bourne Town Hall. It is said that there are probably 50,000,000 people whose lives have been utterly changed, who have either been rendered homele or who have been compelled to leav their lands, with the result that po erty, disease and famine are spreadin like a fire over great areas of that ver wonderful and interesting country. hope that Church-people will do thei best to help the China Relief Commit tee in their great task."—From th Archbishop's Letter.

MOTHERS' UNION QUIET DAY.

A plea to mothers in these difficul times of war so to influence and guid those who belonged to them that, with the power of the Spirit, the world would be transformed was made by Archbishop Booth at the annual quiet day service of the Mothers' Union at St. Paul's Cathedral on March 25, the Festival of the Annunciation.

Lady Dugan, the patroness, accompanied by Mrs. P. Henry, the Lady Mayoress (Mrs. E. Campbell), the president of the Mothers' Union (Mrs. J. J. Booth), the deputy president (Mrs. D. Baker), representatives of the Scottish Mothers' Union and about 500 members were present.

"What you are we men become, and what you are your children become," said Archbishop Booth. People were saddened because of the evidences in the streets of lightness and foolishness, which in the end, if it were spread, would destroy. They were also afraid that those in authority were not always taking the necessary precautions which were in the hands of a Government to see that they were safeguarded against the evils that should be prevented. He was not yet satisfied that all was being done which might be done to protect people from some of the stupidity and shame that still darkened the streets of this city.

There was perhaps a difficult task for mothers, as the young people grew older and away from restraint and the authority of the home. There had been a growing tendency of recent years to stress the allowance of freedom, but there were some freedoms which were licence, and some that might destroy.—C.E. Messenger.

A PRAYER FOR VICTORY.

"May the Great God whom we worship grant to the British Commonwealth of Nations and the United States of America, to Russia and China, and all who are allied in the cause of freedom, a great and glorious victory, and may no misconduct in anyone tarnish it, and may redeemed humanity, after victory, be the chief concern of all these countries, and may God's blessing alight on our endeavours in serving our country faithfully. To Him we resign ourselves and the cause which is entrusted to us to promote. —Amen."

SPECIAL PSALMS AND LESSONS.

REMEMBER THE HOME IN YOUR WILL.

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THE AUSTRALIAN Church Record

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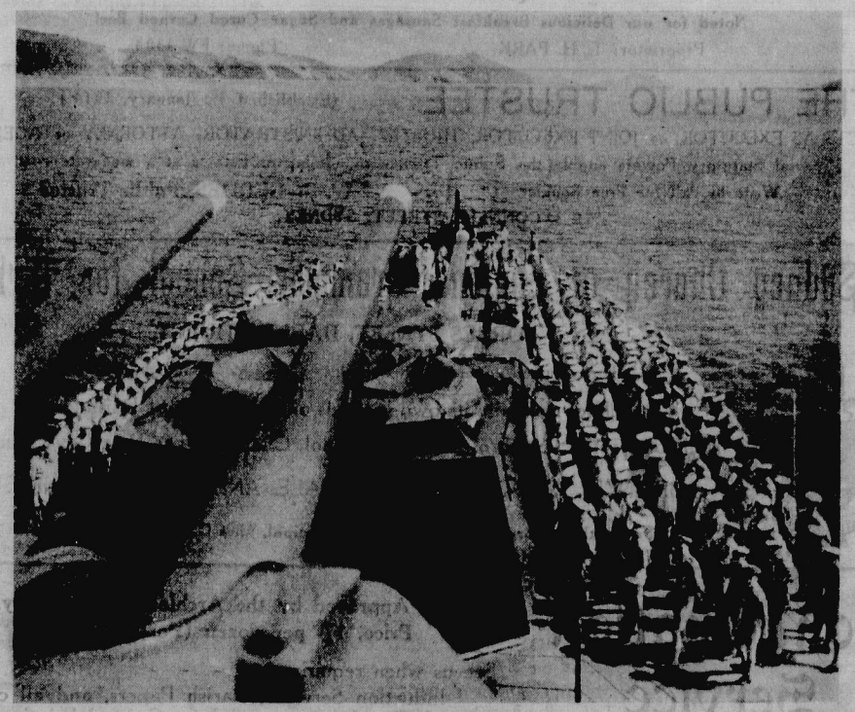
With the Australian Navy at Sea.



Sunday Morning Service being conducted by Chaplain Craven Sands.

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NOTES & COMMENTS.

Good Friday and Easter.

The services this year, from reports to hand, formed a record of attendances and communicants. The Sydney Procession was attended by some 6000, and it was stated that many more people than usual viewed the procession from the streets. The Town Hall and Cathedral in Sydney were both crowded for Good Friday evening, the Governor General, State Governor of N.S.W., and the Lord Mayor of Sydney being present together, with other leading citizens.

Throughout the Commonwealth the celebration of Good Friday and Easter Day has been a splendid witness to the great facts of the Christian faith. It is for those who have so signified their faith to make their witness effective in the life of our great nation. By such a faith in Christ men live and only upon the basis of such a faith can any civilisation worthy of the name survive.

Anzac Day Celebrations.

From all the States come records of surprisingly great gatherings to mark the importance of Anzac. Some 170,000 people in Brisbane, and 500,000 in Sydney watched the march past of many thousands of Anzacs. The Dawn Service in Sydney was well attended and some 100,000 were at the later Service of Commemoration held in the Domain. This year our American Allies overseas joined in our Commemoration and noted the special significance of the Anzac exploits in relation to the preservation of liberty for the nations of the world.

The Eighth Army's Morale.

One secret of the remarkable spirit of the Eighth Army, which is doing such a splendid work in North Africa is revealed in an item of news that has reached us from Canada. General Montgomery's understanding of personality is so deep that his army to him is no mere fighting machine. He emulates the great Lord Roberts ("Little Bobs") in the men's affection and loyalty towards him.

Here is the news item from a Canadian paper:

"A film has been made of the British Eighth Army's history-making offensive in Egypt and Libya and it promises to be an outstanding documentary work of the war. Major David Macdonald, who headed the camera group on the spot, says with regard to the Army's leader:

"'General Bernard L. Montgomery is a terrific person, a great general and a romantic figure. The men adore him. Before the batle of Alamein, Montgomery collected his whole staff from second lieutenants to generals and for two hours explained what was going to happen during the course of the battle. Then he visited every corps and repeated the whole story again to every officer from lieutenant upward. Then he gave the order that the story was to be passed on throughout the whole of his army. So when the battle began ever private soldier knew the complete plan of campaign.

"'I believe it was the first time that such a thing has ever happened in military history. And the result is that to-day every soldier in the Eighth Army will tell you that he and his G.O.C. together worked the battle out.'"

The Missionary and Reunion.

The cause of the Reunion of Churches is held up to a large extent in the home churches by prejudice and narrowness of vision. The native churches, as we sometimes term them, of the churches of our Missionary Enterprise, are the force that is pushing steadily for a real reunion of the divided Church. The evils of division are so real in the face of heathenism that no man-made obstacle must be allowed to impair the witness of a united Church in the face of the serried ranks of non-Christian religions. The following news item will therefore interest our readers and quicken their sympathy with the demand for reunion:—

"Negotiations towards the union of Churches in Iran are announced in the 'Dornakal Diocesan Magazine.' Only two Churches are concerned—the Presbyterian Church of the U.S.A. and the Anglican Church. For many years they have been working in sharply-defined territorial areas, the north being occupied by the Presbyterians and the south by the Anglicans. The South India scheme is being taken as the basis of the discussions, and a committee met at Isfahan last June. The United Church will recognise three distinct forms of ministry—the diaconate, the presbyterate, and the episcopate. None except presbyters and bishops will have the right of celebrating the Holy Communion, and the Church 'accepts and will maintain the historic episcopate in a constitutional form.' One deviation from the South India scheme is that a bishop will be appointed to the episcopal charge of of the diocese for a limited time only."
—From an Exchange.

Our American Cousins!

One result of this great war and the necessary commingling of the British and American forces in various spheres of the war, and the presence of large numbers of service men in settled camps in our great cities and country places, will be a better understanding between ourselves and our American cousins. We know how hard it is to eradicate old impressions, especially when steps are taken to prevent their eradication. We suppose that our attitude to the U.S.A. has always been one of friendship because we realise the large measure of British blood that is in the American make-up. But we hardly realise that the prejudices of the past, begotten of unwise government, still have a place in the attitude of mind on the part of many Americans towards the British Empire. Mrs. Roosevelt, when she returned from her recent visit to England, deplored this situation, and pleaded for a truer presentation of the history

of the two nations. Speaking in Washington in February last, Mrs. Roosevelt is reported to have said:

"Many American servicemen sent to Great Britain are prejudiced against Britons because history is not taught intelligently in American schools. Many of our young people stopped with the revolution in evaluating the British, and so many Americans think of them as still trying to conquer them—as a people they once fought. Throughout the United States you find prejudice against the British and you find it reflected in the army and the navy."

Mrs. Roosevelt added that the bitterness is being overcome once the American soldiers enjoy British hospitality and come to know the British population. Britons never have any bitterness or prejudice toward Americans, she said, though "perhaps they thought we were queer or talked funnily."

"American and British boys," she said, "have to be made to understand each other. We should take more interest in how we teach history. It would do a lot towards helping us make a better peace."

A Canadian paper reviewing the address, said:

"Here Mrs. Roosevelt hits the nail squarely on the head. A great deal of the senseless isolationism and anti-British sentiment in the United States springs from a distorted teaching of history in the schools. It is difficult to imagine an intelligent nation like the United States deliberately encouraging the imparting of an unjustified hatred of Britain to the children in the schools, as John Hay admitted, in order to gain a political end. The fruits of that pernicious policy are seen to-day and history has shown that the propagation of hatred sooner or later recoils on those who use it."

Let us hope that Mrs. Roosevelt's plea will receive the attention it deserves and that steps may be taken to prevent the continued propagation of such wrong and dangerous teaching. We must keep in mind the peacemaker's reminder—

"Sirs, ye are brethren."

"Our Dread of Being Prigs."

The Archbishop of Canterbury recently wrote in the Canterbury Diocesan Gazette and Notes:—

"We need a new insistence on the value of self-control. Church people, while avoiding censoriousness, should set an example of self-discipline and be very careful to see that nothing breaks this down. As a people, our folk are very shy about either religion or virtue. In our dread of being prigs, we would far rather be thought worse than we are than better than we are. We fear to 'set up to be better than our neighbours,' and in the name of good fellowship descend to their own lower levels. This is really a poor compliment to them, and the reverse of a kindness. Archbishop Magee once preached and published a sermon on 'The Pharisaism of the Publican.' He said that the besetting sin of an Englishman (he, of course, was Irish) was to thank God that he is just as other men are. But this is worse than the prayer of the Pharisee in the parable.

"One illogical and disastrous result of our modern doctrines of 'relativity' is an abandonment of belief in any standards of conduct that are valid for everybody. The Master of Balliol tells the charming story of the very modern mother who said to her little girl: 'Darling, you should'nt say that what someone does is wrong; that's naughty.' And it would sometimes seem as if our modern consciences condemn nothing except condemnation. It is a pity that people are not so familiar as our fathers were with the Ten Commandments. I think one duty of the Church to-day is the re-assertion of the great moral platitudes, with great diligence to see that our own conduct supports our words. I shall be writing next month about our use of Lent. May not this re-assertion of the basic elements of Christian conduct be one part of it?"

C.M.S. Principles.

The Venerable Archdeacon S. M. Johnstone, M.A., has done another service to the C.M.S. in Australia by drawing attention in succinct form to the great "Foundation Principles" of the Church Missionary Society! It is only a small brochure that he has written, but it is all the more likely to be widely read by interested church-people, and will help to emphasise what is only the fact, that those "Foundation Principles" are the principles of the Church of England, and that no Society or Fellowship of Christians, bound together for the propagation of the Gospel, has any better claim to be representative of that Church.

A Saner View.

We have read with great interest come comments in the "Maritime Worker," the Official Organ of the Waterside Workers' Federation of Australia concerning the recent disastrous strike of wharf-labourers in Sydney. They are as follows:—

A STRIKE AGAINST PROGRESS.

A vast majority of Federation members in other ports must have been amazed to read that Sydney members had struck against the introduction of a gang system, especially when such systems have been strenuously fought for by other branches in their efforts to ensure that each member would obtain his fair share of the work offering. In fact, the majority of Sydney members must, themselves, be wondering what midsummer madness caused them to lose more than two weeks' work for no purpose.

"A loud-voiced opposition has yelled 'Conscription' but the gang system is the kind of conscription that the Union itself has fought for for years, because its basic principle is equal opportunity for all, and equal responsibility for all. Any member who does not agree with this principle does not subscribe to the principles of unionism, and, therefore, has no right to continue his membership in such a body."

Good Friday Communion.

Mr. Albert Mitchell, the well-known Church leader in London, has a letter in the English Record advocating the extension of the custom of celebrating Holy Communion on Good Friday. He writes as follows:—

"As Lent is close on us may I yet once more put in a plea for the Evangelical practice of a celebration of the Lord's Supper on Good Friday, as contemplated by the Prayer Book and so largely used in the eighteenth century and the Evangelical Revival. There is much to be said for it: and no valid argument against it."

The late Bishop Barry, in his commentary on the Book of Common Prayer, insists on the suitability of such a usage and points to the provision for it made in the Prayer Book order.

We are glad to note a greater number of churches in which the custom has taken root.

QUIET MOMENTS.

AN AWAKENING CHURCH.

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

Churchmen in Australia may not have had the opportunity of reading in the English Church Papers the many-sided views of the problems that are facing the Church at home as well as Australia.

Many hopes and fears are built upon the new world which will emerge beyond the war and many anxious thoughts are given to the shaping of it. Some of our Church leaders, viz., the Archbishop of Canterbury, the Dean of St. Paul's, the Bishops of Chelmsford and Peterborough, as well as earnest laymen and women, have spoken and written much that is helpful and hopeful for the future of the Church and of the people.

Dr. Temple's Penguin Book, "Christianity and the Social Order" (6d.) is a rich mine of material; it is lucid and very comprehensive in its treatment of the problem. "Should the Church interfere in social matters?" Freedom, Fellowship, and Service are the three social principles with which he deals. Dealing with Economics he states that "Production, according to natural law exists for consumption." The first necessity is more and better Christians taking full responsibility as citizens for the political, social and economic system under which they and their fellows live.

Dr. Matthews, the Dean of St. Paul's, in his little book, "The Foundations of Peace," points out that after the war we must face the danger of a peace of revenge and of a bitter aftermath of reprisals, executions, massacres and revolutions. The world's economic situation at the end of the war will be appalling. He is not one of those enthusiastic architects of a brave new world who seem to assume that the New Testament contains the precise directions or the construction of a national and international society and that all we need is a determination to put the plan in action.

The ideal of justice needs to be founded and safeguarded by the Christian doctrine of a righteous God Who has given His holy and unalterable laws for the guidance and restraint of men.

The Bishop of Chelmsford, Dr. Wilson, contends that the vital force in a nation is faith. This he finds wanting in our nation. He contends that 90 per cent. of the nation is pagan. What is wanted is not merely a certain kind of decency amongst us, but a vital faith in God. The way of recovery lies in realising that the true Church is a missionary Church. There must be a persistent attempt to go out after the masses that are outside our Churches with the evangel that will capture again the imagination of the common man in all our parishes.

He also emphasises the need of keeping the children at all costs. They are the hope of the new world. What is needed is a carefully considered system by which all children now in the Church will be kept, trained and won for Christ and His cause. The Church might abandon all else to do this work.

His book, "It Can Happen Here," is worth reading and will provoke controversy.

The reviewer of a book of the life of the late Dr. Bardsley, Bishop of Peterborough, tells how the Bishop made it his aim to vitalise parish life in his diocese and make both the clergy and laity increasingly conscious of their responsibility to live and teach the Christian life.

He organised a great evangelistic campaign throughout the diocese, and the results were disappointing to the Bishop, in spite of his enthusiasm and sincerity.

The reviewer says, "Perhaps his methods were not the best for an age which is inclined to be cynical in its approach to Christianity and which demands a closer inter-relation between religion and those social and political problems which now weigh so heavily on men's minds."

Miss Margaret Bonfield, the Minister for Labour, has written the following, "In the post-war world the Church has a most vital part to play in the democratic structure: it is to kindle in their members the spirit of Christian service and fellowship that they will carry into the practical groups to which they belong."

The Christian employer and worker should remember that the divisions of practical activity, viz., Consumer, Producer, Citizen, are three functions which have single purpose—"the service of mankind."

The tempo of life is increasing. The mission of the Church is to inspire its members to carry the spirit of Christian fellowship into local groups of ordinary people, so that it becomes effective in the practical affairs of life, and so build a Christian democracy which will be to the world as a "light set on a hill."

In the camps in England Padres are forming "Brain Trusts." These consist of three or four experts who visit the camps for a monthly meeting and answer questions on every conceivable subject. The questions asked have included Doctrine, the Church and Politics, Science and Religion, Missions, the Structure of the Bible, Divorce, Faith Healing, Euthanasia. They found there was a dormant interest in religion trying to find unconscious expression which needed expert guidance.

All these expressions of opinion are worth pondering and Australian Churchmen are also awakening to the need of some corporate action. The Synod Charge of our own Archbishop of Sydney recently has given us a splendid lead. The question is, "How can the Church put into action these ideas?"

To reach the man in the street we need a propaganda department which could prepare simple tracts on vital matters which everyone would be willing to read.

PERSONAL.

A former German pastor who defied the Gestapo was ordained priest at Sheffield Cathedral. He is Rev. Herbert Friedrich Friess. As a pastor of the German Confessional Church, he worked in a coal-mining village in Saxony. He stated that from 1934, when he first came in conflict with the Nazis, he never preached without several Gestapo men being in his congregation. "I preached in very plain language," he said. "My house was raided by the Gestapo, who destroyed all booklets and leaflets. I was sent to prison without trial, my salary was confiscated, and the Nazi Bishop dismissed me. Finally I was given a week in which to leave Germany."

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Congratulations to the Rev. and Mrs. F. A. Shaw, of Picton, N.S.W., upon the birth of a daughter on April 15.

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General Montgomery, G.O.C. of the Eighth Army, whose successes have been universally acclaimed, is brother of the Rev. Colin Montgomery, chaplain on board a hospital ship. Recently they had a surprise meeting in Egypt and spent half-an-hour together. The two brothers had not seen each other for seven years. Their father was the Right Rev. Sir Henry Montgomery, former Bishop of Tasmania, who died a few years ago. His widow is still alive and lives in Co. Donegal.

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The Rev. G. B. Morris, a rector in Cornwall, has accepted an invitation to become Bishop in Northern Africa. Before his appointment in 1940 to his present charge, Mr. Morris had worked for many years in North Africa, being Archdeacon of Northern Africa and Bishop's Commissary.

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The Most Rev. E. R. Parry, Archbishop of the West Indies from 1917 to 1921, died at Trinidad on January 1, at the age of 82. Eldest son of Bishop Edward Parry and grandson of Admiral Sir W. Parry, the Arctic navigator, he was ordained in 1883, and after serving as curate of St. Mary's, Acton, and as resident chaplain to Bishop Thorald of Rochester, he became rector of Sundridge, Kent, in 1890. From 1898-1900 he was vicar of St. Mark, New Milverton, Leamington, and in the latter year was consecrated Bishop of Guinea in Canterbury Cathedral. He became Archbishop of the West Indies in 1917 and retired in 1921.

January 14, the birthday of Prebendary Carlile, will henceforth be kept by the Church Army as "Founder's Day."

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Dr. Maclean, Primus of the Scottish Church and Bishop of Moray, Ross and Caithness, has announced his coming retirement. This venerable leader has spent the whole of his ministry in Scotland, except for five years as Head of the Archbishops' Mission to the Assyrian Christians.

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The Diocese of Ballarat has suffered a sad and serious bereavement in the death of one of the younger members of the clergy, Oswald Conran Edenson Marsh. At the time of his death Oswald Marsh was vicar of Alvie and Beeac. He had previously served at Edenhope, Panmure and Cobden.

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The Rev. R. W. Hemming, of West Kogarah, has been invited by the Archbishop of Sydney to be secretary of the Church of England Temperance Society of the Diocese.

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The death of Miss Charlotte Hearn at Wanganui, New Zealand, recently occurred at the age of 93. Miss Hearn was the eldest daughter of the late Professor Hearn, of the Melbourne University, who for a series of years gave valuable service to the Diocese of Melbourne. Both Charlotte and her younger sister Henrietta, were closely identified with educational work in Victoria being latterly Principals of the Alexandra College, Hamilton; they subsequently went to New Zealand, where their relatives resided.

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Rev. R. McCoy, vicar of Cheltenham, has contracted typhoid and is now in hospital.

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Word has been received of the safe arrival at Durban of the C.M.S. party of recruits for Tanganyika, amongst them being the Rev. F. McGorlick, the Rev. and Mrs. George Pearson and the Rev. L. Bakewell.

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The Archbishop of Sydney conducted a service of Holy Communion at Prince Alfred Hospital at 6 a.m. on Easter Day, after attending the Anzac Dawn Service.

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His Honor Judge Book will be the special speaker at the annual dinner for leaders of the Church of England Boys' Society, to be held at the Victoria Palace Banquet Hall, Melbourne, on Tuesday, May 11.

The engagement of Sergeant Robert Tacon, son of Rev. and Mrs. R. F. Tacon, of Dee Why, N.S.W., to Miss Jean Margaret Dunn is announced.

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The N.S.W. Branch of C.M.S. announces the safe arrival of the eight Australian missionaries who sailed recently from Sydney and Melbourne.

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We are glad to hear that Mrs. R. B. Robinson, wife of Canon R. B. Robinson, General Secretary of the H.M.S., Sydney, is now convalescent and has returned to her home.

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The death is announced of Bishop Neville Talbot, who, with "Tubby" Clayton, shared in the founding of Talbot House, "Toc H.," in Poperinghe during the Great War.

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The death is announced of Sir Arthur Cocks, K.B.E., for several years Lord Mayor of Sydney and a leading Christian worker of the Congregational Church and Y.M.C.A.

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Loss will be felt through the death of the Rev. Stanley Drummond, founder and superintendent of the Far-West Children's health scheme.

SPECIAL PSALMS AND LESSONS.

May 2, 1st Sunday after Easter.

M.: Isa. lii 1-12; Luke xxiv 13-35 or 1 Cor. xv 1-28; Psalms 3, 57.

E.: Isa. liv or Ezek. xxxvii 1-14; John xx 24 or Revel. v; Psalm 103.

May 9, 2nd Sunday after Easter.

M.: Exod. xvi 2-15 or Isa. lv; John v 19-39 or 1 Cor. xv 35; Psalms 120, 121, 122, 123.

E.: Exod. xxxii or xxxiii 7 or Isa lvi 1-8; John xxi or Phil. iii 7; Psalms 65, 66.

May 16, 3rd Sunday after Easter.

M.: Numbers xxii 1-35 or Isa. lvii 15; Mark v 21 or Acts ii 22; Psalms 124, 125, 126, 127.

E.: Numb. xxii 36-xxiii 26 or xxiii 27-xxiv-end; John xi 1-44 or Rev. ii 1-17; Psalms 81, 84.

THEOLOGICAL STUDY.

A letter from a clergyman to his friend newly ordained, who had written: "The trouble is that so much of our theological study is totally unpractical. Personally, I would sooner specialise in something like psychology."

My dear Will,

I was indeed glad to receive your letter. When I say I heartily disagree, you know me well enough to realise that, in saying that, I don't for a minute mean to be disagreeable. The trouble is that our theological training is far too short, intellectual and practical. One department crowds out another, leaving at the end an impression similar to the conclusion of Alice in Wonderland, a mad scattering of the pack of cards. The time-honoured argument as to the relative worth of Greek and Psychology in the limited time that can be given to training is, in essence, as old as Plato, four hundred years before Christ. In the famous dialogue Gorgias, Socrates goes to the hall where Gorgias, the famed sophist of Sicily, has been giving a public display of his skill in speaking. In his usual cool fashion, Socrates asks what this rhetoric may be which the young men of the cities are flocking to learn, paying huge sums for instruction. It is an art, runs the reply, the art of persuasion, and as such enables its votaries to exert influence over individuals and assemblies. But, says Socrates, these matters of debate can be reduced to a question of justice or injustice, right and wrong. Must then the pupil of rhetoric know what justice or right are in themselves, or is it sufficient that he be instructed simply in the method of making any opinion prevail? In this famous dialogue Gorgias, two thousand-odd years ago, the whole question was raised in principle. It's nothing new. Psychology is far too young a science to tell us anything very definite and incontrovertible about the working of men's minds; there are so many different points of view—Freud, Jung, Adler, for instance.

Those who are attracted to psychology instead of Greek and definite Biblical studies, seem to me like the children the other day who played with the bomb just because they had found it and it looked interesting. Christian orthodoxy on the nature of man and the cure for his ills has stood the test of twenty centuries.

Psychology is rather like a new toy. It offers possibilities of dangerous ascendency over individuals and groups, which, unless checked very definitely by thorough understanding of Christian faith and practice, has brought too many clergymen to the point of ineffectiveness and uncertainty. And when analysed, Christian faith and conduct have a firm Biblical foundation. Get away from this, and you may miss Christianity. The old rhetorician, Gorgias, offered a psychical ascendency to his students. Socrates cried: Beware, you don't know whether this ascendency will carry you to injustice rather than to righteousness. The Christian to-day can also cry: Beware, unless firmly grounded in Christian principle and practice, psychology may carry the practitioner to dangerous insight and controls over the souls of men and women.

Because Christianity is Biblical, I contend that a more thorough grounding in Biblical Revelation and Christian experience is necessary. If a decision has to be made, because of shortage of time and money, between Biblical studies and psychology, take the well-tried course of orthodoxy which has stood the test. Dabble in psychology later.

And then in regard to Biblical studies: Why Greek? Even though (sad to say) the student closes his Greek N.T. after ordination, never to open it again, even that very failure is a salutary lesson to his soul, his self esteem, his innate human pride, and to his consecration. We think that we can easily understand the mind of Christ. We make it all so simple. We have wonderful Catholic and Protestant shibboleths, the possession of which we vainly trust are sure passwords into eternal bliss. Potted religion, maybe, is all the busy layman has time for, but it's fatal for the clergyman, who is steward and watchman, priest and prophet. I would contend that his very failure in not coping with Greek is most helpful in his standing before Almighty God and his exceedingly responsible office in the Christian society. Psychology is easier and promises great rewards of personal ascendency; Greek promises nothing but sweat, frustration and foil. As such it is the best lesson a minister can have.

It's fatal for us to imagine that understanding Christ is as easy matter. The Gospels are strange to us men of the 20th century, and to pass the gulf which separates us from them is an infinitely difficult task. Learning Greek is part of that task. The strange language is a symbol of the strangeness of thought that must be passed through before we understand the Gospels aright. To fail keeps us humble and learning—our insignificance and inability, His strength and power. The Gospels and the modern man don't speak the same language. If the theological student hasn't himself experienced something of the difficulty of plumbling the depths of the real meaning in their original context of grace, love (agape), redemption, sacrifice, the world, the flsh, spirit, and a host of others, he can very easily fall into the sin of either intellectual pride or intellectual obscurity. In either case he is at the mercy of the next fantastic but pleasing exegesis he happens to read.

I quite agree with you that psychology is important. I have had to fight the battle myself. Don't take this as a polemic, only the sharing of an experience.

Your sincere friend,
X.Y.

CONFESSION MAY BE GOOD FOR THE SOUL.

A worried looking sailor came round to the rectory, and asked to see the padre. "What's the matter? Jock, tell me your trouble, and I'll help you to get it off your chest."

"That's just what you can't do," said the disconsolate sailor. "You see, I've been walking out with Mabel for the last month, and I've got her tattooed all over my chest, and now I'm walking out with Nancy! What am I to do about it?"

The padre is still guessing.

To Australian Churchmen

IS THIS ANGLICANISM?

The "Australian Church Standard" has published in its columns in its issue of April 2, 1943, "A Little Litany of the Saints," "For the Nations in Peril." It contains the following: "Holy Mary, Mother of God, S. Augustine, Apostle of England, S. Boniface, Apostle of Germany, S. Joan of Arc, Protectress of France, S. Willibrod, Apostle of Holland and Belgium, S. Vladimir, Apostle of Russia, S. Severinus, Apostle of Austria, S. Stephen, Patron of Hungary, S. Francis Xavier, Apostle of Japan and China, S. Ansgarius, Apostle of Scandinavia, S. Martin of Tours,"—"Pray for them."

The Bishop's letter in "The Adelaide Church Guardian" has the following from the Bishop: "I propose the following—after consideration and consultation—as the best arrangement for the observance of these feasts:—

Monday, May 3, Invention of the Cross.

Tuesday, Mar 4, St. George, M.

Wednesday, May 5, St. Mark, E.M.

Thursday, May 6, St. John ante portam Latinam.

Friday, May 7, SS. Philip and James, A.A. M.M.

Thursday, June 24, St. John Baptist.

Friday, June 25, Corpus Christi."

"And I commend this arrangement to the attention of the clergy, many of whom will be wanting to make arrangements in advance for their Patronal Festivals."

We are confronted at the present time with a serious departure from Anglican tradition as it has existed for over three hundred years. The serious feature is that those who purvey these novelties claim to be the true exponents of that tradition. When a Bishop of our Church seriously commends the observance of the Feast of Corpus Christi, and a professedly Church newspaper openly advocates the intercession of saints it is time to make a protest.

What is the Feast of Corpus Christi?

It was a feast established by Pope Urban IV in 1264, and the institution was confirmed at a council held at Vienne in 1311. It is held on the Thursday after Trinity Sunday. It arose, according to some authorities, out of a vision of a nun at Liege, Juliana. She reported that as often as she addressed herself to God or to the saints in prayer, she saw the full moon with a small defect or breach in it. Having long studied to find out the signification of the strange appearance, she was inwardly informed by the Spirit, that the moon signified the Church, and that the defect or breach was the want of an annual festival in honour of the holy sacrament. Like a good many other innovations of Romanism, this feast was a concession to popular superstition, Juliana had her vision in 1230, and this particular devotion spread rapidly, so that after thirty-four years of unauthorised observance the feast received Papal recognition. It is strange that infallible judgment lags so far behind popular appreciation, but that is a point for Roman Catholics to determine. There is another story that Urban IV was led to institute the feast because at Bolsena in his presence a priest who doubted transubstantiation celebrated Mass. He was convinced by the blood which flowed from the consecrated host which he held in his hands.

In any case, the Feast is directly associated with the worship of the Sacrament. The Council of Trent declared in 1551: "Wherefore, there is no room left for doubt, that all the faithful of Christ, may, according to the custom ever received in the Catholic Church, render in veneration the worship of latria" (i.e., the highest worship given to God only) "which is due to the true God, to this most holy sacrament. . . . The holy Synod declares, moreover, that very piously and religiously was this custom introduced into the Church, that this sublime and venerable sacrament be, with special veneration and solemnity, celebrated, every year, on a certain day, and that a festival: and that it be borne reverently and with honour in processions through the streets, and public places."

Why does the Church of England Discard It?

Rogers dedicated his commentary on the Thirty-nine Articles to Archbishop Bancroft. His book, furthermore, was "perused, and by the lawful authority of the Church of England, allowed to be public." Rogers writes thus: "(Transubstantiation) hath been the occasion of much superstitition and idolatry. For from hence proceeded the reservation of the transubstantiated bread for sundry superstitious purposes; hence the adoration of the bread, even as God Himself, and that both of priest and people; hence the carrying about in pompous procession, of the wafer-god; and hence the popish feast called Corpus Christi to-day."

This is a commentary on the words of Article XXVIII, "The sacrament of the Lord's Supper, was not by Christ's ordinance, reserved, carried about, lifted up or worshipped."

Grindal, Bancroft's predecessor in the See of Canterbury, who died in 1583, recites the various steps by which the doctrine of transubstantiation had been established. Then he adds: "After which time ensued Corpus Christi day, masses of Corpus Christi, reservation of the sacrament with honours, with canopies, with censing, with kneeling, with worshipping, and adoration and with so much as any man could devise. For they thought they could not do too much for him, after that the Bishop of Rome had allowed him for a God."

Bishop Jewel writes: "Now, touching the adoration of the sacrament, M. Harding is not able to shew neither any commandment of Christ, nor any word or example of the Apostles or ancient fathers, concerning the same. It is a thing very lately devised by Pope Honorius, about the year of our Lord 1226; afterward increased by the new solemn feast of Corpus Christi day, by Pope Urban, anno 1264; and last of all confirmed for ever by multitudes of pardons in the Council of Vienne by Pope Clement Vth, anno 1310. The church of Asia and Graecia never received it until this day. The matter is great and cannot be attempted without great danger. To give the honour of God to a creature that is no God, it is manifest idolatry. And 'all idolaters,' as St. John saith, 'shall have their portion in the lake burning with fire and brimstone, which is the second death.' "

Becan tells us: "Pope Urban . . . ordained a feast, called Corpus Christi, in the honour of the sacrament; so that ever after that time the sacrament was no more taken for a sign, figure, and token of Christ's body, but for Christ himself, God and man."

The Unequivocal Nature of the Rejection.

In 1552, Dr. Morven, President of Corpus Christi, Oxford, was committed to the Fleet, "for using upon Corpus Christi day other service than was appointed by the book of service." Thus the recognition of the Feast Day was condemned because it had no recognition at all in the 1552 Book. In 1549 there were no Saints' Days in the Prayer Book other than those for which an Epistle and Gospel were provided. In 1552 we have only St. George, St. Laurence, St. Clement, unless indeed we count Lammas, and such insertions (in red-letter, by the way) as "Sol in Virgo," "Sol in Aqua," etc. It was in 1561 that a new Calendar was brought out which contains all but three of our present "black letter Saints' Days." This Calendar was preceded by a Table of Feasts headed: "These to be observed for holy days and none other." In 1566 "The Advertisements" appeared. They directed "That there be none other holy days observed besides the Sundays but only such as be set out for holy days, as in the statute 5 and 6 Edward VI." These and those in the Table of Feasts in "the new Calendar" are identical. The Bishops at the Savoy Conference distinguished between Saints' Days and "the other names left in the Calendar." They assert that the latter "are left in the Calendar, not that they should be so kept as holy days, but that they are useful for the preservation of their memories, and for other reasons, as for leases, law-days, etc."

It is with deep regret that we notice a Bishop encouraging two acts of lawlessness. The first and most serious is the insertion of a festival for observation that has been expunged from the Calendar, and never again introduced. The second, of lesser import, but no less irregular, the addition of festival observances other than those enjoined in the Book of Common Prayer in its "Table of all the Feasts that are to be observed in the Church of England through the year." A clergyman is not only entitled to disregard a monition of this kind which lacks all authority, he is bound by his solemn ordination declarations to disregard it.

We shall return to the recommendation of the "Little Litany" later.

Miss Elizabeth Larke, Commandant of Red Cross, who returned to Australia with the 9th Division after three years in the Middle East, renews acquaintance with Lieut.-Colonel R. W. Ogle, who is at present a patient at the 113th A.G.H., Concord. Miss Larke will continue to give full-time service to Red Cross.

THE NETHERLANDS EAST INDIES.

I.

MISSION OF HELP.

The Church Missionary Society's Proposals.

The war is teaching us all a great deal of geography. Places which were very little known to us a few years ago have sprung into prominence as the great conflict of nations and of idealogies have raged around them. This is as true in the Pacific centre of gravity as in the European Zone.

Thus the people of Australia have, in recent years, been made aware of that great population of native peoples which live so close to them in that vast semi-circular island empire which we call the Netherlands East Indies.

The people of Australia owe a debt to the people of these islands. Firstly, because they are so close to us, and are therefore our near neighbours. Secondly, the people of these islands fought a delaying action against our common enemy in the early part of 1942. The thee or four months in which these people delayed the enemy made it possible for American help to come to Australia, and also gave time for the strengthening of Australia's defences. There is one sense in which Australia's freedom from invasion has been secured partly by the people of the Netherlands East Indies. They then formed a great buffer between Australia and the enemy.

Thirdly, the war has brought the troops of Australia into a fellowship in arms with the soldiers of the Netherlands East Indies. They fought together on many islands. They became comrades on the battlefields and comrades in suffering. It is possible that quite a number of Australian troops are still engaged in pockets of resistance in some parts of the Netherlands East Indies.

Fourthly, and stronger even than these foregoing reasons, is the instruction given to us by our Lord and Master to preach the Gospel to every creature. And the total population of the Netherlands East Indies, especially those who have not so far heard of Jesus Christ, must through some agency be brought within the sound of the Gospel.

Now, we find that there are about sixty-two millions of native peoples in these islands. About one million five hundred thousand are Christians. It is estimated that some fifty millions of these peoples are Mohammedans. There are also certain large districts with a total population of nearly twelve millions where we are informed that no mission work is done.

It has become apparent that in the areas occupied by missions, there were even before the war an insufficient number of workers. A great deal of missionary work has been done in these

islands, and there are many societies, mostly from Holland or from Germany, which have carried on a vigorous missionary work amongst these people. In some parts the work has been done very successfully, e.g., in Sumatra, amongst the Bataks, where there was in 1937 a native self-governing church of three hundred and fifty thousand people. Altogether there used to be nearly one thousand three hundred missionaries of various societies operating in these islands.

There is also a well-organised native Church, which we should prefer to call the "Indonesian Church." This, too, has a good measure of self-support, and has several synods for its local government.

A good deal of the support for the missionary work done in these islands came from Holland, and when the Germans attacked Holland in 1940 and took over the country, the source of help sent from that country to the Netherlands East Indies was cut off. Missions in the Netherlands East Indies therefore became orphaned. The Church in Australia sent several hundreds of pounds to the missionaries in the period between the German occupation of Holland and the Japanese invasion of the Netherlands East Indies. Unfortunately, however, we did not do very much.

In recent months, however, we have seen Japan invade and occupy most of this island Empire. Very little information can be secured of conditions there. The German missionaries had already been interned and probably sent away from the Netherlands East Indies by the Dutch authorities after Germany entered Holland.

It is thought, however, that now the Dutch pastors of the Church will have been put into concentration camps, and perhaps sent away. It is expected that the Indonesian Church will be dislocated by this enemy occupation. Indeed, some authorities suggest that the numbers of native pastors and leaders will be reduced by one-half. This means that the Indonesian Church of a million and a half members will be going through very difficult times. Their leadership will be largely removed, and they will be impoverished and dispirited, and very much of their local organisation broken up.

The Church Missionary Society of Australia and Tasmania therefore feels that God is calling it to help these people. Already the Society has sent some foodstuffs to one part of this island Empire, which is at present accessible. These forty cases of food were accompanied by a letter typed in Malayan and signed by the President and Secretary of the New South Wales Branch of the C.M.S., assuring the recipient native pastors of the friendship of the Australian Christians and of our desire to share with them something of the suffering and deprivation of their present position. These foodstuffs have safely arrived. It is the intention of the Church Missionary Society to continue sending such practical help as funds and opportunity permit and the Society look forward confidently to the co-operation of its friends in this very important work.

NEWS FROM OVERSEAS.

Denmark and Norway Exchange Greetings.

Bishop Fuglesang Damgard, of Copenhagen, in sending greetings to the other Scandinavian churches, addressed one to Professor Hallesby, head of the temporary church leadership in Norway. He greeted "the fighting church of brother Norwegians" and assured him that the Danish Christians were full of admiration for their Norwegian brothers and followed their struggle with the greatest interest. In replying to the Danish Bishop, Professor Hallesby said that the letter had been a great joy and encouragement to them all. In the last three years, the Professor said, they had experienced God's gracious care and His powerful deeds as never before in their lives. The trials which had met them had been of the greatest importance for the church. They looked back, the Professor said, with gratitude to God and they looked forward with humility and trust. In a final greeting to the Danish Bishops the Professor said: "We wish your Grace the strength of God. Do the work of the church and carry on the fight of the Church in this great time which we all certainly thank God for having lived in."

British General and the Power of Prayer.

In a letter to the Rev. J. W. Storey, vicar of Staplegrave, near Taunton, General Anderson (Commander of the British First Army in Tunisia) wrote: "In my difficult task I feel immeasurably strengthened by the knowledge that so many friends are helping me by their prayers. The power of prayer is beyond our knowing when our requests for aid are made humbly and unselfishly." General Anderson has often read the lessons in Staplegrave Church.

The Bishop of London Addresses Methodists on Reconstruction.

A sign of the growing spirit of co-operation between Anglicans and Free Churchmen in social and evangelistic work was seen in the annual gathering of the Methodist London Mission held in London early this month. The speakers included the Bishop of London. The Bishop, who had a great reception, said that the problems which would confront the churches after the war included the physical planning and reconstruction of church premises and also had great social, moral and spiritual implications. Not only was it necessary that whole-hearted co-operation should take place among the churches, but consideration must be given to the opinions and aims of the civil planning authorities. Contacts between churches and the War Damage Commission had already proved exceedingly helpful and members of this commission were showing an understanding of the situation and the spirit of goodwill which would go far to make further negotiations successful. Speaking of the social problems which will confront the nation after the war the Bishop declared that the Churches must not resent the taking over by the State of certain services which had hitherto been under the control of religious organisations, notably in the training of youth. The Church should indeed in every way influence youth centres but they must also run their own youth organisations, striving to make an impact for good in body, soul and spirit upon the children and young people under their care.—Protestant Newsletter.

A NEW WAR-TIME PHENOMENON.

A quite unprecedented demand for literature in native languages for Africa is reported by Dr. Lowther Clarke, the Editorial Secretary of the Society for Promoting Christian Knowledge. Indeed the present effective demand appears to be limited only by the supply of paper available to meet it. He writes:—

"In spite of the difficulties of getting supplies, the sales of books to the natives during 1941 through East African bookshops have beaten all records. The Africans, getting good pay for their services and good prices for their produce, are spending it on books. But all the books in their languages are religious or educational. Light literature does not exist. The chief Mission bookshops in Kenya have received authority from the S.P.C.K. to print editions locally of any S.P.C.K. book they please. This the management are doing up to the limits, soon reached, of the paper available. After long negotiations the American Episcopal Church is sending several tons of paper for the purpose. But when every possible book has been printed locally, and others have been imported from India, the demand is still unsatisfied. The S.P.C.K. has received orders for every book it possesses in the Swahili language—over 100 titles and with a total number of volumes running into six figures—to be sent to one bookshop alone, the C.M.S. bookshop in Nairobi. The society has 'dues,' orders waiting to be filled, in some cases largely exceeding the yearly sales of the books in question before the war.

"The Army Educational Scheme in East Africa appears to be the main cause of the unprecedented demand, and the influence of the native chaplains ensures that religious books are not neglected. Indeed, in some of the minor languages the demand for prayer books and hymn books is three or four times what it was before the war."

CORRESPONDENCE

BOYS' CAMP.

Dear Sir,

During the May School Vacation, the Chaplain for Youth Work, Diocese of Sydney, will be camp commandant at the C.E.B.S. Camp to be held at Governor Phillip Park, Palm Beach, from May 1 to 12. He hopes to have a family of one hundred boys.

We know of several boys who need a holiday and are unable to afford to come.

For £1 we can give a lad a grand holiday under Christian leadership.

We would like to take twenty boys as the guests of "Record" readers. Any who are able to help please communicate with Rev. G. R. Delbridge, Chaplain for Youth Work, or Mr. J. E. Paynter, Hon. Sec., Church of England Boys' Society, Diocesan Church House, George Street, Sydney, or ring MA 5632.

AN URGENT NEED.

(To the Editor, "Church Record.")

Dear Sir,

I wonder if you would allow me to use your columns in order to make known a particular and urgent need for the new church which has just been opened by the Archbishop at Eastlakes.

We urgently need a small organ, either as a gift, or failing this we could raise a small sum to purchase one if it were cheap. For years we have been using in the Sunday School a very small (the smallest, I think) type of portable organ. It is most tiring to play and I do feel that a larger one is really needed.

If any reader of these columns has an organ which they would consider giving or selling I would be most grateful to hear from them.

Yours faithfully,
H. R. SMITH.

30a Maloney St., Mascot.
MU1764.

"A MODICUM OF GREEK."

(To the Editor, "Church Record.")

Dear Sir,

I enjoyed your delightful par entitled "A Modicum of Greek" (A.C.R. 1/4/43), but I am very puzzled by it. Surely none of our theological colleges permits a man to embark on Th.L. Greek until he has at least some grounding in the language. Before I entered Moore College I had to attend night classes in N.T. Greek for twelve months, and it was not until my second year in college that I was expected to begin the Th.L. course proper, the first year being spent in preliminary studies, including N.T. Greek. If you imagine that during our Th.L. course we covered our Greek Testaments with a "word for word translation," and made a "hop, skip and jump over the grammar," it would appear that you have not heard of lecturers like Archdeacon Wade. Those conditions went out with the literate's hood.

I have often heard it said by those who are in a position to know that a large number of our clergy lay aside all serious study after their ordination. What, then, is the remedy your article would seem to suggest? Reduce the Th.L. syllabus! Therefore if it be true that the clergy won't study doctrine, for example, let the Th.L. course be amended so that instead of our ordinands having to be instructed in all the articles of their belief the first three clauses of the Creed will be sufficient!

In my present work I come into close contact with ministers of other denominations, many of whom, quite frankly, speak most disdainfully of our ordination standard because of its supposed minimum requirements. Such criticism may be unjust, but I have good reason to believe it is widely made, both in our Church as well as outside it. To "minimise" our requirements further by reducing the amount of Greek required is not going to enhance our standards. Is it too much to expect our ordinands to read about 40 chapters of Greek over a period of two years? Would a student in Greek at the University be required to do less in his first years of Arts?

I am, etc.,
C. M. GILHESPY.

CHURCHMAN'S REMINDER.

"O chime of sweet Saint Charity,
Peal soon that Easter morn,
When Christ for all shall risen be,
And in all hearts be born."

May.

1—Saturday. St. Philip and St. James. This is transferred to 5th inst. in recent orders. Why these are coupled is unknown. They are each worth a separate day, so we may think of one in the morning and the other in the evening.

2—First Sunday after Easter, also named Low Sunday. So-called, perhaps, in contradistinction from the High Festival, which not even Anzac should interfere with.

9—Second Sunday after Easter. Christ as our Sacrifice and Example. He must be risen in our hearts if there is to be any real effect of that Great Rising from the dead. We rise from dead works to serve the Living God.

THE TASMANIAN BISHOPRIC

The Synod of Tasmania, on Tuesday last, delegated the selection of their new Bishop to the Archbishop of Canterbury, Bishop Wilson Cash, late of C.M.S., and Bishop Horace Crotty, sometime Bishop of Bathurst.

LETTER TO S.S. TEACHERS.

(By a Sydney Rector.)

Lent, 1943.

Dear .....,

This letter is being sent to all our Sunday School teachers, of whom there are twenty.

First I wish to remind you of the extreme importance of the work you are doing.

(a) You are dealing with children at the most formative period of their lives. Impressions they receive while in your class and under the influence of your teaching will remain with them throughout long years. What they become in later life depends to a large extent on you.

(b) You are giving to children the highest teaching they can ever receive. You are endeavouring to import to them that knowledge of God and His Word which will issue in eternal salvation. No lessons they learn at school or college can possibly compare in importance with those you teach them from the Bible.

(c) You are dealing with the Nation's future teachers, leaders, politicians, authors, editors, and with the Church's future missionaries, ministers and workers. Be careful how you train and mould such precious material, of inestimable value to God and man.

Well may we exclaim with the Apostle Paul, "Who is sufficient for these things?"

Secondly, I would remind you of the riches of the grace at your disposal for the proper carrying out of the difficult task entrusted to you. In ourselves we are utterly insufficient, but "our sufficiency is of God." God does give the Holy Spirit to those who ask Him, and when we do His work in His name, and for His sake, He will surely give wisdom, love and strength for the task.

And in the third place, I make a few suggestions which I hope may be useful, and which I am sure will be accepted in the spirit in which they are made.

(a) Be earnest in prayer for the little ones you are seeking to win for the Master. Make a list of their names and pray daily for them.

(b) Be diligent in the preparation of the lesson. Make a start early in the week. Get the Scripture story well into your mind. Look up all the Scripture references in the "Trowel." Think how you can make the story interesting to children. Use your imagination. Don't give rein to it. Keep it on the curb, but use it.

(c) Don't bring the "Trowel" to Sunday School with you. This is usually a confession that you have not prepared properly. It is most difficult to interest children by reading from what is, to them, a dull book written in language suitable only for grown-ups.

(d) Remember the force of example. Of our teachers 11 or 12 are regular in attendance at Church. The remaining 8 or 9 are irregular. SHOW the children that you believe in the importance of regular Church attendance, even as the Lord did. Let them see that you reverence the sanctity of the Lord's Day, even at the cost of self-denial.

(e) Cultivate the personal touch. Let the children see your interest in them, and love for them. Try to look up during the week any who are absent on Sunday.

I am most grateful for all you do, and thank you warmly for it.

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Your friend and Rector,

.....

GUNWINGGU.

The Commonwealth Council of the British and Foreign Bible Society, acting in conjunction with London Headquarters, has published the Gospel of St. Mark and the First Epistle of St. John in Gunwinggu. This is a new language on our Society's list.

Gunwinggu is spoken by about 2000 aboriginals in Arnhem Land, Northern Australia. The aboriginal, however, is a great linguist and rapidly absorbs the languages of neighbouring tribes, so Gunwinggu will reach a larger number of people than might at first seem apparent.

The translators were Mrs. Harris, of the Church Missionary Society's station at Oenpelli, who is responsible for St. Mark's Gospel, and the Rev. A. Capell, M.A., Ph.D., of the University of Sydney, who prepared the First Epistle of St. John. Gunwinggu is also used by the Methodist Missionary Society.

This is the first attempt at translation work in Gunwinggu. Hitherto the missionaries have carried on with the English Bible, which is very imperfectly understood by the natives. The need of the Scriptures in the language of the people was constantly felt.

Recently an aboriginal died at a timber camp in Western Australia. Two Christian natives from the C.M.S. Mission conducted the funeral service. It had to be in English as no portion of Scripture was available in Gunwinggu, their own language. Many converts from this mission are now working in camps. They take their English Bibles with them and are seen reading them, often, alas! to the amusement of the white men. How much more they would enjoy the Scriptures in their own language.

A girl convert named Garidjala fell ill and it was decided to send her to Darwin on the lugger "South Seaman," which brings the half-yearly supplies to the mission. Six months later Mr. Higginson, the captain, told Mrs. Harris, the missionary, that Garidjala and a young native named Nowira asked permission to have a service on board each evening. This they conducted themselves and the captain was immensely impressed. Are these people, who show both piety and initiative, not worthy of having the Scriptures in their own tongue?

Can you not imagine their delight in reading the Scriptures for the first time in their own tongue?

Australian aboriginals, when given a chance, are capable of great things. The Rev. James Noble, an Anglican minister, recently died in Australia. He was the only Australian aboriginal to become a Christian minister.

He came from one of the lowest tribes living on an island in the Gulf of Carpentaria. They lived in pits in the sand instead of huts and used to be stricken with terror when they saw water boil. Taken in hand by the missionaries James was educated and became a clergyman of the Church of England. When he came into the Church Assembly some time ago, everybody rose in his honour. Such triumphs are the justification of missions.—W. H. Rainey.

H.M. THE KING AND EMPIRE YOUTH SUNDAY.

CONSENT TO BE PATRON OF THE FESTIVAL.

Plans for Observance in 1943.

It is announced that H.M. the King has graciously consented to become Patron of Empire Youth Sunday for 1943.

The Empire Youth Sunday committee expresses the hope that the observance of this festival on May 16, 1943, may be on an even wider scale than in 1942, in all parts of the Empire oversees no less than by H.M. Government in the United Kingdom and by the ecclesiastical and municipal authorities and the youth organisations in the Home country.

"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?"

AIR PILOT'S PHILOSOPHY.

WHAT OF THE FUTURE?

Sergeant-Pilot Tom Gill, son of Mrs. J. Gill, of Empress Street, Hurstville, and ex-pupil of the William Thompson Masonic School, is at present serving with the R.A.A.F. in India. In a letter to his mother, he says that—

"Joining the Fighting Forces is the greatest education that anyone can have, but re-adjustment to ordinary life afterwards is going to be a long and painful business for most lads. Of course, we understand that our time might be up at any minute, but we don't worry about that, and the only thing to do is make the best of life as it is. If anything should happen to me, I don't want you to grieve too much, because there are hundreds of lads, even thousands, who will get back home, and need a lot of patient understanding. That's all I ask of you, that you remember what the boys have been through and try to help them to get back to normal. There is plenty of enthusiasm now, whilst the danger is still present, but when the war is over and the soldiers return, their worries and troubles will be nowhere near over, and people are apt to forget what they have been through, and only look on him as someone who makes a terrible nuisance of himself. We don't ask for the world, and we don't consider ourselves heroes, but we would like an even break and a chance to settle again. Remember, you can't expect to train a man to be an expert killer for several years and then suddenly tell him that the powers that be decided that he has to stop killing, and become a useful member of the community again. So just in case your son doesn't get home, remember all the others who do, and remember I wished that you would do for them what you would have done for me. Many of us have had some great chances of learning things that we never knew before, but people's ideas must change at home if we are to get the benefit of the knowledge that has been gained. Remember, too, that our morale is governed mainly by the people at home that we fight for, and that the war might as well be lost if we come home and find people don't want to understand us. The war really begins for you when it ends for us."

Since Sergeant-Pilot Tom Gill wrote that letter to his mother, his elder brother, Sergeant Air-Gunner Jack Gill, has been posted missing as a result of air operations over Europe. Jack Gill was also an ex-pupil of the William Thompson Masonic School.—N.S.W. Freemason.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amount: St. Stephen's, Willoughby, £1/10/-.

MARCH OF FREEMEN.

Forward, valiant freemen,
Marching in God's might,
Bearing banners blazoned:
"Liberty and Light,"
Men of every nation,
Welded into one,
Brothers marching onward,
Till our work is done.

Truth our only weapon,
God our only guide;
We are His crusaders,
Marching side by side.
Justice for our helmet,
Honour for our shield,
Clad in truth's own armour,
None can make us yield.

Onward, valiant freemen,
Girded with God's might,
We are now enlisted
Warriors for the right.
We will labour daily,
Never will we cease
Till all men are banded
In universal peace.

—From Everyday Poems, by Grenville Kleiser.

FOR DENMARK, HO!

For Denmark, Ho!
Is the cry, we know,
And the shout,—Arise, arise!
They are struggling along
'Gainst might and wrong,
The valiant weak, with the craven strong,
Their homes the invader's prize.

A fair fresh Rose,
From her northern snows,
Is worn on England's heart,
And shall England see
Her parent tree
Crushed by malice? It shall not be,—
Ours be the helper's part.

Let a voice of might
For the just and right
Resound o'er sea and land;
Let the olive fade
Ere we fail in aid,
And the far-seen gleams of a half-drawn blade,
Flash from our ready hand.

Frances Ridley Havergal, a beloved and gifted religious writer born at Astley, Worcestershire, England, 14th December, 1836, wrote this poem in December, 1864.—From the "Messenger" of the Church of Denmark Abroad.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

HERBERT LANGLEY TRESS MEMORIAL FUND.

The hon. treasurers have handed to the trustees of the Estate of the late Thomas Moore a cheque for £153, which, as the amount subscribed, is not sufficient to establish a bursary, will be applied towards a new room in Moore College, in which the late Mr. Tress took such a great interest and thus his life and work will be suitably commemorated.

LADIES' HOME MISSION UNION.

Our annual meeting, at which the Lady Mayoress has kindly consented to be present, is on Friday, May 7, at 2.30 p.m., in the Chapter House. A warm welcome to be present is extended to all friends. There will not be our usual exhibition of clothing, as, owing to rationing, and the "coupon problem," most members are unable to supply their annual gifts of new garments; they are giving, instead, extra monetary gifts in addition to their 2/6 subscriptions, as the Rationing Commission has granted us permission to buy a limited amount of clothing material for the many needy pensioners and their families whom we are glad we can still help. The majority of people do not now need assistance with clothes, but how great and increasing is the need for spiritual help and advice! And how grateful we are that by supporting our six Deaconesses, and, by our prayers, we are waging a great spiritual warfare against the powers of evil in our very midst!

REUNION OF CONFIRMEES.

A reunion of those who have been confirmed in the diocese since 1934 was arranged by the Archbishop in the Cathedral on Monday and Tuesday nights in Holy Week. There were large attendances at both services. Addresses were given by Bishop Pilcher, Bishop Hilliard and the Archbishop. The confirmees were urged to continue their spiritual witness in their several walks of life, and to undertake some definite Christian service.

Very impressively all present said together: "Defend, O Lord, us Thy servants with Thy Heavenly Grace, that we may continue Thine for ever and daily increase in Thy Holy Spirit more and more until we come to Thy Everlasting Kingdom."

JOTTINGS FROM OUR PARISHES.

St. Luke's, Clovelly.—During the evening service on Sunday, March 28, a precedent was made when four young people were publicly admitted as accredited teachers in our Sunday

School. The Misses Joyce Fulker and June Partridge were admitted as teachers in the Kindergarten Department, and Messrs. Allen Murren and Ken Moon to the main Sunday School staff.

The rector hopes that in future all new teachers shall be publicly acknowledged, in order to emphasise the importance of the office of teacher in the Sunday School.

Holy Trinity, Concord West.—Arrangements have been made for the rector, Rev. S. G. Stewart, to be granted leave of absence to take up full-time chaplaincy work with the A.I.F. for the duration of the war. Rev. A. J. Smith, Th.Schol., is acting as locum tenens.

CATHEDRAL SERVICES.

Good Friday and Easter services were again a record for the Cathedral. Hundreds wers turned away from the Easter Communion Services, the accommodation not being sufficient. The musical portion of the services, under the leadership of Mr. Beckett, were exceedingly fine and helpful. Bishop Pilcher's sermon at the Easter Evening service was a great apologia for the Christians position. The Bishop said that the most important question for any man to settle was this: "Has life a meaning?" It was quite possible to say that life had no meaning, that there was no God, that the Gospels were folklore, and that our children should not be taught religion.

Such an attitude left men in the darkness of despair. "If however, the Easter message of the Risen Christ is true, life has a meaning," he said.

The walk of the two disciples to Emmaus was of interest to us because they were representatives of all earnest souls. Their deliverance from the darkness of despair into the glory of an assured faith might be also our deliverance. During the dark hours of that morning they had despaired of God. The best and greatest Man they had ever known, Whom they looked upon as the coming Deliverer, had been crucified by designing and evil men. It seemed as though God had abdicated, and life had no intelligible meaning or purpose. But as it was the evil of men that shattered their faith, so it was through the ministry of good women and good men that the first glimmerings of new hope were kindled in their souls. As they set out on that walk to Emmaus they were discussing with each other the strange new tidings brought by women who had visited the Garden Tomb, and who had said they had seen angels there. Could it be, after all, that God had not abdicated?

"Then an Unknown Friend drew near, and, as He walked with them, explained to them from the Scriptures that the purpose of God had always intended that the coming Deliverer should pass through suffering to power. Thus, as human ministries kindled the first glimmerings of new hope, so the pages of scripture led them to a growing faith."

It was, however, the living Lord Himself, recognised by them during the homely meal, Who filled their hearts with a triumphant and shining assurance.

"And still to-day the presence of the indwelling Christ, welcomed to the centre of our beings by surrender and faith, is the final proof of the truth of the Easter message. 'Christ is risen!' Life has a meaning."

SOUTH COAST FESTIVAL.

Several functions of major importance will engage our attention during the coming month. Prominent amongst them is the South Coast Festival, which is to be held on Tuesday, May 25. We shall have a very full programme, for, besides His Grace the Archbishop, whom we are always pleased to welcome, and another notable speaker whom he is bringing with him from Sydney, Mrs. Mowll is coming to give her now-famous lantern address on the vast work which C.E.N.E.F. is doing amongst the men and women of our fighting forces and their auxiliaries. This will be the first visit of Mrs. Mowll to Wollongong for a considerable time, and the record of the wonderful work she is directing through C.E.N.E.F. should make her visit of outstanding importance to the Rural Deanery.—St. Michael's, Wollongong, Church News.

ANNUAL QUIET DAY.

The eleventh annual quiet day for deepening spiritual life, and Christian fellowship among clergy, Sunday School teachers and other churchpeople, was held at St. John's Church, Parramatta, on Saturday, April 17.

Among the clergy present were the rural dean and rector of St. John's, Rt. Rev. Bishop W. G. Hilliard (president) the Revs. J. W. Mason, C. R. Flatau, A. N. Johnson and W. A. Watts. Fourteen parish Sunday Schools were also represented by officers and teachers.

The services were conducted by the Rev. B. H. Williams (Resident Tutor, Moore Theological College), who also gave the addresses at the three sessions on "Lessons from the Hilltop."

Special prayers were offered in connection with the War, for Sunday Schools, and the religious education of youth, and for the missionary work of the Church.

During tea-time fellowship thanks were conveyed to Mr. Williams for his masterly discourses. The clergy and members of the teaching staff of St. John's, with Mr. S. T. Moxham, organising secretary for the quiet day, were also thanked for their welcome and hospitality to the visitors.

"Lessons from the Hilltops."

(Excerpts from the Addresses.)

"Hilltops and mountains of the Bible so frequently associated with the presence of God, and outstanding events in the life of our Blessed Lord, have, in consequence, deep spiritual meaning and valuable lessons in life for the Christian."

"From the heights of Heaven God would have us visualise the world from His point of view."

"Ascent in the spiritual life can only be attained by following in the footsteps of Jesus, Who has prepared the way by a living faith—by prayer, and loving sacrifice for others."

"Spiritual mountaineering involves humility, patience, toil, hardship, and testing against the world, the flesh and the devil. Our Lord Jesus Christ triumphed in these on the mount, and defeated the assaults of Satan with the sword of the spirit, which is the Word of God."

"As our Lord prayer on the Mount He was transfigured. Prayer, by the grace of God and the power of the Holy Spirit, changes the inner man, and through this glorious experience transforms and clothes the outward person's common tasks of life from a tedium to a Te deum."

"Calvary, the key of life in the form of a Cross, the pivot point of the worlds' history, and in some respects the greatest tragedy af all time, when the sinless Son of God bore the Cross for man's iniquity and man's redemption. In the midst of humiliation, apparent defeat, and spiritual and mental darkness, God triumphed as the Resurrection morn revealed the Risen Lord, to Whom was given all power in heaven and in earth."

"From the Hill of Suffering to the Mount of the Ascension we see Jesus commissioning His disciples to the missionary work of the Church, commanding them to go forth with Him into the world and teach all nations. Herein is the personal call to preach and

teach the Gospel daily. By so doing, and praising God, the Lord will work with us, confirming the Word, with signs following."

YOUTH WEEK.

The week before Holy Week will ever remain vivid in the memories and experiences of many young people of our Church. The reason being that Youth Week was held in the Chapter House from April 12 to 17. Each night different speakers from various walks of life answered vital questions which confront the young people of to-day.

Dr. Paul White on the Monday evening challenged those present with the question, "What shall I do with Jesus Christ?" His address was right to the point. A number of young people professed Christ as their Saviour and Lord. Two of them have offered themselves for service as missionaries.

On the other nights the speakers were the Rev. A. W. Prescott, B.E., who lectures in the Sydney University in the Department of Engineering. He answered the question, "What I do with my job?" On Wednesday evening Mr. T. G. Hungerford, B.V.Sc., answered the question, "What shall I do with the World Around Me?" Mr. Hungerford told of his experiences as an undergraduate at Sydney University, and how he changed from a sneering agnostic to a simple believer in Jesus Christ during the visit of Dr. Howard Guiness. He spoke of what Christ meant to him and how we should witness for Christ to the world around us. "What Shall I do with Love and Marriage?" was answered by the Rev. C. L. Oliver, B.A., Precentor of the Cathedral. He gave many practical suggestions, showing that the highest of all love is found in the text, "God is Love." He said the happiest home is the home of converted young people. The Chaplain for Youth Work, Rev. G. R. Delbridge, Th.L., answered the question, "What shall I do with my Ambitions?" He showed that the greatest ambition was to give our lives unreservedly to Jesus Christ.

At the final meeting Archdeacon Denham answered the question, "What shall I do with my Life?" He commenced by saying that the question was wrong; that our lives were not our own, but "that we were bought with a price." Nevertheless, he said the choice lay with us as to whether we would yield ourselves to the service of God through Christ. His message was a culmination of the previous addresses.

Everyone who had the privilege of attending were grateful to Canon T. C. Hammond in answering such questions as "What should Faith, Salvation, Justification, and, etc., mean to me?"

His Grace the Archbishop presided and his addresses as chairman were most helpful.

Quantities of Christian literature were sold on each night.

Several have expressed their gratefulness to God for the blessing and inspiration to service that they have received during Youth Week.

CHAPLAIN FOR YOUTH WORK.

A new office has been erected in the Church House for the Rev. G. R. Delbridge, Chaplain for Youth Work. Young people of our Church and of various organisations are invited to call on Mr. Delbridge at any time.

MISSION AT GLADESVILLE.

A mission was conducted at Christ Church, Gladesville, by the Chaplain for Youth Work. The children's meetings in the afternoon were very well attended, over two hundred being present each day. In the evenings successful meetings were held.

On the first Sunday the ordination of the Rev. L. Pullen took place. This was a good commencement for the mission. On the final Sunday and Monday evenings many young people attended. Several received great blessing during the week and gave their lives to Jesus Christ as their Saviour and Lord.

VICTORIA.

Diocese of Melbourne.

CHURCH PARADE.

Under the command of Wing-Commander E. A. Cato, more than 1000 members of No. 1 Wing of the A.T.C. attended a church parade at St. Paul's Cathedral on April 11.

Singing of well-known hymns by the youths was a feature of the service. Wing-Commander Cato read one of the lessons.

Dean Langley said that the Air Force required men of courage and good character, and he urged members of the corps to preserve the good character required of them on enlistment. He warned his hearers that there was a danger when men entered a service for them to become so interested in material things that they lost sight of the higher spiritual things. He urged them to follow the example of General MacArthur, and read their Bibles regularly.

Dean Langley reminded the youths that the ground plan of an aeroplane was in the form of a cross, and suggested that it should be a reminder to them always of the Cross of Christ. The cross was a call to them to give up evil things. At the beginning of the great adventure Dean Langley said he challenged them to remember Whose they were and Who they served.

A REMARKABLE GATHERING.

With a large Australian flag in the background more than 1500 persons at the Plaza Theatre, Geelong, on April 1 stood in silent prayer for a minute, then joined in the recitation of the Lord's Prayer. That was the prelude to the meeting organised by the Geelong movement to promote the application of Christian principles to the social order. Later the audience again figured in an impressionable period when "Lead, Kindly Light" was sung.

The speakers were the Bishop of Ballarat and Mr. Denys Jackson, the well-known "Catholic hour" commentator. On the platform with them were a large number of clergymen of many denominations, and representatives of scholastic and other public institutions.

OBITUARY.

"Since writing my last letter the Rev. H. F. Goss, who spent many years in this diocese and later in the diocese of Ballarat, died after a long illness. The Rev. G. Gilder was ministering to him, and the funeral service began at Holy Trinity Church, East Melbourne.

"The Rev. C. Clark and his family have been called upon to pass through the Valley of the Shadow during the long months of growing infirmity of one whose life was a benediction—Mrs. C. H. Clark. My wife and I saw her wonderful fortitude and devotion when her daughter was so ill. Her family has links with that great pioneer, Samuel Marsden, and her husband, brother and son are serving in

the ministry of the Church. The end came quietly, and after a service at St. Augustine's, Mentone, on April 2, I read the service at the grave at the Box Hill Cemetery."—From the Archbishop's Letter.

BUSH CHURCH AID SOCIETY.

The annual rally will be held at the Chapter House, St. Paul's Cathedral, on Monday, May 17, 1943, at 8 p.m. The chairman will be the Archbishop of Melbourne and the speakers will include the Archbishop of Sydney, Mrs. Donald Baker and Sister V. Page. A thank-offering will be made.

ANZAC IN LIGHT OF EASTER.

Anzac Day would survive as a national holy day only if three things were associated with it, Dean Langley said on Sunday at the people's service at St. Paul's Cathedral. It must be made a symbol of all sacrifice in the service of our country, whether in Gallipoli, France, Palestine, Africa, or New Guinea, and the heroic dead of this war as much as the last. The day would be preserved only by giving it a relevance to the present and the future.

Anzac Day must be to us something more than a renewal of comradeship and the stirring of deep emotion. It would never survive if it became an end in itself. It must help to recall the nation to a vital faith and set us marching with renewed purpose toward the goal for which the heroes fought.

Anzac in the light of Easter made the commemoration something more than a memory: it was the affirmation of an immortal hope. "We have the assurance," Dean Langley said "that those who died in the campaign are not dead, but live on in the unseen, and that they shall be seen again. The assurance of that hope of survival and immortality is the difference between a secular celebration and a Christian service."

"We must always remember that the brave men whose sacrifice made us great—made us a nation in the eyes of the world—died for a purpose. Only too sadly we who were delivered by their sacrifices failed to complete or even conserve their work. We must see more definitely what has to be done. We must remove the causes of war, develop a new and wider brotherhood, and make our nation right within."

GEELONG GRAMMAR SCHOOL SERVICE.

Sir Winston Dugan, Governor, attended the Anzac commemoration service at Geelong Church of England Grammar School on Saturday afternoon. He inspected the guard of honour drawn from the School Cadet Corps, and took the salute at a march past of the school, including the naval company, school cadet corps, ATC flight, junior school and Bostock House pupils.

In his addreses at the school war memorial, the Governor stressed the importance of maintaiinng those traditions for which the Old Boys had made the supreme sacrifice.

Mr. J. R. Darling, head master, read the school roll of honour, containing the names of 76 Old Boys who paid the supreme sacrifice in the last war and 53 who have died in the present conflict. Wreaths were placed on the memorial by Sir Winston Dugan, Mr. Frank Austin, president Old Boys' Association, and D. I. Darling, senior prefect.

SUCCESSFUL CHURCH APPEAL.

An appeal commenced at the beginning of Lent for £700 to relieve St. Mark's Church, Camberwell, of building debt, concluded recently. The vicar, Rev. R. W. Robinson, announced that £1200 had been given. In addition, St. Mark's has subscribed generously to war loans and has a large war savings group.

TASMANIA.

THE BISHOPRIC.

An Open Letter has been addressed to the Clergy and Laity by Mr. J. W. Bethune:—

"The present and the future are so crowded with portentous events, and the Church, as a whole, is so urgently in need of the strongest, surest, and most Christian leaders, that the appointment of a new Bishop of Tasmania, assumes, in a sense, a more than ordinary importance.

'Under all the circumstances, since we have in the present Archbishop of Canterbury a recognised leader in thought and action, it would be wise for us to delegate our power of appointment to him and another Bishop of our choice, for the following reasons: (1) The Archbishop, as stated, is an outstanding man, in brain power and leadership, and breadth of view. (2) By this action we escape all party jealousies which, as far as the Church of England is concerned, threaten to rend asunder the Body of Christ. (3) Our vision, in Tasmania, is too limited just now, to make a really wise, and unbiassed choice. (4) It should help us to have a wider vision, if a wise choice is made, from one who has lived in and seen England and her Church in the darkest days. (5) It is a sign of strength, not of weakness, to admit that someone is more capable than ourselves, to make the choice in a matter such as this.

"I commend this suggestion to your earnest consideration, thought and prayer."

We offer our hearty congratulations to the Rev. and Mrs. Gordon Smee, of Willoughby, N.S.W., on the birth of a son. Mr. Smee is Chaplain at the Metropolitan Children's Court.

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The silver Kaiser-i-Hind Medal has been awarded to Miss C. Warren who has given 41 years to Indian missionary service.

KATOOMBA CHRISTIAN CONVENTION.

MID-YEAR RALLY

will be held on

SATURDAY, JUNE 6,

at

ASSEMBLY HALL,

Margaret Street, Sydney.

Chairman: The Archbishop of Sydney.

Speaker: Rev. Lionel Fletcher. "A Challenge to Christian Youth."

7.30 p.m., Reports of last Katoomba Convention by Secretary and Treasurer, etc.

Intercessions, National and International, by Youth Leaders.

8.15 p.m., Rev. Lionel Fletcher.

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A.C.R. ADVERTISEMENTS
13th. MAY 1943

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