordinary occupations. Christ was coming among them to establish His Kingdom. A spiritual process must take place in their hearts. The coming of the Kingdom is like a great engineering feat. Valleys are to be filled; mountains brought low; crooked things made straight.

We need the message of John the Baptist to-day. We need austerity in our lives. We have had too much luxury, too much pleasure. We have forgotten God. Hence the lack of idealism in our modern life. Plato long ago said, "We have within us a many-sided beast and a man. By our sin we feed the beast and starve the man."

Loss of faith in God has produced a decay far greater than we ever imagined. The message of the Baptist sounds like a trumpet of God. Are we individually heeding the challenge? Christ the Lord is coming back to reign. We must be ready.

BISHOP OF OXFORD ON DECLINE OF PREACHING.

Danger of "Non-Controversial" Attitude.

The Bishop of Oxford, Dr. K. E. Kirk, discussing in "The Oxford Diocesan Magazine" the interchange of pulpits with Free Church Ministers, refers to Anglican preaching. He writes:—

"God, in committing to His Church the ministry of reconciliation, entrusted it with two great instruments of the Spirit—the Word and the Sacraments. So far as my reading of the Bible has taken me I cannot see that either of these instruments is to be preferred before the other. But it seems to me unquestioned that in modern English Christendom there is a tendency—and in Anglicans perhaps even a strong

tendency—to depreciate the sermon, and so to enfeeble the ministry of the Word. Those who are influenced by this tendency seem to be under the impression that any kind of eloquent but non-controversial generalisation will do for a sermon—indeed they do not always stipulate for eloquence. Where such a view becomes prevalent, interchange of pulpits seems entirely harmless (for if non-controversial generalisation is all that matters, almost anyone can satisfy the needs of the situation), even though interchange of altars is regarded as intolerable. And conversely, of course, interchange of pulpits will strengthen the conviction that this is all that matters in a sermon.

"I am terribly afraid of this admitted decline of preaching in the Church of England, and I think we should be on our guard against any tendency to condone or accelerate it. The root danger is the desire not to be provocative, never to shock susceptibilities. But surely this sentiment should never be allowed to dominate our sermon preparation? Once more let us recall that, so far as the Free Churches and ourselves are concerned, there are certain points on which we are convinced that we are right and they are wrong. And each side holds its conviction so intensely that it will not sacrifice it, even for the all important cause of Christian unity. If, then, we are both to school ourselves so as never to allude to these points of difference, our preaching will continually become more and more je june, superficial, equivocal and evasive, and will earn ever-increasing contempt and condemnation. That would be a disastrous price to pay for the comfortable but unreal feeling of unity which interchange of pulpits sometimes seems to engender."

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Anonymous, £1; Rev. T. Hughes, 12/-; Rev. S. Taylor, 7/3; amounts under 5/-, 9/-.

Correction from February 18 issue: Mrs. Wragge, 13/-.

SECULARISM IS THE ENEMY.

CAN THE DEMON OF STATE WORSHIP BE CAST OUT?

(By the Very Rev. W. R. Inge, K.C.V.O., D.D.)

Although at the moment of writing the struggle for the North African coast is still undecided, we see a new expression of hope on the faces of our sorely tried people. We have shown, as Mr. Wilkie says, not only courage but infinite patience under blows which seemed "almost beyond human endurance"; and at last there are gleams of light through the clouds.

Christmas is at hand, the birthday of the Saviour Who abolished all human barriers, such as those which make nations take the sword against each other, by ignoring them. A Christian peace, a lasting peace, can be established only by the conversion of those who worship "the most hateful of the gods," as Homer calls him—Ares, Mars, Huizilopochtli, Woden, whatever he calls himself. This demon now takes the form of romantic imperialism and State-worship. Can he be cast out?

We have known Germans; we have visited their country; we have read their books. Are they as incurable as Lord Vansittart and others think? There is certainly something very revolting in the cold-blooded, calculating cruelty of German to-day. Recent events, not only in Germany but in Russia and Spain, have been a bitter disappointment to those who thought that men were becoming less brutal to each other. Have the German atrocities been exaggerated for propaganda purposes? I should like to think so, but I cannot. In 1914 I asked Lord Bryce, who was chairman of a commission for investigating the alleged German crimes in Belgium, whether they were really true. He replied gravely: "The Germans have done things which have not been done in civilised warfare for centuries." And in this war they have been far worse. It is very horrible; but how far is the nation guilty? It is a strange fact that tyrants have seldom had much difficulty in finding jailers, torturers, and executioners to carry out their cruel orders. In the most widely read prophets of modern Germany, until they were muzzled, there were plain warnings of the coming danger. For instance, Eucken says in one of his latest books: "The substance of the spiritual life is threatened by the fact that the omnipotent State is inclined to treat that life as a mere means towards the attainment

of its own aims; to look upon science and art, religion and education, with a view to what they achieve for the State and to shape them according to these aims. An independent and genuine spiritual life can hardly offer too strong an opposition to such a perversion." And again: "We are tending in the direction of a new bondage; the great military and bureaucratic States are not favourable to the spirit of liberty. The cause of freedom and personality may well be lost." Troeltsch says: "Christianity is a religious and not a social phenomenon. Its ideal means the renunciation of the material social values, and the turning towards the religious treasures of peace of heart, love of humanity, fellowship with God. This means an entire transvaluation of values." Hartmann, in 1925, protests against the degradation of humanity by putting the State above the man. I cannot believe that these voices are permanently silenced.

With us, the danger of what the French call *etatisme* is perhaps less than when in 1911 I protested against the words of "a highly placed ecclesiastic" (probably Scott Holland) that "to the State, and the State alone, we must look for salvation." The Church is an organ of the State," said another of the same school, and my "No, no," was the only audible protest. But the secularisation of religion is a danger even in countries which are at present free from the tyranny of fascism. With us it takes the form of democratism, the dread of being in a minority. It is an unpleasant truth that no Church goes into politics without coming out badly smirched, and that to ally ourselves with mankind in the mass is to ally ourselves with mankind at its worst. "Christianity," says Bishop Creighton, "beautifies many an individual life, and sheds a lustre over many a family. Its influence is less conspicuous in the life of business; it pales in the sphere of what is called society, and is still dimmer in politics; in the region of international obligations it can hardly be said to exist." The majority are not Christians, and never will be; for one reason, as Creighton said, they are too stupid. "When we have let the ape and tiger die, as Tennyson bids us, we have to deal with a more intractable animal, the donkey."

When the Church was purest and most jubilant, it was a very "little flock" indeed. Our Lord never held out the slightest encouragement to expect anything else. "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." "In the world ye shall have

tribulation, but be of good cheer." Eucken is never tired of insisting on the complete independence of the spiritual life. A treasure hid in a field; a little leaven to leaven the whole lump; if God is on our side, we are in the majority in the world where heads are not counted.

The three temptations of Christ are symbolic. "Command that these stones be made bread." There are many who say with Jacob: "If the Lord will give me bread to eat and raiment to put on, the Lord shall be my God." They are to be bought, and they are not worth buying. "Cast thyself down." Trust in miracles; cut knots which must be untied. But nothing worth having is given away. There is no way of dying the death of the righteous except by living the life of the righteous; of seeing God except by being pure in heart; of believing rightly except by thinking honestly. "All these things will I give thee." Do evil that good may come; use violence; use fraud; make a Church party in politics. This temptation was not resisted; and so the Catholic Church, instead of overcoming fascism, became the model of every totalitarian State.

"I can generally win if I take care not to triumph," said an astute statesman. The Church may win real victories, but in this world it will never triumph.—C.E.N.

SPECIAL PSALMS AND LESSONS.

March 21, 2nd Sunday in Lent.

M.: Gen. xxvii 1-40 or Eccles iv 11-28; Matt ix 1-17 or Heb. ix 11; Psalm 119: 1-32

E.: Gen. xxviii 10 or xxxii 3-30; or Eccles v 1-14; Mark xiv 27-52 or 2 Cor v; Psalm 119: 33-72.

March 28, 3rd Sunday in Lent.

M.: Gen. xxxvii or Eccles x 12-24; Matt. xviii 1-14 or Hebrews x 10; Psalm 119: 73-104.

E.: Gen. xxxix or xlii or Eccles xvii 1-26; Mark xiv 53 or 2 Cor. v 20-vii 1; Psalm 119: 105-144.

April 4, 4th Sunday in Lent.

M.: Gen. xliii or Eccles. xxvii 30-xxviii 9; Luke xv or Hebrews xii; Psalm 119: 145-176.

E.: Gen. xlv 1-45 or xlv 16-xlvi 7 or Eccles xxxiv 13; Mark xv 1-21 or 2 Cor. ix; Psalms 39, 40.

PERSONAL.

Rev. R. F. Adams, of Hastings, has been appointed to the parish of Sunshine.

Rev. W. R. Cooling has, on the grounds of ill-health, resigned from the position of librarian at the Mollison Library, which he has held since he withdrew from parochial work in 1938.

Bishop Hart has now taken up residence at 1 Maitland St., East Malvern, SE.6, and is a parishioner of St. James', East Malvern, where he will give a series of sermons on "Discipleship" at the morning services in the forthcoming Lent.

Rev. R. C. Firebrace, of St. Andrew's, Wahroonga, announced last week that he would be a candidate at next Federal Election for Parramatta seat, now held by Sir Frederick Stewart, U.A.P. Mr. Firebrace said he was not a supporter of any of the Federal political parties because he felt that they had not measured up to expectations. They were more or less moribund, and out of step with aspirations and hopes of the people.

The marriage was celebrated at St. James' Church, King St., Sydney, on March 9, of Betty, only daughter of Canon and Mrs. C. Dickens, Armidale, N.S.W., and Flight-Lieut. Roger Edwards, R.A.A.F., elder son of Mr. Justice and Mrs. H. G. Edwards, Roseville, N.S.W. Archdeacon John Forster, Armidale, great-uncle of the bride, officiated. Miss Margaret Edwards was bridesmaid, and Flight-Lieut. John Lane, R.A.A.F., best man.

The many friends of Canon R. B. Robinson, General Secretary of the Home Mission Society, Sydney, will be sorry to learn that Mrs. Robinson is in the Masonic Hospital, Ashfield, having undergone a serious operation. We are glad to know that she is definitely progressing towards recovery.

Sister Bramford has left Ceduna for Adelaide to continue her training, and it is hoped she will find it possible to return to Ceduna later in the year.

St. Mark's Church, Darling Point, the foundation-stone of which was laid by Bishop Broughton in 1847, was chosen by his great-grandson, Pte. Edward Francis Boydell, A.I.F., for his marriage with Miss Diana Drysdale last Saturday. The bridegroom is the son of Mr. W. J. Boydell and the late Mrs. Boydell, of Caergwile, Allynbrook. His sister, Serg. Thea Boydell, W.A.A.F., attended the bride, who is the daughter of Mr. and Mrs. R. S. Drysdale, of Perola Park, Augathelia, Queensland.

Captain Stanley Owens, son of Rev. W. J. Owens, who is vicar of West Manly, N.S.W., was married to Miss Margaret Brown, of Killara, at St. Philip's Church Hill, on February 6. The bridegroom's father officiated. Captain Owens will complete his special staff officer's course at Duntroon shortly.

Mary Stephanie (Signals A.W.A.S.), second youngest daughter of Rev. and Mrs. Stephen Taylor, of The Moorlands, Mt. Colah, N.S.W., was married to Staff Sergt. Edward Pollard, younger son of Mr. and Mrs. E. E. Pollard, of Drummoyn, at St. Paul's Church, Wahroonga. The ceremony was performed by the bride's father, assisted by Rev. K. Pain, M.A.

Rev. Edgar Alan James has been awarded the Military Cross. This award followed the fighting at Alamein (Egypt) when the A.I.F. 99th Division played a big part in the battle which led to the defeat of Rommel's Afrika Korps. Padre James was a teacher and chaplain at the Church of England Grammar School, Brisbane, when he enlisted in 1941.

Miss Millicent Stephenson, daughter of the Bishop of Nelson and Mrs. Stephenson, has graduated in Arts at the University of London. Miss Stephenson is on the staff of Meriden School, Strathfield, N.S.W. We heartily congratulate her and her parents.

Miss Abigail Young recently made a gift of £20 to the Endowment Fund of St. Jude's, Carlton, Victoria, in memory of the late Miss Gertrude Young, a devoted member of St. Jude's.

Rev. A. H. Constable, incumbent of All Saints', Northcote, is retiring soon. Mr. Constable was ordained in 1903 by the Bishop of Bendigo. He served in that diocese for 20 years and became a Canon of All Saints' Pro-Cathedral. After seven years at Diamond Creek he went to All Saints', the old parish church of Northcote, well known for a vigorous evangelical ministry. There the old traditions have been steadfastly maintained. The parish is much smaller than formerly, but the missionary interest and giving are still outstanding features. Mr. and Mrs. Constable have been hard and conscientious workers and their many friends pray for God's blessing on them during their retirement.

We congratulate Rev. and Mrs. D. J. Knox, of Gladesville, N.S.W., upon the news that their son, Sergt.-Pilot Horace Knox, has received the D.F. Medal in connection with flights over Germany and Italy.

Mary Jane Pring, who passed away on February 11, had for some years lived in the parish of St. John's, Darlinghurst, N.S.W., and was a regular communicant. She was the widow of the Hon. Mr. Justice Robert Darlow Pring, a Judge of the Supreme Court from 1902 to 1922 and Acting Chief Justice and Lieutenant-Governor of N.S.W. in 1918. She was the great-granddaughter of Philip Gidley King, third Governor of N.S.W. Both the Judge and Mrs. Pring were devoted to their Church, the Judge having served for 26 years as a churchwarden of St. Andrew's, Summer Hill, their parish church till a few years before his death.

The Rev. F. C. Phillip, M.A., Principal of St. George's School, Hyderabad, under the C.M.S. of Australia and Tasmania, has been appointed Canon of Madras Cathedral.

We congratulate the Rev. E. J. Seetree, of Sydney, on being awarded the Military Cross. He is the first of the Chaplains from that diocese to be decorated by the King during this war.

Rev. B. C. A. Eva has celebrated his silver jubilee as vicar of Brighton Beach, Victoria.



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W. S. LESLIE, M.A., Headmaster.

To Australian Churchmen

DEMOCRACY IN THE CHURCH.

The Rev. W. G. Coughlan has been writing a series of articles in "The Church Standard" on this subject. He assumes, notwithstanding the examples of Russia and the Nazi and Fascist powers, that democracy is the ideal form of government. We do not at the moment raise any question as to the soundness or otherwise of this foundation principle. Assuming that the Church ought to be democratic, Mr. Coughlan finds fault with its present machinery. He is not always consistent, but his articles deserve careful attention. It is not possible to deal with all of them.

Failure in Representation.

Mr. Coughlan contends that the present Synod representatives are not really representative. The parishes that return them have little or no opportunity of estimating their opinion on the vital matters they discuss. Of course, the remedy is obvious, yet Mr. Coughlan seems reluctant to avail of it.

He objects in the same article in which he makes his charge against the practice of using recurring elections "in the cause of ensuring unchallenged control of key points and essential powers by the approved party." But it seems clear that this is the essence of representation. If the laity are aware of the business carried on by these boards and committees, then they would be most anxious to secure representatives who would carry out the business in the way they desired. Mr. Coughlan wants to have democracy in the Church without the inevitable results of democracy as they are manifested in the State. The only way the parish voters could secure a genuine representative is by the publication of the representative's views and aims. "If I am elected to Synod I will support certain measures and oppose others." That is the present democratic

system in the State. Even then it is not free from abuse. The general public is frequently deceived on the merits of a particular proposal. But if such a system of election be introduced into the Church the immediate result will be the "colouring" of boards to an extent that does not prevail at present. It would have good and evil consequences, but we should not burk the issue.

Mr. Coughlan maintains that divorced from electioneering speeches, policy speeches and "platforms," majority rule loses its democratic quality, and easily becomes suppression of minorities. Apparently he regards these electioneering methods as unsuitable, notwithstanding his thirst for representation. He advocates in their stead the admission of parties "as varying expressions and interpretations that may have an enriching contribution to make to the whole Church." It is this vagueness that robs Mr. Coughlan's articles of real value. Are not State parties varying expressions and interpretations? Have they not possibly an enriching contribution to make? Is it not the open criticism of opinions and the clash of contending views that make for moderation and adjustment in our political life? In any case, how does the recognition of all these things help a parishioner to vote? Is he to vote for the man who holds an opinion variant from himself? Or is he to vote for every opinion in turn? What is he to do? Mr. Coughlan says we ought to recognize parties as varying expressions of opinion, which is not illuminating. The fact is, no system has ever been devised for reconciling conflicting opinions other than propaganda of some sort. Mr. Coughlan wants democracy in the Church without party conflict, and it cannot be had.

Mixed Business.

Mr. Coughlan assures us that

for many matters that come before Synod "special training and knowledge are required." Here we touch the interesting question of the layman and the expert. In practice, says Mr. Coughlan, "there is no assurance that those concerned have the ability and the education requisite for the task." He contends that votes should only be given on serious questions by those who have "general and life-long preparation." He admits that for this difficulty "no perfect solution can be found."

Here we come upon a problem which confronts our present Parliamentary system. The solution which we have found so far is to invite competent advocates to discuss the matters demanding attention, and leave the decision to those who hear, granting that they are not experts. This is the method adopted in connection with several of our most democratic institutions. It is the method of trial by jury. It is also the method of Parliamentary legislation. The advice of experts is often taken, and is invaluable. The decision is left in the hands of the ordinary man. It is strange that Mr. Coughlan is an advocate of democracy, and is yet distrustful of its principal principle, that in all current affairs the will of the people, and not the will of the expert, should prevail.

Sorting out Subjects.

No doubt Synod is the master of its own business, and it is open to it to adopt the method of dividing business into two parts. There is, however, one practical difficulty. Business refuses to divide in that easy fashion. There are legal problems as well as other problems connected even with a theological discussion. Also, matters are vital to one set of people that are not vital to others. When the division had been effected it would often appear that it was not well made. Mr. Coughlan has had some experience of Synods, and he must be aware that the "technical" question often pops up its head at a very awkward moment.

A More Serious Difficulty.

Whether it ought to be so or

not, two factors govern the Synod session. The first is the factor of time. There would be grave danger that the "technical" session, which would not take many days, would be the only effective session. It is, probably, for that reason that business is divided into resolutions and ordinances according to a set programme. The other factor is the factor of interest. The layman might be led to believe that he had made his contribution when he discussed mundane matters, and the second session would become a conference of clergymen, and still further widen the existing gulf between clergy and laity.

Practical Suggestions.

Mr. Coughlan finishes this particular article with three suggestions which are worthy of consideration:

1. A few main subjects should be chosen well beforehand, and all parishes invited to discuss them.

There can be no objection to this proposal, if its inevitable corollary be admitted, viz., that candidates for representations for the parish should clearly indicate beforehand their views on the subjects discussed, so that the electors would be able to make an intelligent choice of representatives. But this introduces electioneering and platforms. It is here that we detect inconsistency in Mr. Coughlan's formulations.

2. Ruridecanal Chapters should discuss the subjects.

This is much more doubtful. Why should the clergy be called together to discuss matters affecting clergy and laity alike? That they have the right of assembly like all others is conceded, but there should be no official discrimination. Here also the clergy should declare their intentions as regards their vote if the discussion is to prove helpful to the Synod. How would this affect their election to Boards?

3. A quarterly meeting of clergy and laity could become established.

This would not be as easy as it appears. Parishes are strained at present to keep up their rota

of meetings and conferences. The result would be to invite the very criticism Mr. Coughlan makes on our present system. A few ecclesiastically minded folk would meet together and propose plans for the whole Church which would not gain acceptance. Then the cry would be raised that really useful people were being thrust out of office. Mr. Coughlan has ignored the human equation. We propose to return to his scheme later.

PALESTINE.

Few visitors to the Holy Land have had the continued opportunity for study of sciences of countless incidents in Biblical history than that afforded to some who were members of the A.I.F. in the Middle East.

Camped in the Plain of Philistia, close to the famous Pentapolis of the Philistines of old, they were within two hours' journey of Jerusalem, and some four of Galilee, when leave gave the opportunity of travel. It is possible to journey from southern Philistia to northern Galilee in three ways. Take the coast route through Sharon and Haifa and eastwards to Nazareth and Tiberias; through Judaea, Bethlehem, Jerusalem and Samaria; or by Jerusalem, Jericho and along the Jordan valley to Beisan and Galilee. All three are fascinating tours. In this article space permits of a brief description of only the first.

Leaving Gaza, the hot, dusty, Arab township of mosques and carpet weaving and black pottery, along the treeless plain we pass by the old sites of Samson and Herod's Askalon, Ashdod, Ekron and Gath, of the Philistines. We enter the southernmost of more than 160 citrus areas of Palestine, settled by Jewish communities.

The unimportant township of Lydda brings back memories of the immortal Dorcas, and on the coast is Jaffa, where Peter lodged with Simon the Tanner. Adjoining is the large modern Jewish city of Tel-Aviv. From here the Plain of Sharon extends northwards, which in spring is a picture with great splashes of red of the Palestine anemone, the cream of lillies, and the colours of other wild flowers. Some yellow sand hills on the coast mark the site of old Caesarea, where Paul was imprisoned, and the Gothic remains of a Crusader castle are lapped by the blue waves of the innocent-looking Mediterranean as one approaches the range of Carmel, from whose height one of the most beautiful vistas of Palestine extends—the Bay of Haifa, as it sweeps northwards to Acre.

Turning eastward from this well-built, attractive city, we soon pass Harosheth, with its reminder of the

battle of Sisera and Barak and the chariots of iron.

Continuing on our way to Nazareth, the two thousand feet Carmel range on our right, sets us thinking of Elijah and Baal. The city of Jesus' boyhood is almost entirely Arab, much of it built on a steep, southerly slope. The old permanent water supply, "Mary's Well," is associated in the mind of the visitor with that home, the traditional sites of which are shown in the city. Cana, the scene of the first miracle, is passed on the way, and passing the Horns of Hattin, where the Crusaders were finally defeated, we gain the first glimpse of the lovely blue waters of Galilee. Southwards we look over the important town of Tiberias, built by Herod Antipas in honour of the Emperor, and eastwards to the steep, forbidding slopes of Gadar. The eastern shore of a pinkish colouration, is devoid of vegetation. Looking north, covering the 13 miles of the length of the beautiful lake, we see, first, the green curves of the foreshores leading to the plantations at Magdala, and across the plain of Lalmanutha to Taligha, the old Bethsaida. Here a well preserved fourth century mosaic floor shows a representation of a basket of loaves and two fishes.

A memory never to be forgotten in the mind of the writer, is a walk with a friend, from Bethsaida to Capernaum, which lies two miles north of the home of Peter, Andrew and Philip.

The reconstruction of the Roman Centurion's synagogue is of absorbing interest. Thrown down by earthquake, the stones of the synagogue, considered by some to be second or third century, by others to be original, are carved with striking symbolism. They were brought together by the Franciscan custodians, who so revere the building where the Lord gave the memorable discourses on the Light of the World and the Bread of Life. The western side is the most fully restored, and points of great interest are the seats of the Sanhedrin, the carved pot of manna, stars of David and Solomon, ram's horn, and censer shovel. Roman eagles, partly obliterated by the Jews, testify to the Roman influence in its building, which fact is in strict accord with the Gospel accounts. Everything about this synagogue is so eloquent—the entrance steps, the keystones of the arches, the cornerstones, all instantly remind of the One Who once graced its doors.

On either side of Capernaum there is evidence of the woes of Chorazin and Bethsaida, which are to-day practically uninhabited, with the black rock about on every side, grim reminder of the earthquakes which devastated the Galilean shores, and reduced the population from 300,000 to 10,000 people. Tall trees fringe the northern shores and offer cool shade, while one looks out over the waters and thinks of the Son of God, Who lived that life there, of such stainless beauty as to compel the attention of

all who are interested in what is high and noble. The grand lines become so appropriate—

"O Sabbath rest by Galilee,
O calm of hills above,
Where Jesus knelt to share with Thee,
The silence of eternity,
Interpreted by love!"

CENEF

I.

THE NURSES' CLUB.

At the end of November, 1941, the Cenef Club for Naval, Military and Air Force Nurses was opened in the old "Worker" Building, at the back of St. Andrew's Cathedral. This was in response to representations made that nothing of the kind existed for nurses when off duty in the city or when passing through Sydney from one State to another. It was felt that the opening of such a club would in many cases meet a real need and the claim has been abundantly justified. The question was where to find suitable premises. The unused floor of the "Worker" Building above the Choir School provided the solution. But it stood badly in need of renovation and reconditioning for the purpose. However, the Standing Committee of Synod readily made it available free of rent. The front portion of the floor was then fitted out as a lounge and canteen, and behind this a kitchen. The Club was only a short time opened when the need for sleeping accommodation was also made clear. The remaining portion of the floor was then renovated and furnished as a dormitory. At first there were only three beds, but the number had to be increased from time to time to meet the demand.

The Club is carried on by a committee of four civilian nurses, and they are assisted each day in the work by other nurses not engaged in war duties. All these workers act in a vol-

untary capacity. One of them is always on duty at night as resident hostess.

Since the Club was opened, 727 nurses of the three services have enrolled as members; 4142 visits have been paid; 5735 meals have been served and the beds occupied number 1821. The canteen can accommodate 24 at one sitting and there are at present 18 beds in the dormitory. These last are frequently all occupied and occasions arise where 10 more—for which we have room—are desirable. The meals provided are unanimously regarded as excellent, and the same comment has been made with respect to the sleeping accommodation. All charges are calculated just to meet the cost. No profit is provided for. There is a small library and, of course, there are writing tables with stationery provided. A piano, a wireless set and a telephone all add to the attractiveness and comfort of the Club.

The Honorary Chaplain keeps in touch with the work as far as possible.

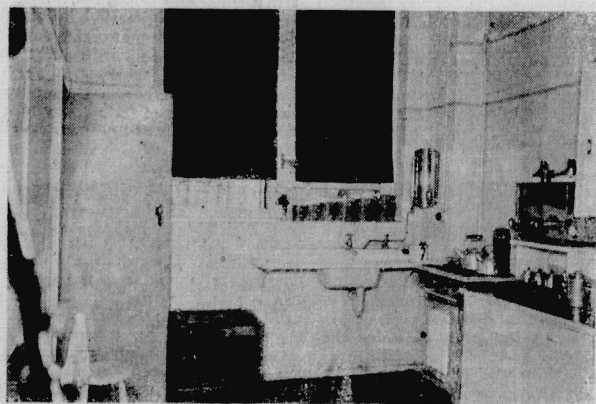
The following illustrations of this aspect may be given:

1. Prayer with a group of 24 nurses on the point of departure for distant battle stations, and the presentation to each of a copy of "The Citadel of the Soul."

2. Spiritual and personal help to a nurse resting after serious sickness. Her home was in another State.

3. Personal consolation to a nurse, her sister and aged mother (all from other States and without friends in Sydney), in their bereavement occasioned by the death of a young relative in a Sydney Military Hospital—a returned soldier from the Middle East.

When we realise how much the nurses do for our fighting men and think of the risks many of them face in actual battle areas while in the discharge of their duties, we feel that we cannot do too much for them while they are with us in Sydney. And they are grateful.



CENEF Club for Nurses—Corner of the Kitchen.

CANON BARDER'S STATEMENT.

In view of a statement in the "Sydney Morning Herald" of a recent issue, taken from St. Mark's, Darling Point, "Church Messenger," Canon Barder has asked us to print his remarks in full as they appear in his parish paper: St. Mark's Rectory, 2nd March, 1943.

My dear Friends,

The position of the Christian Church in the world to-day is fraught with great anxiety. Think for a moment of the implication. Either the Church is necessary for world reconstruction according to the mind of God—that is along those lines urged by so many of the policies enunciated since the war began, beginning with the Atlantic Charter—or it is not necessary for that purpose. If it is not, the sooner we put our energies and money and interest into something more worth while the better. But, to say this, is not to prove that the Church of Jesus Christ can be wiped out without vital loss. On the contrary very few will disagree at least in lip witness with the fervent conviction that the Church is necessary for the world's peace and progress along the most idealistic lines.

What a solemn responsibility rests on the Church, and we are the Church—all who make public profession of faith in Jesus Christ as the Lord of all good life.

But the Church is not equal to her task to-day. On the surface her forces are utterly divided. Within the Church of England this alienation has become tragic. Go into one diocese and the persecuting section is the Anglo-Catholic party. The brains and the co-operation of those who differ are not used. So the latter live to themselves, and the necessary team work is lacking and the fight against sin fails. In another diocese where the Low Church party is in the saddle, those who do not measure up to the standard are dubbed "dangerous," "disloyal," etc. They, too, are not wanted on the council of the Church. They are ignored and treated as men without brains or ability, or whose motives are suspect. What a pity that all sections cannot work together in harmony against the common foe. Yet here is the testimony of the Christian Church down through the ages, and especially to-day. The only part of the Church that has not persecuted is that which has not had a chance. Politics instead of spiritual power, prejudice instead of freedom, suspicion instead of love, dominate the Church's witness to-day. The clergy are the worst offenders when you think of their responsibility in the matter. Whenever we can start a theological fight we do so, and not always is this free from bigotry and bitterness. It is a surprise to me that the Church has been tolerated so long. As someone of standing in the community—a man of high moral character—said to me recently: Who takes any notice of the Church, with its

many voices, and its lack of charity towards those who are supposed to be of its own household?

It may seem strange for me to write all this, but I know many of our laity sense the weakness and are saddened when they are aware that the leaders are not co-operating amongst themselves. They know they are being led badly, and will not follow leaders in whom they have not implicit confidence.

Will you pray that the Holy Spirit may overrule all this, and bring God's Church into a firm fellowship of service and understanding? We will never get uniformity, and we don't need it, for uniformity spells deadness, and have we not been taught that "there are diversities of gifts"?

Just as the navy, army and air force have their respective jobs to do in this war, and can only do it when effort is co-ordinated, so the Church will be effective only when High, Broad and Low pool their treasures, and with devotion and singleness of purpose "see things steadily and see them whole."

The emphasis will then be placed where it should be found—not in gestures and ornaments and robes, or in the absence of them, but in lives reflecting the Saving Grace of Jesus of Calvary.

May God bless you all.

Yours sincerely,

H. W. BARDER.

WORDS OF INSPIRATION FROM GREAT LEADERS.

I.

From General MacArthur, whose fellow members of a Christian Church in the United States sent a message to him on his first assumption of his present position wishing him God's blessing and protection and guidance. To them he sent a reply affirming his sense of the greatness of the task entrusted to him, and his reliance on God for the aid he needed.

1. After signal success some time ago he said:

"To Almighty God I give thanks for that guidance which has brought us to this success in our great crusade.

"His is the honour, and the Power, and the Glory for ever. Amen."

2. After the victory in the Bismarck Sea he said in his despatch that the success gained was ascribable to the intervention of Divine Providence.

(It is said of him that after a Council of War he refrains from ordering the carrying out of the plans decided upon until he has laid those plans before God in humble submission to His direction.)

II.

Order of the day by General Lee in the American Civil War:—

While this glorious victory entitles you to the praise and gratitude of the

nation, we are specially called upon to return our thanks to the only Giver of Victory for the signal deliverance He has wrought. It is therefore earnestly requested that the troops unite on Sunday next in ascribing to the Lord of Hosts for the glory due unto His Name.

III.

Winston Churchill's Christmas message:—

There is another preparation of this nation beyond the preparation of materials of war. It is the preparation of our hearts. . . .

We need God's guidance that people may be humble people; and not only humble in spirit, but also strong in the character of the race. Our strongest hope in this war is the conviction of the dignity of the brotherhood of man which Christmas Day signifies more than any other day.

Therefore I have appointed the first day of the year as a day of prayer, seeking for forgiveness of sins of the past and for God's help in days to come.

IV.

General Smuts and the Message of Christ:—

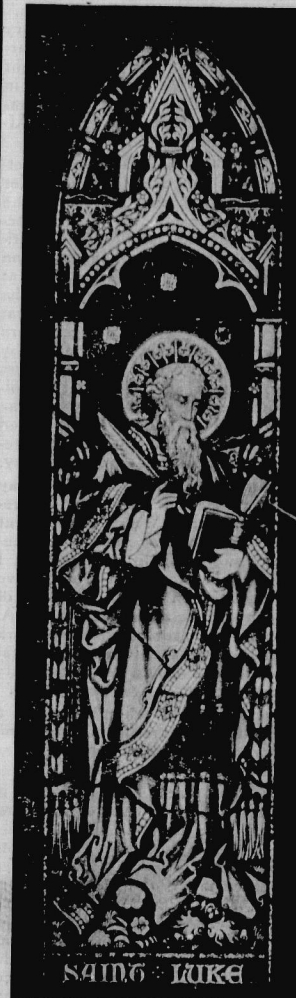
"Speaking from a longer and wider experience and reflection than has perhaps been the lot of most others, I wish to say this: Fundamentally the world has no need of a new order or a new plan, but only of an honest and courageous application of the historical Christian idea. Our Christian civilisation is based on an eternal order, an endless plan on the Message of Christ.

"Many new messages and messengers will appear in these times of great tribulation. Let us hold on to the eternal message. Follow the light which has once shone before us, the greatest Light that has ever risen on our human horizon, and which can surely lead us to the better world for which we are longing.

"In the twilight of to-day I see, not the man of Moscow, not the man of Munchen, not the man of Rome, but the Man of Galilee. I see Him going round the villages and districts teaching, spreading His message of the new kingdom, healing the sick and suffering; and His message is, 'Cherish in love your fellow man, irrespective of race or language; cherish and keep the Divine idea in your heart as your highest good.' The love for God and man is the final answer to all the insoluble questions of all ages. This is also the programme for the Church of to-day and for mankind, which is milling round like frightened sheep without a shepherd. The Man of Galilee is, and remains, our one and only Leader, and the Church as the carrier of that message should follow Him alone."

Silence isn't always golden. Sometimes it's just plain yellow.

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CORRESPONDENCE

"CAN IT BE TRUE?"

(To the Editor, "Church Record.")

Dear Sir,

In your issue of October 22 last, there appeared an extract from a letter under the heading, "Can It Be True." The letter told an unfortunate story of the treatment meted out to a quarter caste girl who had been brought from the Mount Margaret Mission in Western Australia and sent out to service by the Department of Native Affairs in that state.

In January of this year another letter appeared in your columns under the same heading, this time from the husband of Dora's mother. The second letter consists largely of a criticism of the first and a condemnation of the action of the missionaries at Mount Margaret. Mr. McDonald, the writer of the second letter, claims that the missionaries desired to get Dora married to a half-caste and thereby "condemn her to a life of drunkenness and debauchery as lived by the coloured people in the vicinity of the Mission," and thereupon he appealed to the Native Department with the result that the girl was brought away.

Beneath the letter is a note to say that an explanation had also been received from the W.A. Department which seemed to bear out the contentions of Mr. McDonald. Personally, I do not feel that that note would have much weight with any who know of the unsympathetic attitude of the W.A. Department towards missionary work amongst the natives. It is natural that the Department should seek to justify itself.

I have in my possession a copy of a letter from Dora herself and trust that you will allow readers to see something of what she has to say.

In the first place, Dora confirms in its entirety the contents of the first letter, by Mr. Powell. Dora denies that the Mission had any intention to her knowledge of having her married to a half-caste or of encouraging her to do so, but affirms that Mr. McDonald did all he possibly could to get her into closer relationships with an undesirable white man. This is the cause of Mr. McDonald's annoyance, and it is rather hypocritical on his part to talk of missionaries marrying Dora "back into oblivion" with a half-caste in the face of his own actions. It would be well for Mr. McDonald and others to remember that the undesirable "white men" have always been the cause of a great deal of the natives' downfall. The unfortunate number of half-castes who know nothing of their fathers is sufficient evidence of this.

The treatment given to Dora by the Department of Native Affairs is hardly any more to their credit. For four and a half weeks she worked at a house, during which time she was offered one half-day off, but since she had had no wages and her pocket

money, with the exception of 5/-, had been taken away from her upon her arrival in Perth, she could not do much with her time off. The place was intensely lonely and she had little correspondence with the other occupants.

Much more could be said, but I trust that this is at least enough to verify Mr. Powell's statements and to make it clear that Dora herself has no complaint whatever to make concerning her treatment at the Mount Margaret Mission. On the contrary, she was very happy there, and on a previous occasion, after she had been living with her mother and Mr. McDonald for a while, and had become very unhappy through his persistence in the matter of the undesirable, she was forced to leave home and was greatly gladdened and relieved to be taken back to the Mission again.

Perhaps I should add, in closing, that the fact of Mr. Powell being a member of the China Inland Mission should in itself have been a guarantee of the veracity of the letter, unless overwhelming evidence against it had been forthcoming.

Yours faithfully,

H. R. SMITH.

30a Maloney Street, Mascot, N.S.W.
March 9, 1943.

(To the Editor, "Church Record.")

**ROBERT SNOWDON HAY
MEMORIAL FUND.**

Dear Sir,

I would be grateful if you would allow to be made known through your paper the existence of the "Robert Snowdon Hay Memorial Fund."

At a recent meeting of church-people and citizens in Hobart it was unanimously agreed that there should be a fitting memorial to him who for 24 years occupied the historic See of Tasmania, and also played such a prominent part in the civic life of the State. It was also agreed that a memorial fund should be created immediately and that it should be open to subscription by all sections of the State.

I am sure that the admirers of the late Bishop of Tasmania are not confined to Tasmania; and that during the many years' service he gave to the Church in Australia his influence made an impress on other people and the charm of his personality won for him friends in all walks of life.

I would be glad if any of your readers who might wish to make some contribution to perpetuating the memory of Robert Snowdon Hay, whose name will always be stamped with the hallmarks of integrity, devotion and friendliness, would get in touch with me, c/o Diocesan Registry, Murray Street, Hobart.

Yours, etc.,

(Rev.) WILFRED L. HARMER.

Secretary-Treasurer,
Robert Snowdon Hay Memorial
Fund.

COLD STEEL.

In view of the approaching "setting apart" of deaconesses in the Sydney Cathedral, we reprint some interesting and thought compelling statements from a remarkable sermon by the Bishop of Hong Kong at the last annual service of the Church of England Zenana Missionary Society in St. Margaret's, Westminster. The bishop, making reference to the appointment as Bishop of Fukien of the Rev. Christopher Sargent, son of a former clerical secretary of the society, said:—

"His priesthood, too, had come in a remarkable way. He went out to Hong Kong as a layman but as he started praying and talking to his boys about the Lord Jesus Christ, as he brought one after another into the fullness of the Christian faith: as he listened to the confession of their sins, prepared them for Baptism and Confirmation, and then for Communion, he felt that his ministry was somehow incomplete unless he could, with his own hands, break the Bread and put it into their hands with his own. He came to the ministry through the sheer fact that it needed the final mark of Ordination if the pastoral work he was doing as schoolmaster was to be complete.

I know a woman in China, not a member of your Society, who is suffering the same kind of frustration. Her gift from God is the gift of a Pastor. She is doing exactly the same thing for young Chinese girls and women on the Burma Road. When it comes to the Bread-breaking Service she is not allowed and not able to fulfil her complete ministry to their souls in that final act of representation of our Lord to them in the ministry of the Sacraments. I know others similarly frustrated.

I believe that it may be that God is calling this great women's society of the Church to what may prove a costly act of obedience for the sake of the Gospel in China; that God is calling you to help to make possible an ordained ministry of women in the Far East. May it not be that just because your ministry has been especially for women you must carry that through in courage and faith and vision, and plan and pray that if it be God's will this final obedience of His Church to Him may be completed.

This is an opportunity which arises

"We really must do something for this C.M.S. Lenten Appeal," said Mr. Jones. "If we both save threepence a day, and put it in our Lenten envelope, we will be able to hand in enough to save two African's lives."

"Surely we can do more than that!"

"I think we can, but let's make it our minimum object."

in my own diocese at the present time. I need, therefore, the help and prayers of those who care about a ministry of women to women. Some of you may have read of the ordination in St. John's Cathedral Hong Kong, of the first Chinese Deaconess in my diocese Deaconess Lei Tim Oi, or "Florence Lee." Her life also is a story of obedience to a heavenly vision. When Lucy Vincent was ordained Deaconess some twelve years ago in St. Paul's Church Hong Kong, Archdeacon (now Bishop) Mok preached the sermon and said he hoped that the result of that service might be, that many young Chinese girls also would give themselves to the ministry of the church.

Lei Tim Oi was then attending a Government School and was worshipping in that church. She offered herself then to God for the work of the Church if it should be His will. She has gone steadily forward in that obedience.

She went to the Union Theological College in Canton where several other Chinese women were taking exactly the same theological course as all our clergy take. She and the others were trained for their work in the Church in exactly the same way: lectures, examination, etc.; as the men who were being ordained for the ministry. When she was qualified she went as woman worker to a large church in Kowloon, and for two years had a remarkable ministry.

Then a situation arose in the city of Macao where the old East Indies Company Chapel and cemetery go back to the earliest days of Britain's relations with China, and where Robert Morrison is buried.

In Macao there were many Chinese refugees. There, besides the ordinary residents, were institutions, schools and others, and many members of our congregation from Canton had found refuge there. We had started in this old East India Company chapel a Chinese service for members of the Anglican Church. A young Chinese graduate of the same Union Theological College is Lei Tim Oi, but two or three years her senior, was in charge. I then received a letter from New Zealand asking for a priest to take charge of the Cantonese work in the whole island of New Zealand. It was our turn. That was a chance we never miss in Hong Kong because of the experience Chinese clergy get in New Zealand of the life of the Church and the strength it is to them when they return. Peter Mak, the pastor of Macao, was ripe for this experience and so we sent him.

What were we to do for a successor? In the congregation there were University Professors, school masters, business men: it needed someone of ability and understanding of their life, and we had no Pastor who could do it. One of our clergy suggested to me that Lei Tim Oi should be put in charge of that church. It was brought up to Standing Committee and recommended. She has been for one and a half years in charge of that church in Macao.

In South China we have as a rule only a monthly Communion Service. It is a real breaking of bread together of the whole congregation. Bishop Mok goes down to Macao for that service on the first Sunday of each month; the whole of the rest of the work of that parish is in Lei Tim Oi's hands. Just before I left Hong Kong the European trustees of the chapel met and agreed to enlarge the church to take the growing congregation. There, men and women are taking their part in running the choir, the Sunday School and the finance of the church, and the vestry is working as well as any vestry I know of.

There is no question that Lei Tim Oi has the gift of priesthood. The only thing that remains is, is it going to be possible to ordain women with these obvious gifts and calling to the ministry of the church? I am myself convinced that it is right. I am also convinced that unless she is so ordained her powers will be wasted and she will not develop as fully as she should.

We may be called to sacrifice many old principles and prejudices. The "Word was made flesh," the Word was not made "male flesh." Surely a woman of such gifts may have been prepared of God for the ministry? Pray therefore and work in your hearts and minds that this whole question may be considered wisely and well. God grant the next Lambeth Conference will agree to the making of experiments in the Far East where the church is younger and more supple.

But I beg you this, remember that in spite of all you may read about the conservatism of China in regard to women, we have to-day in the cities a most natural freedom—choirs, for instance, are all of men and women and I know of no church in which men and women do not jointly take up the offering.

There is a second matter which may need steel, which may be costly and which I wish to lay before you. Again it matters for the conversion of the Chinese people to the knowledge and the love of the Lord Jesus Christ.

I mentioned that Lei Tim Oi had taken the full ordination course. She is not the only one. I have now four other women on the Burma Road taking the same course, though I do not think that any of these are likely to be pastors, but rather teachers in schools or assistants in parishes. I want to ask you this—whether it may not be right that all women missionaries in the future should pass the General Ordination Examination as part of their preparation? Women missionaries should have the same theological preparation as ordained men missionaries. Otherwise the Chinese women workers will really be better taught about the truth of God in theology than the women missionaries who come from home. Moreover for a woman so prepared it would be as easy for her to take her place in the life of the Church at home as it is for a

man who, by the examinations he has passed, is able to take his full place in the Church when he comes back.

I beg therefore to lay before your society these two issues and ask you to pray about our work as you see right.

May I also say this. The Kingdom of Heaven is like unto a man who was a pearl merchant. He found a pearl of great price and for the sake of that pearl of great price he sold all that he had—all his trinkets and all his smaller pearls. Don't be afraid if God calls you out into similar ways—calls you to sell all things of lesser value for the one pearl of great price, giving you in answer to this surrender more courageous vision and determination to make the ministry of women in the world a real thing. Whatever the issue let us all be willing to put aside our past views and opinions, all our partial apprehensions and fears. Let us sell all for the sake of the one pearl of great price—the conversion of this great Chinese people, the bringing of the nations to the feet of our Lord Jesus Christ.

CHURCHMAN'S REMINDER.

"Reprove, rebuke, exhort, with all long suffering."—St. Paul.

March,

19 and 20—Ember Days. Prayer for clergy.

21—2nd Sunday in Lent. The teaching of this day is the Fatherliness of God. Some people doubt this, because there is a war, or because they do not have what they want in life. But "whom the Lord loveth he chasteneth" is a truth which they do not grasp.

25—Thursday. The annunciation of the Blessed Virgin Mary. The proper regard for and reverence towards the Mother of the Saviour of the world is provided in the Prayer Book.

28—3rd Sunday in Lent. The very old prayer comes from the Sacramentary of Gregory. The English phrase, "heartily desires" rightly emphasises the need for earnestness in prayer. It is said that in early times the "Amens" of the congregation resounded through the large edifice like a peal of thunder, rather different from the modern average of whispered responses.

Doubt sees the obstacles—

Faith sees the way!

Doubt sees the darkest night—

Faith sees the day!

Doubt dreads to take a step—

Faith soars on high.

Doubt questions—"Who believes?"

Faith answers—"I!"

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE MOTHERS' UNION.

The annual festival of the Mothers' Union will be held in St. Andrew's Cathedral on Thursday, March 25, 1943 (Feast of the Annunciation), at 2.15 p.m. Preacher: A Chaplain of the Forces.

Celebration of Holy Communion in the Cathedral at 11.30 a.m. A packet lunch will be held in the Tea Room of the Worker Building at the rear of the Cathedral. Tea available.

Choir members are asked to meet before service (on March 25) in the Chapter House at 1.15 p.m. Service to be broadcast through 2BL by courtesy of the Australian Broadcasting Commission.

YOUTH WORK.

YOUTH WEEK, APRIL 12-17.

AN IMPRESSIVE FUNCTION.

On Saturday, the Archbishop of Sydney celebrated the ninth anniversary of his enthronement as Archbishop. The retired clergy of the diocese were invited to a service of Holy Communion and afterwards entertained at morning tea in the Chapter House by Archdeacon and Mrs. Martin. The Archbishop gave an address. There were also present the party of C.M.S. missionaries en route to Tanganyika, East Africa.

SETTING APART OF DEACONESSSES

There will be a special service in St. Andrew's Cathedral on Sunday, March 21, at 11 a.m., when His Grace the Archbishop will set apart Deaconesses for the work of the diocese. Canon T. C. Hammond, M.A., Principal of Moore Theological College, will be the preacher. It is expected that six sisters will be set apart.

Deaconess Bransgrove, who is shortly leaving here for Tanganyika, was set apart on February 2.

MOORE COLLEGE.

The official opening of Moore College has been fixed for Friday, March 19, at 8 p.m. His Grace the Archbishop will take the chair. Certificates and diplomas will be made to the successful students of the College and Deaconess House.

R.S.P.C.A. SUNDAY.

The Royal Society for the Prevention of Cruelty to Animals (N.S.W.) has decided to celebrate its annual "Be Kind to Animals Week" from April 29 to May 7, 1943.

"Humane Sunday" has been scheduled for May 2 this year, when it has been customary for the past 20 years

for clergy, Sunday School superintendents and others to give addresses on, or references to, the subject of "Kindness to Animals." Undoubtedly such has been effected by the propaganda of this society during that "Week" for the better treatment of our dumb friends and servitors. Clergymen are respectfully requested to note that date in their diaries.

ST. PAUL'S CANTERBURY.

About 100 members of the Royal Australian Historical Society visited St. Paul's Church, Canterbury, and were welcomed by the acting rector (Dr. Capell). The president of the Society, Mr. Alfred Stephen, thanked the Doctor for his words of welcome, after which Mr. Jervis spoke of the early days of the district.

Mr. P. W. Gledhill then gave a short address outlining the history of the Church at Canterbury. Mr. Gledhill said the original old school church was commenced in 1848 and was finally completed and opened for divine service on June 5, 1849, by the Right Rev. William Grant Broughton, D.D., Bishop of Sydney.

This new church was in charge of the Rev. J. C. Hassall, the then acting incumbent of the parish of St. Peter's, Cook's River. The Canterbury church was then the third Anglican church in the civil parish of Petersham. The first was Cook's River, the second St. Stephen's, Camperdown (now Newtown). Some old documents refer to St. Paul's as St. Paul's Canterbury-on-Cook, following the old English idea that the district is on the banks of Cook's River.

The present stone church was commenced in June, 1858, on land given by Miss Sophia Campbell, daughter of Robert Campbell, the conveyance of which was dated April 10, 1860. The corner stone was placed in position on August 16, 1858, and was completed during October, 1859. The church was consecrated by the Bishop on April 12, 1860. Canterbury was formed into an independent parish on the same day as the church was consecrated, when the first incumbent, the Rev. Percy Jennings Smith was licensed.

The church cost £1848/19/6 to erect and was paid for by Miss Campbell.

After the proceedings the gathering inspected the old church records and the old church building now used as a parish hall.

Diocese of Goulburn.

QUARTERLY MEETING OF THE DIOCESAN COUNCIL.

The Diocesan Council sat all day on Tuesday, March 2, the Bishop presiding throughout. The Bishop and Mrs. Burgmann entertained the members to lunch. A presentation was made to Archdeacon Pike in recognition of his long and faithful service to the diocese. A motion of sympathy in the



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death of Sir Kelso King was carried. The Registrar was welcomed back after his military service and a long illness. Accounts and reports of all diocesan funds and organisations were approved for Synod. Messrs. John L. Bush and Co. were re-elected diocesan auditors. One parochial grant was made. The estimates for the 37th edition of the Goulburn Cookery Book showed a profit for the edition. A special grant from the Walter and Eliza Hall Trust was allocated. A loan from the Guarantee and Loan Fund was authorised. Further amendments to the Wagga Lands Ordinance of 1926 were made. The questions of the provision of a house for the Bishop in Canberra, and the proposal to appoint a Bishop Coadjutor were referred to Synod. Parishes in arrears with diocesan dues were reported upon and measures taken to overcome these difficulties. All preparations for Synod (to be held from May 4) were remitted to the Bishop, the Vice-Dean and the Registrar to complete. The repeal or the amendment of the Board of Education Ordinance and the regulations governing missionary organisation in the diocese were foreshadowed.

VICTORIA.

Diocese of Melbourne.

C.E.M.S.

The annual meeting of the Diocesan Council of the Society was held in the Chapter House on Monday, March 1.

The Archbishop presided over a representative gathering. On the platform were the Bishop of Armidale, Bishop Hart, and Dean Langley. After the realistic presidential address which, inter alia, pointed out that things were not as bad as often represented, the election of office-bearers took place and the following were appointed:—Lay President, Mr. F. H. Gaunson; Associate President, Mr. H. A. Day; Hon. Secretary, Mr. N. R. Walker; Hon. Treasurer, Mr. A. F. Evans.

The Bishop of Armidale suggested the use of the Cathedral for a fortnight's mission to men, believing that such an effort would meet with a worth-while response. Bishop Hart said that, for a long while, he had believed that the future of the Church depended upon a virile Men's Society and he intended, therefore, to devote himself chiefly to the work of the Society.

ORDINATION

On St. Matthias' Day, Wednesday, February 24, the Archbishop ordained the Revs. T. S. S. Brown-Beresford, Th.L., F. W. Coaldrake, B.A., Th.L., F. Cuttriss, Th.L., C. R. Duncan, M.A., Th.L., W. S. Holt, Th.L., W. B. Hunter, Th.L., and H. W. Nunn, B.A., Th.L., and Messrs. L. J. Cohn, Th.L., and H. W. S. Simmons, Th.L., were made deacons.

The advantage of holding the service on a week-day was clearly shown by the number of clergy and other friends present.

The candidates were presented by the examining chaplains, Canons G. Sutton and C. H. Murray.

Dean Langley preached the ordination sermon and urged the ordinands to make their ministry a Biblical one, founded on Bible study and using the methods of the Word.

Rev. J. S. Brown-Beresford, father of one of the ordinands, came from Brisbane specially to be at the service, and with others assisted in the laying-on of hands.

GOOD PROGRESS.

The annual meeting of St. Luke's, North Fitzroy, was held on Wednesday, February 17, the vicar, Rev. A. M. Levick, presiding. In spite of heavy rain a goodly number of parishioners attended. The reports and financial statements were received and adopted and disclosed much successful activity during 1942. A debit balance of £96 at the beginning of 1942 was changed to a credit balance of £15 by the end of the year, and £50 was paid off a parish mortgage—the first reduction of principal for 10 years.

SOCIAL PROBLEMS.

The function of the Church in regard to social justice was to produce just men who in their turn would endeavour to understand modern life problems, and solve them in Christian terms. Rev. H. Palmer Phillips said at the People's Service at St. Paul's Cathedral last Sunday afternoon.

These services will be held each Sunday during Lent, and speakers will discuss "Freedom and the People."

Mr. Phillips said there could be no social justice unless the following points were recognised: An adequate livelihood for all; removal of the tremendous inequities in life; no social security without social obligation; man must be given his real status; and the many must not be at the mercy of the few.

One question the Church must face up to was whether the present social order could give social justice. A basis should be sought for industry that would enable the spirit to be one of good will, the purpose service, the method of co-operation, and the result a more equitable distribution of wealth produced.

TASMANIA.

Diocese of Nelson.

THE MISSION TO SEAMEN.

The passing of our good Bishop is a severe loss to the Mission, of which he was president, and when in Hobart he always presided at our meetings. From the starting of the Mission in Hobart our late Bishop took a keen interest in the work amongst the seamen, it as a joy for him to come down and yarn with them, and his own experiences of sea travel made him familiar with their life at sea.

The Bishop was a Vice-President of the Society and a cablegram was received from headquarters in London conveying the deepest sympathy of the London committee.

There is frequently a question from people who are not too clear how the Mission is able to function successfully, and who provides the money necessary to carry the organisation on. The answer is we are a direct branch of a world-wide society belonging to the Church of England with headquarters in London. Headquarters and Tasmanian Synod make grants towards the work; this is supplemented by donations from well-wishers who recognise the value of our work in the interests of the seafarer. It is a strict rule that only seafarers are catered for by this institution, and everything is done free of cost to the sailor. The superintendent is the only Seamen's social worker catering only for seamen who holds the National Security pass issued by the Commonwealth Navigation Department to visit all wharves and shipping in the port of Hobart. This fact alone shows that in Hobart the Mission is the only recognised organisation working in the interests of seamen.—From the Superintendent's Report.

GREAT MISSIONARY RALLY.

It was a great testimony to the spirit of Church-people as well as to the good organisation that the Town Hall in Sydney was crowded on Monday, the 8th inst., for the great meeting of the A.B.M. as a first step for post-war reconstruction and advancement in the work of missions to the unevangelised.

The Archbishop of Sydney presided and welcomed the various speakers.

We are grateful to the Governor of New South Wales for his excellent plea for the missionary enterprise and for his outright statement that "whether at home or abroad, social service was not enough without a spiritual basis."

The address of the evening was that of the Bishop of New Guinea, who was given a fine ovation.

Bishop Cranswick summed up the addresses, taking as his message the Great Master's commission, "As My Father hath sent Me, even so send I you." We were sent, the bishop said, not to make an unstable peace but to tell the message of a Living Christ.

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THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A., Bible House, Sydney.)

NEWS.

We learn that in Japanese occupied China our Society is able to operate, and most encouraging figures have come to hand. The China Bible House in Shanghai is functioning, and between December, 1941, and August, 1942, the circulation of the Scriptures was 9293 Bibles, 9024 New Testaments and 244,697 portions, a total circulation of 262,914 volumes. Set over against the distribution in peace days the total is small; set over against present difficulties and the urgent need, we may say that every volume is instinct with rich possibility. In Peiping, in spite of the departure of all missionaries, and the prevailing war conditions, 400,000 volumes were circulated from the Bible House there. There is abundant evidence of the growing responsibility of the Chinese Church for every kind of work, and the appointment of an honorary Chinese General Secretary, and an entirely Chinese personnel of the committee, are clear indications of this trend. There is, unhappily, evidence of the determination of the Japanese not only to eliminate every Western influence but to control educational and spiritual organisations. Chinese Christians are assuming responsibility and they are showing readiness to sacrifice their time, their energy, their money and even life itself to maintain a faithful witness.

Unoccupied China.

In the unoccupied areas the Bible Society agents are facing many difficulties. Schools and colleges are needing literature and printing is being done to meet this need. Friends who contribute to the support of colporteurs in China will welcome this brief note. "A colportage staff is being built up, though this cannot be done in a day or a month or a year, as only best type of Christian Chinese must be appointed. Word comes of two resourceful packmen who, when they were without supplies of Scriptures, with their own hand, copied texts which they exhibited to the public. There they were, without stocks of Scriptures, holding forth the Word of Life.

Another heartening news item is the growing financial support of the Chinese Church, increasing subscriptions reaching the head Bible House. One elderly missionary died recently at the age of 70 and she bequeathed her money to the Bible Society for the distribution of the Scriptures to the Chinese. The China report sums up, "In spite of baffling circumstances during the past four years, we have been able to function in every province in China. When one door has closed, another has opened. When one plan has been frustrated another has presented itself.

From Africa.

A good item comes from Africa. A C.M.S. missionary who is doing chaplain's duty tells of his work among Africans. He says, "I sell lots of Bibles, Testaments and Prayer Books to African troops. It is amazing to see a native soldier getting out his Bible. He first pulls a cloth bag out of his kitbag, then he undoes a paper parcel carefully and there is his Bible complete with its dust cover. He opens the parcel carefully and gazes reverently on the volume. They are to be found reading their Bibles at all times and in all sorts of places, with difficulty spelling out the words. They always bring them to the services, which are conducted mainly in the lingua franca, Swahili. When the padre announces the Scripture reading, he moves among the men of different speech finding the place in their different dialects. Then he reads the lesson in one or two of the main vernaculars represented there. He announces the text in the same way."

The Conflict in Europe.

News comes, too, of the conflict which the Churches in Europe are waging. The Christians of Norway have put up a valiant fight for their faith, and the Dutch Church has raised its voice in the cause of spiritual freedom. In July last a prayer was offered in Holland for all who are suffering oppression. It was a prayer of confession of sin on the part of the Dutch Churches, admitting the justice of their humiliation, and interceding for their foes as well as asking for personal aid. The prayer should make us all thing perhaps with a feeling of shame. I quote portions of the prayer:

"Thy judgments are upon us. Grant that they may bring us to contrition and conversion, both individually and as a community. Take out of our hearts all bitterness, quench the flame of unholy hatred and teach us to kneel before Thee in communion of sin and guilt with all men, even with those whom Thou permittest to humiliate and chastise us. We pray Thee for their conversion.

"Teach us to accept and to bear what Thou givest us to bear, as long as it pleases Thee to punish us, because we deserved it.

"Teach us to believe that with Thee there is forgiveness for all those who sincerely confess their sins.

"Teach us to believe that by Thy judgments Thou wilt yet draw us to Thee and wilt make us find true safety

and peace in Thy communion, regardless of all that oppresses and threatens us.

"Teach us to believe that Thou art a God Who performs miracles. Who can make mercy and justice victorious, for with Thee there is liberation even from death."

There is much material for prayerful intercession in these items of news.



Private David Weller, of Cambewarra, a returned Digger from the Middle East, is seen happily engaged with his weaving at the Red Cross Centre, 113th A.G.H., Concord. Private Weller is now discharged after twelve months in hospital. Many hours of each day were spent in the Red Cross work rooms, where voluntary instructors taught him handicrafts.

R.S.P.C.A.

HUMANE SUNDAY, 1943.

Sunday, May 2nd, inaugurates

"BE KIND TO ANIMALS" WEEK.

We should deem it a very great service to animals and the Society if Ministers would celebrate the events in their Churches and Sunday Schools.

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