

## THE BIBLEMAN'S CORNER

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

### WHO WROTE THE BIBLE?

How is the Bible made available and women in their own language once the pages of Romance turn and we see an army of men and women called translators, who have themselves to the work of writing the word of God for the people. No easy task but a labour of patience covering a variety of strange speech, the careful attention of tones, the recording of them in letter form, and the costly toil of translating the truths of the Bible into the tongue. Such men and women are translators, but I prefer to call them Storytellers. They deal with the romance of the entrance of God in life, a story embracing all the elements of love and adventure. To make God intelligible to the people is their chief task. One "storyteller" has said: "The translator's first task is to reduce the language to writing in order to give the Bible to the people in their own tongue. In so far as it is comparatively easy, as grammar and vocabularies have been compiled, was not the case in our field. I know nothing of reading and writing, my first task was to live with them, sleep with them, travel with them, and order to learn their language that give them God's Book."

Another missionary has told of his introduction to a Papuan language and his bewilderment at the torrent of words he wondered if ever he would be able to sense out of the waterfall of his tones. Gradually the babel was broken and the day came when he knew their speech, and he knew thousands from their cough. He could distinguish from another and he knew them.

### Telling the Story.

Here are some extracts from the introduction of one of God's Storytellers in the Anglo-Egyptian Sudan. He writes of the translator with a clean sheen, his pen dipped, his fingers itching. Now where will he start? St. Mark's Gospel is a favourite beginning, being precise and mainly narrative. So "The beginning of the Gospel of Christ, the Son of God." Do you translate the Greek idea of "C" or shall I use a name already known to the people; They know the word. That's what they call the Gospel. I shall put down "Good News" being. Then comes the name of Jesus. Shall I use the Greek word Jesus, the Arabic Yasu, the Islamic phonetic form adapted by the Moslems? All the Moslems and Moslems know Him as Isa. I shall tell my brother missionaries about it. I shall use the word Isa for Jesus. Shall I use for Christ?—the Greek Latinised Christos, Hebrew Me Masih or phonetic Kristu, or shall I mean "Anointed." So the translator chews his pen and thinks, and chews, and thinks, and thinks, and no clearer in his mind. At last he comes to the comforting phrase, "I'll put for the time being."

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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## AND COMMENTS.

The Provincial Synod of New South Wales has supported their Metropolitan in his desire to send to the Metropolitan of India an answer to his questions that will be a friendly assurance to those who are venturing towards Reunion, which is God's way for us. There was a good deal of discussion, but the Bishop of New South Wales seemed to produce in the end a certain amount of certainty and hesitation as to proceed. We were divided in opinion as to any manifestation in the voting. We quite understand the difficulties that sometimes attend the grounds of those difficulties, but cannot help emphasizing the fact that they are not based historically on doctrinal and representative

stand that a note in a recent issue of our A. C. Record was published the "freedom of the press" the other Sunday in Sydney. It was a note entitled "Roman Impertinence" and was selected by the Secretary of the Council of the Anglican Church for presenting a right protest against the Italian propaganda of bombing Rome. The gentlemen of Italian sympathy showed all the freedom of the press and of the air that reflect upon the truth of military leaders, and no

protest is made and no limitations are imposed, but evidently justifiable criticism of these statements and people on the part of the Protestant press are not to have the same freedom. We have received recently an extract from the "Adelaide Reporter" reporting a meeting of Roman Catholics in the Adelaide Town Hall presided over by the Roman Archbishop of Adelaide. In his presidential address the Archbishop is reported to have said—

"That already bombs had fallen on the State of Vatican City and Rome, causing damage and great loss of life. There were nearly a million innocent non-combatants within the confines of Rome, and he had unimpeachable information that there were not even AA defences in the city."

"They had read from time to time in the daily papers that the war would not be won or lost in Italy; that even the severest air attacks could not dislodge all enemy soldiers; that Rome had only political and not military significance. Why, then, it was commonsense to ask, threaten with destruction the Holy Centre which belonged to all of them and whence Christianity was given to Europe and the world?"

Another episcopal speaker from Port Augusta is reported as saying:—

"That the faith and religion of Roman Catholics did not depend on Rome's existence, but the devastation of the city would be a shocking violation of their feelings and convictions. Appealing to the two great leaders of Britain and America, he said that the only reason for Rome's destruction, as it was undefended and of no military value, would be a reason of expediency, utterly unworthy of the United Nations."

These prelates claim to have up to date information concerning Rome's military significance and are not backward in making statements which challenge the fairmindedness of the men who, in jeopardy of their lives, are standing for the freedom of the nations of the world and are surely not de-

serving of the implications of statements such as are being made by papal sympathisers. We are informed by the "Adelaide Register" that the following resolution was carried unanimously—

"This meeting of Catholic citizens of South Australia in the Adelaide Town Hall expresses unswerving devotion to and profound sympathy with our Holy Father, Pope Pius XII.; we share his anguished protest at the bombing of Rome and the State of Vatican City; and we wholeheartedly support his appeals to all the belligerents not to make a battlefield of the Holy City of our Catholic faith."

We should like to know whether any resolution of loyalty to the British throne was put to the meeting of "Catholic citizens in South Australia," or if the National Anthem had any place in the programme.

The state of morals has been for long most unsatisfactory in our larger towns, but evidently the grave condition of things is very widespread. From North Queensland there comes a strong protest in the Bishop of North Queensland's monthly letter from which we make the following extract:

### PAINT AND PERIL.

What is the meaning of these glaring and tawdry pigments of the "green-room" with which many girls make frights of themselves? Why do the girls do it? A girl's face is the loveliest thing in nature. I feel so grateful to the girls who allow us to see the marvellous beauty that God and nature have bestowed upon them, and I feel a resentment towards those who disfigure faces which should be an inspiration to all who look upon them. I visit our Girls' Schools, and I see there many very charming children's faces, and I inwardly hope that the owners will not be learning in a few years'

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time to daub them with carmine and red ochre. It would be such an insult to their personality. It would mean that instead of being grateful and content with what the Creator, in His wisdom and His wonderful art, has done for them, they are wishing to attract the attentions of the cheaper kind of male, and it may mean that that will lead them presently to the plucking of the "forbidden fruit." This frightful disfigurement of women's faces with ugly paint is an unmistakable token that things are going wrong in those directions. I am not suggesting that it is the girls who must incur all the blame for the disorder of these days. Not at all, it has been the lust of the male, which through many generations has brought about the degradation of the female. The young men who give rein to their lust have their full share of the responsibility. Genesis III. seems to assign the chief guilt to the woman, but a writer of thousands of years ago couldn't get away from the false assumption of woman's inferiority. I suppose the blame is about equally divided. But, however, that may be, things that are going on at the present time are laying up for us a very bad inheritance of trouble. In military quarters it is taken for granted that the men will seek to indulge their passions, and the prophylactic centres carry their sign-boards blatantly displayed, inviting persons who are risking infection to come for treatment. We do not see such notices in ordinary times. The only country in which I have ever seen them displayed with this shameless publicity is Japan, where, above the consulting rooms of the doctors, there are huge notices declaring that Dr. So-and-So undertakes to cure venereal diseases of various kinds. War and its accompanying circumstances have brought us to the pagan level.

General Dobbie, the "hero of Malta," is making a great impression in England and manifesting a fine witness by his lecture on "The Hand of God in Malta." Recently speaking to a large audience in Salisbury of some 1700 people, the General stressed the importance of Malta in the defence of the British Empire. Despite their comparatively small forces and inadequate weapons they held it successfully. He had a great help from God as he read in the Bible how God had aided and delivered people who were in a similar position to the people of Malta. Whilst he knelt in his study in the palace he prayed for help to God and it gave him wonderful comfort. He also read in the Bible how kings were attacked by forces stronger than their own and how they were ultimately delivered. To one of them it was stated, "Be not afraid for the battle is not yours, but God's." This was a source of both comfort and hope. It showed that God met their needs to-day just as He met the needs of the people all through the ages. There was only one way to get their

country on right foundations — they must get to know God better and place their trust in Him.

These words of the General are very timely in view of the plethora of suggestions for "A New Order" after the war is over.

In view of the determined effort on the part of the Roman ecclesiastics to bring undue influence to bear upon our military Propaganda leaders, we reprint a letter of just protest that has recently appeared in a contemporary religious paper. It reads as follows:—

**THE BOMBING OF ROME.**

Dear Sir,—

I am more than surprised to find no expression of "A.C.W." readers' opinions on the subject of the bombing of Rome.

The Roman Catholic fraternity has widely published its views on the matter, vehemently protesting against the bombing of the "Eternal City." These protests have been forwarded to the Australian and British Governments.

So far, however, no organised action by the Protestant section of the community has been taken, and one wonders how our silence on the matter will be construed by our Government leaders. It is possible that such silence will be accepted as acquiescence or indifference?

To find unanimity on the subject among Protestants, and because they are Protestants, cannot be expected, but surely our "charity" cannot be excused, our "unity" defended, nor our "liberty" become tenable, if we refuse to raise our voice on this important issue.

Should such protests by the Roman Catholics influence Allied strategy, and to the extent of endangering the lives of our soldiers in Italy, how shall Protestantism face the outcome of its apathy?

With all respect for the Roman Catholic viewpoint, the Protestant community should take immediate steps to unitedly protest against such representations as would imperil the lives of our fighting men and prolong the world struggle.

Yours, etc.,

R.R.M.

Verbum sap!

**WEIGHTY WORDS.**

"We reject with scorn all those learned and laboured myths that Moses was a legendary figure. We believe that the most scientific view, the most up-to-date and rationalistic conception will find its fullest satisfaction in taking the Bible literally. We may be sure that all these things happened as set out in Holy Writ. In the words of a forgotten work of Mr. Gladstone, 'We rest upon the impregnable rock of Holy Scripture.'"

—Winston Churchill. From the Parish Magazine, St. Paul's Church, Halliwell, May, 1943.

**EMPIRE YOUTH SUNDAY.**

Plans for celebrating Empire Youth Sunday on the 21st May, have recently been made. The chief service in Westminster Abbey at 9.30 D.B.S.T. will be broadcast at home and to the Empire. The address this year, it is hoped, will be given by a young Flight Sergeant from Australia. In addition there will be a broadcast talk at 13.15 D.B.S.T. by the Roman Catholic Archbishop of Westminster, and at 2000 hours D.B.S.T. a service will be broadcast from Toronto with an address by the Moderator of the United Church of Canada.

The purpose of the Sunday is described as providing a unique opportunity for youth to affirm the ideals for which we stand united, and for the renewal of the solemn resolve that, God helping us, they shall prevail as the foundations of the British Empire and of world civilisation in years to come. Through it the youth of the Empire can affirm their faith in their mission and their destiny, and assert their allegiance to those values which alone can be the true foundation of lasting peace and world fellowship."

**FIRST VICTORY LOAN.**

Statement by Dr. Le Fanu, Primate of Australia.

I am glad to write a word to our Church people in support of the coming War Loan.

As a nation I think Australians have not been very much interested in the war except for the short time in which it was near our doors; but, whether we like it or not, all Australians are in it for better or for worse, and we must avoid at all costs the suggestion that we have left the job to the other fellow. We may not be interested in the war, but we are proud of the men who have risked their lives and many who have lost their lives on our behalf. The only way in which those of us who cannot be at the active front can voluntarily take a share is by subscription to the Loan Fund of our country.

I understand that the subscriptions by individuals in Australia represent a very much smaller percentage of the population than similar subscriptions in Canada and New Zealand. This, I feel sure, laziness on our part. There is always the temptation to say that "my contribution will make no odds." That argument is very common on every moral question. Its very statement shows its futility.

TASMANIA'S OLDEST RELIGIOUS SOCIETY.

The Tasmanian Auxiliary of the British and Foreign Bible Society, which is about to celebrate its 125th anniversary, can claim to be the oldest religious society in the island.

The annual report of the Parent Society for the following year, in hailing the formation of the Auxiliary, reveals how remote and inhospitable a land Van Dieman's Land seemed to the people of England at that time.

The reading of the early records of the Society in Tasmania gives the strong and distinct impression of a body of men and women ardently devoted to the spread of the Bible in their land.

With such generous supporters it is easy to see that Tasmania was soon able, not only to provide for her own trade, but to do her part in the world-wide work of the Parent Society.

During the period 1897-1924 the Tasmania Auxiliary fell into bad times. In 1895 the total subscriptions actually fell as low as £69/14/5.

In connection with the 125th anniversary, a series of meetings, beginning in Hobart on the 7th May, will be held throughout the island.

The delegates from the Commonwealth Council will be the Treasurer, Mr. W. J. Williams, M.B.E., B.Sc., and the Secretary, the Rev. W. H. Rainey, B.A., F.R.G.S.

The answer to burning Churches is a Church aflame with love for God and Man.

PERSONAL.

The Very Reverend J. B. Brocklehurst, has resigned his position as Dean of Waiapu (N.Z.), and Vicar of St. John's Cathedral Parish.

The Rev. J. L. A. Kayll, Vicar of Katikati, Canon of St. Peter's Cathedral, Hamilton, died at Tauranga on February 18th.

The Rev. A. C. K. Harper, Vicar of Ross, in the diocese of Christchurch (N.Z.) was recently reported killed by a bomb while carrying out his duties as chaplain to the N.Z.E.F. on the Italian front.

The Rev. Wilfred Holt, who is leaving the parish of Coburg (Vic.) to take up a Chaplaincy in the A.I.F., was married to Miss Zena L. Jones, of Merlynston, at St. Paul's Cathedral, Melbourne, on Tuesday, April 11.

The Society for the Propagation of the Gospel announces with regret the resignation of the Right Rev. John Daughish, secretary of the Society, on medical grounds.

The marriage was celebrated at Melbourne Grammar School Chapel recently of Chaplain Charles Copp, R.A.A.F., and Miss Eleanor Pearson, Chaplain Russell Clark, R.A.A.F., officiated.

The Ven. Archdeacon Robertson, of Canberra, has resigned from the Chairmanship of the Canberra Community Hospital Board in protest against what he considers to be political interference.

The Rev. A. H. Kirk, has accepted nomination to the parish of Camden, N.S.W. Mr. Kirk has been serving as a Chaplain with the military forces.

The Rev. Hugh Butler, formerly assistant-priest at Broken Hill, N.S.W., has taken up his new duties as rector of Lake Cargelligo, N.S.W.

New Dean of Waiapu, N.Z.—The Rev. O. S. O. Gibson, vicar of Tauranga, N.Z., since 1932, has been appointed Dean of Waiapu in succession to the Very Rev. J. B. Brocklehurst, who recently resigned because of persistent ill-health.

The Rev. Harold Butler, who has been appointed rector of Ariah Park, N.S.W., was to take up his new duties on May 1.

The Rev. J. Spencer Booth, rector of Gatton, Q., has been appointed rector of Ekibin, Brisbane. He expects to begin his new duties on May 22.

Mr. A. S. Iliff, of Church Stores, Sydney, was taken seriously ill on Monday last. His condition has improved but is still causing anxiety to his many friends.

The Rev. H. F. P. Tassell, formerly rector of Ariah Park, N.S.W., was inducted as rector of Ganmain, N.S.W., by the Archdeacon of Corowa (the Ven. Rupert Ross-Edwards) on April 14.

Miss Isabel May, younger daughter of Canon and Mrs. T. May, of Newcastle (N.S.W.), was married on April 3 to Captain Ian McA. Manson (A.I.F. returned), younger son of the late Mr. W. P. Manson and Mrs. A. C. Manson, of Canterbury (Vic.) at St. Stephen's Church, Adamstown, Newcastle. The ceremony was performed by the bride's father, Canon May.

The many friends of Mr. A. J. Batchelor in A.B.M. circles will be interested to know that he is leaving shortly to take up an appointment in England in connection with the New Guinea Mission. He has been given leave from the A.B.M. in Victoria, and expects to be absent for about three years.

Padre Rev. V. O. Phillis, who has completed four years with the A.I.F., including service in the Middle East, is to succeed Rev. A. M. Palmer, at All Saints', Drummond St., Ballarat (Vic.).

The members of St. John's, Fremantle (W.A.), are very concerned at the illness of their rector, Canon E. M. Collick, and prayers have been offered at all recent services for his restoration to health.

Mrs. H. Harding, of Cooma (N.S.W.), is the first woman to be appointed a parochial nominator in the diocese.

Mr. W. J. Cartwright, of Goulburn (N.S.W.), has made his second contribution of £100 to the Toddlers' Home. Mr. Cartwright is 95 years of age.

We sympathise with Mr. H. R. Minn, M.A., B.D., resident tutor of Moore College, Sydney, who has received news of the death of his mother in New Zealand.

The 70th anniversary of the opening of the present St. Stephen's Church, Newtown, N.S.W., fell on Easter Day (April 9th). At the services, the Rector mentioned that Mr. P. E. Whitehead, who was present at the opening service, 70 years ago, was present at the 70th Anniversary Services. He had regularly worshipped at St. Stephen's during the whole of this period, and had never been connected with any other parish.

The parishioners placed on record their appreciation of this service, congratulated Mr. Whitehead on his achievement, and wished him many more years of worship and service in the church he loves so much.

QUIET MOMENTS.

THE PSALMS IN HUMAN LIFE.

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

We are re-discovering the value of the Psalms to-day. The old familiar utterances have new meanings in these tragic days in which we are living. The Psalms are associated with history and times of National Crisis, strain and reconstruction, and Christian Biography. They speak to men in their mother tongue and in the language of to-day.

Some Psalms are songs of battle, called forth by conditions of individual or national peril, written amid circumstances of fierce and bloody conflict. The Reformers of the 16th century in their great contest for civil liberty and religious freedom; the Huguenots in France amid persecution and conflict; the Covenanters in their stern and grim struggle against cruel oppression, all these found the Psalms their comfort and strength.

Many a stirring battle cry has been taken from the Psalms. Cromwell's Ironsides went into battle with the watchword on their lips, "Let God arise and let His enemies be scattered."

Some Psalms are Songs of the Nation, they speak of a national peril of common sorrow and danger, of a common appeal and responsibility. They strike a corporate note and stir a common patriotism.

They are also Songs of Religious Experience. They cover a period of five hundred years. A great deal can happen in that period. Almost everything worth while in English history happened in five centuries. The Psalms reflect national beliefs and aspirations, of times of depression and exaltation, of misgiving, penitence and hope.

The Psalms To-day.

What a storehouse of religious conviction is here for us to draw upon. "Blessed is the nation whose God is the Lord." Here is a confession of Faith. We see behind it a life history of a people whose truth is tried and tested in the long years of trial and change. They have a note of reality and are the finest expressions in all literature of religious patriotism. "If I forget thee, O Jerusalem, let my right hand forget her cunning."

What do the Psalms tell us to-day? They remind us of God's Sovereignty. "The Lord reigneth, be the earth

never so unquiet." His Sovereignty is manifest in history. All events are ordered by Him. He is supreme over all. Hence all God's enemies are scattered. The writers never doubted the triumph of right over might. God is on the side of right, of those who obey Him. He is their Sun, and Shield.

They also tell us of a personal God who deals with man's changeless hunger, hope, love, shame and anguish. No other book in the world is so sacred and so dear to Christian men and women. They are a record of man's suffering and of his unflinching faith and hope. "Be of good courage and He shall strengthen your heart, all ye that hope in the Lord."

They also tell us of the conditions of true peace. Times of calamity are times of heart-searching. As a people do we not need the chastening and cleansing of which they speak? The Penitential Psalms speak their message to us to-day. "Who shall ascend the hill of the Lord, even he who has clean hands and a pure heart." What passionate confessions, petitions and thanksgivings have found utterance in

these verses? What multitudes have spent their last breath on its syllables.

Lastly, the Psalms tell us the secret of a happy and prosperous life. "Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners and hath not sat in the seat of the scornful." We are bidden to "Trust, Delight thyself in the Lord; to commit thy way unto the Lord, to rest in the Lord."

The writer looks outward and upward. The only precept that looks inward is the thrice repeated injunction "Fret not thyself." These are times in which many people fret about the state of things, instead of actually believing and hoping and loving. We need the confidence of the man who can say, "O God, Thou art My God."

Happy are we when we have learned to say this, with the same tender confidence and happy personal possession as when we were little children. "My Mother." If we listen we shall hear the still small voice saying, "O child, thou art My child, early and late I am seeking thee."

THE NEW BISHOP OF TASMANIA.



L. to R.—The Rev. Norman Sherwood Jones, M.A.; The Most Rev. and Rt. Hon. William Temple, D.D., Archbishop of Canterbury and the Rev. Geoffrey Franceys Cranswick, B.A., after the consecration.

Bishop is to be welcomed in the Chapter House, Sydney, on Friday (to-morrow) at 8 p.m. Archbishop Mowll will preside.

## ISLAND JOURNEY.

(By Chaplain the Rev. Hubert Dixon.)

The afternoon was boisterous—a strong north-west wind had whipped up a choppy sea, so that when we turned out of the sheltered harbour of Finschhafen, the spray began to fly merrily. For six days, I had waited for barges to be loaded, and our escort boat prepared so that I could pay a visit to what was, then, my most advanced unit. We faced a 90-mile sea trip. I had the good fortune to travel in a 45ft. picket boat, which escorted two landing barges filled with gear, stores and drums of fuel. But a picket boat built for harbour work fares ill in a choppy sea; the water ceaselessly splattered against the cabin windows and showered down the companionway steps. Still it was better than the barges; at least we could keep moderately dry. They had no shelter, and their flat bows slapped into the seas with a shuddering thump, sending heavy spray flying right over them so that in five minutes, all the men were wet through.

So we plunged and slogged up the coast of New Guinea. By 7 o'clock, after nearly missing the place, we headed in towards the shore, finally nosing through a reef into a calm anchorage by the beach. Early next morning we were away again. The sea was not so choppy, but the motion was still rather uneasy and played havoc with my stomach. The coast of New Guinea faded into a blue line of mountains, capped with tumbled silver clouds, while ahead, rising from the sea were the green peaks of our destination. Early in the afternoon, we tied up at a buoy 50 yards from a black gravel beach, backed by jungle and overlooked by steep hills clothed with thick green vegetation right to the summits, so the neither rock nor earth were visible.

We had brought mail with us, the first the men had received for five weeks, also their Christmas parcels—6 weeks late! So there was great rejoicing. A jeep ploughed through the sand and took me to the camp tucked away in the thick jungle on the banks of a dry creek bed, more of which anon. We were to remember it!

To some people, ground staff in the Air Force seems a rather easy job. Sometimes. These men certainly had not found it so. They ate Christmas dinner of cold bully beef and biscuits in plunging, spray-swept barges; they had to unload many tons of equipment, tents and stores from these same barges in a heavy surf, they had to sleep on the gravel of the beach until their camp could be established. Three days after the landing, a flood carried away stores, equipment and clothing, so that they were reduced to very short rations. For over three weeks, rain was incessant, clothes and bedding became damp, smelly and mildewed; jungle had to be cleared, tents erected, tracks made, despite everything.

When I arrived the worst was over, but the men still showed signs of strain. In a sense, it gave a unique opportunity, for many of the lads needed spiritual comfort and inspiration, and a cheery word of fellowship. A chat with the officer in charge made me realise that here was a man who would back me up in the work and give a real lead to his unit. So I was down to the job of getting to know the chaps, dropping into their tents for a yarn, helping them where I could in some of their work, storing their names away in my mind. Soon we felt that we knew each other and confidence was established. Denominations made no differ-

ence at all. Due partly to inclination, and partly to lack of outward transport, I stayed there for almost two weeks, so that I was able to hold three services. They were really well attended and much appreciated. Of course, in the small units to which I minister, 26 is a very good number indeed; it's quite a long time since I have preached to more than that! We gathered in a leaky old native hut, with a muddy floor, but as we sang the hymns, joined in the prayers, partook of the Sacrament of Holy Communion, we all felt—more—we knew, that our Lord was among us in a real and personal way.

My stock of New Testaments was quite cleaned out, too, and 10 of the lads joined the Bible Reading Fellowship. Though in many ways hesitant and inarticulate, I knew that they were glad to have some touch with the things of God. An American unit was nearby, and some of their lads came across to the services. One day, I had a sad duty to perform. It was the burial of an American soldier killed in an accident; in pouring rain, under the dripping trees, his body was lowered into the sodden ground, and the rifles spoke out their volley over his grave in an alien land.

To turn to some of the lighter side of my time there. Our camp, as I said, was on the bank of a wide, normally dry creek bed. When it rained (and I mean rained!) the drainage from the precipitous hills sent the water swirling down this to the sea. One Sunday night about 5 o'clock, it started to rain, and turned into a furious tropical downpour. Before I went to bed, I amused myself diverting the trickles of water seeping through the tent, and dripping on to my stretcher. The lightning flashed continually, and the thunder rolled and reverberated among the hills. About 11.30 the crash of a falling tree, the flash of hurricane lamps and the sound of shouting, drew me out of bed, and donning my rain cape, I went out to see what was happening. The stream was foaming and hissing along the river bank, chewing out great lumps of gravel; several trees had fallen into the water, and one across a tent. Clothes, gear and stretchers were being rushed from two other tents as they were dangerously close to the edge! It was a hectic time, but fortunately the worst was over, and we were able to return to bed.

After tea every night, it became quite a habit with several of us to get into the jeep and drive about ½ of a mile up the creek bed, splashing through water, and roaring over treacherous gravel, to a waterfall some 50 feet high. By the side of this was a perfect natural shower bath; the water was quite cold and the breeze from the falls set us all tingling. It seemed strange to see naked figures hopping about; the steep cliffs and thick jungle rising away above us, and apart from the hiss of the falls, not a sound to break the stillness.

So the days slipped by; we talked—church, politics, the war; played cards in the evening (unless aircraft caused us to turn out the lights quickly), swam occasionally. Of course, the men worked, but of that I cannot speak! One evening a 65ft. "crash boat" came in, and next morning I left. It was a bright, glittering day, the blue loom of islands, and the coast of New Britain in the distance; the sea calm, and peaceful. We roared swiftly back to Finschhafen, after I had spent almost 2 weeks with what then were most northerly troops in the South West Pacific area. Certainly in this chaplaincy work of mine there is something of the Pauline touch in "journeys oft..."

## CORRESPONDENCE.

## THE FULL MOON AND EASTER.

(To The Editor, "Church Record.")

Dear Sir,

Your correspondent C.W.S. asks about the date of Easter. The Prayer Book rule states:—

"Easter Day.....is always the first Sunday after the Full Moon, which happens upon or next after the 21st (not 22nd) day of March, and if the Full Moon happens upon a Sunday, Easter Day is the Sunday after."

The Full Moon having happened on Sunday, April 9th, C.W.S. wonders why Easter was not the Sunday after. Now, even assuming this Full Moon in the heavens to be the deciding factor, it could be pointed out that the Full Moon officially occurred on Saturday, April 8th, at 17 hours 22 minutes Greenwich Mean Time. In Australia it was 10 hours later bringing it into April 9 and out of line with the Prayer Book rule.

But I find on enquiry that the position is not so straightforward. Our calendars are not compiled in accordance with this Full Moon which affects the tides,\* which is quoted on our almanacs and which is referred to by C.W.S. The "Full Moon" by which Easter is determined is the "14th day of the Calendar Moon," which is not the same thing and which does not always coincide in date with that Full Moon to which we are accustomed.

Yours, etc.,

M. A. WARREN.

14 Spring Street, Sydney.  
26th April, 1944.

## SPECIAL PSALMS AND LESSONS.

## May 7, 4th Sunday after Easter.

M.: Deut. iv. 1-24, or Isa. lx; Luke xvi 19 or Acts iii; Psalms 129, 130, 131.

E.: Deut. iv 25-40 or v or Isa lxi; Luke vii 1-35 or Rom. ii 18-iii 6; Psalms 145, 146.

## May 14, Fifth Sunday after Easter (Rogation Sunday).

M.: Deut. vi or Isa. lxiii; Luke xx 27-xxi 4 or Acts iv 1-33; Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa lxiii 7; John vi 47-69 or Rev. iii 7; Psalm 107.

## May 18, Ascension Day.

M.: 2 Kings ii 1-15; Eph. iv 1-16; Psalms 8, 21.

E.: Dan. vii 9-10, 13, 14; Hebrews i; Psalms 24, 47, 110.

## May 21, Sunday after Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14 or Eph. i 3; Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa. lxxv 17; John xvi 5 or Acts i 1-14; Psalms 148, 149, 150.

## THE SOUTH INDIA SCHEME.

## DISCUSSION IN THE PROVINCIAL SYNOD OF N.S.W.

It was an august assembly of Bishops, Clergy and Church Laity that came together for Conference in Sydney at the instance of the Archbishop of Sydney as Metropolitan. The main subject of consideration was a letter from the Metropolitan of India, in relation to the South India Re-Union Scheme, which had been sent to all Metropolitans of the Anglican Communion. There was a fairly full Synod and all the Bishops of the Province were in attendance, including the newly consecrated Bishop of Riverina.

In his Charge, the Archbishop of Sydney referred to the motion which the Synod would be asked to consider, and expressed his own convictions in the matter as follows:—

As one who has had the privilege of serving as a Bishop of the Church in a non-Christian land for ten years, I hope that this Synod may feel able to support the motion which is to be moved—

In response to the request of the Metropolitan of the Church of India, Burma and Ceylon, this Provincial Synod of the Church of England in New South Wales declares—

1. That it will retain communion with the Church of India, Burma, and Ceylon should the proposed South India Scheme in its present form be adopted.
2. That so far as the existing requirements of the Church of England in New South Wales permit it will enter into communion with the United Church which will result as a consequence of the passing of the Scheme. It will permit all ministers of the United Church who conform to the requirements of The Preface to the Ordinal and all necessary regulations governing ministry in the Church of England to officiate in its Churches as lawful ministers of the Word and Sacraments, and will admit lay members of the United Churches who have been recognised as full members in that Church to the Table of the Lord.
3. It looks forward with hope to the day when the interim period shall be safely passed and both Churches can enter into the fullest actual communion unhampered by any of those difficulties that have been created by the special history of the Church of England so that we may unitedly preserve the unity of the Spirit in the bond of peace.

And I hope that this may be done in as generous and warm-hearted a way as possible. The four Dioceses of the Anglican communion could not seek union with non-episcopal Churches and remain in the Church of England because of the form of present Preface to the Ordinal. We have to remember that this condition was created legally only in 1662. Therefore, they are going out from the Anglican communion and in preparation for this step are seeking as members of a new body which was described at the last Lambeth Conference as a Province of the Universal Church to remain in communion with her. Exception has been taken chiefly to three things—

First, that it means recognising temporarily non-episcopal ministries being exercised to those who have previously been accustomed to them. The Lambeth Conference of 1920 in its appeal to all Christian people recognises these ministries as valid ministries of the Word and Sacraments.

Secondly, concern is expressed that in an extreme and most unlikely case the opinion of the Bishops can be over-ruled in Synod on a matter of faith and doctrine. As the Bishop of Truro said in a letter to "The Times" last March: "In the extreme and most unlikely case of their being opposed to a three-quarters majority of the Synod on a matter of doctrine the judgment of the Bishops if supported by even a bare majority of Clergy could only be over-ruled at the end of a long process by a seven-eighths majority of the representatives of the communicant lay members of the Church. There is an important, though sometimes forgotten strand of the Catholic tradition which gives the laity at least some voice in matters of the faith and as we remember such names as those of Von Hugel, Burkitt, Peake and Evelyn Underhill we realise that under modern conditions the lay theologian may have a very important part to play in the councils of the Church." The third cause for anxiety refers to what is called the pledge which safeguards any group from being over-ridden in the matters of Church Order. This pledge had hitherto been interpreted to mean that those congregations which previously had an episcopal ministry would be safeguarded during the interim period against having a non-episcopal ministry. Now it is interpreted to mean that if the congregation desire it they are free to choose during the interim period a non-episcopal minister to celebrate the Eucharist where previously an episcopally-ordained minister had done so.

We are not being asked to register our opinion as to whether the new Province shall be a Province of the Anglican Com-

munion. When the time comes to consider the acceptance of the new Church as a Province of the Anglican Communion features which we may wish to be different if they have not been removed will have to be scrutinised most carefully.

It is a most serious step to feel that we must break communion with those with whom previously we have been in communion. To remain in communion does not prevent us from having our regulations which cannot be infringed. For instance, while we have growing friendly relations with the Greek Orthodox Church and the Russian part of it we should not be communicated if we were present at their Communion Service, but would be given the bread of fellowship, but not the consecrated bread. This may be due to the fact that as yet there has been no official pronouncement as to the exact terms of communion but it serves to illustrate the possibility of something like that which prevailed in the early Church where there was a unity which recognised and respected local differences of custom.

Let us therefore look at the question in its larger setting. It is primarily a matter for the Church in India. We are asked to pronounce on the question as to whether that which is essential has been preserved so that we do not need to break off communion with the Church of India, Burma and Ceylon, or of the four Dioceses which henceforth will be separated from it, but retain their present Order.

The President's Address was a masterly and interesting review of the position that had been reached by the four dioceses of South India immediately affected by the Scheme. His Grace indicated that he was seeking the advice of his Synod as to the answer he should send to the several questions that had been propounded. (In this issue our readers will find the full text of the letter received and the Archbishop's Canterbury's reply.) After a very interesting discussion in which the Bishops of Newcastle and Bathurst represented an episcopal minority in opposition, the Metropolitan received advice along the lines suggested in his charge to Synod agreeing in the main with the Canterbury reply—the N.S.W. Synod deeming it unnecessary to reiterate at this stage the concern expressed in some minds concerning the modification of the Bishops' veto in matters of doctrine.

Some speakers seemed not to realise that the creeds were developed for the special purpose of excluding doctrine contrary to New Testament teaching and were not originally used in public worship.



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## TO AUSTRALIAN CHURCHMEN

## MIGHTIER THAN THE SWORD

Rev. A. W. Stuart, B.A., Bible House, Sydney.

The new Popular Report of the British and Foreign Bible Society from London is called "Mightier than the Sword." It has been written by the Rev. John A. Patten, with his usual colourful touch.

## Western Europe.

There is little definite news from the countries of Western Europe, with the exception of Portugal where freedom still flourishes. The evangelical Churches in France, Belgium, Italy and Spain are having a hard time, and Bible Society work in all these countries is reduced to a minimum. The Paris depot, which, as reported last year, was closed at the end of 1941, remains closed, and the only copies of the Scriptures reaching France come from Switzerland. The Netherlands Bible Society, through the good offices of the American Bible Society and the World Council of Churches in Geneva, was able to arrange for a number of books to be distributed in Belgium. The depot in Rome is still open, but the work done must have been of a limited kind—chiefly the circulation of books sent from Switzerland.

## Disappointment in Spain.

It is a matter of regret that our Society has not been able to resume its old-time activities in Spain. Now that the Civil War is a thing of the past and the country has, in some measure, recovered from the devastation caused by that long and painful struggle, it was natural for us to hope that the Bible Society would be permitted to take up its interrupted task. This has not happened. The Bible depot in Madrid is still closed; the books confiscated in August, 1940, have not been restored; colportage is still officially banned; and such work as is possible, is on a small scale. This is the more regrettable when the Society's good work in past years is recalled, and when it is remembered that the colporteurs moving through the towns and villages of Spain were often heartily welcomed by the people. The George Borrow motor-van, which commemorated the centenary of our famous colporteur's arrival on Spanish soil, did good service in the short time it was allowed to travel, and the hope was entertained that by

means of it, the villages through the length and breadth of the land would be visited and the Word of God widely circulated. It can scarcely be said that there is religious toleration in Spain at the present time. At any rate the evangelical churches have not experienced its blessings in any marked degree, and the Bible Society is still awaiting permission to resume its labours in a normal way. We must have patience and pray that the day may not be far distant when the Society will regain its former freedom to serve the Spanish people by bringing to them the Word of God.

## "A Paradise of Peace."

"Portugal has, since the outbreak of the world war, become a little paradise of peace and tranquility," writes M. Vallon, the Society's representative in that country. "War's birds of prey have not yet darkened her blue skies, and her people are greatly privileged, though they are not exempt from the inevitable difficulties affecting neutrals." Ever since she attained nationhood, Portugal has professed the Roman Catholic religion, and, after a period of decline at the beginning of the century, the Church of Rome has been rapidly gaining ground. Even if there be a certain amount of hostility to the work of the Bible Society, evangelisation, assisted and stimulated by the methodical dissemination of the Book, is going ahead. Although evangelical Christian workers are few and for the most part poor, they continue to bear their witness and spread the Word of God through the land. M. Vallon thankfully notes that he was able to obtain the paper required for new editions of the Scriptures, which replaced or increased our stocks of the cheaper books most in demand for colportage. Our secretary pays high tribute to the colporteurs, and with pardonable pride points out that they were responsible for the circulation of 111,627 volumes, an advance on their previous record of 83,871. "These men have attained a high standard, spiritually and in morale. Willing service, adaptability to the times, tact in offering their books without offence to the religious susceptibilities of others, cheerfulness; these are characteristics of them all." Perhaps one of the

secrets of this efficiency lies in the personal influence of the superintendent who from time to time calls his men together for prayer and meditation. The total circulation for the year reached the high figure of 137,000 books.

## A Wonderful Opportunity.

Throughout the year our workers were permitted to display coloured pictures of Bible scenes in the main squares of Oporto, and, as a result of the interest aroused, to dispose of thousands of Scripture portions. In how few capital cities of Europe would such activities be allowed to-day! "Two of our men undertook this fruitful effort; their voices were often husky by nightfall; but among those who listened to their appeals and acquired books were people of all classes—artisans, labourers, clerks, school teachers, and ministers of religion. For the most part there was respectful and responsive interest when God's great Gift was offered through the Scriptures. The Lisbon Book Fair gave the Society a great chance of selling the Scriptures, and our workers seized upon it to such good purpose that they achieved record results. They made many friends during the time the fair was open, and well-wishers were constantly coming forward to greet the men in charge of the stall. "One evening at dusk, before the electric light had been turned on, a priest approached in the semi-darkness, smiling and saying, "How does it chance that you men of the Light are in darkness?" After shaking hands and telling us he possessed and loved the Book of Light he passed on, not without having cheered us." At a fair in a country town a colporteur offered his books to a group of eight men. One of the group disdainfully refused to buy a copy, remarking that they were false and had poisoned the world. Another man in the group countered this allegation by giving his own experience. "Some years ago I purchased a Gospel for the first time, and I was profoundly impressed by reading it. Later the book was taken from me, but I can never forget the peace and moral strength I had derived from reading it. As soon as I got the chance, I bought a Bible from the same colporteur, and I assure you, sirs, that I have found in it none of the errors we Catholics, often through ignorance, impute to it." This first-hand narrative made an impression on the others, and they all bought copies of the Scriptures for themselves.

## THE APOSTOLIC SUCCESSION IN THE LIGHT OF ST. PAUL.

In many parts of the Christian world discussion with a view to the Reunion of a divided Christendom have been going on for many years. These discussions have revealed that underlying our superficial differences there is a substantial and encouraging measure of agreement on fundamental matters. For instance, the Section of the Edinburgh Conference, 1937, which dealt with "The Grace of our Lord Jesus Christ" declared "there is in connection with this subject no ground for maintaining division between churches." If, however, a large measure of agreement has been reached it is clear that there are also points of disagreement and surprisingly enough the point of sharpest cleavage is merely the Apostolic Succession. As this seems to be the biggest stumbling block it behoves us all to give the matter careful attention in all its aspects. The object of this article is to examine one aspect only, the commissioning of St. Paul, for if this great Apostle should be out of the "Apostolic Succession" then the advocates of a rigid theory of succession are in serious plight indeed.

Let us look first of all at the account of Ananias' visit in Acts 9. Ananias came to restore sight to the blind convert and he says, Acts 9.17, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." In view of his words of Acts, 22, 14-15, it is possible that Ananias regarded his action as something in the nature of what we would call an ordination. In support of this could be urged the fact that there is nothing else in the records that could be construed as ordination, and there is no other laying on of hands on St. Paul except that in Acts 13, 3, which seems to be by way of setting the Apostle apart for a particular task. As God honoured the words of His servant by restoring Saul's sight, it is a fair inference that the second part of Ananias' saying was also fulfilled, and that the future Apostle there and then received the Holy Ghost. This is important, for there are no grounds for thinking Ananias to have been an Apostle; he is described simply as "a certain disciple." Nor is it possible to maintain that St. Paul might subsequently have been commissioned by the Apostles. In the Epistle to the Galatians he vigorously asserts his indepen-

dence of the Twelve and says that after his conversion, Gal. 1.16-17, "immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them that were Apostles before me." This hardly seems the attitude of a man seeking admission to a ministry at the Apostles' hands. St. Paul then proceeds to list his connection with the Apostles and his list is of necessity complete—otherwise his argument falls to the ground. Three years later then he went up to Jerusalem, Gal. 1.18 to "see" Cephas. It is a desperate expedient of exegesis to construe this as an ordination. St. Paul definitely states that he saw none of the other Apostles save James, the Lord's brother, and there is no hint of an ordination here.

In the second chapter of Galatians he continues his story and points out that it was fourteen years before his next contact with the Twelve. Nor can this visit have been for the purpose of ordination, firstly, because by then he had already exercised a considerable ministry; and secondly, he expressly says, Gal. 2.6 "they who seemed to be somewhat . . . added nothing to me."

St. Paul's whole purpose in recapitulating his connection with the earlier Apostles is to show that his ministry was inspired of God and that he owed nothing "to them which were apostles before me." His list of contacts with the Twelve must necessarily be complete, else his whole argument falls to the ground. Yet as we have seen on none of the occasions listed is there the slightest hint of an ordination. Indeed, if he had at any time received ordination at the hands of any of the other Apostles it seems difficult to imagine his writing Gal. 1.15-20. The more closely we ponder the relevant passages the more certain does it become that St. Paul was never ordained by an Apostle.

But, of course, it can be argued that St. Paul was in no need of an Apostolic commission, for he had seen Jesus on the Damascus road, and the Saviour Himself had commissioned him. But is not this to concede the whole point at issue? If St. Paul can who shall say that no-one else can have a like vision and commission? Once it is admitted that there can be one individual called to a valid ministry outside a mechanical succession from the Twelve, a principle is established that the Ministry has more to do with the Divine than the human commission, and that in fact the Divine commission may be in-

dependent of any human commissioning. From this very important test case it would seem that as a matter of cold fact there has been an outstanding instance of an obviously inspired Minister outside the succession.

In this day it seems that there are many outside this historic ministry on whom God's blessing obviously rests. How can we deny then that God has made other exceptions than St. Paul. In fact, while we must be profoundly thankful for the contribution rendered by the Episcopal Churches, it is not clear that their contribution in any way exceeds that of the non-Episcopal communions. The facts of the present day situation and the inferences drawn from a reverent and careful study of God's word surely lead us in the same direction, to a conclusion, namely, that the Ministry of the Holy Catholic Church is a much wider and broader ministry than that in a narrow group.

## GOVERNMENT SUBSIDIES TO DENOMINATIONAL SCHOOLS. A NECESSARY VIGILANCE.

The following very weighty pronouncement was recently published in the Tasmanian Press:—

We, the undersigned heads of Churches in Tasmania, declare our uncompromising opposition to the principle of State aid to non-State Schools. We further express our determination to resist by all the means in our power any attempts by any political party or government to subsidise any denominational school.

The Roman Catholic Church for years has been agitating for Government subsidies for their schools on the ground that, by educating a certain proportion of children in their schools, they are thereby saving the State the cost of educating such children. It is affirmed that such a claim is based on simple and obvious justice. But the justice of the claim is neither simple nor obvious. The State, in its wisdom, has decided that education is the right of every child, and necessary for the development of its citizens. It has, therefore, provided a splendid educational system which is free and compulsory. THE STATE IS WILLING (AND HAS ALWAYS BEEN SO) TO PROVIDE FOR THE EDUCATION OF EVERY CHILD WITHOUT DISTINCTION OF CREED AND WITHOUT ANY TEST OF MEANS OF THE PARENTS. This State Educational System is paid for by all taxpayers, members of all religious denominations or none.

IF PARTICULAR DENOMINATIONS ARE NOT SATISFIED WITH THE STATE SYSTEM AND ESTABLISH SCHOOLS OF THEIR OWN, THEN THEY MUST BE PREPARED TO PAY FOR THAT PRIVILEGE. It should be noted that, although all the larger denominations have their own Church schools, yet it is only Roman Catholics who are making persistent claims for Government subsidies. NON-ROMAN CATHOLICS, WHO ARE AN OVERWHELMING MAJORITY OF THE POPU-

LATION, OBJECT MOST STRONGLY TO PAYING ADDITIONAL TAXATION FOR THE UPKEEP OF ROMAN CATHOLIC SCHOOLS, WHICH MEANS, IN EFFECT, TAXATION OF NON-ROMAN CATHOLICS TO SUBSIDISE THE ROMAN CATHOLIC RELIGION.

We object also on the ground that introduction of the principle of subsidies to denominational schools will inevitably LEAD TO THE UNDERMINING OF OUR PRESENT STATE EDUCATIONAL SYSTEM, of which we are proud, and certain aspects of which are an example to other States of the Commonwealth. If State aid is granted then denominational schools could spring up in every town and village in Tasmania, whereas the present tendency is to provide central or area schools, and to do away with small inefficient country schools.

We admit that RELIGION AND EDUCATION CANNOT BE SEPARATED, without grave loss to the individual and the community, but WE ARE NOT PREPARED TO JOIN FORCES WITH THOSE WHO WOULD DESTROY THE STATE SYSTEM because they consider that religious teaching does not occupy a sufficient place in the syllabus. On the contrary, we are directing all our efforts towards remedying this defect in the State Educational System. We want religion taught as a subject of the curriculum (not as an extra) by teachers of the department qualified to do it, and we are thankful to see that in a recent Governmental report measures are proposed towards this end. WE ARE STRONGLY OF THE OPINION THAT THE STATE EDUCATIONAL SYSTEM SHOULD BE IMPROVED, NOT DESTROYED.

The denominations we represent which have their OWN SCHOOLS, CONSIDER IT A MATTER OF SIMPLE JUSTICE TO CONTINUE TO PAY FOR THAT PRIVILEGE, and we trust that the present demand for State subsidies to Church schools will be rejected.

WE ARE MAKING THIS DECLARATION SO THAT OUR ATTITUDE MAY BE MADE CLEAR AND UNEQUIVOCAL SHOULD THE NEED FOR FURTHER ACTION ARISE.

The signatories to this manifesto are:—  
Archdeacon H. B. Atkinson, Vicar-General Diocese of Tasmania.

Rev. N. Lade, Chairman Tasmania Methodist Assembly.

Right Rev. A. R. Barnett, Moderator Presbyterian Church of Tasmania.

Major F. L. Inglis, Salvation Army Divisional Commander.

Rev. R. Steel, for Baptist Union of Tasmania.

Mr. R. Edmunds, for Tasmania Churches of Christ Conference.

Mr. E. E. Unwin, for the Society of Friends.

Rev. G. M. Scandrett, Chairman Congregational Union of Tasmania.

The Roman influence in our political world is so great and pressing that it behoves citizens to be on the watch.

We regret to learn that Mrs. Walker-Taylor, a well-known and enthusiastic worker in connection with the Mothers' Union in Sydney, met with a serious accident last week, and is now in St. Luke's Hospital, Sydney, with a broken ankle. We can assure her of a very general sympathy amongst Sydney and Orange church people.

## THE SOUTH INDIA SCHEME.

### ARCHBISHOP OF CANTERBURY'S REPLY TO THE METROPOLITAN OF INDIA.

The text is now published of the formal reply which has been sent to the Metropolitan of India by the Archbishop of Canterbury as Metropolitan of the Province of Canterbury, in answer to the two questions concerning the action of the Province of Canterbury in the event of the inauguration of a United Church of South India in accordance with the Proposed Scheme of Church Union as this is presented in the seventh edition of that Scheme. Prefixed to the formal reply set out below is the text of the covering letter which the Archbishop of Canterbury has sent with it.

Lambeth Palace, S.E.

January 31, 1944.

My dear Metropolitan,

With this letter I am sending the formal reply to the questions which you sent to me in your letter dated 4th February, 1943. It is inevitably formal in character. But the feeling among the Bishops and Clergy in Convocation was very far from formal. The Lower House expressed both its regret that should the union be inaugurated, the four dioceses concerned would cease, at any rate for a time, to be constituent parts of the Anglican Communion, and also its deep appreciation of the spirit of devotion to the cause of unity which has animated them. I need not say that I share both of those feelings to the full.

The Lower House also expressed the wish that I should recall all concerned to the "Appeal to All Christian People" issued by the Lambeth Conference of 1920. I understand that they had in mind especially the requirement of assured agreement in matters of faith, and the proposal that "a ministry acknowledged by every part of the Church" should be secured by means of a mutual commission. You probably know that anxiety has been expressed in this country with regard to the former point, though I think this has been due to misunderstanding; and the adoption of the latter would, no doubt, make acceptance of the Scheme easier for Anglicans provided that the form of commission were satisfactory.

We have based our reply on the advice given to the various Provinces of the Anglican Communion by the Lambeth Conference of 1930, and we actually quote a passage of several lines from the Encyclical Letter issued by that Conference. In the quotation will be found the words—referring to the united Church—"its Bishops will be received as Bishops." As this statement is not repeated in the numbered paragraphs setting out the lines of administrative action which the Bishops will follow, I think it worth while to say here that it is obviously accepted, for without it the whole structure of our reply would lack coherence.

The Upper House, after settling the contents of the formal reply, asked me to convey to you and through you to our brothers, the Bishops of the Church of India, Burma and Ceylon, our affectionate sympathy in the special burden of responsibility which they have to carry, both in regard to the whole situation in India and in relation to the subject-matter of this correspondence, our thankfulness for the eager desire to attain unity manifested by the Christians

of South India, and our prayer that they may be guided by the Holy Spirit to fulfil that desire in such a way as may most promote the glory of God and the true welfare of His Church.

I enclose also a copy of the address with which I closed the discussion of the matter in the Upper House; I am, of course, alone responsible for this, but the Bishops associated themselves cordially with the spirit of it.

With deep personal regard and affection,

I am, yours very sincerely,

(Signed) WILLIAM CANTUAR.

### THE REPLY.

Lambeth Palace, S.E.

My dear Metropolitan,

I duly received your letter in which you put to me, as Metropolitan of the Province of Canterbury, two questions concerning the action of this Province in the event of the inauguration of a united Church of South India in accordance with the Proposed Scheme of Church Union as this is presented in the seventh edition of that Scheme. You asked whether this Province would—

- (a) Break off communion with the Church of India, Burma and Ceylon; and/or
- (b) Refuse to be in communion with the Church in South India.

I have put these questions before the Diocesan Bishops of the Province of Canterbury in the Upper House of Convocation, and they in turn sought the counsel of the Lower House. You will, of course, understand that our concern was to answer your questions, and to consider the Scheme itself only so far as seemed necessary to that purpose. What I am now conveying to you is, therefore, not to be regarded as a formal Act of Convocation registering approval or disapproval of the Scheme. You will also understand that our answer must be regarded as liable to review if need arises, since it is not yet known what will be the future course either of the proposed United Church or of the relations between it and the Church of India, Burma and Ceylon. With this understanding I proceed in what follows to express the common mind of the Bishops, who have approved the contents of this statement after receiving a reply from the Lower House to the request for its comment and counsel.

(a) As regards the first of the two questions to which we are asked to reply our answer is quite simple: the answer is No. The Church of India, Burma, and Ceylon will, if the Scheme of Union in South India takes effect, lose four of its dioceses; apart from this it will remain unaltered. The Church of India, Burma and Ceylon is, according to the practice of the Anglican Communion, responsible for deciding, in accordance with the doctrine of the Church and with its knowledge of the special conditions in the area concerned, whether or not to give its sanction to the Scheme.

(b) The second question cannot be quite so simply answered. When the Lambeth Conference in 1930 expressed its "strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated" (Resolution 40c); it also approved the following description of the resulting situation: "The united Church in India will not itself be an Anglican Church; it will be a distinct Pro-

vince of the Universal Church. It will have a very real intercommunion with the Churches of the Anglican Communion, though for a time that intercommunion will be limited in certain directions by their rules. Its Bishops will be received as Bishops by these Churches. Its episcopally ordained ministers—a continually increasing number—will be entitled under the usual rules to administer the Communion in the Churches of the Anglican Communion. Its communicants will be entitled to communicate with the Churches of the Anglican Communion, except in cases forbidden by the rules of those churches. On the other hand no right to minister in the Churches of that Communion will be acquired by those ministers who have not been episcopally ordained." (Encyclical Letter, p.27.)

In accordance with that anticipation, and provided that the Scheme as finally adopted does not differ, in any point affecting the relation of the Church of England to the Church of South India, from that which is contained in the Seventh Edition of the Scheme, I am conveying the common mind of the Bishops of the Province of Canterbury as finally expressed after considering the comments and counsel of the clergy of the Province as represented by the Lower House of Convocation, when I say that their administrative action will follow these lines:

(1) Subject to such rules and customs as are accepted in respect of all communicants in the Province, a communicant member of the united Church would be admissible to Communion in the Churches of the Province;

(2) An episcopally ordained minister of the united Church would be qualified to receive the Licence or Permission of a Bishop to officiate, subject, when they apply, to the provisions of the Colonial Clergy Act, and to such rules and customs as are accepted in respect of all ministers in the Province; thus, for example, if he applied for and received such Licence or Permission it would be on the understanding that he should not officiate in Non-Anglican Churches except in such ways, e.g., preaching by special invitation on particular occasions, as are permissible or customary for Priests or Deacons of the Church of England.

(3) A minister of the united Church who has not received episcopal ordination would not be qualified to receive a Licence or Permission to officiate in the Province, except in such manner as is permitted under the regulations governing the Interchange of Preachers and set out in an Act of Convocation agreed to by both Houses in May, 1943, of which I enclose a copy.

(4) No censure would attach to any member, ordained or unordained, of this Province who may be in South India or go thither, if he communicates with the united Churches or takes work of any kind in it. I hope that I have made clear what the position would be.

The united Church would not be a Province of the Anglican Communion, and there would not at this stage be unrestricted intercommunion between it and this Province, but there would be such intercommunion between clergy and laity of the united Church and those of this Province as I have stated.

These provisions represent certain restrictions upon full communion, that is to say, upon complete interchangeability of Ministers and complete mutual admissibility to Communion. We re-iterate the hope expressed by the Committee of the Lambeth Confer-

ence of 1930 on the Unity of the Church, "that when the unification within the united Church, contemplated in the Proposed Scheme, is complete, full communion in that sense will be secured between the united Church and" the Church in this Province.

Yours very sincerely,

(Signed) WILLIAM CANTUAR.

January 21st, 1944.

### A CHALLENGE.

(By A Layman.)

The Church of to-day has many complex problems to solve and none more vital to its future than the perennial "Why don't men go to Church?"

To the layman it always appears that one of the chief reasons lies in the approach, not only to this question, but to men generally.

Surely if we seek information which is authentic and reliable, the obvious approach is to the person most qualified to give a clear, concise, authoritative and unequivocal answer. If then we desire an answer to our queries as to the non-attendance of men, why not ask them.

What is to prevent the clergy from sending a wisely and diplomatically worded questionnaire to all the Church of England men in their parish? What harm could it do, and more to the point, what good could it do?

Firstly, it would make the recipient think for most of them would be at a loss for a satisfactory reason (as distinct from an excuse). If we can only make them think, then we have achieved something, and it is from the acorn that the mighty oak tree grows.

Secondly, we make them realise that they are wanted: that we really want them; that the Church is theirs and that it is not complete without them. This has an appeal and a personal appeal. We all like to feel that we are wanted.

Thirdly, we might easily receive by way of criticism, some suggestions of great value. No doubt some harsh things will be said and written, but we should be humble enough to take all that if we are really keen on bridging the gap. Even the harshest of criticism gives us a point of contact and a basis for discussion.

Fourthly, let Rectors get regularly from their committees expressions of opinion as to the services—the types of sermon, the length of sermon (this is most important), the music and the hundred and one things of absorbing interest to regular church-goers. It is not enough for the rector to lay down unalterable rules. He must consult others and be ready to listen even when the opinions expressed are opposed to his.

I do not refer here to ritual, but at the same time no clergyman has a right to impose on churchgoers an extreme ritual for which they see neither need nor justification in the Bible, Prayer Book, or Thirty-nine Articles.

A rector makes little direct contact with the men of his parish. This is unavoidable. They are in the city all day and he cannot possibly maintain touch with them. He can, however, keep his finger on the pulse through his committees if he is prepared to listen to their views on the doctrinal as well as the business side of the Church.

The women stand fast, and as the mothers of our race they are the trustees of our destiny in the home life, but we need so badly more and better men in our business life. The problem is to get them; to make and keep touch with them; to make them feel they are wanted.

They do not come to church. Why?

Ask them to tell us frankly so that we can marshal our forces into some sort of unity for an assault on their indifference, laziness, unbelief or whatever it is.

And in our approach are we not inclined to confuse men? I have found many in the Army, for example, who cannot reconcile a "God of Love" with a "God who punishes." We know, of course, that the most loving of fathers must punish those he loves, but is it not rather, with God, that we punish ourselves, when we disobey God's laws?

Then again, with Lent, "Self denial" is so often the key-note of our sermons. Is it not rather that at this season we take an inventory of our souls and exchange the material and superficial things for eternal gains." Self denial is, of course, discipline, and discipline is not so much "giving up" as making a wise choice and adopting for daily use the worth-while things of God.

Our problems will not be solved either by a moral enthusiasm on the one hand, or windy rhetoric on the other. We need the principles of co-operation and of coherence, rather than a defensive reliance on negative Christianity. We must not make an inspection of future hopes without a survey of present events and reflection on the past which led to the present.

We all know that lack of self respect and stability is augmented when religious faith is lost, and that is the present position wherein we find ourselves. The wandering soul of our nation must find a haven so that its strength shall no longer be consumed in restless wandering and that haven can be found in only one way.

The strong winds of a desire for social progress are blowing through our cities. Cannot we also conjure up some gale to blow through the open windows of men's minds, remove their doubts and leave behind it the seeds of a new desire for the things of God?

To do this we need a new vision, a vision with no half tones in its register; a vision which will cause us to go to the root of the matter boldly and at the risk of some rebuffs, find out from the men themselves, why they don't go to Church.

Once we locate the source of this sickness, we can find the remedy.

"Would you excuse me, please, if I turn on the wireless?" said Mrs. Jones. "But it is 5.40 p.m. and we always listen to the 'C.M.S. Calling' session from 2CH on Sunday evenings. It is so interesting and inspiring, to hear of God's work overseas."

"I must jot that down," said her friend. "5.40 on Sundays, from 2CH; did you say?"—Advt.

### A.C.R. PUBLISHING FUND.

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## WHAT IS GREATNESS?

Of all the countless millions who have lived and died, only a few thousands are long remembered. Of the few thousands whose names have survived, only a small and select company are counted "great." On what grounds have they been chosen for this signal honour? Here we are confronted with the strange fact that, in the halls of fame, mighty destroyers have often been exalted to pedestals at least as high as those accorded to mighty deliverers. In the eighteenth century lived Frederick the Great, King of Prussia. Macaulay's judgment on Frederick is scathing indeed. "In order that he might rob a neighbour whom he had promised to defend, black men fought on the coasts of Coromandel and red men scalped each other by the Great Lakes of North America." He was a military genius and a consummate scoundrel. Even to-day the world is still reaping part of the appalling harvest sown by the maker of modern Prussia. Frederick is called "the Great." Carlyle has celebrated his greatness in six large volumes. Contemporary with Frederick, but in an obscure Gloucester village, lived Edward Jenner. Jenner was the discoverer of vaccination; his genius made possible the almost complete eradication of smallpox, which was one of the most dreaded scourges of pre-Jennerian times. Jenner saved more lives than Frederick sacrificed. Yet he was not even knighted; it is doubtful if one schoolboy in a thousand has ever heard his name. Famous histories, which devote scores of pages to the teacheries and triumphs of Frederick, can hardly spare a few lines to tell of Jenner's beneficent and life-saving discovery. The crowned villain is remembered; the good physician is almost forgotten. Cardinal Dubois once declared that "to become a great man it is necessary to be a great rascal," which Dubois certainly was. Surely the time has come when we should revise our roll of honour and redistribute our applause.

This matter is serious indeed, if only because people naturally tend to emulate those whom they have been taught to admire. To idealise wicked men and wanton women is to debase the moral currency. To make heroes of successful gangsters is hardly likely to breed a race of peace-lovers and peacemakers. A dictator, whose hands reek with the blood of slaughtered millions, or a film-star, whose divorces threaten to exceed the number of her years, can seem admirable only to those who entertain a false conception of what true greatness is. True greatness is not determined by the scale of a person's activities but by the intrinsic quality of his or her living. The ends we live for, and the manner in which we live for them, ought to be the criteria of our greatness or littleness. Sometimes greatness may compress itself in lives whose range is small. Think, for example, of Jane Austen and Charlotte Bronte. Great talents are admirable only when they are well and wisely employed. Even genius has no claim on our homage, when it is prostituted to the service of unhallowed ambition, lust and crime. Therefore, while it is right to praise famous men, we are not bound to praise those whom our less enlightened forefathers praised, or even those whom our less enlightened contemporaries praise. All this has a particular bearing on education.

Youth is a time when heroes bulk large in the adolescent imagination and hero-worship is a characteristic attitude. It follows, therefore, that the types of people held before youthful eyes as worthy of the name of

"great" will help to determine the trend of youthful ambition. Of all agencies of suggestion, the most glamorous and hypnotic is a much-advertised personality. An idea, as such, may appeal to a chosen few; but the same idea, incarnate in an outstanding personality, becomes magnetic for millions. Here we have the truth in Carlyle's well-known dictum that "the history of the world is the history of its great men."

Thinking of the nature of true greatness, one is reminded that the Church has its calendar of great ones. Special days are set apart for the commemoration of apostles, confessors, saints and martyrs. This hallowed custom might well be extended to include the names of many whose service to mankind has not been primarily ecclesiastical. When Auguste Comte outlined what he called "the religion of humanity," he recommended the observance of an imposing calendar of names, incorporating those of good men of all ages, climes and faiths who were deemed worthy of universal veneration. Thus we discover afresh the ancient truth that he only is great who greatly serves. A man must put on the apron of service before he is entitled to the crown of reputation. Christ has declared the divine criterion of human greatness in language as uncompromising as it is unforgettable. "You know that those who are accounted to rule over the nations exercise lordship over them, but it shall not be so among you, for whosoever will be great among you shall be your servant and whosoever will be greatest shall be servant of all." If this ideal of greatness became a dynamic reality in the minds and hearts of the rising generation who can doubt that we should soon behold a notable elevation in the quality of our community-living? If we Christianised our admirations we should not bestow the prizes of reputation on the cunning, the ruthless, and the unscrupulous. It is for us to see that this error is reversed and the title of "great" reserved for those who really deserve it.—From the Adelaide Advertiser.

Rev. G. de C. Thelwall, after five years' service with the Bush Brotherhood, has been appointed rector of Stuart Town (N.S.W.).

The Church and the community at Camberwell (Vic.), are the poorer for the passing of Mr. John T. L. Chadwick, of Burke Road, Camberwell, who, at 80 years of age, died suddenly at his home recently. He was churchwarden at St. John's, Camberwell, for 41 years, and for a time Synod representative.

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Don't pass us by

If you're minus a hat, coat,

Or a collar and tie,

Just come in as you are

To this old House of God.

'Twill refresh you to worship

And rest by the road.

The seats are all free,

If a pilgrim you be

You'll be welcome as we

Though you've no £ S. D.

—J.T.P.

A living Church, forgetful of self, sheds the bright beams of the love of Christ from its own centre to the remotest habitations of man.



## I Have It Yet

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

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

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## THE LORD'S DAY.

On thee, at the Creation,

The Light first had its birth;

On thee, for our salvation

Christ rose from depths of earth:

On thee, our Lord victorious

The Spirit sent from heaven;

And thus on thee, most glorious

A triple Light was given.

Since earliest times the Christian Church has set apart the first day of the week for rest and worship. No doubt there were great searchings of heart before the observance of the Jewish Sabbath was finally abandoned, but the Day of Resurrection was soon so securely fixed as the Lord's Day that in no long time the Church felt no difficulty in adopting the heathen title of Sunday. It was indeed the day upon which Light was created, and on that day the Sun of Righteousness arose to bestow upon us Life and Light and Love.

That learned Hebrew Christian, Dr. Alfred Edersheim, in his "Life and Times of Jesus the Messiah," was at pains to set forth "The Ordinance and Law of the Sabbath" in Appendix xvii of his book, and from that we learn what terribly exaggerated views of the Sabbath were entertained by the rabbis and the endless burdensome rules with which they encumbered everything connected with its sanctity. Christians have rejoiced in Sunday rest and worship, but have refused to take

bound by the rabbinic rules for the Jewish Sabbath, just as they discarded in the Book of Common Prayer the number and hardness of the rules called the "Pie," which made it more difficult to find out what should be read than to read it when it was found out. Not only have we rejected the Rabbinic refinements on Biblical prohibition, but we have never transferred the Biblical rules for the Sabbath to our practice of the Christian Sunday. Not one of us transfers the prohibition of Exodus 35:3: "Ye shall kindle no fire throughout your habitations upon the sabbath day," to the Lord's Day of the Christian Church.

Our observance of the Lord's Day is the result of personal devotion to our Lord which impels us to set apart that day for private and corporate worship. Like our forebears we desire to continue steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. We are bound to admit sorrowfully that these practices are far less general than they ought to be, and indeed than they used to be. Yet the obligation remains and rests solemnly upon all who profess and call themselves Christians. First of all, then, each of us must renew his personal allegiance to our Lord and Master, then press upon others the vital necessity of a return to the practice of Christian worship individually and corporately, and a fresh dedication to the service of God in Christ through the power of the Holy Spirit. That part of the Lord's Day not spent in worship should be devoted to such rest and recreation as may be offered to Him for His approval.

We know that not only are such rest and worship in accordance with the will of God and in obedience to His commands, but also that the peace of body, mind and spirit which springs from it are a necessity not only for our eternal but for our temporal well-being.

When our nation was Christian in profession and in practice, these observances were safeguarded by laws, and while those laws remain on the Statute Book it is our bounden duty to do everything in our power to see that they are observed. There is a demand for the repeal of these laws. Here, again, we should familiarise ourselves with them, and being persuaded of their value for the national health and well-being, use all our influence in our own neighbourhood, borough or town for their retention. Our Members of Parliament should be urged to take

this matter up in order that the observance of the Lord's Day may be safeguarded and encouraged.

The agitation being set on foot is ostensibly in the interest of the troops. But Sunday Shows for the troops too often mean Sunday Shows for the general public. It would be far better for both troops and public if something more uplifting could be provided for them. Nobody can make either an individual or a community religious or God-fearing by Act of Parliament, but just as we forbid children to play with fire or to touch bottles labelled "Poison," so we should use every means in our power to dissuade children of a larger growth from evil practices or bad habits which we believe attendance at Sunday Variety Shows to be.

Another of the reasons given for these Sunday Shows is that they are given in the interests of charity. One is not strongly impressed by this spacious argument when examining some of the figures set out by those who work through our newspapers to check this statement. The most striking example seems to be Hull, where in June last the takings amounted to £963, and only the odd £3 was allotted to charity as its share. But if it were more, the end would not justify the means, and though the community is more interested in amusement than in either morality or religion, the community in this matter needs to be protected against itself. The law as it stands at present will keep us from going downhill further and faster, but the real remedy is not law but Gospel. And the Gospel of our Lord and Saviour Jesus must first be practised and then proclaimed by Christian people everywhere. By all means put the law in motion against those who would defy or evade it, but let us recall to ourselves and our neighbours the more excellent way.

Best day of God, most calm, most bright,

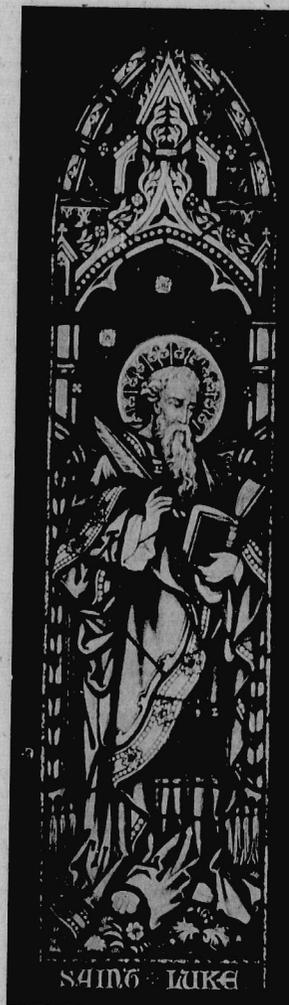
The first and best of days,

The labourer's rest, the saint's delight,

A day of mirth and praise.

—From "The Record."

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## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### AN EASTER CONVENTION.

An interesting Convention was held in St. James', Turramurra, April 16-23, conducted by Bishop Cranwick and Canon John Bell, of the A.B.M. The general subject was "The Call of Christ in the Light of the Resurrection." The subjects of the various addresses were entitled:—

The Living Christ, (1) In Changing World Conditions; (2) And International Relationships; (3) And the Nation; (4) In the Life of the Modern Woman; (5) And the Church; (6) And the Search for God; (7) And the Modern Home; (8) In the Life of the Individual; (9) And You and Me; (10) And the New Order. The two speakers gave addresses at each service or meeting. There was an interesting, encouraging attendance throughout the week in the beautiful Church of St. Thomas'. It was good to see the rector, Rev. R. Cameron, so improved in health after his recent illness, and to be able to take his full part in the Convention.

##### SERVICE OF REMEMBRANCE.

(From the Manly "Church of England Chronicle.")

A Service of Remembrance for those interred in the Church of England Section of the Manly Cemetery has been arranged for Mother's Day, May 14th, in the Cemetery, at 3 p.m.

We trust that all readers of "The Chronicle" will attend, and invite others to be present. The Trustees would be pleased if readers would inform them of the whereabouts of any of the descendants of those laid to rest in this God's Acre.

##### AN HISTORIC CONFIRMATION.

(From "The Church Review.")

The Archbishop has given notice that the Rite of Confirmation will be administered at St. John's, Abbotsford, on Saturday, 13th May next, at 3 p.m. This will be the very first time that Confirmation has been held in our parish, and candidates will be presented from both St. Thomas' and St. John's. It will truly be an historic occasion.

Classes have already commenced, and both adults and young people meet at the Rectory each Sunday at 3 p.m. for instruction. It will be a splendid opportunity for adults who have not yet been confirmed to prepare. Some have already offered. Young people must be 14 years of age before the date of Confirmation. Those desirous of being confirmed should join the class without delay.

##### DIOCESAN SYNOD.

The Most Reverend the Archbishop, informed the Standing Committee at its last

meeting that he proposes to summon the Sydney Diocesan Synod for November 20, 1944.

##### LADIES' HOME MISSION UNION.

All friends of the L.H.M.U. are warmly welcomed to our Annual Meeting in the Chapter House on Friday, 5th May, at 2.30 p.m. His Grace the Archbishop will be in the chair; and amongst other speakers will be the Rev. G. King, of St. Peter's, East Sydney, who will tell of the work being done in his parish of East Sydney, Erskville, Darlington and Camdenville by the three Deaconesses who are working in these large and crowded industrial areas. The Annual Meeting will also be an opportunity of saying farewell to the retiring General Secretary, Deaconess Evelyn Stokes, and of welcoming her successor, Deaconess Dorothy Baker, who for ten years has done such a great pioneering and building-up work at Yarra Bay.

##### THE EVANGELICAL AND THE BIBLE.

"The Evangelical and the Bible" will be the subject of an address, to be given by the Rev. Canon T. C. Hammond, at the monthly meeting for young people arranged by the Young Evangelical Churchmen's League, on Friday, May 12th, at 7.15 p.m. in St. Phillip's Rectory, York Street, Sydney. This talk is the second in the series, "The Evangelical Churchman."

##### Diocese of Goulburn.

##### THE TODDLERS' HOME.

At the annual meeting of the Children's Home, the Bishop, announced that he had received a cheque for £1,000 from an anonymous giver which put both the capital and maintenance funds of the Home on a credit basis. There was also a response of £1,700 in the first four months of the appeal for the Toddlers' Home.

##### Diocese of Armidale.

(From Our Correspondent.)

##### DIOCESAN SYNOD.

The Bishop of Armidale (the Rt. Rev. J. S. Moyes, D.D.), has summoned the first session of the Twenty-Fifth Synod of the Diocese, which is being held in Armidale this week.

Synod was opened with Evensong in St. Peter's Cathedral on Tuesday, when the Pastoral Charge was delivered by the Bishop.

##### CLERICAL CHANGES.

Recent changes among the clergy of the Diocese of Armidale include the appointment of the Rev. J. O. Quayle, Vicar of Walgett, to an Army Chaplaincy; the Rev. F. W. Hayner as assistant curate in the Cathedral parish; the Rev. R. B. Burls, formerly Chaplain at The Armidale School, as

assistant curate at Inverell; the Rev. H. J. Mills, Vicar of Boggabri, to be assistant priest at Tamworth; the Rev. A. H. Lawford, formerly assistant priest at Tamworth, to be assistant priest at Narrabri; the Rev. A. E. James, formerly priest in charge of Collarenebri, to be Vicar of Boggabri, and the Rev. W. S. McLeod, of Sydney, as Vicar of Emmaville.

##### PROCESSION OF WITNESS.

Over 200 members of the Church of England, led by a crossbearer, clergy, and a robed choir of 40 (consisting of the Barraba senior and junior choirs, and the Woods Reef Choir), marched in procession through the streets of Barraba on Good Friday evening, prior to the service in St. Lawrence's Church. The Procession of Witness, which was held this year for the first time in Barraba, attracted considerable attention, and formed a fitting climax to the Good Friday observance.

A halt was made at the intersection of Alice and Queen Streets, when hymns were sung, and an address given by the Rev. Padre R. I. H. Stockdale, A.I.F., recently returned on leave from New Guinea. A further halt was made at the Town Clock, where the Rev. H. E. S. Doyle, (Acting Vicar) spoke on the Challenge of Christ and His Cross, and invited bystanders to attend the service in the church.

St. Lawrence's Church was crowded to capacity, and many people had to be turned away at the lantern service which followed the Procession of Witness. An address on the Words from the Cross, illustrated with beautiful lantern slides, was given by the Rev. H. E. S. Doyle. The offertory was devoted to the Coventry Home for Boys, Armidale. Earlier in the day there were large congregations at other services in St. Lawrence's Church.

## VICTORIA.

### Diocese of Melbourne.

##### CHRISTIAN PLAN FOR TO-DAY.

Members from all local Protestant churches crowded Northcote Town Hall for the opening meeting of a series which will be held each evening this week to discuss the "Christian plan for to-day." The meetings have been organised by the Northcote Minister's Fraternal in conjunction with the Regional Committee of World Council of Churches.

The meeting was opened by Dean Langley calling on the assembly to recite the Apostles Creed, the common creed of all churches. A combined choir of more than 200 from the local churches led the music.

Cr. H. W. Shewan, Mayor of Northcote, welcomed Archbishop Booth and other leading clergy.

##### GREATER UNITY.

Archbishop Booth said the meeting, like many others of a similar nature, was the outcome of the Lambeth Conference, where the faith and order movement was launched. The movement had been established in Melbourne for some time, and it was hoped it would extend throughout the Commonwealth. There would then be a body working in unity for a common purpose. From these meetings would come a greater unity even as Jesus Christ desired His Church should be one.

He congratulated the Ministers' Fraternal and hoped that the meetings would result in a better understanding between the churches.

In an address on "What is Wrong With the World," Rev. Prof. G. Calvert Barber said that to-day was a challenge to investigate what had been false and to set it right. Man had a deep-rooted conviction that he was born to be master over life. The amazing success of science had led men to believe they had already gained that mastery, but the chaotic state of the world revealed to him that he needed another power. Man to-day lacked the elements of faith and character which alone came from religion. Man never needed faith as he needed it to-day.

The world was governed by moral and spiritual laws, Prof. Barber said. Those laws must be obeyed or man must take the consequences. That was what was wrong with the world to-day. Man really had made gold his god, greed his high priest, and selfishness its ritual. The world would remain chaotic until man returned to his God and obeyed the moral and spiritual laws.

"Christ's Challenge to the Existing Order" will be the subject discussed at to-night's meeting. Mr. Hughes, M.L.A., will be the speaker.—"The Argus."

### Diocese of Gippsland

##### TRAINING OF THE MINISTRY.

I feel this matter of the selection, training and commissioning of the regular ministry of the church is one of vital importance to the whole future of the Work of our Lord upon earth. And it vitally concerns the laity. It is only from you that the supply can come. You must be looking for the best of our young men and women (yes, there is a ministry of women which is languishing for lack of suitable candidates). And you, parents especially, must be prepared to make sacrifices to assist them in their early days of training. How often have I known parents hold back sons because they thought the ministry was not a very well paid profession. I am glad it is not, as then it would be difficult to test candidates as to their motive for offering for this sacred work. I felt a reality about this ordination as both candidates had made very great sacrifices to prepare for this work. Of course we as a Church are ready to assist men and women with a real vocation. In this connection I gladly note that £325 has come in for the "Archdeacon Weir Memorial Fund" which we hoped would provide a studentship for men for Holy Orders. The smaller parishes have done, on the whole, better than the larger, several already having their quota. I was struck by one small parish which had already sent in over £30. (Bishop's Letter.)

Chancellor Worledge once went to address a meeting in Penzance. The chairman was a local tradesman of some importance who, as he drew toward the end of his introductory speech, turned to introduce Chancellor Worledge to the gathering. But some confusion must have arisen in his mind.

"Ladies and Gentlemen," he said, "I have now much pleasure in asking our distinguished guest, Cardinal Wolsey, to address you."

## "THREE AFRICAN RULERS."

### A BROADCAST OVER 2CH.

(By the Ven. Archdeacon H. S. Kidner, of Tanganyika Territory, East Africa.)

My talk to-day is entitled "A Tale of Three African Rulers." The scene opens in Mamboya, the seat of the Sultans, who, under the watchful eye of the British Administration, rule over the Wakagura, one of the tribes in the Eastern Province of Tanganyika. The men of the tribe have assembled to chose their 'new ruler, for there are rival claimants to the Sultanship. Finally, at the direction of the District Officer, who is presiding, each man moves to stand with the claimant whom he supports, and heads are counted. The younger brother of the late Sultan is chosen to be Mundewa, or ruler.

Mundewa Yustina (or Justin) was born in a village high up on a hillside, which, commanding an extensive view, was excellently situated to watch for raiding bands of the warlike cattle-thieving Masai tribesmen, a menace which has now almost disappeared. Still higher up the hillside is the site of the original Mamboya Mission Station, the second to be established inland in what is now called Tanganyika Territory. In the School of this Mission, Justin when a boy received his education. Incidentally, the same school numbers among its "old boys" some other chiefs, and several African clergy.

Justin had been instructed in the classes for enquirers and catechumens, and, after professing faith in our Lord Jesus Christ, was baptised. This clean-faced, alert young man had been present when his elder brother, the former Sultan, lay dying in our Mission Hospital at Berega, some eight miles from Mamboya, whence he had been carried too late for his life to be saved. He had heard the African catechist and elder Christians pleading with their Sultan to repent and turn to God, for it was well known that his latter years had been wasted in debauchery. With this object lesson as a grave warning before him, we hoped well of the young Sultan. He had plenty of intelligence, his wife was a Christian, and among his advisers were responsible Christian men. But the Enemy of Souls was not going to leave alone such an influential person.

As Justin gathered young men about him, and ignored the warnings and exhortations of the older and wiser men, he began to follow in his brother's footsteps. His attendance at Divine Service became less frequent. Pombe and Kangala (native intoxicants) reduced his moral stamina.

Then there was the problem of entertaining. Every chief in Tanganyika is expected to provide hospitality for strangers and visitors. Native social codes do not allow of paid female domestic labour. Consequently many chiefs have several wives, who cook and prepare food for their guests. There are also those who make the insidious suggestion that the prestige of a chief requires that he have several wives. Whatever the motives were in his case, the Sultan of Mamboya took a second wife.

When whispers of the coming alliance reached the ears of one of our African clergy, he courageously went to the Sultan and pleaded with him not to sin in this way. Later the Bishop warned him, and others of us tried to help him, but he took a third

wife, and continued unrepentant, until finally after further warning to give up his sin and repent, the Bishop gave judgment that his Christian name be withdrawn. Now he is no longer a member of the Church.

The story of this first African ruler is a sad one, which I have told in order that you may know that side of the spiritual warfare in the mission field. There are losses as well as gains. There are defeats as well as victories. This battle is not yet lost. It may yet be won if you will pray, and pray through to victory, that this African Sultan may come back to God, and set his life in order. As you may imagine, the effect of his bad example on the whole tribe is evil, and a great hindrance to the Church. When drunkenness and immorality are associated with the Sultan's name, sin stalks the land. So pray on. This battle may be won through prayer.

The second African ruler in my tale reigned at Bugufi, in the far North-West of the Territory. His country, remote from steamer, rail or main road communication, was backward. His people, or the majority of them, had never heard the Good News of the Saviour of the World. Into this back country, the Rev. L. J. Bakewell, of Melbourne led a little party of missionaries in 1932. It was a long journey from Dar-es-Salaam, the capital, on the coast—two days and two nights in the train to Mwanza, on the southern shore of Lake Victoria, across the lake by steamer to Bukoba, and thence by motor lorry nearly two hundred miles, passing through tracts of country infested with tsetse fly, the bite of which carries infection with sleeping sickness.

The king, who wanted neither missionaries nor their message, threatened the leader with death, but they were not deterred. Soon the whole countryside was stirring with a spirit of enquiry. People flocked to hear the message. After a time Mr. Bakewell had to go back to his work at the Katoke Training School, leaving two Church Army evangelists to carry on; but he returned to Bugufi from time to time to guide and help the less experienced missionaries.

A temporary church, thatched with grass, was built; but such crowds came that it soon proved too small. One afternoon, a week was set apart for the instruction of women. Large numbers attended. Then came a test. The women's afternoon was wet—the rain poured down. It seemed unlikely that any would appear. The missionaries wondered if they would leave the shelter of their house. "Why get wet for nothing? No one will come on a day like this!" However, they went to the church to see if anyone had come. To their amazement they found the building full of young women who had braved the deluge. There they patiently squatted, trying to dodge the drips from the leaking roof, while they waited to hear the word of Life. One thing was plain. Whether the king wanted the missionaries or not, his people, or many of them, were eager to hear the Gospel.

Later two women missionaries were sent to Bugufi. One of the new arrivals was a Church Army Sister from England, who opened a dispensary and a little maternity hospital. The other was Deaconess Crawford from Tasmania, who, after considerable experience in the Mambuya-Berega district, now opened a girls' school in Bugufi, and later trained young Christian women as evangelists.

The work in Bugufi was so blessed of God

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that eight years after the first beginning there were more than five thousand Christians and adherents under instruction. African pastors from the Mamboya-Berega district, more than five hundred miles distant, went to Bugufi to help in the instructing and shepherding of the fast growing flock. On one day one-hundred-and-twenty adults who had been carefully prepared and examined, were baptised by one of the pastors whose early life had been spent at Mamboya.

When I visited Bugufi in 1941, nine years after the mission had been commenced, I did not see the king, but of the response of his people there could be no doubt. Coming unexpectedly to an out-station I found about thirty or forty men engaged in building a stone church, built with their own hands.

The large permanent central church, which replaced the first temporary building, was pasked to the doors on the Sunday. The fact that the Native Administration (i.e., the King and sub-chiefs under the British Administration) was making an annual grant towards the maintenance of the mission hospital, seemed to indicate that the King had changed his mind, or was he yielding to public opinion?

From the local Government official came an interesting comment on the change which had come into the life of the community. The Christian men paid their annual tax at the beginning of the year. By February most of the tax money was in, and that without any order from Government. The officials knew well that in former years it was only after many warnings, and under considerable pressure, that the tax was paid. They were somewhat puzzled. The change had come because the Holy Spirit had worked in power, convicting of sin. One common fault of East African tribesmen is borrowing. Most people are in debt to someone or other. Now the Christians, reading and searching their Bibles, had found the word, "Owe no man anything," and obeyed it. They wanted to be free of debt, even to Government!

A local Indian storekeeper furnishes indirect evidence of the effect of vital Christianity—I emphasise "vital" not nominal Christianity. In the old days he used to see the people passing his store in crowds on their way to the beer-market. Now many of them come to the store to buy tea and sugar instead!

A number of the young Christian men from Bugufi have already been through our training schools at Katoke. One of them is now fully ordained, while others are in charge of out-stations, or teach in the larger schools at the central station. So by the Grace of God, the Church of Jesus Christ has been planted, and I trust, firmly established, among the people of Bugufi.

The latest chapter of the story comes in a recent letter from the Bishop of Central Tanganyika, who writes:—

"I have just returned from a safari to Bugufi, where I went for the Coronation of the young chief, Daudi Balamba. (Daudi is an Arabic form of David.) He had asked me to get a Coronation Robe, Chair and Table made for him. The two latter were made in the Dodoma School Workshop, the table legs being adorned with lions carved by James, the lame wood-carver. I had the joy of seeing them all being used, and myself invested Daudi with the royal blue robe edged with gold braid. He, a tall young

man, looked most regal when he came to Church to pray for God's blessing on his reign, and to invoke the Divine aid for the responsibilities of his office.

When it is remembered that only twelve years ago Bugufi was entirely pagan, and the King vowed that he would not have us in there, it is nothing but a miracle that that king should now be dethroned, and his son, a keen Christian boy, with a Christian wife, be on the throne. He asked that a Bible should be added to the symbols of his office, all of which were brought to me to be put on the Holy Table before being handed to one of the elders of the tribe, who presented them to Daudi in the afternoon before all his people, an appropriate prayer being offered at the handing over of each symbol.

There was the rod of judgment, the shield of defence, the spear to drive away the enemies of his tribe, a heavy weight to symbolise the burden of his office, a cup of porcelain, and the crown, a type, it is hoped, of the Crown of Glory for faithful service.

The District Commissioner, of Biharamulo, and the District Officer of Ngara with their ceremonial swords and regalia were present in their official capacity at the Service in Church. It was a wonderful day, and I could not help recalling the incidents of the past, including the threat of the late king that he would kill the missionary in charge. To-day there is a Christian king, leading his people, and prepared to bear his witness in Church as Daudi did on the day of his coronation.

We thank God for the start this young king has made, and for the many congregations of Christian people in his country, with their own African minister and lay workers; but let no one think that the battle has been won. All the powers of evil are arrayed against this Christian king and his Christian people. Pray that they may be kept by the power of God. Pray that they may resist all the wiles of the devil, and be found abiding in His Christ.

As you pray for the Sultan of Mamboya, who once ran well, and for the King of Bugufi, remember, too, the young Christian Kabaka (or king) of Uganda, who, after being educated in the C.M.S. School at Budo, was enthroned only last year, and the many other Christian kings and chiefs in Africa, that they may be kept true to Jesus Christ, who is King of Kings, and Lord of Lords.

#### A FINE GESTURE.

The Chairman of the Australian Board of Missions (the Rt. Rev. Dr. Cranswick) has received a letter from the Vice-President of the National Council of the Protestant Episcopal Church in America (the Rev. Dr. James T. Addison), advising him that the Council has assigned to missionary work in the South-West Pacific the sum of 5,000 dollars. The letter goes on to say that the Presiding Bishop (Dr. Tucker), Dr. Addison, and Dr. Lewis B. Franklin, the Treasurer of the National Council, had decided to divide this sum equally between the Church of England in Australia for work in New Guinea, and the Church in the Dominion of New Zealand for work in Melanesia. When forwarding to Dr. Cranswick the New Guinea share of this general gift, Dr. Addison said: "We assume you will probably wish to use it either for reconstruction or for advance work rather than for current expenses in the budget."

## CHURCHMAN'S REMINDER.

"Set your affections on things above."

"I seem to have been only like a boy playing on the sea shore and diverting myself in now and then finding a smoother pebble."—Sir Isaac Newton.

May.

7—Fourth Sunday after Easter. The soul's anchorage is the lesson of the day. What clinging words! Where can better be found to express our state in this world where "sundry and manifold changes" are happening before our eyes daily? "Hearts fixed where true joys are to be found" is the message.

14—Fifth Sunday after Easter. Now we approach the end of the great 40 days and we are reminded of the inspiration of Easter. No Easter, no Church. No Christian religion—a mere legend, may be, instead of millions of believers through almost 2000 years.

Monday, Tuesday, Wednesday prior to Ascension Day come the Rogation Days. Rogation means asking. These "days" arose from earthquake happenings in 467 A.D., and processions were made in prayerful intent. Later the custom of "Beating the bonds" of parishes took place, when processions went round the boundaries and Divine blessing was invoked.

18—Holy Thursday, Ascension Day. Too little regarded, because, perhaps, it is not a public holiday. Let us make it holiday by thinking of the Day's meaning to the Risen Lord as Master of His world, and of the power He imparts to all believers to rise with Him in glory.

The chairman of the meeting was the local mayor. He introduced the speaker in the following manner:—

"Ladies and gentlemen, we were expecting the principal of Armstrong College, but he is ill, and we have a substitute. We were expecting butter, and we have got margarine. But I am told that people can grow to like margarine as well as butter."

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