

A WESTERN TRAGEDY.

(By Rev. C. A. BAKER.)

An Unexpected Incident.

There was no doubt that the bed of the creek was in a bad condition. The recent rains had played havoc with it. The load was heavier than usual because it was the Christmas trip in this Bush Church Aid Society area, and several cases of gifts for dozens of children were stacked inside. There was nothing else to do but attempt the crossing and hope for the best. Even the track down the bank was badly scoured. The vehicle moved down it slowly, suddenly sinking into soft sand. The engine roared, there was an ominous snapping sound, and behold—a broken axle. Just like that. But it meant the abandonment of the Christmas journey. The nearest towns were both seventy-one miles distant, east and west. The nearest new axle probably in Adelaide, 470 miles away.

Seven Days Later.

Within seven days we had managed to return to town in a station truck, had received the new axle by rail, and were ready to rescue the vehicle. On the Saturday morning I left town very early with the mechanic in a fourteen-year old Chev., which functioned as though it were ninety. Three and a half hours later we reached the creek. Within the next hour we knew the worst—the new axle was the WRONG SIZE. Can you imagine our feelings. But that was not all. A car drove up from the nearest station with a message for me. Two boys had been drowned 130 miles away; could I take the funeral of one of them whose body had been found? With no fast transport available, and terrible roads, it could not be done, as the funeral had to take place within a couple of hours time. A layman would have to officiate in the emergency. It was heart-breaking not to be able to exercise one's ministry at such a moment, when it would have meant so much to those concerned. We reached town late in the afternoon. The return journey had been very slow. Radiator trouble made it necessary to fill up about every eight miles. With only one kerosene tin to hold water this meant that we had to be very careful to plot our course from water hole to water hole, as there were only two homes in the whole journey. Fortunately we both knew the area well. Once the muffler fell off, and had to be retrieved.

A Sad Story.

Came Sunday. The second boy had been found. Being in town I had only 50 miles to go this time. Six of us left for the scene of the tragedy, including the coroner, and two uncles of this second boy, one of whom was the mechanic. We travelled in a modern utility truck, averaging 50 miles per hour against a terrific wind, on a road meant for about 25. Once we bogged

in heavy sand. We reached the homestead about 3 p.m., on the far bank, and crossed by rowing boat. Here I learned the full story. The book-keeper's only son, aged eight, who was already buried, and the son of a family of several children whose father was employed on the station, aged six, had gone ahead of the main party for a swim in the river. Entering the water prematurely, they had found themselves suddenly in deep water, and before anyone could help them they were drowned. Their loss had come as a deep grief to all concerned.

The Ministry of Consolation.

I spent some time with the bereaved parents seeking to comfort them and to strengthen their faith in God, then followed the funeral. A large number of people from the surrounding countryside was present. The burial took place a short distance from the homestead, in the quiet little cemetery attached to it. It was an inexpressibly sad moment. But God's message was passed on to all who stood around. One thought that occurred to me was this; that the ministry supplied by the Bush Aid Society had made it possible for the ministry of consolation to be exercised when it was most needed. Such ministry in the out-back must never be allowed to cease.

The Sequel.

There is a sequel to the foregoing. The contacts that were established then, led eventually to regular services being held at the homestead, and the opening up of a wider ministry. But that is another story.

THE WORLD JEWISH CONGRESS MEMORIAL MEETING.

This memorial meeting of the Jews of Sydney, called by the World Jewish Congress and held at the Maccabean Hall on January 10, resolves as follows:—

1. It places on record its appreciation for the sympathy and indignation expressed by the Governments of the free peoples in respect of the tragic sufferings of European Jewry.
2. It expresses its deep conviction that the United Nations, pledged as they are to the principles of the Four Freedoms and the Atlantic Charter, will take swift and effective measures for the relief of the Jews of Europe, especially of those able to escape from the Nazi terror.

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REMEMBER THE HOME IN YOUR WILL.

3. It urges that the gates of Palestine be opened immediately to the entry of all Jews who escape from the Nazi terror, and that asylum be granted to such Jews in lands of the United Nations and of neutral states.

HILARY AND HIS EIGHT PALS..

Lost over Benghazi July 15, 1942.

So short a time they lived,
And died that we
Might dwell in peace still more
Abundantly.

So few short years for mirth
And song and laughter;
It must be that their joy
Shall come hereafter.

They wakened from their dreams
Scarce yet begun,
To meet death beckoning
Ere set of sun;

And, meeting death, they smiled.
Unconquered—proud.
Gladly and brave and gay,
With heads unbowed.

And only poppies show
Where they have trod,
Trailing their clouds of glory
Home to God.

And yet, how shall we grieve
For their dear sake,
Who only gladly died
For Empire's sake?

—Joyce Parry.

(Hilary Birk, son of the Rev. and Mrs. G. P. Birk, of St. Peter's, Croydon, N.S.W., was posted missing over Benghazi on July 15, 1942.)

FIVE GOOD REASONS

Why Dr. Hugh Brown does not go to
THE CINEMA.

1. I was made to go too often when I was young.
2. Nobody ever speaks to me when I go.
3. When I have gone, I've always been asked for money.
4. The manager never calls at my house.
5. The people who go, don't live up to the fine things they see in the pictures.

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"Why should we fight for England?"

"Why should we fight, he asked me, 'cause England is at war?
Why are they fighting now, Dad, and what are they fighting for?
What does it mean to you, Dad, to babe, and mums and me?
The Germans won't come here, from away across the sea.
So why should you go there, Dad, and leave us here to cry?
Is it 'cause England owns us? Is that the reason why?
His eyes looked widely at me, I tightly held my son,
And this is how I answered his questions, one by one:
We fight when England calls us; for in her sacred keep
The ashes of our Fathers lie, in her soil asleep.
And many times for England, they fought that she'd be free,
And they are part of England, and so, my son, are we.
And none may pass her by, lad, and none may scorn her hand,
But we must be for ever, a part of that fair land.
For everything we have, son, that's good and fine and just
Was washed in British blood, and given to us in trust.
And we must keep that trust, son, against that force of greed,
And fight beside old England, whenever she's in need.
And once again she's calling, across the Empire wide,
And all her Empire answers—'You'll find us at your side.'
Oh, yes, we're owned by England, but we own England, too,
As you are part of me, son, and I am part of you."

—From a Canadian Exchange.

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NOTES & COMMENTS.

Although the season of Christmas has passed by, the message of Christmas is always relevant. Consequently we are glad to quote the helpful message the Archbishop of Canterbury sent to his diocese for Christmas. It reads:—

"Let us at all costs avoid the temptation to make of our Christmas worship a withdrawal from the stress and sorrow of life into a realm of unreal beauty. It was into the real world that Christ came, and He comes to us, not to snatch us away by some miracle from the conflict of life, but to give us the peace in our hearts, whereby we may be calmly steadfast while the conflict rages, and be able to bring to the torn world the healing of that peace.

Let us, this Christmas, hope, as we pray, for a world purged of its evils and from which the roots of war have been eradicated. The Gospel of the coming of Christ is the foundation of all our hopes.

Christmas is the festival of the family because it is first and foremost the festival of the Holy Family. Nothing is more needed in our country than a new appreciation of what the family can and ought to be."

Not so very long ago the Empire was joining in expressions of sympathy with our gracious King and Queen and the Duchess of Kent over the death, through accident, of His Royal Highness the Duke of Kent. Now our Commonwealth

is joining in a sincere sympathy with our Governor-General and his gracious consort in the sorrow that has come to them in the death, from wounds, of their gallant and only son. The great respect and affection which Lord and Lady Gowrie have won during Lord Gowrie's term as Governor-General, is seen in the widespread sympathy that has been expressed with them in their sorrow.

Consolation will be found in the fine courage displayed by Major Hore-Ruthven and all those others of our men who have made the great sacrifice for King, Empire and Right.

Dr. Temple, speaking recently in the Albert Hall, London, said that what was happening in Europe was so horrible that the imagination refused to picture it. The consequence is that "our people as a whole remain largely unaware of it... our sensitiveness is dulled." Dr. Temple was referring to the settled purpose of the Nazis to exterminate the Jews. The Archbishop went on to say—

"What else is the explanation of recent occurrences in France? At first it seemed possible to explain the German demand for the surrender of Jewish refugees in unoccupied France as due to a need for additional labour-power; for at first only men of working age were demanded. Later, women were claimed, with the option of leaving their children, not expecting to see them again, but hoping that they might live to see the better day. But now the children also are being deported, from two years old and upwards. There is something familiar about that; but when the earlier Nazi massacred the Innocents of Bethlehem it was on those of two years and less that destruction fell; and that is a smaller number."

Dr. Temple said that "there was every reason to fear that a large proportion of those who were being deported were destined for the ghastly ghetto in Eastern Galicia, where thousands of Jews have already perished. He claimed that the Government should do whatever was possible for their relief."

If there is complacency in England, mainly begotten of ignorance of the evil, here in Australia complacency is practically dominant. What do we know? How can we know except the press

deal out to us the information? The Allied Nations no doubt are not without knowledge of the evil and the sincere will to do all that lies in their power to make it to cease. It is an unthinkable tragedy, especially because we can bring no immediate assistance. But we can be sure that there is a limit to this mad lust after Jewish blood and that the last word will not be with their Nazi murderers.

That was a nice gesture on the part of Lieut.-Colonel Cooke, Chaplain of the United States Forces, which he made in a sermon preached recently at Holy Trinity, East Melbourne. The Chaplain said:—

"We, the officers and men of the U.S. Forces, shall ever remember the graciousness and kindness we have received at your hands. You have taken us into your hearts and homes, and when we return to U.S.A. we shall never forget you. The great and abiding friendship which has been created shall never die."

Chaplain Cooke went on to say, in reference to the moral difficulty caused by the war suffering, "God did not design this earth as easy place to live in, but a place where we must grow in character, spirit and mind to be fit to enter the Kingdom."

We have been very intrigued with some articles on "Democracy in the Church" forsooth that have been published in one of our contemporaries. The writer confessed, quite needlessly, that his criticisms were based almost completely upon his experience in one diocese. It was rather a pity "to foul his own nest" in the way he did, without making quite sure that other dioceses had not the same or greater weaknesses.

Some of us who know the ways of other dioceses by personal experience know that it is not wise for people who live in glass houses to throw stones.

But we were interested in a letter in the C.E. Messenger, of Melbourne, on the subject of "Democracy in Synod Elections"—not a

very wise letter—but showing that the Melbourne Synod elections fail to give satisfaction to all, just as Sydney seems to fail. And the Patronage Board is singled out as one that fails to give satisfaction. Of course!! And thereby hands a tale, and a very long one, which sufficiently explains many a peevish criticism of Synodical dealings. Of course Synod decisions are not always the wisest, but, Synod being such as it is, they are the wisest possible under all the circumstances. We are reminded of a bishop's reply to a criticism of the mental calibre of his clergy—they were the best he could get as they had to be chosen out of the laity!!

So the Bishop of Newcastle, having thrown down "the apple," is pleased to withdraw from controversy in our contemporary, without any attempt to reply to the statement of fact that Canon Hammond has presented. The bishop seems to rely on the unwillingness of Canterbury and York to recognise as members of the Church of England the remnant which was left in South Africa after the "schismatics" had severed themselves from the Church of England. The position is by no means as easy as Dr. Batty seems to think. Curiously enough a recent pronouncement of the two archbishops has given rise to a statement by so "Catholic"-minded a paper as the Church Times, which provides an interesting problem for the Bishop of Newcastle. The question at issue is "Hatless Women in Church." The Church Times has no fault to find with the matter of the archbishops' ruling. But in an Editorial note in its issue of November 13, it says:—

"Much more questionable is the manner in which the ruling has been promulgated. It is rather startling for the two Archbishops, even after consulting other diocesans, to issue a pronouncement regulating the dress of worshippers and altering traditional Catholic custom. The Archbishops have no lawful authority on such questions outside their own dioceses, and their present declaration is only a theological opinion of Dr. Temple and Dr. Gabbett."

After all Archbishops as well as bishops should be careful to act constitutionally and not arrogate to themselves an authority they do not possess.

The C.M.S. deputation to Melbourne in relation to the extension of work in the Netherlands East Indies and the needs of Chinese missions has evoked from the Archbishop of Melbourne a statement that cannot be allowed to pass without a respectful protest. The relationship existing between C.M.S. and A.B.M. is of such a character that the C.M.S. of Australia and Tasmania has the completest freedom of self-determination so far as A.B.M. is concerned with regard to its spheres of activity in the regions outside of Australia. Consequently the Archbishop's suggestion that "no large obligations" should be taken without "the approval and goodwill of the Australian Board of Missions" is rather unfortunate. It is to be hoped that friends and supporters of both organisations will be careful at all times to refrain from statements or descriptions that might in any way infringe upon the present state of amity that exists between these missionary bodies.

SPECIAL PSALMS AND LESSONS.

March 7, Quinquagesima.

M.: Gen. xii 1-18 or Eccus. i 1-13; Matt v 1-16 or 1 Cor. xii 4; Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18; Luke x 25-37 or 2 Cor. i 1-22; Psalms 30, 31.

March 10, Ash Wednesday.

M.: Isa. lviii; Mark ii 13-22; Psalms 6, 32, 38.

E.: Jonah iii or Prayer of Manasses; Hebrews iii 12-iv 13; Psalms 102, 130, 143.

March 14, 1st Sunday in Lent.

M.: Gen. xviii or Eccus. ii; Matt. iii or Hebrews vi; Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Bar. iii 1-14; Mark xiv 1-26 or 2 Cor. iv; Psalms 6, 32, 143.

BISHOP GRAHAM BROWN.

The following is an Editorial tribute to the late Bishop in Jerusalem, from "The Canadian Churchman".
The Bishop in Jerusalem, Dr. G. F. Graham Brown, died on Monday evening, November 22, as the result of a motor accident. The Bishop was returning from a military confirmation service at Aleppo when his car came into collision with a train near the Lebano-Palestine frontier town of Ezziab. A soldier to whom he was giving a lift was slightly injured and the chauffeur escaped injury. The body was taken to the military hospital at Haifa and was later removed to Jerusalem.

Dr. Graham Brown was born in China in 1871, his father being a C.I.M. missionary. He was educated at Glasgow Academy, Monkton Combe School, and St. Catherine's College, Cambridge. He joined the army in 1914 at the outbreak of the last war, and in 1916 was wounded. In 1918 he was invalided out of the Services and returned to Monkton Combe as history master. He spent a year at Wycliffe and was ordained in 1922, becoming Chaplain of the Hall. Successively he was Vice-Principal and in 1925 Principal. His tenure of office was most successful and it was no surprise when he was appointed to the Bishopric in Jerusalem. During his episcopate marked progress was made by St. George's School for Boys, Jerusalem, the Jerusalem Girls' College, and the English High School, Haifa. He was responsible for starting the new boys' school at Haifa, St. Luke's, and the Bishop's School at Amman. In addition to his large bishopric, embracing Palestine, Syria, Transjordan, Cyprus, and part of Turkey, the Archbishop of Canterbury asked him to undertake the spiritual supervision of the Anglican congregations in Iraq. He discharged this duty with characteristic thoroughness, paying constant visits there.

It was no exaggeration to say that he was the greatest of the Bishops in Jerusalem. Though of Presbyterian and Evangelical upbringing, and definitely a Low Churchman, he succeeded as none of his predecessors did in gaining the confidence and earning the respect of both the Orthodox and the Latins in the Holy City. His own position was unequivocal, but in his turn he had the deepest respect of all who were sincere.

The Bishop had few of the qualities which usually distinguish a "good mixer," yet no Bishop before ever succeeded in gathering a greater variety of the leaders of life and religion in the most cosmopolitan city in the world as did Dr. Graham Brown. His success was a success of character—a factor which counts perhaps for more in the East than anywhere else. It was known and recognised that the Bishop was a man of God, and that every part of his life was ruled by the severe application of Christian principle.

QUIET MOMENTS.

PARTIAL ECLIPSE.

(A Broadcast by Archdeacon J. H. H. Coleman.)

Picture in your mind two men seeing a total eclipse of the sun. One of them is an ignorant savage who has never seen anything like it before, and who does not have the slightest idea of what it really is. He sees the sun being gradually blotted out; presently its light is gone. He is dismayed, terrified, appalled. He thinks that some evil power has prevailed, and has destroyed the origin of life and light. The end of his world has come. The other man is a man of knowledge of science. He knows what is happening. He knows the reason. He knows that it has often happened before, and that it will often happen again. He can even tell how long it will last; the exact moment when the sun will begin to emerge from its blackout. He is keenly interested but he is not alarmed.

Presently the eclipse is over: the ignorant savage recovers from his fright. The scientist's faith is seen to be justified. This eclipse is not a blotting out, not an ending, not even a defeat.

It is well for us to remember that to-day. For there are certain things dear to Christian people which are in eclipse, not total but partial. We must remember that that does not mean that they are blotted out, that they are ended, or even that they are defeated. I mention three.

First: The missionary work of the Church of Christ is in a state of partial eclipse. There are many lands where our missionary work has had to be abandoned for the time being—not through any failure in faith or courage, but because the conditions make it absolutely impossible to carry on. Those who take the position of the ignorant savage seeing the sun being blotted out, think that the end of Christian missions has come. But those who take the position of the scientist know that history teaches that it has been after times of war and unsettlement that Chris-

tian missions have flourished most successfully. And they know that the seed which has been sown in past years is of such a kind that it will survive these times of storm, and grow to rich fruition when conditions once more become favourable. For example, messages from China tell us that certain missionaries who have been able to stay at their posts, even in the face of ever-present danger, and minister to the suffering and the refugees, are preparing the way for great accessions to the Church of Christ in the days to come. And people who know Japan well, believe that after Japan's intense nationalism has been chastened by defeat, the spiritual energies of its people will find their channel in the ideal and aspirations of the Christian Faith. The cause of Christian missions may be in eclipse to-day, but the light of the Gospel Message will shine, and will in time be seen by all the nations of the world.

Second: There is a partial eclipse of Christian ideals of peace and brotherhood between the nations of the earth. I again emphasize the fact that while to an ignorant savage an eclipse appears to be a blotting out, an ending, yet to the man who knows, it is only a temporary phase. He cannot predict the length of the eclipse as the scientist can predict the length of an eclipse of the sun. But he can see, even in the darkness, the searching of the minds and hearts of men and women everywhere, and the determination to find some better way, some wiser way, in which the nations of the world may dwell together in harmony. He knows that above and beyond all the political and economic questions which must be faced, there can be found, and in time there will be found, the cure for the malady of which war is a symptom, in turning to the revelation made by Jesus Christ of the mind and will of God, the Father of all the nations and races of the earth.

Third: My third example is of a different kind. Many people have had their sense of security eclipsed by the present troubles of the changing world. In little

things, our comforts and our conveniences. In big things, wives saying good-bye to their husbands, parents parting from their children, as their dear ones answer the call of duty and go out to serve King and Country. We do not know how long we may have to wait for the end of this eclipse, and the return of brightness and satisfaction in the material things of life and in the outward conditions in which we have to live. But in the meantime, consider Jesus, the author and finisher of our Faith. He was driven from all security save God and His own relationship to God. He was stripped of everything save the certainty that He was God's Son, that He could trust God absolutely, that no power of evil could defeat God's purposes, and that in union with God the soul of man can be independent of all outward circumstances and conditions.

I think that is the way, Christ's way, in which to face any temporary eclipse of things of less value. — From the Canadian Churchman.

THE ENEMY OF MAN.

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

In the Parable of the Wheat and Tares, the answer given to the servants who found Tares growing among the wheat was "An enemy has done this." In this phrase our Lord states the "problem of evil" which has perplexed human thought all down the ages.

We all know the power of evil in our own experience and we see it work in the world upheaval to-day. The source of evil is some agency hostile to God, at work all through human society. It is subtle, strong, organised, directed, a personal power which seeks to overthrow every effort after goodness, beauty and truth.

The evolutionary theory of life, which was very popular during the last century, has received a rude shock in the past few years. It said that mankind was developing upward by a steady advance in goodness with a corresponding decline in evil. Poets, Artists and Scientists all looked

forward to a "millenium of a golden age."

What a different spectacle the world presents to us to-day. Mr. H. G. Wells said in a book he wrote, "An Englishman looks at the world" in 1909: "Perhaps the 20th century is not going to be so prosperous as they dreamed. There may be a setback in order that we may learn again the lessons, under simpler conditions, which our race has not learned well enough in the past." This at least gives us hope.

Our Church leaders have been emphasizing the truth that the root cause of most of our troubles to-day lies in the realm of the spirit. There has been a great "lag" in the spiritual realm. We have not kept pace with the advance made in the physical and material realm of life.

We have invented aeroplanes and we get bombers; we make automobiles and we get tanks; we explore chemistry and get incendiary bombs; we create world-wide communications and use them to produce blockades, tariff walls and famines. We have made strides in education, but we are spending more on the detention of crime.

This evil spirit in man is like a great monster twisting every noble quality in man to unholy uses. We have mastered every scientific invention and turned it to man's undoing. There is something in human nature that gives man the power to "use the best for the worst."

We have become too complacent about human nature and its inherent evil. We need to see clearly what things are good and what things are evil. The root cause of all troubles is in this unregenerate human nature which our fathers called SIN.

Every day we are presented with some easy-going panacea

for social betterment which will eventuate in a carefully planned New Order after the war is over. We are going to build a new civilisation on the "four freedoms" of Democracy. But build on what?

Whence come fightings and wars among you, come they not even from your lusts? St. James iv., 1. The Bible starts with this fundamental fact of human sin within ourselves. Jesus Christ offers us a new nature, a liberated personality, capable of transforming the world.

This war is a war of ideas. We must chose for ourselves which road we intend to travel. The "high road" or the "low road." This is the only realistic approach to life's problems. It is time we took a serious view of ourselves. It is time to seek the Lord with all our hearts. We must enter more fully into the meaning of the Gospel.

PERSONAL.

Rev. S. G. Caulton, vicar of Whakatane, in the Diocese of Waipapua, has been offered and has accepted the cure of souls in the parish of Onehunga, Diocese of Auckland. Mr. Caulton, before going to Whakatane, served for some years in Melanesia.

The St. John's College Trust Board of Auckland has announced the appointment of Mr. Harold Butler Lusk, M.A., LL.B., to be headmaster of King's College, in succession to the late Lieut.-Col. J. N. Peart, D.S.O., who died of wounds while serving in the Middle East with the Second New Zealand Expeditionary Force.

On his way to England to be consecrated Assistant Bishop of Central Tanganyika, Bishop Wynn Jones met Archdeacon and Mrs. Kidner at Elizabethville, Belgian Congo, much to his amazement. They all enjoyed a meal with Mr. and Mrs. Dick Howell. (Mrs. Howell was Miss Margaret Holt, well-known in Sydney Church circles.) The Bishop describes it as "a wonderful reunion in the heart of Africa."

The newly-appointed headmistress of the Queen Victoria School for Maori Girls, in Auckland, Miss Alice Berridge, B.A., took up her duties with the opening of the new school year on February 8. Miss Berridge goes to her new sphere with splendid qualifications and the highest recommendation from the Diocese of Waipapua where she has been for seven years a teacher at the Hukarere Maori Girls' School. At this school Miss Berridge gained considerable experience and understanding in dealing with the Maori race which will be of great value to herself in her new position and of benefit to the school.

Friends of Archdeacon and Mrs. Burns, of Kenya Colony, will be glad to hear they are both well, and send greetings to friends in Australia.

Rev. J. Bird hopes to leave very soon to return to Ireland. He came to Sydney from Chekiang, China, some months ago. It will be remembered that Mr. Bird married Miss Maud McIntosh, an Australian missionary in China, and sister of Miss Ruby McIntosh, of C.M.S., Sydney.

Rev. W. A. Williams, rector of St. Luke's, Wodonga, Victoria, has been appointed rural dean of the Murray Valley.

Miss Joyce Burns has now fully recovered from her serious illness, and is back at work in the Maseno Hospital, Kavirondo, Kenya Colony.

Archdeacon and Mrs. Kidner, Philip, and Miss Ashton are expected to return from furlough shortly.

Agnes Murison Herring, wife of the Ven. Archdeacon N. D. Herring, of Bendigo, passed to her rest on Thursday, January 21, after a long and trying illness. A very general sincere sympathy has been extended to the Archdeacon and his daughter.

Archdeacon Weston Henry Stewart arrived in Jerusalem by air from Basra in response to the invitation of the Archbishop of Canterbury to assume charge of the administration of the diocese. He is taking over the post until the appointment of a successor to the Right Rev. G. F. Graham Brown, Bishop of Jerusalem, who was killed in a motor accident in Northern Palestine. Archdeacon Stewart, who is 55, has been archdeacon in Palestine, Syria, and Transjordan since 1928.

There is widespread satisfaction amongst friends of Wycliffe that the Master of St. Peter's Hall, the Rev. J. P. Thornton-Duesbury, has accepted the council's invitation to be acting-principal of the hall during the war. St. Peter's Hall is one of the Colleges which has had to evacuate its buildings because of the war. Its numbers have therefore decreased considerably, so that with some extra help the Master will be able to find the necessary time for Wycliffe. Mr. Thornton-Duesbury has been living in Wycliffe for the last two years and doing some teaching there recently. He therefore knows the Hall and commands the affection and respect of its members. So he will be able to take over the lead with a minimum of dislocation. After a distinguished academic career in which he took first in Mods., Greats, and Theology, Mr. Thornton-Duesbury was ordained to the chaplaincy of Wycliffe in 1926, becoming Vice-Principal in 1927. After serving in that capacity under Bishop Graham Brown and Canon Taylor, he rejoined his old principal in Jerusalem in 1933 as headmaster of St. George's School until 1940, when he returned to be Master of St. Peter's.—The Record.

Lady Montgomery, widow of Bishop Montgomery, and mother of the Commander of the Eighth Army, is a daughter of that celebrated Victorian cleric, Dean Farrar. Her early years were spent in London when her father was Canon of Westminster and rector of St. Margaret.

Miss R. McIntosh, who is in St. Luke's Hospital, is making rapid recovery from her illness.

Rev. and Mrs. C. Maling and Donald and Jill have arrived in Sydney safely from Tanganyika.

The death is announced of Canon G. S. Cockin, M.A., LL.D., Canon of Norwich Cathedral.

The Bishop of the North-west, W.A., ordained Rev. L. P. G. Smith at Christ Church Geraldton, on February 21 at 11 a.m. Mr. Smith has been appointed to the parish of Greenough.

Miss Howell, daughter of the late Archdeacon Howell, for many years Vicar-General of the Diocese of Bathurst, had a nasty accident some three weeks ago, by which she has been incapacitated for work. She is now on the way to recovery and hopes to be at her post on Monday next. Miss Howell is the enthusiastic and genial officer-in-charge of our office.

Bishop Hilliard gave the address to the Chief Justice and members of the legal profession who attended a special service in St. James' Church, King St., Sydney, on February 16, in connection with the opening of the law term.

The Bishop of Central Tanganyika writes under date December 1, 1942: "There will soon be arriving from Tanganyika Archdeacon and Mrs. Kidner with their son Stephen, after four years' service in Africa. Archdeacon Kidner has been in charge of the Berega district in the Eastern Province of the diocese, where the work of the Church has made big strides. During the Bishop's absence last year he was Vicar General of the diocese and lived at Dodoma in close proximity to the Cathedral. There he carried on the general superintendence of the Cathedral and its work, together with much secretarial work. His proficiency as a trained professional accountant has been a great asset in the management and conservation of the finances of the diocese. His pastoral ministry has been most successful. His personal work with individual Africans has always left its mark on all those with whom he has dealt. His catholicity of interests has led him to see the need of the creation of all organisations of Christian public opinion in Tanganyika, where the influence of the whites is so great upon the Africans. At his instigation the Tanganyika Missionary Council has urged the formation of branches of the Christian Social Union in various parts of Tanganyika to assert the supremacy of the Christian ideal in every department of life. Archdeacon and Mrs. Kidner will be in Australia for twelve months. Their eldest son is at Trinity Grammar School, Dulwich Hill, Sydney, and their second son has been at the Arusha School in Tanganyika."

Miss Betty Ashton will soon be arriving from Tanganyika after five years' service in Africa. Daughter of Bishop Ashton, formerly Bishop of Grafton, Miss Ashton joined the Tanganyika Diocese on the invitation of Bishop Chambers, in Grafton, and has served at Mvumi, Berega, Kilimatinde and Dodoma. Her varying capacities have enabled her to give a very valuable contribution to the work of the diocese. For some considerable period she was on the staff of the Girls' School at Mvumi, where her teaching ability left its mark on the girls. Miss Ashton's bright and happy personality will be greatly missed, and she returns to Australia with the goodwill and grateful appreciation of the bishop and the whole diocese.

John, 20, and Peter, 19, sons of the Bishop of Adelaide, Rt. Rev. B. P. Robin, have entered a Royal Australian Navy training establishment. The third son, David, 17½, who left St. Peter's College last term, is driving a tractor in the country while awaiting the opening of the University term. He proposes to join the R.A.N. when old enough. Each son intends to enter the ministry of the Church after the war.

The late Sir Walter James, K.C.M.G., K.C., who died in Perth on January 3, was for many years legal adviser to the diocese of Perth. The funeral service took place in the Cathedral, when his Grace the Primate of Australia (Archbishop Le Fanu) paid a tribute to the man who had been his friend since his first coming to Perth as Archbishop.

At St. Mary's Church, Waverley, on February 4, Valerie, youngest daughter of Mrs. Mead and the late Edward Mead of Newcastle, N.S.W., was married to Major John Frederick Sellars, A.I.F., eldest son of Canon and Mrs. Stillwell, of West Perth. The ceremony was performed by Rev. E. Pattison Clarke.

Miss Elsie Axford, of St. Hilda's, Perth, has been accepted by the Bishop of Adelaide for training in Sunday School work. Miss Isobel Johnson, also of St. Hilda's, North Perth, has finished her training and has taken the professional name of Sister Isobel.

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To Australian Churchmen

LENT

As we might naturally imagine, a fast preceding Easter is mentioned in many early Christian writers. The length of the fast varied in various places and at various times. The full observance of Lent as we have it is of much later date. Gregory the Great speaks quite definitely of a fast of thirty-six days. As far as the available evidence carries us, the forty days' fast beginning on Ash Wednesday dates from about the eighth century. It cannot, therefore, be claimed as a strictly Catholic practice.

The arrangement, however, is a most natural one, and speedily won acceptance over very wide areas. It is worth noticing that the early fast consisted in a total abstinence from all food until the evening. There is an early protest against those who observed the technical rule of fasting and then indulged their pampered appetites out of hours. We find several references in the sermons of Augustine. Chrysostom denounces those who attend the show of Satan, the horse-race, during the fasting season. In fact, there are many positive injunctions, some of which are still observed, but many of which have fallen into disuse.

An Ancient Custom Worth Reviving.

Augustine, in the strictures to which we have referred, rebukes those who do not devote the money saved by the fast to the relief of the poor. There is a growing feeling that practical self-denial of this sort is a useful way of reminding ourselves how much we owe to God. We have to remember that the Lenten season ushers in the great sacrifice of Calvary. If the exact period has been paralleled in the days of our Lord's temptation, the culmination of the Lenten fast brings us to the great circumstances of our Lord's Passion. It is surely fitting that our self-denial, in view of His supreme sacrifice, should

take the form of a special offering to the work of evangelising the world. At this period of the history of the Pacific, when the English and American missionary societies have been called upon to shoulder an extra burden owing to the calamities which hamper the activities of our Dutch Allies, this particular form of Lenten observance is especially appropriate.

The Theme of Lent.

There is much to learn from the arrangement of the Epistles and Gospels as they appear in our Book of Common Prayer. Those who fancy that theselections were taken at random have devoted but little care to the order of prayer as it is regulated by them.

The portion appointed for the Epistle on Ash Wednesday strikes at once the note of penitence. It is the earnest prayer of the prophet Joel accompanied by exhortation. "Spare thy people, O Lord, and give not thine heritage to reproach." At all times this prayer is appropriate because at all times we need to remind ourselves that our failure as a people invites the judgments of God. But it is especially appropriate at this time when our Christian civilisation is threatened by an alien power that does not acknowledge our God.

The Gospel warns against hypocrisy and outward show. Our fast, like our prayers, are to be before the Father in secret, and not before men. Our fast indicates an attitude of soul towards God. When it descends into a mere parade of piety virtue has gone out of it.

The Epistle of the First Sunday in Lent carries us still deeper into the region of spiritual experience. It reminds us of the burden of Christian witness, the watchings, fastings, pureness, long-suffering, that must characterise the worker for God. The main objective of

such a life must be to approve oneself as a minister of God. How remote we are from any idea of merit in this conception of the Lenten fast! How near we are to the spiritual idea of a life poured out for God in devoted service. It is to recall us to this ideal that we observe this sacred season.

The Gospel strikes the same note. It reminds us by the facts of our Lord's temptation and victory that our powers are consecrated to God, and may not be employed except for His service. Epistle and Gospel have the same ringing challenge, reminding us that our ministry must not become a subject of reproach.

The next Epistle brings before us the need of holiness of body and purity of mind. It warns against the lust of concupiscence a warning that is certainly much in place at the present time. The Gospel brings a note of comfort in the story of the Syro-Phœnician woman, and also gives us the real objective of all, penitence and meditation. We are to cultivate patience in prayer, a neglected duty even amongst Christians.

The next Epistle in the series emphasises afresh the duty of avoiding the sins of the flesh, and warns of the danger of evil associations. It reminds us of our high calling in Christ Jesus, and bids us cease intercourse with unfruitful works of darkness. The thought and speech which comes from the pit is no fitting feature of the renewed life. The Gospel re-enforces the message. The dumb devil which was cast out offers an opportunity to the Lord to warn against temporary reform without renewal of heart. He who is a waverer is lost. The only way to serve the Lord Christ is to serve Him wholly. The connection is obvious. Both Epistle and Gospel speak of downrightness in our Christian witness.

The next Epistle depicts for us the freedom that is in Christ Jesus. We are brought from under the law by the gracious promise of the Gospel. As children of the free we can have no real fellowship with the bound. The lesson of renunciation becomes the message of emancipation.

Keeping harmony with the growing spiritual message the Gospel recalls the feeding of the five thousand, with the great confession of our Lord as the true Prophet. His care, His bounty, His manifested glory, speak of that full provision which encourages us to enter on our heritage of freedom.

The Epistle for the Fifth Sunday in Lent brings us in contemplation to the great sacrifice. It tells us of the purging of the conscience from dead works, and the promise of an eternal inheritance purchased by the blood of Christ. The Gospel again harmonises with the thought of the infinite superiority of the Lord of Glory. He towers over Abraham. He surpasses the prophets. He alone can claim that perfect knowledge of God which belongs to One Who has the fullness of the Divine nature.

And so we are brought in an ordered sequence to the great fact of the self-abrogation of the Son of God. The last Epistle for the Lenten season reminds us "He emptied Himself." The last Gospel gives the sad yet sublime details of His trial and crucifixion, ending with the centurion's words: "Truly this was the Son of God."

The Meaning of Lent.

And so we survey briefly the appointed Scripture lesson coming to us from a long antiquity. The lessons are enforced by the fact that in 1549 two Collects were composed, both of which set out most clearly the deeper spiritual truths contained in Gospel and Epistle. The Collect for Ash Wednesday asks that God will create in us new and contrite hearts, in striking contrast to the rather barren Roman Collect that God's people may enter on the solemn fast with suitable piety. This effect is heightened by the Collect for the First Sunday in Lent, which asks that we may use such abstinence that our flesh may be subdued to the spirit. The Roman Collect in this place prays that what we endeavour to obtain by abstinence we may put into execution by good works.

Lent means to us a season

when we remind ourselves of our need of pardon because of our sins; of our inner spiritual life with the Father Who seeth in secret; of our anxious struggle in our witness for the Master; of our proper use of the powers that God has given us; of avoiding uncleanness; of the value of prolonged petitions; of carefulness in our company, our thought, our speech; of the dangers of mere reform without heart renewal; of our deliverance from the avenging law which brings bondage; of the bounty and grace that is in Christ Jesus; of our Lord's great act of self-abrogation; and of its issue in the Cross of Calvary.

This is the gulf that separates spiritual religion from any mere external observance. If we prepare our hearts thus, the fast will bring us that peace of God which passeth all understanding.

"THE CHURCH LOOKS FORWARD."

(By E. C. Rowland.)

The Epistle for last Sunday, taken from the second letter of St. Paul to the Corinthians, tells of the suffering and hardship that had been his lot as a missionary for Christ. Behind his brief description lies a lengthy story of amazing courage and endurance in the face of unbelievable odds. In the present world conflict, our missionaries overseas are finding themselves facing similar trials, some of which lead even to the supreme sacrifice. But while our mission news is tinged with sadness because of the loss of valuable lives and property, there is also cause for great thankfulness that our representatives abroad have shown themselves to have something of the courage of St. Paul. No wonder, then, that Churchpeople in Australia are beginning to think of post-war plans and reconstruction for missionary work. Australia's responsibilities will be greater since her customary attitude of political isolation has been shattered, and the role of a first-class Pacific Power thrust upon her.

The Church Missionary Society has opened the campaign for

thoughtful preparation of plans for the Churches overseas, by making a very comprehensive survey of the situation and beginning now with the preparatory work of reconstruction. The Australian Board of Missions is to begin its work, a complementary task, on the evening of March 8, in the Sydney Town Hall, when a big rally will be held, at which outstanding speakers will discuss important aspects of missionary work. His Grace the Archbishop will be in the chair and His Excellency the Governor will speak first. The Bishops of Melanesia and New Guinea, both of whose dioceses have suffered in recent fighting, hope to be present. Professors I. Clunies Ross and A. P. Elkin will also add to the discussion with speeches on important topics. Bishop Cranwick, chairman of the Board, will conclude with "Christ, the Church and the Future." A special massed choir, under the direction of the Cathedral organist, Mr. Becket, will lead the singing. Such an inspiring occasion seldom occurs in Sydney, and all Churchpeople and others interested are urged to attend. To facilitate the post-war work of the C.M.S. and the A.B.M., a well-informed laity is essential. Here is an opportunity to attain that.

The destruction of schools and churches in the Solomons, the endurance of the Bishop of New Guinea and his staff in battle areas, the courage of the Bishops of Singapore and Sarawak and their fellow workers who stayed at their posts, surely create in us the desire to support and serve in the great task which lies ahead of us all, the reconstruction of a war-torn world on the only possible basis, a system based on the principles of the Christian Faith.

The Archbishop of Sydney has addressed the following letter to the clergy of his diocese:—

"The N.S.W. Executive Committee of the Australian Board of Missions has asked me, as chairman, to send a personal invitation and appeal to every clergyman in the diocese to be present at the missionary meeting under the auspices of the Board, to be held in the Town Hall, Sydney, on March 8. The A.B.M. regards this meeting as of special importance in view of the situation created by the War and the im-

mense demand for reconstruction in missionary effort that will confront the Christian Church in the Pacific, immediately on the cessation of hostilities. In the light of these circumstances I am sending out this circular letter.

"I am, of course, fully aware of the many calls on the time of the clergy not only in ordinary circumstances but in the face of the special difficulties of parochial work owing to the serious shortage of clergy occasioned by so many having gone as chaplains. If, however, it is possible for you to attend this meeting it will help to make the A.B.M. Forward Movement a success."

THE BIBLE IN AUSTRALIA.

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

The Commonwealth Council of the Bible Society has just published its annual report which bears the appropriate title, "The Book of Reality," copies of which can be obtained from the Bible House, 95 Bathurst Street, Sydney. It is an antidote to an irritating kind of optimism that ignores everything unpleasant and paints a picture that misrepresents the true position. The Christian needs to adopt the scientific attitude towards life, i.e., to see things as they are, not as they ought to be, or as he would like them to be. The Bible does this, it is the most realistic book in the world. In its presence wishful thinking fades away. The Bible is a clear, calm pool where man may see himself as he is, that is to say as God sees him. It is the glory of the Bible that it renders this service to souls, for without a clear vision spiritual development is impossible.

What the Bible does for the individual it can do for the nation. It is a good thing to compare our country, our culture, our civilisation, with others, both past and present. Nothing is more calculated to broaden our vision. This world survey should humble us, yet some turn from it with complacency. They say, "Well, we have our defects, but we are no worse than other peoples, indeed a good deal better than some." Sometimes such comparisons are just, more often they are the result of national prejudice and mistaken patriotism. Even though they were true, they show not necessarily high attainment but a low standard of comparison. To form a just judgment we need a high standard. This the Bible provides. It sets before us an ideal of national righteousness. Its standard is the eternal law of God, not earth's fleeting values which vary with time, race and climate. We talk, and rightly so, of building a new world after the war. To be effective, it must be built on the divine model, else the new may be worse than the old. The Bible, and the Bible alone, presents the principles on which a new society can be built.

During the year 1942 the Society circulated in Australia 199,019 copies of the Scriptures, a decrease of 27,867 books as compared with the previous year. Had sufficient books been available the circulation would have been a record one, for the demand for the Scriptures is unparalleled. Unfortunately there has been a scarcity of Bibles owing to loss due to enemy action. While there has not been anything like a Bible famine, yet orders have had to be rationed.

A feature of the work has been the printing in Australia of Scriptures in six languages. Gunwinggu and Worora for Aborigines; Rennell for the island of the Solomon group bearing that name; Paasmese and Ambrymese for the New Hebrides and Suau for the Milne Bay area of Papua. The money for all these versions, with the exception of Paasmese, is already in hand. It cost £600 to publish two thousand copies of the New Testament in this language—about £125 is still lacking to make up this sum.

The distribution of the New Testament free to the men and women of the Fighting Forces still continues and during the year 84,450 were distributed. These books are usually appreciated, but like the seed of the Sower do not always fall into good ground. A soldier laughed when he was given a New Testament. "I must not refuse this," he said, "as cigarette papers might be scarce on the other side." He had a long and stormy voyage and had taken nothing to read with him. In a moment of extreme boredom he fell back on his New Testament and read it through. When he got to the other side he wrote saying, "Thank you for the gift of the New Testament. Nobody in our home ever went to Church or Sunday School, and I never read it before. I had no idea it was such a wonderful book. I enclose, as a thank-offering, a cheque for my first week's pay as a corporal."

Contributions received during the year show an increase of £3145 and the "Service Testament Fund" rose by £774. Legacies, however, declined by £9,656. We do not regret this. Legacies mean the passing of good friends, and we prefer to have them with us in the land of the living.

In the name of the Commonwealth Council and the State Secretaries, I should like to thank all who have helped in any way in the work of the Bible Society during the past year.

Let us face the future in the spirit of men and women who know that they are in the midst of crisis, but are not daunted thereby; who strive to meet its dangers and to improve its opportunities, sure in the conviction that God will never fail any who put their trust in Him.—Bishop of Oxford.

WANTED—Organist, St. Barnabas' Church, Mill Hill Rd., Bondi Junction. Apply Rector, 'phone FW3339.

THE CHURCH IN HOLLAND AND NAZI TERRORISM.

A cable just received from London reveals that the underground Dutch paper, "Free Netherlands," contains the report of a protest made by the combined Netherlands Churches against the unchristian measures employed by the German occupiers in Holland. It appears from this report that Church dignitaries of every denomination discussed the matter with the German Secretary-General of Justice. This led to a decision to send a deputation to Seyss Inquart, the German "Stadthalter" in Holland.

The deputation called on him when the leaders of the Church handed him a Memorandum introduced by an address of the chosen spokesman. He told Seyss Inquart that he spoke in the name of the Christian Church of the Netherlands as a whole, and pointed out that the Netherlands had fought an 80 years' war for liberty of conscience. The basis of the Dutch character, therefore, was Christian and this basis was now being assailed.

The Churches therefore asked Seyss Inquart, in the name of God, to recognise the spiritual distress under which the Netherlands people were suffering and to undo this harm which his measures had caused them. The memorandum, handed to Seyss Inquart, stated that "The Churches are again compelled to utter emphatically their most serious objections against the trend of events. Without entering politics, they must yet raise their voice when the principles of justice and charity were being denied."

The memorandum mentions the almost complete lawlessness exposing everybody to imprisonment without charge or hearing, and the taking away of personal liberty for unlimited duration by transferring people to concentration camps or elsewhere without trial or condemnation.

Regarding the treatment of Jews the memorandum says, "The Churches, for the moment, do not wish to discuss the political measures taken against the Jews nor anti-semitism although, at the same time, they reject these measures and feelings on Christian principles. The Churches would fail greatly if they did not appeal to the authorities in the name of Christian charity to keep such measures within bounds."

Declaring that the Churches reject the National Socialist outlook, the memorandum continues by saying that "The Churches may resist every attempt made by the authorities to force the Nazi outlook on the people, only a very small minority of which accepted this creed. The resistance of the Churches is based on the fact that Nazism assails justice, charity, freedom of conscience, all three of which are inseparable from the Christian faith."

Seyss Inquart hypocritically replied that he was disappointed that the

Churches had not yet understood that Germany was fighting on the side of Christianity against Bolshevism, adding that justice was administered as much as possible and that imprisonment was often in the nature of a protection for the prisoner who, if persisting in following his chosen path, would become even more guilty.

Continuing in the same diabolical strain, he pointed out that the people in occupied territories did not know how well off they were compared with soldiers on the eastern front. There could never be any question, he said, of charity towards the Jews. At best only "justice" could be meted out to them. The Jewish question, he emphasised, would be solved by the Germans. He admitted that forcing Nazism on the people might indeed conflict with the Christian creed but if the Christian Church kept strictly to its vocation, conflicts would be avoided.

The Churches' representatives, dissatisfied with his response, appealed to Seyss Inquart to change his ways, pointing out that he had himself declared on taking office, that he would not attack the foundations of Dutch life and reminded him that the foundations of Dutch life were Christian and that these had been attacked.—Netherlands Indies Government Information Service, Melbourne, Feb. 15, 1943.

RED CROSS SUPPLIES IN MALTA.

A cable has been received advising that the supplies sent by the Australian Red Cross to Malta for the relief of war sufferers have arrived without loss and that further urgent requirements are being supplied from the Society's stocks in the Middle East.

A cable of appreciation for these provisions from Mr. Scicluna, Red Cross Deputy Commissioner, Malta, reads: "Please convey Australian Red Cross Society deep appreciation thanks people of Malta for kind thought and most generous valuable gift stores which reached Malta time siege. Stores being distributed with help Homeless Committee to hospitals, charitable institutions, orphanages, and needy."

The shipment sent from Australia to the Middle East and subsequently to Malta was valued at £13,700 and included 1000 cases of coffee and milk, 261 cases of ration chocolate, 1481 cases of foodstuffs, 371 cases new and secondhand civilian clothing.

The Australian Red Cross had previously supplied £1366 worth of relief in the way of food and clothing for Malta. The total of the Society's gifts to Malta is thus £15,066.

WANTED—Newly formed Provisional District of Abbotford-Russell Lea has two churches but no communion vessels, linen or fonts. Could some Christian friends assist in the founding of a sound Evangelical tradition? Rev. R. S. R. Meyer, 3 David St., Marrickville. Phone LL2220.

THE CHURCH OF ENGLAND IN SOUTH AFRICA.

MISSION WORK IN NATAL.

(S.C.B.)

The population of South Africa is about ten million; two million whites, a million coloured and Asiatic, seven million natives. The larger proportion of the whites are Africans speaking, and are members of the great Dutch Reformed Church, and so it is apparent that by far the greatest field for work is among the natives, Zulus, Basutos, Xhosas and others.

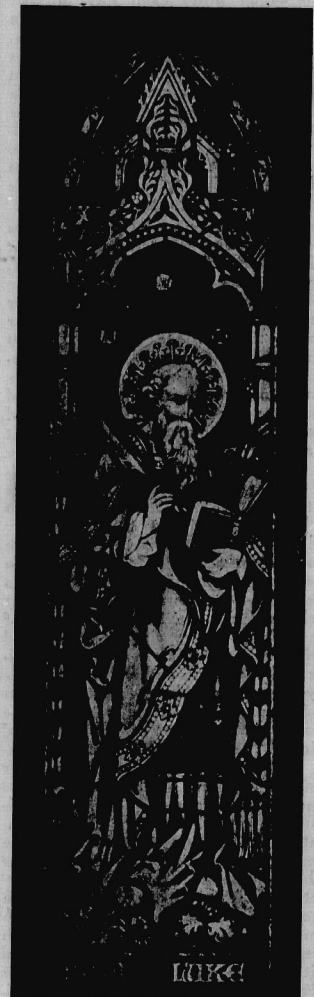
Actually the Church of England was first on the field in Natal, when Captain Alan Gardiner, later of Patagonia, attempted to set up a work among Chalia's fiery people. He left, and his work died, but the Church of England later recommenced work when the settlers began to arrive. Bishop Colenso, the first, and up to date, the only Bishop of the Church of England in Natal, was keenly "missionary minded"—he became a master of the Zulu language, prepared a dictionary, translated large portions of the Scriptures and Prayer and Hymn Books, besides many other works. By personal effort and by his influence he shaped the Church in Natal into a warmly missionary-minded body, and at his death left a strong native work to be carried out. The Misses Colenso, after him, to the day of their deaths, worked unreservedly for the Native Church, and mothered it during many bitter days of persecution. To this day the Native Church of England members refer to their Church as the "Church of Sobantin," being their own name for Bishop Colenso.

To-day the work is nearing the ideal of all the missions—a self-supporting, self-propagating Church. Travelling through Natal one may drop in on scores of congregations, some large, some small—but all of them true to the ideals of their Church, revering the Bible as God's Word, earnest in preaching, earnest in prayer.

This Church has only two white officials—the Superintendent, who is also the rector of Durban's only Church of England congregation, and the Curator, an official appointed by the Registrar of the Supreme Court of Natal. These two officials are present as chairman and vice-chairman at the central council meetings, held annually, and approximating to a synod. These two officials are present also in the same capacity at the quarterly district council meetings, held in each of the five districts of Natal.

This Church has at present four native pastors, carefully trained in the Scriptures and Church history and practical evangelism, at the Union Bible School at Dunisa and Sweetwaters. Each pastor is in charge of a district, the senior, Rev. Solomon Sabelo, at present has the care of two districts. It is his duty to visit each of the

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churches in his area at least once a quarter—to conduct the services of Holy Communion, baptism and marriage, to instruct and advise the local church officials, and to supervise the day schools. In order to do this he will ride in native taxis, ride razor-backed ponies, or walk sometimes as much as 20 miles each way to visit one congregation. These four men are the real backbone of the work. Solomon Sabelo was for a number of years a police interpreter; Matthew Ndhlovu was a farmer with a small herd of cattle and a horse or two; Abel Msoni was in the employ of Government Railways; Benjamin Xulu had his own business as a cobbler—each of them has made a sacrifice to enter into this work, but never thinks of turning back.

A visit with one of these ministers is an experience never to be forgotten. It is Good Friday afternoon, 1942. After morning service in Durban, the Superintendent, together with two or three soldiers on leave set off by car through the glorious Valley of 1000 Hills, past Pietermaritzburg, the capital of Natal, to Greytown, 100 miles inland; a river bursts its banks and floods the road, so that the car and passengers are marooned for the night on a slight rise. In the early morning the party pushes on through the village of Ahrens to the wild native areas to the north. At 9 the car has to be left, and the rest of the journey is done on foot, down into the gorge below; soon a line of girls appear to take bags or anything else that has to be carried. An hour's walk along goat tracks and all the time the sound of hundreds of voices singing swells and swells, until, passing a clump of mimosa, the church and other buildings may be seen behind hundreds of women all dressed alike—black dresses, white pinafores, the dress of the Mothers' Union. They arrived yesterday, coming in from all directions with their menfolk, walking many, many miles some of them, and all carrying provisions for the three days of the convention. This is Arnatimatolo, the home and church of the Rev. Matthew Ndhlovu, pastor in the Greytown district. Passing through the women takes some time, as all want to welcome the visitors and shake hands with them; but at last the house is reached—it is built of mud, but the roof is galvanised iron, for this is a "civilised" house. Inside, sitting on the large floor are all the men. In absolute silence the visitors move over to the three chairs and sit down—at last the head of the house speaks, extending greeting, and then all the men file past shaking hands. They are all dressed in their best, and look fresh, but they have been up all night engaged in prayer, asking God's blessing on the meetings ahead, and on the work in general. A meal is served and most of the men withdraw while the visitors eat, but the minister remains, and one or two of the old men; one of them, Joseph Ntuli, was a boy in the days of war between the Zulus and the British—he can remember the horror and

hatred of those days, but early in life he began to serve the Master, so that to-day he can see several churches at work, where he first began to preach the Gospel. He is the Catechist at Greytown—his one sorrow is that his church, built with his own hands, has worn out before he has, and he cannot afford to rebuild it—indeed for years he has carried on his work, walking everywhere because he had no money for conveyance, and even to-day he received just enough to pay his taxes and to live. But never for a moment has he looked back.

At 12 the people gather in the church, also built of mud with an iron roof—they sit on the floor, packed beyond belief, and while they wait for the superintendent they sing (they know all their hymns and most of the psalms by heart). In the house the choir—all preachers—don their surplices, and after two or three have led in prayer they climb their way into church. First there is Morning Prayer; then several people are presented by their teachers for baptism; then follows the administration of the Holy Communion, in which practically everyone joins, and finally the superintendent speaks—he has not been to this church for months, it may be months before he comes again, and the people expect plenty. It is nearly 5 p.m. when at last he pronounces the benediction—the visiting soldiers are worn out—but not so the congregation, for after two hours' break they all return to the church for a farewell service of hymn singing and prayer till 10 p.m., when at last the party breaks away, to return to their car, to drive back the 140 miles to Durban in time for the Easter services there.

At Arnatimatolo there will be Easter service also, conducted by the pastor and his assistants, and in the late evening the congregation will set off home again, rejoicing for days to come in the blessings of the convention, but better still, seeking with renewed zeal to teach others of their Saviour, for in this church every member is a missionary.

AUSTRALIAN COLLEGE OF THEOLOGY.

Notice to Th.L. Candidates.

After 1943 an Examination will be held in one Part only of Th.L. In 1944 the Examination will be in Part I only, in 1945 in Part II only, and so on, the Parts being taken in alternate years.

Candidates in doubt about their position should communicate with the Registrar.

JOHN FORSTER,
Registrar.

Armida, N.S.W.

Congratulations to the Rev. and Mrs. C. K. Hammond, of Millers Point, Sydney, upon the birth of a daughter.

ARCHBISHOPS.

A friend who (I judge) specialises in Archbishops, reminds me that the Church of England was directed for forty years from Canterbury by prelates, Dr. Davidson and Dr. Lang, born in Presbyterian manses, and that the last four Archbishops of Canterbury (Dr. Frederick Temple, Dr. Davidson, Dr. Lang, and Dr. William Temple) had a single child between them—the present Archbishop. On the former point, I might recall an incident which I hope I have not mentioned here before. Years ago, when Dr. Davidson was Archbishop of Canterbury and Dr. Lang of York, both of them were visiting Oxford on some ecclesiastical occasion and made contact with the Rev. Donald Matheson, who was a kind of Presbyterian chaplain to undergraduates. "And what exactly is your function, Mr. Matheson?" one of the Archbishops asked. "Oh," he answered, with a certain gleam in his eye, "trying to round up strayed Presbyterians." The point was taken.—"The Spectator."

"In Northern Australia," said Mr. Jones, "C.M.S. has done really monumental work."

"Oh," said his wife, "I thought they were only working in Africa, and India, and China, and places like that."

"My dear," Mr. Jones was pained; "haven't you read the current issue of the C.M.S. Bulletin?"

A.B.M. NOTES.

Our readers are urged to tune in to 2GB each Friday, at 9.15 a.m., for the B.C.A. Outback Session.

A DAY OF PRAYER.

On Tuesday, March 9, B.C.A. is having a Day of Prayer in St. Andrews' Cathedral Chapel. There will be half-hourly sessions from 11 a.m. to 2.30 p.m., and again from 4.30 to 6 p.m.

There will be a thanksgiving service with Holy Communion at 8 p.m., at which Bishop Hilliard will be the preacher. We hope that there will be good attendances of B.C.A. sympathisers.

Archdeacon A. E. Morris, head of the Charleville Brotherhood, Queensland, has been appointed Dean of Newcastle.

Rev. W. H. G. Cochrane, rector of Stockton, N.S.W., has been elected to the rectory of Murrurundi.

The Easter Message: Life, Victory, Hope—all now possible in human experience.

CORRESPONDENCE

AUSTRALIAN COLLEGE OF THEOLOGY.

(To the Editor, "Church Record.")
Dear Sir,

The Council of Delegates of the Australian College of Theology, at their recent meeting in Sydney, made an important alteration in the holding of the Th.L. Examination which will affect certain candidates. Up to the present an examination has been held in both parts of Th.L. each year, and this year (1943) that arrangement will continue. But after 1943 there will be an examination in one part only each year—in 1944 in Part I only, in 1945 Part II only, the parts being taken alternatively each year.

Candidates who have subjects in Part II to finish are advised to present them this year, as there will be no examination in Part II after that till 1945. Such candidates should leave their Part I subjects till 1944.

Yours, etc.,

JOHN FORSTER, Registrar.

Armida, Feb. 13, 1943.

PROHIBITION IN U.S.A.

(To the Editor, "Church Record.")

Dear Sir,

Your comment in the issue of the "Church Record" of the 18th inst., that the letter signed "H" raised a very interesting question in relation to the abandonment of Prohibition in U.S.A. leads me to seek your suffrage in publishing the following. The vote on Repeal taken in December of 1932, gave over 60 million electors an opportunity to record their opinion and verdict. Of this great number, not fifteen million voted for the repeal of prohibition. Over forty million did not vote at all. Had prohibition been as unpopular as its opponents have maintained, it is reasonable to expect that more than twenty-four per cent. of the electors would have welcomed

the opportunity to get rid of it. Prohibition was not abandoned. It was lost because of apathy—too many being too cock-sure of retaining it, to trouble to put themselves out to record their votes.

This is proven by the fact that of the 12,400 Local Option polls held since Repeal, 7700 have been "dry" victories. It is inconceivable that nearly eight thousand electorates would have gone "dry" again had not prohibition been reasonably successful. It is worthy of note that twelve of the electorates returning to the "dry" fold are suburbs of Chicago.

Yours truly,

FRANCIS WILSON.

CHURCHMAN'S REMINDER.

"Beautiful talk is by no means the most pressing want in Parliament."—Carlyle.

March.

7—Quinquagesima Sunday. This name refers to 50—that is roughly speaking, it is 50 days before Easter. It is also called Love Sunday, because of the wording of the Collect, and is a favourite day for Harvest Festival. Why not? Is not all this quite good preparatory to Lent?

10—Ash Wednesday. The first day of Lent. This Collect is to be said every day throughout Lent. And a beautiful Collect it is, and so much needed in these times. "New and contrite hearts," can there be better prayer just now? Until we repent as a Nation little gain would accrue though we won the War to-morrow.

14—1st Sunday in Lent. Fasting Sunday, indeed. Our Lord fasted. So should we. Because we would not fast voluntarily we now are forced by circumstances and by legislation to fast quite often. Let us pray this fasting will increase godliness among us.

17—Ember Day.

THE TELEPHONE ROOM

Along the busy haunts of men
Where strangers rush and hustle
Unmindful of the joys and griefs
Of those who strive and tussle
With problems all-perplexing,

Are "rooms" set up of silence great
Where, with a close-shut door,
Friend may seek friend in converse sweet,
Courage gaining so to meet
The problems all-perplexing.

No doubt is there who makes reply
Tho' sight from eyes is holden,
Heart touches heart concerning things
To none but friends unfolden,
Life's problems so perplexing.

So, down the busy years of life
Where duties throng and hustle
And never-ending struggle great
Is made in strife and tussle
With problems all-perplexing,

The heart may hold the silence great
As "room" with fast-closed door,
And with a friend hold converse sweet,
Strength gaining there to meet
In faith all things perplexing.

No doubt is there Who makes reply,
Tho' sight from eyes is holden,
Heart burneth heart concerning things
By that Great Friend unfolden
Along the way perplexing.
—Elizabeth S. Taylor.
Mt. Colah.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

A GREAT ACHIEVEMENT.

On Tuesday, the 9th instant, an interesting event took place in St. Matthias, Paddington. For some three months past the organ, which had long been needing attention, has been receiving a thorough renovation. The work was undertaken, courageously, by the rector's son, Marley Stephen, who, in spite of his youthfulness, being only 16 years of age, faced the intricate and difficult task. Some 1000 pipes had to be removed, many which needed repair; six skins of basil had to be cut into 2 inch strips for their re-lathering; the swell box was enlarged and after the re-assembling of the many parts of the organ there had to be faced the re-voicing and tuning. It was a work which might easily have cost nearly £200 in the ordinary way, but the young organ builder gladly gave his time and talent to the glory of God.

Mrs. Newton Stephen, a well-known musical artiste of former days, gave the opening recital, which included some well-known favourite selections. Mr. Beckett, the Cathedral organist, whose pupil Mrs. Newton Stephen had been, was present for the occasion and testified to the perfectness of the work of renovation.

After the recital, the congregation adjourned for supper to the school hall, where several congratulatory speeches were made and Marley gave a description of the work he had accomplished. His unaffected and sincere narration was listened to with great interest.

CATHEDRAL LENTEN SERVICES.

During Lent there will be special services in the Cathedral. His grace the Archbishop has asked that special young people's meetings might be held during this season. These meetings have, therefore, been arranged on each Tuesday in Lent, commencing on Tuesday, March 16, at 1.20 p.m. until 1.45 p.m. The meetings will be informal and all young people are invited to attend. On each of the Tuesdays various youth organisations will form the nucleus of those attending. The speakers have been carefully chosen.

PARRAMATTA RURAL DEANERY.

Sunday School Teachers' Association Annual Meeting.

At the 122nd quarterly conference and 32nd annual meeting of the association, which was held at St. Mark's, Granville, on Monday, February 15, a select committee was formed under the presidency of the Rt. Rev. Bishop W. G. Hilliard, to specialise in the study and application of "A Christian Social Order."

Eighty members from sixteen schools were present, including, clergy, the Rt. Rev. Bishop Hilliard, President and Rural Dean, the Rev. C. Wilder Clarke, chairman and rector of St. Mark's, Archdeacon G. T. Denham, Revs. G. P. Birk, A. E. Hodgson and J. W. Mason.

A fellowship tea preceded the service of intercession, which was conducted by the rector, who also gave the devotional address.

At the opening of the conference, the Rev. C. W. Clarke extended a hearty welcome to all the visiting clergy, officers and teachers.

Bishop Hilliard, in his presidential address, spoke appreciatively of the splendid work being done by the Sunday Schools towards the building of the Kingdom of God among the younger generation. Lack of parental control and proper home training hampered the work of teaching and added to the responsibilities of the teacher. Colossal problems lay ahead in our national and international life, which could only be solved by the Power of God working in the lives of Christian men and women in bringing about a social order for the salvation of society as well as the individual lives, and in which there breathed the spirit of Christ and the principles of our faith. The Bishop urged all to the God-given tasks of this tremendous age of great opportunities, and with God's help remaining faithful to that trust.

Annual reports disclosed a busy and profitable period over 1942, during which time a full programme of activities had been maintained, notwithstanding further volunteering and call up for national war time service of both sexes. It was decided to continue on with a similar programme of events for the ensuing year. In addition, a Teachers and Leaders' Educational Fellowship monthly meeting was announced. All retiring officers were re-elected.

Miss Edna Somerville, Th.A., who was among the recently evacuated women missionaries from Papua, spoke concerning her war time experiences, and the difficult tasks accomplished and confronting the Christian Church in the mission field.

General votes of thanks were conveyed to all who had contributed to the success of the meeting, and in the work over the past year.

The conference closed with the National Anthem, Doxology and Benediction.

STUDIES IN "ROMANS."

The Young Evangelical Churchmen's League has arranged a series of addresses on "Ruling Ideas in the Opening Chapters of the Epistle to the Romans," to be given by the Rev. Canon T. C. Hammond, M.A., at alternate monthly meetings of the League. The first of these will be given on Friday, March 12, at 7 p.m., in St. Philip's Rectory, York Street, Sydney. The subject will be "The Moral Disintegration of the Heathen World."

Young people especially are invited.

There will be four other addresses in this series, covering the first six chapters of the Epistle. Dates and titles are as follows:—May 14, "The Moral Disintegration of the Jewish World"; July 9, "The Way of Escape"; September 10, "The Place of Atonement"; November 12, "The Transition to Holiness."

THE CHURCH AND YOUTH.

A meeting of the clergy and ministers of the Berrima District Ministers' Fraternal was held at Sutton Forest recently. The gathering began with a devotional service in All Saints' Church which was conducted by the president, Rev. R. A. Johnson, Th.L.

In the course of his address, the president drew the attention of the members of the fraternal to the very important part which the State is endeavouring to play in the welfare and training of youth by the establishment of national fitness camps. He also stressed the need for closer co-operation between Church and State to ensure that the spiritual needs of youth should be met. The president further emphasised the need of a deeper and more earnest devotion on the part of the clergy so that their message to youth and to the community might go forth with power.

After morning tea, which was kindly served by Mrs. Johnson at the rectory, the members considered formal business. One matter of great interest was the news that Rev. E. V. Newman has been appointed headmaster of the Methodist School at Tonga. The president expressed the esteem and best wishes of the fraternal to Mr. Newman, who suitably responded. A welcome was also given to a new member, Capt. Pettitt, who brought greetings from the Ministers' Fraternal at June.

A paper was read by Rev. F. G. Standen, rector of Mittagong, on "The Church and the Community," in which he drew attention to the historical decline since the Middle Ages of the Church's authority in various departments of human activity and of the need for a greater and more determined effort to extend the Church's influence. He sounded a warning that the dangers of totalitarianism or intense nationalism threaten either to eliminate the Church or to adapt it to the purposes of national interest. The Church must remain true to the great task of building the world-wide kingdom of God. She must see that the spiritual had its place in all national schemes for the betterment of youth.

After much discussion it was decided to communicate with various youth departments of the Church concerning the national fitness campaign. The meeting closed with prayer.

C.E.N.E.F.'S THIRD BIRTHDAY.

A service at St. Andrew's Cathedral preceded a display of lantern slides at the Chapter House on Wednesday, 24th inst., showing the various activities of



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the C.E.N.E.F. during the past three years.

Lady Wakehurst and the Lady Mayores, Mrs. R. Bartley, were present.

The Chaplain-General, Bishop Riley, of Bendigo, Victoria, conducted the service. Archbishop Mowll was present.

Mrs. H. W. K. Mowll paid a tribute to the voluntary workers, whose services were reflected in the fact that more than one million meals had been served at St. Andrew's Hut, the record for one month being 54,148, and for one day 2,685. Workers were hoping to install a washing-up machine, and already £10 was in hand for this purpose. At the Men's Hostel 29,929 men had been accommodated, while 3680 Service nurses had stayed at the Nurses' Club. Although only established five months, the Service Women's Hostel had provided beds for 1341 girls and meals for 6557.

LADIES' HOME MISSION UNION.

A very encouraging beginning to the year was made when, on February 24, a new branch of the L.H.M.U. was formed at St. Barnabas', Chatswood. Mrs. W. R. Beaver, a member of the L.H.M.U. executive committee, spoke of the work done in the "old days" and was chosen to be the secretary of the new branch.

At St. Matthew's, Manly, on February 17, an enthusiastic response was given to the appeal for helping the Deaconesses in the industrial areas of Sydney, and all present hoped to do still more in the future.

Friends are reminded that our financial year ends on March 31, and all are welcomed to our annual meeting at 2.30 p.m. on Friday, May 7, in the Chapter House.

ancial year ends on March 31, and all are welcomed to our annual meeting at 2.30 p.m. on Friday, May 7, in the Chapter House.

LETTER FROM CHAPLAIN C. CRAVEN-SANDS, R.A.N.

My Dear Friends,

Now that I have been at sea for two months you may be interested to hear some of my experiences and to know some of my impressions. First of all I take the opportunity of thanking you for your prayers. As you can imagine the Chaplain of the H.M.A.S. "Australia" has a very different "Parish" from a Parish minister. In the first place my "parishioners" are all men. In the second place they all live together, and in the third place they live constantly under the anxiety of life at sea in war-time.

They are All Men.—No greater strain, can I think, be put on one than that of removing him completely from his womenfolk and children, especially when for months at a time he never sees anybody else but his own shipmates. Work amongst such men is therefore as unusual as their lives are unnatural. You are accustomed to think of the choir as the chief singers in the Church. That choir usually has a preponderance of female voices. What would you say then of the regular services with hymns led by hundreds of male voices, lustily singing the words that are so familiar to you? Yes, so it is. Men clad in sailors' uniforms, men who are as "masculine" as men can be, with hearty voices join in our service hymns so that the sea-air rings with the fascinating sounds of a large male choir. In the Navy nearly everybody learns to sing as whistling is forbidden.

They all Live Together.—In the intense and humid heat hot even to touch with one's fingers. At night all scuttles are closed and no light is allowed to show so that the cooler night-air is excluded from the lower decks and the heat below remains about the same. Under such conditions both eating and sleeping are unpleasant exercises unless one leaves his cabin and sleeps, as I have learnt to do, on a steel deck with only a sheet underneath and a blanket on top. Besides those disadvantages men must learn to live, eat, sleep, wash, write and do everything in small limited quarters.

ORDINATION.

The Archbishop held an ordination of Deacons and Priests on Sunday in the Cathedral. Archdeacon Bidwell preached the ordination sermon, taking for his text 2 Tim. 2: 15. The following were ordained:—

Priests.—C. C. Bennett, B.A., Th.L., to Hobart; C. J. Cohn, Th.L., Kembla; A. R. A. Freeman, B.A., Th.L., Rose Bay and Vaucluse; A. H. Funnell, Th.L., Campsie; B. G. Judd, Th.L., Marrickville; J. F. W. Mason, B.A., Th.L., St. John's Parramatta;

R. Syd. R. Meyer, Th.L., Abbotsford, Russell Lea; J. R. Noble, Th.L., Eastwood; Sid. N. Paddison, Th.L., Ryde; William Arthur Watts, Th.L., Guildford and Merrylands; Norman Woodhart, The Oaks; H. C. Upton-Cottrell-Dormer, Kangaroo Valley.

Deacons.—W. W. Brown, Th.L., St. Stephen's, Willoughby; C. R. Flatau, Th.L., St. John's, Parramatta; J. R. Greenwood, St. Clement's, Mosman; K. L. Loane, Th.L., Gladesville; E. G. Mortley, Cook's River; Alwyn W. Prescott, B.E., Beecroft; T. G. Rees, St. Barnabas, Broadway; J. Richards, All Saints', Parramatta; C. N. Steele, Th.L., Summer Hill; G. B. Gerber, Marrickville.

NEW ZEALAND.

Diocese of Auckland.

The ordination will be held on the second Sunday in Lent, March 21, in the Cathedral, at 10.30 a.m. At this ordination the Rev. F. leC. Allen, assistant curate at St. Aidan's, Remuera, and the Rev. D. H. A. Niblock, assistant curate at St. Peter's, Takapuna will be ordained to the holy order of priesthood. The ordination retreat will be held at Bishop's Court from the evening of Thursday, March 18, and will be conducted by the Rev. R. F. Geddes, vicar of Clevedon, who will also preach the ordination sermon.

Diocese of Nelson.

LOSSES.

"We were all sorry to hear of the loss suffered by our friend the Rev. T. H. Thorpe, of Tasman, in the death of Mrs. Thorpe, and of the death last week of Mr. A. E. E. Robinson, of Richmond, a devoted lay reader and Sunday School superintendent, also of the death of Mrs. Palmer, mother of Mr. Hubert Palmer, churchwarden and synodman for Waimea West. We commend all those who mourn the loss of loved ones, including others in the diocese who have been bereaved recently to the comfort of our loving Heavenly Father."—From the Bishop's Letter.

TASMANIA.

THE MISSION TO SEAMEN.

The following is a gracious message from His Majesty the King, by radiogram on Christmas morning, addressed to the British Merchant Navy and Fishing Fleet. Masters of ships were requested to ensure that crews were informed of the message, and it should be translated or explained as necessary in the case of Chinese or Indian crews:—

Buckingham Palace. — To-day is Christmas Day, the festival of home, but most of you to whom I send this message, the officers and men of the Merchant Navy and Fishing Fleets are spending it far away from your own folk. It is to them that your thoughts are turning as you stand your watch on the bridge or at gun stations, in engineroom or stokehole, and they too you may be sure are thinking of you with gratitude and pride. In that the whole nation joins them for there is not one of us on shore who does not know the extent to which the safety of our common heritage of hearth and home depends on you at this time of festival of peace in the midst of world at war. I send you every good wish and pray in the old familiar words that the ships on which you serve may return in safety to enjoy the blessings of the land with the fruit of your labours.—George R.I.

WHAT IT MEANS.

A little girl was poring over her lesson with a puzzled face. "What does this mean, father?" she asked at last, "Give me thine heart."

After a brief silence Mr. Gordon said: "I will try to explain these words to you very soon, dear, meanwhile you have a purse, I think, have you not? Will you give it to me?"

Unhesitatingly the child produced a purse which contained just a few cents, a great treasure in her estimation.

A day or two after this incident Mr. Gordon called Margaret to him and said: "My dear, did you not give me your purse the other day?"

"Yes, father."

"And why do you think I wanted it?"

"I think, perhaps," said the little girl, smiling, "that you meant to put something into it."

"That is just what I have done," said her father, laying his hand on her curly head. "And does my little girl see that when God asks us to give our hearts into His keeping it is because He wants to put something into them? We are empty and poor, having nothing good of our own. Christ wants to make us happy and holy, too, and He only can make us rich in goodness and in all that is precious and beautiful. We may always trust Him when He asks us to give up something to Him; it is only that He may restore it to us enriched a thousandfold."—Selected.

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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 hospitals, and they determined to build something worth-while. As a result, through the medium of the Shire Council, a splendid stone hospital of twenty beds was erected and opened in February, 1937, at a cost of £4500. The most modern fittings were installed and a few months after the opening of the new building an up-to-date X-ray plant was installed.

In the early days of our medical work at Ceduna one nurse and doctor tried to cope with all the demands made upon them. To-day in one of the most modern country hospitals in South Australia five double certificated nursing sisters and two doctors give a ministry of outstanding efficiency.

PENONG.

In 1927 the B.C.A. sent out a sister to the little township of Penong. She nursed cases in their homes and travelled anywhere and anyhow. Her work inspired the settlers to commence building a modern cottage hospital. The accommodation at this hospital is of first-class character: Men's ward, women's ward, maternity department, operating theatre, nurses' quarters and other offices. The staff consists of two double certificated nurses who work in co-operation with the doctors at Ceduna, who journey to Penong when required.

THE NULLARBOR.

The Nullarbor is probably one of the most arid plains in the world. It extends 4550 miles and is at least 250 miles wide.

For many years the Society's first organising missionary, Bishop S. J. Kirkby, worked hard but unavailingly to obtain proper medical facilities for the people who live along the great Trans-Continental Railway, as it runs over the Nullarbor Plain.

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 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 case of natives in the mission area had long been a concern to the B.C.A. workers. Time and again assistance was asked of Government Departments but with no result.

In 1933 the Lutheran Synod of South Australia invited our co-operation and made a splendid stone building available at the Mission Station at Koonibba, 23 miles west of Penong. Hospital equipment was installed, Government assistance obtained, and in June of that year the B.C.A. opened its fourth hospital, this time for the exclusive use of aborigines. One of our most experienced nurses on the Coast volunteered to take charge.

In 1938 was perfected a hospital system organised to cover the whole of the westernmost division of South Australia. The staff comprised ten nurses, two doctors who served in four first-class hospitals.

THE FLYING MEDICAL SERVICE.

The area covered by the four hospitals extended from Ceduna to the border of West Australia, a distance of some 450 miles and its width would vary from 60 to 100 miles. The Society now launched another appeal, this time for £1660 to buy a medical ambulance aeroplane. On January 19, 1938, the aeroplane was brought into the grounds of St. Andrew's Cathedral and dedicated by His Grace the Archbishop of Sydney.

Besides the purchase of the plane much organising was necessary. Eleven landing grounds at required points over a large area were prepared, land acquired and a hangar built at Ceduna and petrol dumps prepared.

A full description of the work, briefly recorded, may be found in the book "Twenty Years After" referred to at the beginning of this article.

OUR FLYING DOCTOR SERVICE.

This article taken verbatim from the "Sentinel," which is published in 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-

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, too, are with the Bush Church Aid Society. Without that Society we should never have had the service, and here we may mention that while other medical services have Government assistance and subsidies, the B.C.A. Society and their supporters receive no Government help. It is to it and its generosity that we owe our splendid service. The year's operations show how keenly the Society's goodness has been appreciated, and there is many an outback man, woman and child who will certainly bless the Society for its good work.

Nothing is too much to ask of the doctors, sisters and, yes, the pilot. They are always at the call of the sick and needy and have proved over and over again what a boon the service is to everyone.

Here are the centres in the Minnipa district: Minnipa, Wirrulla, Yaninee, Chilpuddie, Courela, Yantanabie, Pygery, Mudinna, Kaldoonera, Kyancutta, Poochera, Yarama, Palabie, Karcultaby, Winulta, Wynella.

In the Ceduna or Murat Bay district: Ceduna, Smoky Bay, Laura Bay, Mudamuckla, Nurka, Nunjikompita, Pimaaccla, Puntabie, Thevenard, Denial Bay.

In the Penong district: Penong, Talala, Koorngabie, Coorabie, Fowler's Bay, Wookata, Boomah, Cook, Forrest, Ooldea.

In the Cummins district: Brimpton Lake, Edillilie, Kapinnie, Karkoo, Cootra East, Koogawa, Kopi, Lock, Pinkawillinie, Tooligie Hill, Warrambo, Yalkime, Yulanna, Tooligie Siding.

In the Kirton Point district: Kirton Point, Lake Wangary, Coult, Mt. Hope.

At Wangary there is a small but well-appointed stone church dedicated in 1900 to St. Matthias. The Rev. L. P. Crawford, afterwards Bishop of Stafford, 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."

A.C.R. ADVERTISING
18th. MARCH 1943.

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