

BUTTONS AND BADGES.

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

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

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

But the Cross is a badge we choose, it was forced upon us. A symbol with a hundred meanings, lines contradicting each other, the converging, if you will, or diverging, infinite distance, the Tree bears Fruit, and so on.

Crucifixion, too, is a form of crucifixion, suggests mind-pictures, the Victim between heaven and earth, in modern instance, but also in imprisonment; the arms spread out in which limbs denied movement, the crucifixion instrument of death.

We have all come across heraldic artists who tried to show that the Cross is a pre-Christian symbol. But it was so little and obscurely was of no account. The Cross is the symbol of our faith because it was the normal Roman punishment, it was crucifixion.

Our Lord Himself drew a picture of the spectacle, familiar to the condemned man carrying the cross, predicted that His own death would be the lifting up of a serpent in the air.

St. Paul is haunted by the idea. For him, primarily, the Cross is a sign of "weakness," or (as we say) ignominy. The Jews to whom the man on the cross is accursed. It speaks of Christ has been nailed up to catch the attention of the world, nailed to the Cross with the world for evil.

Elsewhere he describes the Cross which records the condemnation as annulled, because nailed to the cross of the parched Jew and Gentile are like the two arms of the cross.

So early began that in which made the Cross a symbol of Europe for centuries, and for centuries ago nailed together.

Christ sets the Cross as a glory. In the Gardens of Gethsemane those whom we love, no longer, among the Cross is supreme. The Cross is a symbol of missions of

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AND COMMENTS.

of thought in the Old Testament, the direction of an attempt to measure up the Church's task and the reasons of its apparent failure to influence the community. Very intense is evident in some of the assigned for the failure to powers of the Kingdom of a needy world. Karl that "The Churches will proclaim and expound the all people only if they regain true knowledge of the Gospel to live by it, only when they are ready to move in simple, direct, and common in this Gospel."

ment seems to hit the nail on the head, for "Evangelism is the achievement of a relationship to God has been made possible by Jesus Christ, that a peace which satisfies God's demand for their disposal, or, to use the words of the Bishop of Rochester, "life and life-giving knowledge through the life, death and resurrection of our Lord Jesus Christ possession of a conscious and restored relationship with Christ."

the Church's message, and given by means of witnesses of Christ to restore the life and transform the life. In group language, it is only by having our lives changed by the transforming power of Christ that we can be

"life changers" in our witness to others of the adequacy of that power to meet our every need. "Ye shall be my witnesses," still indicates the Master's method and the master method.

At a mass meeting in the Albert Hall, London, organised by the C.E. Men's Society, the Archbishop of Canterbury was

The Only Possible Peace. the chief speaker. The main theme of his address was "the alarming collapse in respect of honesty and sex morality."

Dr. Temple went to the root of the grave danger that is imminent that we may "win the war and lose the peace." The approach to moral recovery can not be based on purely humanist lines because there is no compelling power in humanism. "To put it shortly," said the Archbishop, "There is no possible peace for the world except a Christian peace. There is no possibility of a Christian peace unless it is based solidly on Christian conviction and Christian principles within our own nation. Apart from this the efforts of statesmen will be futile. But the spreading of such among men is the essence of the Christian gospel; it must be done by Christian men or not done at all. The Church of Christ has not merely an important but an absolutely indispensable role to play. Either we see now that Christ is the world's only hope or the world must suffer further blood baths to discover it. Those are the only alternatives."

In the midst of a welter of ideas and suggestion for the bringing in of a

New Order it is well that the Christian Church should boldly witness to the inadequacy of human effort apart from divine obligation and divine power. It is a hopeful sign that leaders in Church, State, and our Fighting Forces are to be found able and bold enough to emphasise the principles of Christ.

It is incumbent on members of the Church of Christ to manifest the principles of life which Christ has demonstrated by His life and death. To claim discipleship imposes upon men the obligation to follow the Master. To follow Him means to accept His conditions of following: "if any man will come after Me, let him deny himself and take up his cross and follow Me." There is no other way. As the Bishop of Newcastle so trenchantly puts it in his address at the recent A.B.M. Rally:

"It was that unmistakable willingness for sacrifice which converted the world to the missionary cause. The missionary enterprise of the Church is indeed the greatest proof we have of the truth of Christ's Resurrection. You may remember that the Apostle who found it difficult to believe that the Lord Whom he had seen die upon the Cross was again active and living amongst men—imposed a test as the condition of his belief. He said: 'Except I see the print of the nails, and put my hand into his side, I will not believe.' He demanded the marks of sacrifice before he was willing to identify the Risen Jesus as, indeed, the Master he had known. It is, I think, the same with the world to-day. The sceptical world demands the same proof. When it is asked to believe that Christ is still living and active in His mystical Body, which is the Church, it says to the Church, 'Show me your hands.' It imposes the test of St. Thomas, 'Except I

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"see the print of the nails, I will not believe."

That is the test that the world imposes. It is a searching test; it is the most exacting test of all. Yet, so long as we can point to the missionary record of the Christian Church, so long as we can point to stories like that of the Melanesian Mission, the Mission to Uganda, and the New Guinea Mission, we need not fear to face that test. For over all such work as that there are stamped visible to all the stigmata of the Passion, the authentic marks of the nails."

It is the dynamic of the Cross, expressed in the Christian life that makes an all-powerful witness.

Bishop S. Heaslett, formerly Bishop of South Tokyo and Presiding Bishop of the Nippon Seikokwai Japanese (Japan Holy Catholic Character. Church) who was imprisoned by the Japanese after the outbreak of the war, was the preacher at the London Diocesan Missionary Festival in St. Paul's Cathedral recently. In the course of his sermon he said:—"From my long experience in Japan, I can say confidently that the Japanese are not a cruel or callous people. They do not love cruelty for cruelty's sake. I believe that they will treat their prisoners as well as circumstances permit. There is a liberal element in Japan. I know many of them. They were kind and loyal to their friends in prison and in internment camps to the end. In my two weeks' stay in the Police Station in Yokohama I found among forty prisoners eight who were there for 'liberal thought,' which in modern Japan is 'dangerous thought.'

"There is also a small body, say 400,000 in number, who accept the Christian view of life and are baptised members of various churches. The Nippon Seikokwai claims about one-tenth of these. This liberal and Christian body is our hope for future good relationship with the Japanese Empire. But first it must be defeated, disciplined, educated.

"The Japanese are too virile a race to be excluded from all world affairs, and Church affairs, in the future. They will always count. Our wisdom lies in controlling the future in both spheres."

This is an interesting statement by one whose experiences as a missionary bishop and later as a prisoner of war entitle him to an opinion upon the Japanese characteristics. The bishop presents the case very sanely, giving hope for a future adjustment of Japan's relationship to other nations. He evidently is convinced that the madness will pass.

A very interesting meeting—a "Salute to China" Rally—is to be held in the Sydney Town Hall on October 5. The arrangements have been made by the China Relief Appeal. Church Missionary Society and the "China Appeal Day" Committee as a result of the great success of the recent appeal. At that meeting a cheque for some £58,000 will be presented to the Chinese Minister to Australia—a gift that is tangible proof of our deep sympathy with China in her gallant fight and great need. The promoters of the appeal will be finding great satisfaction in the generous response by Australian citizens.

Most people will appreciate the action of that doyen of active politicians, the Hon. W. M. Hughes, P.C., in standing down from the leadership of his party in favour of Mr. Menzies. It well becomes the record of a man who is one of the most remarkable men of his day, and one to whom his country owes a tremendous debt of gratitude. We can easily sympathise with this old political fighter in finding the concomitants of age a handicap in the great task to which he set his life. But his country's interests stand first with him and he is content to step aside and let younger shoulders bear the bulk of the weight in this time of crisis and world catastrophe. We hope that he will be spared many years yet to give our country the counsel his valuable experience makes practicable.

There are voices in our midst which would hold up His Holiness of Rome as a benefactor or potential benefactor in this time of trial and agony. When Italy made its surrender and our thoughts of necessity were drawn to the prisoners whose release would naturally follow, there were two of our political leaders who were outspoken concerning the benefits that would accrue to us by reason of the good offices of the Vatican, meaning, of course, the ruler of the Vatican City. We were not impressed, for that ecclesiastic's attitude has been very uncertain and his action in blessing Italy's armies in the Abyssinian campaign and in this war, leaves an unpleasant suspicion of the sincerity of those same good offices. But it has been interesting to learn that the Pope is in real-

ity a prisoner of Germany and utterly incapable of acting up to the high hopes of his admirers in our political circles.

We are not gloating over this catastrophe, for it is a catastrophe, and may well become one of great magnitude considering Hitler's utter hostility to any religion or person who may stand in the way of his ambitions or hatred.

The wealth and power of the Vatican are a tempting morsel for one of the Nazi's appetite.

We were interested to read the following note in a recent issue of the English "Record":—

Consistency! EXETER.
Speaking the Truth.

"The Bishop has written extensively to the diocese in his July leaflet on the importance of speaking the truth. 'If there is a widespread decay of truth-speaking,' he says, 'then that fact alone is sufficient to account for the consequent fact that the Christian message falls so often upon deaf ears, or seems irrelevant and unreal. . . . I impress upon all clergy, parents, and teachers the importance of plain instruction upon the importance of truth-speaking and the perils of falsehood.' The ordinary man will watch carefully to see whether the Bishop's wise words have any effect on those who still use the rejected Prayer Book, and indeed whether as a step in the direction of truth-speaking the Bishop will proceed to prohibit in his diocese a book whose use has been twice refused by the British Parliament. The man of the world will be more impressed by actions than by pious platitudes."

Some four years ago we happened to be spending a few weeks' holiday at a northern seaside village. On the Sunday morning some six of us attended church for a service of Holy Communion at 7 a.m. The service was practically in an unknown and partly unheard language and from an unknown book. We felt justified in earnestly and courteously protesting afterwards to the officiating minister that we had come as members of the Church of England to our Church for our Church of England service, and were frankly dismayed and disappointed. We further felt that what had happened was absolutely unfair as we had a right to the service our Church provided. We had quite a frank and friendly discussion later with the celebrant in spite of an utter frankness in suggesting a breach of the ordination promises. But how can such a breach of Church Order be justified? What is the position of bishop on vagaries such as this?

THE GOSPEL OF LABOUR

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

We are getting used to the appearance of the Red Flag which is always unfurled on Labour Day. Perhaps the colour of the flag has more to say to us than is yet dreamed of by the present generation.

There is now a general agreement that every citizen must render his service to the community and nation and the service for most of us is discharged in our daily work. We can all claim to be workers in one way or another. Idleness is universally condemned.

Our work is the means by which we justify ourselves and our place in the world. It is a service due from us to our fellow-men; it is a means of our education and moral development in the world. We need to recognise the moral value of "work well done."

Christianity teaches us that Life is to be valued by its service to others. Service is the measure of our work. It is our truest response to life's opportunity. It is in his work that man has his part in the creative activity of God. In the practical sphere it is the skilled manual workers who are the ultimate creators of a civilisation. Of course those who plan and scheme and prepare the "blue prints" also do their part.

If modern education had insisted more on hands than brains, civilised man would have been more independent and therefore happier. It has taken the tragedy of a war to bring out the latent possibilities in people who had never been trained to do things for themselves. Keen eyes and able hands are the real expression of good brains, and it is on the shoulders of those who make the fullest use of their bodily powers that our civilisation really rests.

There is a discerning and sympathetic estimate of the interdependence of the various classes of a civilised community given some 2000 years ago in the Apochrypha by the Son of Sirach. The writer points out the diligence of the ploughman, the smith and the potter; that they all trust in the work of their hands and everyone is wise in their work. Without these workers a city cannot be inhabited; they maintain the state of the world.

The tragedy of life for generations has been that men have worked as slaves, unconscious of any great purpose in their work. They wearied

and felt the sense of drudgery; they had no share in the fruits of their toil.

In the practical activity of life we are all God's fellow-workers. God does not do everything for us. We have to help ourselves. In their work men co-operate with God. In honest work we are carrying out a fragment of the Divine Plan. Whoever produces and distributes things useful and beautiful is helping on the good work of the world. This ideal must be the inspiration of our life's work.

The Gospel of work, is not a gospel of comfort, or of self-satisfaction but of self-sacrifice. It is demanded from all sections of the community. "Thou shalt love thy neighbour as thyself" must be expounded in the light of that higher law of the New Order given by Jesus Christ, "That ye love one another as I have loved you." With a love that is sacrificial and redemptive. Here is work's highest ministry.

And in Christian Service we are God's fellow-workers. He takes us into partnership with Himself. We must co-operate with Him; be instruments of His Will. A Jewish legend says, "An angel only lives while he serves." This also applies to ourselves.

PERSONAL.

We desire to congratulate the Rev. Stephen Taylor on the 50th anniversary of his Ordination. Mr. Taylor was ordained at Michaelmas, 1893, by the Bishop of Manchester. Two periods of his ministry were served in England, and in Australia has ministered in the Dioceses of Newcastle and Sydney. Mr. Taylor graduated B.A. at Cambridge University with High Distinction in Mathematics. In the Sydney Diocese he has served in well-known churches. At present he is acting locum tenens at Milson's Point. Mr. Taylor's interest in this paper is well known and we are sure his many friends will rejoice with us on the jubilee of his Ordination. Mr. Taylor is the son of the late Canon Robert Taylor, who for many years was rector of St. Stephen's, Newtown, Sydney.

His Excellency the Governor of New South Wales, the Lord Wakehurst, K.C.M.G., has consented to occupy the position of Patron of the New South Wales Auxiliary of the British and Foreign Bible Society. This was announced at a recent meeting of the general committee of the Auxiliary. The action of His Excellency, which is in keeping with the gracious act of Their Majesties the King and Queen, who have granted their patronage to the Home Society, will be welcomed by all supporters of the British and Foreign Bible Society.

The Rev. W. S. Milne has accepted the Archbishop of Melbourne's nomination as vicar of St. John's, Lilydale.

The death is announced of Mr. E. Hankinson, wife of the vicar of North Melbourne. The deceased lady was an outstanding member of the Mothers' Union.

The Rev. A. Banks was inducted by the Archbishop of Melbourne to the parish of St. John's, Footscray, on Thursday, September 8, in the presence of a large assemblage of clergy and the Mayor and Councillors, and parishioners. At a social following a warm welcome was given to the new vicar and his wife.

Rev. H. M. Arrowsmith, Acting General Secretary of the N.S.W. Branch of the C.M.S., has gone to Groote Eylandt. Mr. Arrowsmith expects to be away from Sydney for about ten days.

The Rev. Edenslight Archdull Ejesa-Osora, the new curate of St. Mary's Church, Stratford-le-Bow, is believed to be the only African clergyman on the staff of a London Anglican Church. He was ordained in 1914 by the late Bishop F. J. Chevasse. He went in 1919 to Freetown, Sierra Leone, as headmaster of the Cathedral School and curate of St. George's Cathedral. When war broke out he and his wife were visiting this country, and have since been working here for missionary societies. In addition, Mrs. Ejesa-Osora has held a post in a Government department.—C.E. Newspaper.

Sister Phyllis Talbot, of the Melanesian Mission, is in Sydney awaiting transport to the Islands, where she intends to resume her work at Fauabu.

The Archdeacon of Northam, W.A., Ven. C. E. Storrs, will deliver the Moorhouse Lectures for 1943 in St. Paul's Cathedral, Melbourne, in November.

The friends of the Bishop of Armidale, N.S.W., Rt. Rev. J. S. Moyes, will be glad to hear that he is convalescing at Trinity University, Toronto, Canada, where he is the guest of the Provost.

The death occurred at Bishopsholme, Grafton, of Mrs. Annie Webster Stevenson, mother of the Bishop of Grafton, Rt. Rev. W. H. W. Stevenson. Mrs. Stevenson, who was born in Scotland 98 years ago, came to Australia in 1876. She married Captain James Barclay Stevenson, a pioneer in the island shipping trade, in Auckland.

The death is announced of Mr. Ernest Hummerston, late churchwarden of Wollongong for many years. He leaves behind him a record of long and faithful service to God and His Church.

Rev. H. Bates, who has been acting as rector of All Saints', Hunter's Hill, N.S.W., has been appointed rector of Eastwood, N.S.W.

Rev. Alan Palmer has been appointed to be rector of Lane Cove, N.S.W. Mr. Palmer has been acting rector of Lithgow for the past twelve months.

Rev. C. R. Flatau, curate of St. John's, Parramatta, has been appointed to the temporary charge of St. Paul's, Lithgow.

MOSCOW DELEGATION.

Great interest has been aroused in Britain by the news of the visit of the Archbishop of York to Moscow. The Archbishop is heading a delegation of the Anglican Church. He is accompanied by the Rev. H. M. Waddams and the Rev. F. H. House, both of whom have taken great interest in the Orthodox Church. Mr. Waddams through the Church of England Council of Foreign Relations and Mr. House through working with the World Student Christian Federation.

The visit is in response to an invitation from the Russian Church. The Archbishop of York, Dr. Garbett, has taken a message of greeting signed by the Archbishop of Canterbury and himself.

In the course of this message the British Archbishops write: "We have watched with deep sympathy the sufferings of the peoples of the Soviet Union in these last two years, and have been inspired by the patriotism and the constancy of the Russian Church in faithfulness to the One Lord, Our Saviour Jesus Christ. We share with all our countrymen the admiration aroused by the heroic resistance of the Russian people and of the Red Army to the attacks of treacherous aggression. We look forward to the time when the evil forces of Fascism being destroyed, true peace may be established, rendering possible a fuller realisation of brotherhood among all nations, and of fellowship in the work of Christ Our God among all Christian people."

"We are deeply grateful for the loving message from your Beatitude in response to which one of us has now come to Moscow to assure the Russian Church and the Russian nation of our unity of heart with them. We are moved to make known to your Beatitude our great desire to welcome here in London at an early date a delegation of the Holy Russian Church which we assure you will be welcomed with joy and eagerness if, as we trust, it can be arranged."—Protestant Newsletter.

GRAND INTERNATIONAL MISSIONARY EXHIBITION

will be held by the Old Collegians' Fellowship of the Sydney Missionary and Bible College, Croydon, in the Central Baptist Church, on Friday and Saturday, October 15 and 16.

Afternoon and Evening Sessions. Lectures, etc. Tea served.

See Press Advt.

QUIET MOMENTS.

CHARITY.

It is a pity that the meaning of the word Charity should be limited, as it is with us now, to the sense of almsgiving and acts of benevolence. In the Bible it is always love—love in the widest, grandest, highest acceptance of the term, the nature and character of God, of which all are partakers who are in Christ. It is this charity which we should at all times make the subject of our thoughts and our prayer—"Pour into our hearts that most excellent gift of charity."

So important is it, and of such deep interest to the Christian, that a chapter of the Bible is given to its description. "Above all these things put on charity, which is the bond of perfectness." Substitute "Christ" for the word "charity" in that chapter, and you will see at once that it is the character of the Master—that it describes the Divine nature. But so important is it also, and such a wonderful mystery, that not till almost the close of the Bible—not, at all events, until the working of the Father, Son and Spirit has been fully revealed—do we find the declaration made that "God is Love": and then it is through the beloved disciple—the one who leaned upon the breast of Jesus.

But there are two ways in which this love, or charity, is brought before us, and the difference is worthy of attention. It is imparted by the Spirit alone; for "Love of God is shed abroad in our hearts by the Holy Ghost, which is given to us." Yet it is something which we are called to take upon ourselves. For it is written: "Above all these things put on charity, which is the bond of perfectness." As a fruit of the spirit it stands first. As a Christian grace it comes last. Thus St. Paul says: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness,

goodness, faith, meekness, temperance." St. Peter says: "Giving all diligence, add to your faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity."

It is clear then, if we are new creatures in Christ, if we have become partakers of the Divine nature, as love will have marked the first step in the change, love will mark the last. "Above all these things put on charity, which is the bond of perfectness." The picture here employed is that of the girdle, which, put on the last of all, kept together the loosely-flowing garments of the East. Thus love is the connecting grace of all. Without it every other grace is but hypocrisy.

Let us make this prayer the real utterance of our hearts to-day. Surely love is what we are all needing more than anything else. We want more love to our Heavenly Father, to our Redeemer, and our Blessed Comforter. We want more love in our homes, in our churches, in our intercourse with others. We want more love to souls that are suffering, souls that are in error, souls that are perishing, souls that are in sorrow and distress. Our prayer, not only to-day, but every day, should be—"Pour into our hearts that most excellent gift of Charity."—From the Canadian Churchman.

"Our natural love of property is like the thyroid gland. Without it we are abnormal, if it become too active we have spiritual goitre and are choked to death. They tell us that cancer cells are cells that have become selfish; they have ceased to serve the rest of the body and demand that the rest serve them. They are no longer contributive, hence cancerous. Money that has no spiritual purpose running through it that is not dedicated to spiritual ends, is a cancer, and unless it is cut out will eat into the vitals of a man's Christian character and will kill him spiritually."



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THE WAR

We seem to have reached a very critical stage in the war. Observers are noticing a very marked resemblance between the situation as it is now and that which confronted the Allies in the closing days of 1918.

Russia in the East seems to be supplying the place then occupied by Britain and France in the West. For the first time Germany has failed to advance against Russia in the summer months. On the contrary, Russia has driven relentlessly forward and is now threatening Smolensk and Kiev and has recovered her control of the Black Sea. Germany is fervently hoping for an early rainy season to check the Russian advance. The dream of controlling the Caucasian oil fields has melted away. The Russian victory is destined to be permanent. All indications point to the fact that in the near future a triumphant Russian army will be massed on the Polish frontier. Germany will then have the task of meeting a powerful enemy flushed with many victories with the added disadvantage of meeting her in a hostile land whose hopes will be stirred to action by the prospect of speedy deliverance.

The Air War.

But this is not the last of Germany's problems. A devastating air war has reduced Hamburg to a mass of rubble and has dislocated the industries of the Ruhr. Thousands of refugees are pouring from the heavily bombed regions and seeking shelter in vain. Berlin, which was declared to be ringed round with protection against an assault, has felt the weight of British bombs not once but many times. The stupefied Germans are slowly realising that the force they let loose upon the world is returning upon themselves, and that they have now no adequate reply to it. How far German industry has been slowed down it is not possible to say, but it cannot be working at its full capacity, and there never was greater need for an increased output than at present. The immediate fact, however, which must be present in German minds, is that Germany is unable to strike back with vigour. We wonder does that lie behind the flamboyant utterance that the High Command is preparing a surprise in the

near future. Last year it was the promise of a secret weapon and Germans have retentive memories.

The Submarine War.

Nor can the disheartened Germans gain much comfort from the loudly advertised submarine warfare. They cannot conceal from themselves that notwithstanding all their efforts the greatest naval enterprise of the centuries has been carried through with success. The landing at Casablanca, no small feat, has been completely surpassed by the massing of ships for the landing in Sicily. The Allies declare that the submarine campaign has gone in their favour, that the ship-building programme exceeds the losses through enemy action so that the merchant and naval fleets are now much stronger than they were a year ago. However much a German may be disposed to shrug his shoulders and mutter "propaganda," the incidents of Casablanca and Sicily offer him concrete evidence that the declarations are not wholly idle boasts.

The Problem of the Balkans.

Nor can the German Command be blind to the fact that the Balkans are once more seething with unrest. The partisan troops in Yugoslavia are gaining courage and displaying more and more boldness. Roumania is joining in uneasiness as Russian troops draw near her frontier. Albania is looking for a day of speedy deliverance and so is Greece. Turkey, on the fringe of the Balkans, is an unknown quantity. Her neutrality may become open hostility if many more disasters are registered. Germany is now realising, or she ought to realise, the dangers of several fronts. She wiped out France and then strangely struck East. She had a temporary success of very great magnitude. Her success encouraged the smaller States to come in on her side. But Governments frequently err by discounting too much deep-seated prejudices. It is confidently urged that the people of Roumania are not wholeheartedly pro-German. Coming to the aid of her weak ally, Italy, she has sowed the seeds of undying hatred in the souls of the Greek people. Now she has to meet the danger of internal revolution in the Allied

Balkans and increased guerilla activity in the hostile Balkans at the very time when that front might prove of assistance to her.

The Fall of Italy.

Mussolini boasted when Wavell moved rapidly forward to Benghazi that the whole land would be re-conquered. His prophecy almost came true. Rommel drove the English forces back to the outskirts of Egypt. There was great rejoicing in both foci of the Axis ellipse. A powerful Italian fleet was in being. Our own Mediterranean forces were pitifully weak. It is only recently we have learned how weak they were at one period. Malta was devastated. At tremendous cost supplies were brought to her and we must never forget the magnificent endurance of her people, nor the heroism of our seamen in these days of peril. Now all is changed. An Italian and German army was driven back in Tunis and there was no parallel to Dunkirk. The army was completely liquidated. The loss in heavy guns, tanks and planes was enormous. Still much remained to be done. The wise commentators told us it would be different if an attempt was made on the Italians' territory. The Italians would fight with desperate courage to defend the sacred soil of Italy. Sicily was invaded. It is an island with strategic advantages. It is mountainous and intersected with deep ravines. The Germans and Italians did fight with skill and vigour. But Sicily fell. Hopes ran high that Italy would draw out of the war. She has done so. On the day set apart as a Day of Prayer the final unconditional surrender was received. The Germans have thus another task. They must occupy Italy as they occupied France, with this difference that the Allies dictate the Armistice. Already the first points of this great victory are in our grasp. Sardinia is cleared of German troops.

The greater part of Corsica is in French hands. The Germans in Corsica must escape by sea if they can escape. Again equipment in great store must fall into Allied hands. It is doubtful if the war-weary troops can effect an escape. However, the line of defence before Naples is crumbling. By the time this article is in print Naples will have fallen. The whole of Southern Italy will be a vast arsenal for the Allies. The Italian Navy has surrendered. There is uninterrupted passage for ships and men.

We are warned by many that bitter fighting lies still ahead. We believe it. But we are getting a little tired of the wail of impending disaster. When the landing at Salerno met with difficulties people were at once down in the mouth. It may be necessary to warn the over-optimistic, but it is a poor testimony to our spirit if we are to believe that success would mean relaxation of effort. The Allied strategy has been so far vindicated. We are of those who hold that it will be vindicated to the end. The Germans have failed and they know it. It is said that at the defeat of the Marne a German General exclaimed: "We have lost the war." Several German Generals must be saying that now.

Can Japan Help?

We were told that Japan would come to the assistance of her hard-pressed Ally. At one time it seemed possible. Now it is impossible. The occupation of the Aleutians by American forces and of New Guinea by the joint Australian and American Armies makes the intervention of Japan an enterprise of such great danger that even the fanatical Japanese are not likely to attempt it. Think of the situation in contrast to that which threatened over a year ago. Then the commentators were predicting an advance through the Caucasus, an attack on Palestine and a junction with the Japanese forces advancing through India. There was a measure of probability in the conjecture. Commentators have a genius for seizing on the obvious. Our readers can appreciate that fact. But the whole scheme was wrecked by Russia's resistance and now Japan is feeling the first bitterness of defeat. She has failed in her attack on the American Fleet. She has failed in her threat to the Australian mainland. She has failed to hold the Aleutians, the Solomons and New Guinea. She has failed to subjugate India. And now with increased naval power the Allies threaten her far-flung host. Hitherto hath the Lord helped us. Let us give Him the glory.

THE AUSTRALIAN CHURCH RECORD LTD.

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record Ltd. is duly called for Friday, October 8, 1943, at 5 p.m., at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of officers for the ensuing year will duly follow.

THE DAY OF PRAYER—SOMEWHERE IN NEW GUINEA.

(By Chaplain the Rev. Hubert Dixon.)

Imagine a tropic night, with a pale crescent moon rising above the palm trees; a boxing ring with the ropes removed, brilliantly lit, a choir, a group of chaplains, the Bishop of New Guinea standing on it; the three sides of the sloping arena packed with 2000 men singing "All people that on earth do dwell," and you have an impression of the united service "Somewhere in New Guinea" on the Day of Prayer.

The story goes back to the day when His Majesty the King asked that September 3 be observed as a Day of Prayer and Dedication. We wished to hold a united service and the Y.M.C.A. representative with the R.A.A.F., Mr. A. Anderson, made the suggestion that it be held at the stadium. All the Army and Air Force Chaplains in the area were called together and plans were laid. Army Amenities granted the use of the stadium; Y.M.C.A. and A.C.F. each provided a microphone and amplifiers; a piano and forms were carried down from the R.A.A.F. Church Hut; and the choir began practising the special music. Sign-writers painted notices which were nailed on palms at prominent points along the main roads; Army and Air Force chiefs circularised units and transport was made available so that every man in the area who wanted to come would have the opportunity.

Nevertheless, it was a great venture of faith, as nothing like it had been attempted before.

At 6.30 p.m. an advance party were fixing flags, seats, microphones and amplifiers, adjusting lights, arranging for the distribution of service sheets. Even then lorries began to arrive, and groups of men were trickling down into the front seats; one of the earliest was a R.A.A.F. unit which had travelled 10 miles. By 7.30 everything was ready; the opening hymn announced, the noise of hundreds of voices stilled, torches flashed on hymn sheets and the service began.

There was an immediate sense of atmosphere; the men sang with great fervour and volume, as if they really meant it; in the prayer of thanksgiving which followed, the hush was unbroken save for the noise of lorries passing along the road above. Then, in full volume Kipling's "Recessional"; a solo, "Land of Hope and Glory," the choir joining in the final chorus. The

Old Testament lesson, Joshua 1: 1-9, was read; the men sang "When I survey the wondrous Cross"; intercessory prayer was offered, concluding with the National Anthem; the New Testament lesson, Matthew 21: 1-14, was read; the anthem, "Thy Kingdom come, O God," was followed by a stirring address with a call to belief, thanksgiving and warfare against the evil in the world; the final hymn was "Onward, Christian Soldiers," prayer was offered and the Blessing pronounced.

It was a most inspiring and memorable service; the men went away deeply impressed and greatly uplifted, while those who planned it gave thanks to God that He had blessed the occasion much more than we had dared hope. The devotions were taken, and the service led by the Senior Army Chaplain in the area, Rev. R. E. Richards. The address was given by the Presbyterian R.A.A.F. Chaplain, Rev. Gordon Powell; while we were very pleased to have the Bishop of New Guinea read the lessons and offer the final prayer and blessing. There were three Air Force and eight Army Chaplains present, Sydney being well represented by Revs. Mervyn Payten, Ralph Ogden, Maurice Gillespy and the writer.

The fruits of this and other gatherings on the Day of Prayer could surely be seen in the momentous news of Italy's withdrawal from the war, which followed so swiftly. Even as we prayed God answered, and 2000 men went away that night with courage and faith strengthened to carry on with the task.

AUSTRALIAN RED CROSS IN ENGLAND.

The London Committee of the Australian Red Cross Society, which has been formed by Australians living in England, ensures distribution of comforts to sick and wounded Australian men of the Forces in England and forms a liaison between Australia and the British Prisoner of War Service Departments. One of its members regularly attends all meetings of the Imperial Prisoner of War Committee, which co-ordinates all services to British prisoners in Europe.

Australian sick and wounded in England are mainly R.A.A.F. men. As soon as a man is admitted to hospital, R.A.A.F. Records advise the London Committee of Australian Red Cross, and a parcel containing fruit, cream, cigarettes and clothing is sent to him. Each subsequent week he stays in hospital he received a similar parcel. Constant personal touch is kept with sick men, who are quartered in hospitals right throughout England, by letters written regularly by Australian Red Cross Officers in London.

THE RISING TIDE OF UNITY.

Speaking at a well-attended Winter Conference of the Anglican Evangelical Group Movement, Professor C. E. Raven asked, "Is there a rising tide?" He pointed out that there is a large and growing number of people to-day definitely Christian in outlook who are not regular members of any denomination and who will not join a sectarian Church. Secondly, in the Reformed Churches there is (a) an increasing concern for reunion ranging from a conviction that if the churches do not hang together they will very soon be hanged separately, to a passionate desire for the expression of the oneness in affection and thought which they feel for members of other communions; (b) an increasing approximation in the different Churches to a norm of organisation; (c) an increasing agreement in theology as to the need and nature of the Church, and along with a real doctrinal rapprochement in matters of faith a more sympathetic approach to questions of order. On the other hand, there is a definite despair of institutional religion, a widespread feeling that the existing Churches are moribund, and some organised and sharp hostility to any reunion.

"I do not believe that the opposition is strong if it is seriously and definitely challenged; and for such a challenge the time seems to me ripe. My own conviction is that so long as we refuse to unite at the Lord's Table, so long as we accept the erroneous view that United Communion should be the end and must not be the means of our reunion, we cannot expect an advance. I call this refusal erroneous because it seems to me to be based upon a false concept of the nature of a sacrament. By definition a sacrament is both a symbol of an achieved unity and an instrument towards its fuller achievement. This is true even of the simplest sacramental acts, the handshake of friends, the kiss of lovers. It is a grave misuse of the Holy Communion to limit it to those who are already at one; it is also the divinely appointed instrument by which unity may be welcomed, encouraged, and under God attained. To refuse to use it as an instrument is to enter upon our task self-deprived of God's means for our fulfilment."

The Rev. M. A. C. Warren, General Secretary of the C.M.S., speaking on the "Proposed Scheme of Church Union in South India," said: "The implications of Christian Union anywhere are a challenge to existing disunion everywhere. Any serious attempt to heal the divisions of the Church would involve us all in very drastic readjustments perhaps in our way of life, certainly in those ways of thought which govern our actions." The Scheme has been born of a very rare fellowship of the spirit nurtured in common prayer and worship; it had been born of a wrestling with the powers of evil by a Church grappling with that missionary task which is the Church's primary activity in the world. A divided Church in India could not speak the word of peace to a politically and socially divided India. By a divided Church the speaker did not mean a Church rich in diversities of tradition and outlook, but "a Church separated into more or less competitive sects whose separation finds its focus in mutual ex-communication."

Mr. Warren pointed out "There is no universally authorised ministry anywhere in the world. Every ministry is for that reason defective in some degree. Furthermore,

every Church is itself in state of schism and throughout the length and breadth of its life it suffers from being in a condition that is not the will of God. The very course of history has aided the departure of every Church from the standard of the will of God. Each Church has lacked certain essentials for its true life. There can in the nature of things therefore be no mere return of one Church to another. All must return humbly to the Lord of the Church. The Church Catholic which will then result will be unlike any Church at present existing though every Church at present existing will find within the great Church that which it has proved of value."

The conference unanimously adopted the following resolution, proposed by the Chairman (Rev. C. L. Cresswell, Chaplain of the King's Chapel of the Savoy):

"Since this Conference is convinced that the scheme of Church Union in South India now before the councils of the participating Churches raises an issue of the utmost importance, not only for the Church in India, but for the Church in our own country, and believing:

"(1) That the modern threat to Christian civilisation creates a situation of special urgency for the Church, in which every effort should be made to remove all that weakens its witness;

"(2) that the divisions of the Christian Church are a profound source of weakness in the mission fields of the world and a source of perplexity to many non-Christians;

"(3) that the Scheme, if adopted, will help forward the cause of Christian Unity throughout the world;

"(4) that, to quote the words of the resolution passed by the General Committee of the Church Missionary Society on October 20, 1942, 'The Scheme adequately safeguards the witness of the Church to the Apostolic Faith, and at the same time secures due order without involving an unreasonable loss of freedom'; the Anglican Evangelical Group Movement associates itself wholeheartedly with the proposed Scheme and would commend it to the thought and prayers of the Church, in the conviction that this movement for closer union is in accordance with the will of God."

The Conference calls upon the members of the Movement to take immediate steps in their own localities to promote a clearer understanding of the importance and urgency of the issues at stake in these proposals for a United Church—Record.

"CHRISTIANITY AND SOCIETY."

Dr. Reinhold Niebuhr, well-known American theologian and recent Gifford lecturer, has arranged for the Rev. Harry P. Reynolds, of Goulburn, N.S.W., to act as honorary agent in Australia for the quarterly "Christianity and Society." The magazine is published in New York by the Fellowship of Christian Socialists, and contains valuable articles and notes on current affairs. A limited number of copies of the next issue will be available from Mr. Reynolds, at one shilling and threepence, post free. "Christianity and Society" will be sent direct from America to those who send at least a year's subscription, which is five shillings. Mr. Reynolds' address is c/o Box 189, P.O., Goulburn, N.S.W.

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CORRESPONDENCE.

A CHAPLAIN'S APPEAL.

(To the Editor, "Church Record.")

Dear Sir,

Much publicity has been given to the concerts, canteens and now clubs for the troops in the Northern Territory, but it must be understood that not all the lads can enjoy all these amenities and that there are some who cannot enjoy any of them. Practically the only mental relaxation for these lads is to be found in reading, so our Church Army Welfare Officer and I are endeavouring to set of small libraries at each of these isolated posts. My purpose in writing is to bring the needs of these lads before your readers and to appeal to them for books for these libraries. We have fixed up three camps, but unless I receive more books soon I am afraid that we shall not be able to complete the job before the wet season is upon us when these camps will be completely isolated.

While I shall be grateful for the gift of any books at all, I hope that some really good works of fiction, as well as books of a light nature, will be sent. A naval officer said recently, "I can rarely get hold of an intelligent book, as kind providers of literature seem to think that all except the most frivolous of the population have succeeded in evading the call-up."

All good wishes.

Yours in happy Christian fellowship,

TOM GEE.

NX160903, Chaplain T. Gee,

Coast Artillery (A.I.F.), Darwin.

MISSIONARY PRAYERS.

(To the Editor "Church Record.")

Dear Sir,

From time to time during the war the Archbishop of Sydney has issued forms of service for use on special occasions, such as anniversaries of declaration of war, special days of prayer, etc. Such days have passed, but the pamphlets and the prayers remain. In actual practice we find in most churches that many of these prayers are now used during morning and evening prayer in the place of the prescribed "State prayers." It is fitting that such beautiful and appropriate prayers should be in use Sunday by Sunday, expressing as they do most of the great needs of the present time. But one cannot but notice the great absence of any set prayer for missionary work. Throughout the entire prayer book, and the authorised "Forms of service" we look in vain for a suitable prayer for missions of a direct and all-embracing nature.

When conducting a service one hesitates to incorporate an extemporaneous prayer of this nature in the midst of the "authorised" prayers, and the omission is frequently felt. Surely with such needs as war-weary China, Africa in famine, for rebuilding in New Guinea Islands, the needs of the N.E.I. Church, etc., the necessity of such a prayer is paramount.

Could the diocesan authorities be persuaded by the influence of your valuable paper to remedy such an apparent defect in our worship and authorise in printed form, suitable missionary prayers for incorporation into Morning and Evening Prayer.

Yours faithfully,

DIOCESAN READER.

RUSSIAN RELIGIOUS CHANGES.

The religious press of Great Britain gives a unanimous welcome to the news from Russia concerning the election of the Patriarch and the re-establishment of the Holy Synod. As was expected, Sergius the Metropolitan of Moscow, has been appointed as Patriarch of All Russia.

Writing on this subject, the "Church Times" (September 10) states: "This notable event comes as the climax in a series of measures which have expressed the growing tolerance of religion in Russia. A change of attitude has been marked since Germany's violent and treacherous attack set Russia fighting for her life, but it began before the outbreak of war, and the fact must be duly credited to the increased goodwill of the Soviet Government."

"No doubt the patriotism of Russian churchmen has accelerated the peace, for they have shown in many ways, and to a degree which puts the fact beyond dispute, that their religious convictions are consistent with support of the Soviet regime. More than that, since the 'Locum Tenens' proclamation at the outbreak of war, the whole nation and the spiritual force of the Russian Church has been behind the Government in defence of their country."

In a leading article headed "Great News From Russia," the "Christian World" writes: "The historian of a hundred years hence will probably say that the greatest news of last week was not the news of the invasion of Italy or of the onward sweep of the Russian armies, but the interview last Saturday between Marshal Stalin and the three Metropolitans of the Russian Orthodox Church." The article goes on: "Russian Orthodox Christians have found themselves able to throw in their lot in the great adventure of building the new order of society in Russia. They have come to see that the Christian faith is independent of political changes, and that the Church of Christ has no need to buttress itself with secular power and patronage. It is no old Tsarist church which now regains its full liberty in Russia. It is a church which has passed through deep waters which may well prove to have been the waters of a new baptism. Free Churchmen in this country will, of course, await with great interest any news which may come from Russia as to the position of dissenting Churches."—Protestant Newsletter

THE CHURCH ARMY

In a recent note on the activities of the Church Army in which we were felicitating that organisation on its successful work amongst our aborigines, we inadvertently slipped in two particulars, which we are asked to correct. In the first our note was interpreted as a restriction of the Army's work to the Newcastle diocese, which, of course, would not have been correct; and, secondly, only one aboriginal sister is in training at the South Sydney Women's Hospital and not two. We wish that our mentor had used a less discourteous term than "untruth" when referring to our incorrect statement.

A.C.R. PUBLISHING FUND.

Special Appeal.—The Management Committee acknowledges with grateful appreciation the following amounts: Under 5/-, 6/-.

NEWS FROM CAIRO.

GENERAL MONTGOMERY'S APPRECIATION OF CHAPLAINS.

(By Bishop W. Wynn Jones, Assistant Bishop in Central Tanganyika.)

On the day of my arrival in the Middle East, where I am hoping to take confirmations for troops, I was thrilled to be at the cathedral at Cairo when the lessons were read by General Montgomery at the evening service. To find it packed to overflowing, as it is continually, was an inspiration, and a witness in its life to spiritual impact which Christianity is making out here. Later in the evening "Monty" addressed a great number of troops and others. His talk was a man's talk about men, and in the course of it he paid great tribute to the chaplains' department, and said that his chaplains meant as much to him as his artillery. In speaking of the wonderful confidence his men had placed in his leadership, he told them quite openly that he called upon God in his prayers every morning and evening that he might not fail them. He has given, every encouragement to the refreshers courses and times for retreat for chaplains, and had, in fact, insisted on finding time for them, as they are in every way as important to the Army as gunnery schools and other courses.

The cathedral here is a spiritual centre with its adjoining chaplains' club and magnificent buildings where everyone is made to feel so much at home. The fact that through the fellowship of the chaplains' department nearly 600 candidates for ordination have been found in the Middle East alone is an indication of the depth of the contacts already made. A special ordinands' course was arranged recently at Jerusalem, and the provision of lectures wherever possible is fostering vocations which are to play no small part in the days ahead. Things are happening, and the response not only from those in high command, but through all ranks, is making the padres feel that their work—all too often understaffed and extremely strained—is more than worth while. The demand for solid literature is enormous, and is another gauge of the deeper recognition of God both in the days of the great advances and for the future. I arrived in time to be present at a confirmation taken by Bishop Gwynne at the cathedral at Cairo. There were nearly 300 candidates representing men and women of the Services of every colour and many languages. Barriers are being broken down, misunderstandings are being cleared up, and through closer fellowship with our Lord the way is being blazed for greater days to come. I send these impressions to the Home Church, whose prayers are a stimulus to those who out here are as defending you.—The Record.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

UNITED WITNESS OF CHRISTIAN YOUTH

The sixth annual demonstration of the Parramatta and District United Witness of Christian Youth was successfully held on Sunday, September 19, when close on 1000 members from 30 Sunday Schools and other Church and Christian Youth organisations marched from St. John's Church to Parramatta Park, where a combined service was held.

The service, which was amplified, was conducted by the president, the Rev. G. R. Holland, who was assisted by several other clergy.

Representatives came from as far as Castle Hill, Cabramatta, Loftus Park, Toongabbie and Auburn, and included Church of Christ, Congregational, Methodist, Presbyterian, Salvation Army, Anglican, Baptist, Young People's Union, Heralds of the King, Order of Knights, and Christian Endeavours.

Colonel G. Sandells, Assistant Chaplain-General, Salvation Army, gave the address. He urged all to live a life for Christ, and to do God's will in Christian service; to be true and strong against temptation, and faithful to God in Christian witness wherever that call may be to serve.

THE LADIES' HOME MISSION UNION.

On St. Michael and All Angel's Day, our annual service with the celebration of the Holy Communion took place in St. Andrew's Cathedral. His Grace the Archbishop was the preacher, and gifts from our direct giving appeal and special efforts (in lieu of a sale of work) were dedicated. Praise was given for God's many gifts and blessings on the work of the society during the past year.

The service was followed by a basket lunch in the Worker Building, when Deaconesses supported by the L.H.M.U. spoke about their work, and the value of gifts of clothing in their work amongst those in need. Deaconess Baker spoke especially of the problems of the work at Yarra Bay; Deaconess Dixon of contacts deaconesses were making amongst Service Women in their camps; Deaconess Rodgers of the Girls' Life Brigade and of holiday camps for girls living in crowded industrial areas of the city; Sister Sheila Payne of religious education in the schools; and Sister Violet Ferris told of hospital visiting, especially at the Crown Street Hospital for Women.

There may be some who wish they had had a share in helping with our direct appeal, or a "special effort" towards supporting our Deaconesses. May we remind them that it is still not too late! If you would like to help in this work for the extension of God's Kingdom, especially amongst the aged and lonely, the women and young people of our own city, please send your gifts to the General Secretary, at Diocesan Church House, St. Andrew's Cathedral, George St., Sydney.

YARRA BAY.

St. Andrew's, Yarra Bay, celebrated the fourth anniversary of the opening of the church this month, the services being conducted by the Rev. G. R. Delbridge, and

the General Secretary of the Home Mission Society. The church at Yarra Bay is the outcome of the Unemployed Camp at Happy Valley, and the work is now centralised at Yarra Bay, where the Home Mission Society built the present church four years ago. On Sunday last the Archbishop of Sydney conducted a confirmation service. Deaconess Dorothy Baker had done splendid work in this district.

KINDERGARTEN WORK.

Kindergarten teachers were doing a wonderful work in aiding the unfolding life of young children through useful activity to the development of a real and rich personality, and in being what God wants them to be, said Bishop Hilliard, in the course of his address.

The exhibition of teachers' and children's work, which was part of the 12th annual course of instruction for Sunday kindergarten teachers of the Parramatta Rural Deanery, held at St. John's, Parramatta, during 10th, 11th and 12th September, was well attended and proved of much help to the students. Certificates for exhibited work were presented by the Bishop to All Saints', Parramatta, St. Ann's, Merrylands, St. John's, Berala, St. Mark's, Granville, St. Philip's, Auburn, and St. Mary's, Guildford.

VICTORIA.

Diocese of Melbourne.

BISHOPS' CONFERENCE.

"The fifth year of war began with prayers and thanksgiving. I never saw the Cathedral quite so full as on the third day of September, 1943. The Prime Minister, Mr. John Curtin, asked Australian church-people to carry out the suggestion of His Majesty the King and make last Sunday a day of thanksgiving for the victories that have already been won. The note of thanksgiving is never absent from our worship, but there is a need for special emphasis in these latter days.

"The bishops of the province met together for prayer, fellowship and consultation last week. Three times a year we meet at Bishops Court, beginning each day with a celebration of Holy Communion and putting ourselves under the direction of one of our number for a quiet morning. We dealt with many matters which concern the Church. Two of the most important were the training of candidates for the ministry and efforts directed towards reunion. The first is one of the most important matters which affect the life and work of the Church. No one who has any real knowledge of the present situation can be satisfied. We have devoted large sums of money to extension work, education, social service, but the important work of training men for the ministry has not received the attention it deserves. I placed before the bishops some suggestions for common action which, I believe, will in the future, provide satisfactory training for every man who is accepted for the ministry of the Church. We are to consider this matter again in November and I hope that the general approval already given will be put into action when the war ends."—From the Archbishop's Letter.

C.M.S.

The annual meeting of the Church Missionary Society, held at the Chapter House



Children Loved Him

Up on the high promontory, surrounded by happy children, he'd relate absorbing tales of the sea. And he'd show the little audience his treasured books filled with pictures of ancient sailing ships. The children still await him, but he doesn't go to the cliff-top now. . . . Yet sometimes when I look out of my window I fancy I see him there.

Inevitably the time of parting brings sorrow. But I feel a sense of abiding peace in the realization that our sad farewell was accompanied by the true fulfilment of my wishes, through the sympathetic and beautifully conducted services of Australia's premier funeral directors.



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Chapels in all Suburbs

on September 1, was well attended, with Mr. F. L. D. Homan in the chair. It proved an inspiring meeting.

The annual report was presented by the General Secretary, Rev. Cyril Chambers, and showed that the year under review had been an outstanding year. It was a record of making ready the way for the current year of maintenance and expansion and for the "Building for To-morrow" that will be required. A deficit of £6870 two years ago had been liquidated, and the year ended with a credit of £7 at the bank and contingencies of £979, which is largely exchange due to London of some years ago.

After nominations for vacancies on the General Committee had been filled, the General Secretary spoke upon our policy of looking forward. The C.M.S. is planning a three-year, five-year and seven-year programme which will culminate in the 150th anniversary of the Society in 1949.

The Rev. J. B. Montgomerie voiced the feelings of all present concerning the unselfish service that Mr. and Mrs. S. C. Port are showing in their readiness to give up training for ordination for Mr. Port and a prolonged stay in the south with their daughter and relatives.

Mr. Port referred to the way in which the staff up north had been reduced over the past 20 years, and considered it a challenge to send forth recruits at once and the best we have.

Mrs. Port emphasised the reference recently made that the Church which was established in Africa, Persia, India, and China was not established in North Australia among the aborigines. This called for serious thought and prayer and service and sacrificial giving.

Bishop D. Baker and the Bishop of Gippsland were on the platform, the meeting closing with prayer and the benediction by Bishop Blackwood.

The Tanganyika Famine Relief Fund (to 13/9/43) was £1578/15/-, including £53 46/- received per Bishop D. Baker.

THE GOVERNOR AT RIDLEY COLLEGE.

Recently His Excellency expressed the desire to visit Ridley College, and this came to pass on Thursday, September 2, when, accompanied by Captain Henry, the Governor spent about an hour and a half at the college. He was entertained by the Principal and Mrs. Baker, assisted by Miss Britten, the secretary of the "Friends of Ridley," and by Mr. A. F. Thomas, M.A., senior student. After listening to a brief outline of the College history, the party went over the buildings. His Excellency showed his interest by the number and variety of the questions he asked, the comments he made, and above all by his expressed intention to visit Ridley again some future day.

Diocese of Bendigo.

ECHUCA.

The parish of Christ Church, Echuca, commemorated the 80th anniversary of its inauguration on Sundays, 5th and 12th September. Prior to the Sunday, the Bishop, Dr. C. L. Riley, who is the Chaplain-General of the Forces, delivered a lantern lecture on the "Saturday night on his experiences in Tobruk and the Middle East."

The festival commenced with a Corporate Communion at 8 a.m., which was followed by a breakfast for men and boys, over 60 being present. The rector, Canon Nichols, presided and introduced the Bishop, and the Mayor of Echuca, Cr. P. G. Garden, from whom addresses were given. Mr. L. A. Burgess, rector's churchwarden, also welcomed the visitors.

There was a crowded church at 11 a.m., when the bishop administered confirmation to 31 candidates, with whom he partook of tea before leaving.

The Dean of Melbourne, Very Rev. H. T. Langley, M.A., preached to large congregations on September 12. The Dean, who made a deep impression on this his first visit to Echuca, is the son of the first Bishop of Bendigo, and the nephew of J. D. Langley, Bendigo's second bishop.

Former rectors of Christ Church still living are A. Brain, A. B. Tress, H. B. Hewett, J. C. Herring, L. L. Wenzel, J. A. Rowell and R. Birch. The present rector, Canon H. Nichols, has been in charge since 1933.

BREVITIES.

CENEFC Broadcasts.—The board of management of CENEFC announces the following Radio Sessions, and recommends them to the interest and attention of all church-people and friends:—2UW, every Wednesday at 4 p.m.; 2CH every Thursday at 10.15 p.m. Please recommend these programmes to your friends.

St. Paul's Church, Sydney.—On Missionary Sunday, September 12, the Rev. S. Wicks, who is the missionary to the Chinese in our midst, preached at 11 a.m. A class of Chinese has just been commenced in our Sunday School, held each Sunday at 12.30 p.m., and conducted by Mrs. Gee Wah, a Chinese Christian worker.

The Bishop of Wangaratta is busily engaged in visiting his new diocese. At Euroa he met a facetious speaker, who closed a concise speech with the following Limerick: "Does he come as a pilgrim, a palmer? Of the field of our hearts, as a farmer? In the battle for right 'Twixt the darkness and light See! a champion appears in our Armour!"

A Tripoli Theatre.—Since occupation of Tripoli, a theatre has been converted into a church. Men in the Eighth Army were quick to lend a hand, and offers to serve as choir-men, sidesmen, servers and organist came in duly. On Easter Day there were 500 communicants, and at the two evening services "Standing Room Only."—Church Times.

CENEFC Button Week, December 6-11. Every parish to sell at least 100 buttons at 1/- each.

"The Builders" annual meeting will be held in the Bible House, Bathurst Street, Sydney, on Saturday, October 23, 1943, at 7.30 p.m. Chairman, His Grace the Archbishop. Miss Monica Farrell will present a short account of year's work. Canon R. B. Robinson will speak on "Building for Christ."

Wollongong Christian Convention, under the auspices of the Katoomba Convention Council, will be held on Monday, October 4, 1943. This Convention stands for Christian fellowship and for a deeper understanding of the Christian way of life.

Home Mission Society Hostel for Boys.—The official opening of "Arleston," 59 The Boulevard, Petersham, N.S.W., will take on Saturday, October 2, 1943, at 3 p.m. His Grace the Archbishop will preside. Canterbury trams from Petersham Station and city pass the tennis court at rear of "Arleston," situated at the corner of Eltham St. and The Boulevard, Petersham. Phone LM2971.

Reformation Rally, Tuesday, November 2, in the Chapter House, Sydney. Keep this date free!

"It was cheap for a pound," said Mrs. Jones, viewing her new mauve hat in the glass.

Mr. Jones surveyed it critically. "Yes," he said, "It's a nice hat. But I suppose you know that you blinded four Africans because of it."

"How absurd you are," laughed his wife. "It's a lovely shade."

"Yes, my wear, but remember that you can save an African's eye-sight for five shillings. That's why I have stopped getting the evening paper, so that I can put a shilling a week in the missionary half of our C.M.S. Duplicate Envelope."

WHAT BRITAIN HAS DONE FOR PEOPLE OF INDIA.

A statement of congratulation to Gandhi, on the 13th anniversary of his declaration of Indian independence has been signed by five hundred or more Americans, chiefly ministers, with Dr. Fosdick, Pearl Buck, Stanley Jones, and J. H. Holmes leading. Commenting on this, Ernest Gordon states in the Sunday School Times of Philadelphia, that "one would think that we had in America enough injustices to correct without travelling to India to find them."

They would, he said, supplant what is probably the best government in the world by one knows not what in the way of civil conflict and inefficiency. India is not groaning under foreign rule. Of a police force of 190,000 men there are about 600 British officers. The higher Indian Civil Service is about equally divided between British and Indians. Of the 2500 judges, some 250 are British, and Indians generally prefer trial before the British ones. In the Civil Medical Service only 200 of 6000 are British.

The majority of the people of India are tenant farmers. In the Indian states, which have a quasi home rule, higher land rents are almost invariable. British rule in India favours the tenant. Once a farmer has rented a piece of land he acquires permanent tenancy rights. The land may be sold, but his tenancy remains, and neither he nor his descendants can be evicted without legal proceedings. "Will home rule for India lengthen the permanent tenancy rights or lower land rents? Tenant India does not think so." The tenant farmer in British India knows the British do not oppress him. He would far rather have British rule than Brahman rule.

These American ministers should work to bring Christ to India. There lies India's hope! The father of Hindu agitator Nehru once said, "The Indian Christian community is the only one which is not a problem to the country." Unless India has Christ, home rule will be as little of a blessing as it has been to Ireland.—From the Sentinel.

"STARS AND STRIPES."

In a small brochure, a short history of Windermere Parish Church, there occurs a special paragraph "To American Visitors." It reads as follows:—The coat of arms of John Washington, 1403, the 12th ancestor of George Washington, is depicted in the right-hand top corner of the third light of the East window (numbering from the right). The Washington family originally came from North Lancashire before they settled in Northamptonshire. The coat of arms in this window came from Cartmel Priory Church in North Lancashire. The Stars and Stripes, (red, white, red, etc.) in the Washington coat of arms gave the U.S.A. the emblems on their flag in honour of George Washington the first President.

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THE FUZZY-WUZZIES.

Members of the Australian fighting forces who helped to capture Milne Bay were so impressed with the services given by New Guinea natives in that area and by a memorial service held in the native church, St. Luke's, Taupota, by the native priest in charge, the Rev. Clement Wadidiki, that they decided to present him with a leather-bound Book of Common Prayer for use in his church services.

The inscription on the book is: "To the members of St. Luke's, Taupota, in memory of our friends and your friends who died fighting in New Guinea."

The book will be presented to Mr. Wadidiki by the Rev. Hugh Andrew, who will take up duty in the New Guinea diocese on behalf of the Australian Board of Missions.

FOOLISHNESS OF WORRY.

In a statement on nervous diseases, showing the tendency of worry to shorten life, a pamphlet issued by the United States Appeal by Public Health Service, goes on to say:—

"So far as is known no bird ever tried to build more nests than its neighbour; no fox ever fretted because he had only one hole to hide in; no squirrel ever died of anxiety lest he should not lay by enough nuts for two winters instead of one; and no dog ever lost any sleep over the fact that he did not have enough bones laid aside for his declining years."

CHURCHMAN'S REMINDER.

"Earth has no sorrow that Heaven cannot heal."—Moore.

"God shall wipe away all tears from their eyes."—Isaiah and Revelation (twice).
October.

3—15th Sunday after Trinity. The Collect is yet another instance of our debt to ancient liturgies, being from the Commentary of St. Gelasius, A.D. 494. The wording is both rhythmical and scriptural. This also emphasises the truly catholic nature of the Book of Common Prayer as we have it to-day.

10—16th Sunday after Trinity. Another trophy from the ages. Up to 1662 the phrase was "cleanse and defend thy congregation." These two Sundays now place before us the Church, a too-often neglected reference accounting in part for our denominational weaknesses.

WHERE IS DEATH'S STING?

"I came that they may have life and may have it abundantly."

Where is death's sting? We were not born to die.

Nor only for the life beyond the grave: All that is beautiful in earth and sky.

All skill, all knowledge, all the powers we have.

Are of Thy giving, and in them we see No dust and ashes, but a part of Thee.

Laughter is Thine, the laughter free from scorn.

And Thine the smile upon a cheerful face; Thine, too, the tears, when love for love must mourn.

And Death brings silence for a little space. Thou gavest, and Thou dost not take away.

The parting is but here, and for a day.

—G.F.B., in "Through the Christian Year."

"THE AUSTRALIAN CHURCH RECORD."

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SPECIAL PSALMS AND LESSONS.

October 3, 15th Sunday after Trinity.

M.: Dan. iii; Luke ix 57-x 24 or 2 Tim. i; Psalms 84, 85.

E.: Dan. v or vi; Matt. xxviii or Eph. iv 25-v 21; Psalm 89.

October 10, 16th Sunday after Trinity.

M.: Jer. v 1-19; Luke xi 1-28 or Titus ii 1-iii 7; Psalms 86, 87.

E.: Jer. v 20 or vii 1-15; John viii 12-30; Eph. v 22-vi 9.

October 17, 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or 1 Pet. i 1-21; Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31 or Eph. vi 10.

KATOOMBA CONVENTION
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Special Youth Speakers (each night only), from Wednesday, 29th December, Rev. Lionel Fletcher, Saturday January 1, Revs. H. Paton, G. Morling, Knox, Finigan, Canon Hammond, Archdeacon Beggie, Archbishop Mowll. Chair: Canon Robinson.

Sec., W. E. Porter, Badminton Rd., Croydon. UJ4780.

INTERSTATE TEACHERS, 101 Queen St., Melbourne. Vacancies in 1944 for women teachers in 45 plus group:—2 Headmistresses, Senior Mistresses. From £200 to £300. Science, French, Geography, Maths.

CHOIRMASTER (not necessarily Organist), wanted for St. Mary's, Guildford. Small honorarium. Apply Rev. W. A. Watts, Acting Rector, 79 Chetwynd Rd., Merrylands. Phone UW8514.

TANGANYIKA APPEAL.

The following amounts have been received—Mrs. R. H. Hill 1/-, Miss M. E. Stiles £1. Total £5/10/-.

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14th. OCTOBER 1943

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SYDNEY TOWN HALL — TUESDAY, 5th OCTOBER, at 8 p.m.

"SALUTE TO CHINA"

As a tribute to a courageous Ally, and in recognition of China's National Day (10th October).

Chairman: The Archbishop of Sydney.

Speakers: Sir Alfred Davidson; R. J. F. Boyer, Esq. (Australian Broadcasting Commission); Bishop Hilliard.

A cheque for £50,000, proceeds of China Day Appeal, will be presented to the Chinese Minister in Australia, Dr. Hsu Mo.

Offering for Relief of Distress in China — Band Selections from 7.30 p.m.

This Rally is being arranged by the Church Missionary Society, in conjunction with the China Day Appeal Committee.

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