

AUSTRALIAN COLLEGE THEOLOGY

CLASS LISTS FOR

Scholar in Theology (

Second Class.—Redshaw, Grafton.

Pass.—Cowling, Cerdic; mania; Morton, Francis Hen; Boddington, Benjamin, Goulb; ander Francis R, Wellington; dore Bruce, Wangaratta.

Passed in Single Su

Old Testament.—Bowers, mond, Adelaide; Hughes, M.A., Tasmania; James, Je; Adelaide; Kugelman, Brian, Munro, John Alexander, Thomas, Charles Elliott, C; Trevor Wilson, B.A., Ac; Harrold Burls, B.A., Adelaide.

Comparative Study of I; ley, Lancelot Herbert A., W; Keith, Goulburn; Cardell-Ol; Burbury; Dann, Robert Wil; Livingstone, David George; Munro, John Alexander, B.

Church History.—Hayson; Brisbane.

Philosophy of Religion.—Charles V., Newcastle.

Moral Theology.—Dann, Melbourne.

Licentiate in Theolog

Second Class.—Cole, Moore College, Sydney; V; win, St. Francis' College, Harold Edward, B.A., St. Brisbane; Hayes, Albert E; College, Newcastle; Rees, Moore College, Sydney; George, Moore College, Sy

Pass (in Alphabetical; Mary Elizabeth, Deacon; bourne; Ball, Ross Barrin; College, Adelaide; Bastian; St. Barnabas' College, Pert; ander Wesley, St. Barnaba; Bowie, Roderick William, Sydney; Burgess, Colin Go; Hall, Wangaratta; Cairns, Gippsland; Carr, Stephen; lege, Bathurst; Christoph; more, Moore College, Syd; ald Dowse, North Queensla; neth Symonds, B.A., Go; Geoffrey Hayes, Moore; Gerber, Gordon Bruce, Mi; ney; Greenwood, John R; lege, Sydney; Griffith, C; John's College, Newcastle; bel Louisa, Sydney; Hey; E., Armidale; Hickin, R; Sydney; Hollis, Howard; Trinity College, Melbourn; fred, Moore College, Sydne; Anna, B.A., Adelaide; f; John, St. Barnabas' Colle; Reginald S. T., St. Barna; laide; Potter, William R; lege, Melbourne; Smith, bane; Thomas, Andrew F; College, Melbourne; Tys; mond, Christ College, T; William Edward, St. Joh

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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The "Groote" Twins



(By courtesy of the "Sun" Office, Sydney.)

This interesting picture is from a photograph taken in the Botanical Gardens, Sydney. The Twins are Constance and Jennifer, daughters of Mrs. Fred Bush (nee Constance Turner), of our C.M.S. Mission at Groote Eylandt. They were born just over a year ago at the Royal North Shore Hospital. The mother looks forward to return to her Mission Work in the North when need for evacuation no longer exists. The father is a member of the A.I.F.

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NOTES AND COMMENTS.

The N.S.W. Secretary of the Australian Board of Missions, preaching recently in St. Andrew's Cathedral, emphasised what is the clear duty of the Christian Church in relation to Social Evils.

Mr. Bell said:—

"The Church must be a union of all those who love for the sake of all those who suffer.

"We must let the world see that our Gospel touches the whole life of man. It must mean unflinching antagonism to all social evil, to all personal wrongdoing; it must make us strong to fight against all that degrades and defiles; it must range itself with all who are struggling out towards a better and brighter day.

"Then it will teach Christian citizens to find one altar of their consecration in the ballot-box. Then it will inspire communities to brave decisions, and to act with heroic courage on great questions of moral reform.

"If the Church of to-morrow is to regain its hold and retain its influence upon the 'man outside,' we shall have to recognise the fact that it is our duty to discover what are the elements in our social system that are dragging him down and keeping him down; and then, whatever they are, whatever the form in which they are entrenched, bad laws or evil customs, greed, injustice, or selfishness, the Church of Christ must be in the very front rank of the army that marches forth to fight them, to overthrow them, to destroy them."

This is well said. The Christian must ever remember that he has a responsibility of stewardship for the leavening of that social life in which his lot is cast. It was to his Philippian friends that St. Paul sent the exhortation, "Behave as citizens worthily of the Gospel of Christ." The fact that they were citizens of a heavenly city was not to release them from their responsibilities as citizens in an earthly city. As Christ's disciples, they were to be the salt of the earth and the light of the world. This earthly citizenship provided a sphere influence as witnesses to the Christian way. As such it was ever their part to "gather out the stones" that hinder people in coming to and living for Christ.

Was it not Einstein, the well-known scientist, who, when the War commenced, had his whole mental attitude to the Church of God changed when he saw that it was the only body to stand firm against Hitlerism, in spite of the threatened and realised persecution? Speaking recently at a service in London the Archbishop of Canterbury stressed the same great fact. His Grace said:—

The "text" of the book is again taken from the *Formula of Concord*. "It is established that the Law of God was given to men for three causes: first, that a certain external discipline might be preserved . . . ; secondly, that by the Law men might be brought

"It is most noteworthy that in all occupied countries the chief and most persistent resistance to the Nazi tyranny has come from the Churches. This can occasion no surprise to those who have reflected on the true character of Christianity and of National Socialism. Respect for the freedom of the human mind and spirit is at the very heart of the Christian Gospel. So the news comes from every quarter—from Holland and Norway, from Denmark and Yugo-Slavia—telling of the courage of Church leaders and the heroic constancy of the Church. From Germany also the same news comes. And here let me acknowledge that I was misled when some nine months ago I said that the German Church had resisted only the curtailment of its liberty, and not the oppression of other peoples; that impression was due to the fragmentary nature of the news which reaches us from Germany. But in fact, Church leaders in Germany have shown a noble courage in upholding principles by which the German conduct in Poland or Czechoslovakia or elsewhere is evidently condemned, and we honour them for their fearless witness."

This is the arresting title of the Bishop of London's Lent Book for 1944. Every year we look with some expectant interest to this publication and have suffered few disappointments. The present bishop, like his predecessor, has been very careful in his choice of writer. The present volume lives up fully to the high standard set. The Rev. A. R. Vidler is the author, a writer well-known as the editor of "Theology," a magazine of the via media class in churchmanship and distinctly modern in its usual approach to Biblical questions. The title comes from the old Lutheran "Formula of Concord" (1576), the extract standing as a kind of epitome of Mr. Vidler's book. It says, "So long as the passion and death of Christ place before the eyes the wrath of God and terrify man, so long they are not properly the preaching of the gospel, but the teaching of the Law and Moses, and are Christ's Strange Work, through which He proceeds to His proper office, which is to declare the grace of God, to console and vivify. These things are the peculiar function of the Evangelical preaching."

"This is a book to digest," writes the Bishop of London, "it takes us back to the fundamental nature and uses of the Law of God, which speaks to us as citizens, as sinners, and as redeemed members of Christ and His Church."

The "text" of the book is again taken from the *Formula of Concord*. "It is established that the Law of God was given to men for three causes: first, that a certain external discipline might be preserved . . . ; secondly, that by the Law men might be brought

to an acknowledgment of their sins; thirdly, that regenerate men, to all of whom, nevertheless, much of the flesh still cleaves, for that very reason may have some certain rule after which they may and ought to shape their lives."

Some very refreshing things are said about the essential nature of the Old Testament, and especially the early books. The working out of the theme of the book has given us a well proportioned and challenging statement concerning Law and Gospel, well calculated to make us pause ere we break the order of our Church by the regular omission of the reading of the Ten Commandments as appointed in the Service of Holy Communion.

We are grateful to the writer of "Christ's Strange Work" for a thoughtful and stimulating book for Lenten reading on a subject of first importance.

We are glad to see that the Bishop of Armidale, fresh from the Princeton Conference, continues to stress the necessity of united action by the Churches.

This time it is in the matter of religious education in our great educational system.

Elsewhere we publish the inspiring scheme in the rebuilding of Coventry Cathedral, in which a unique step is being planned by which the various denominations will have a permanent central place for their common worship of the common Lord and Saviour.

The close consideration of the South India scheme that is demanded of the Anglican and other Churches is all to the good in keeping the attention of Christian men and women fixed upon their great Master's ideal, "That they may be one, that the world may believe that Thou didst send me." We have no right to disregard, in self-righteous manner, the claims of other Christians to fellowship with us. Speaking recently anent the South India scheme, the Archbishop of York said that the great experiment had its risks and might fail, "but the call to Christian unity in India is so great that it is right that risks should be taken, especially when they are taken after long years of prayer and conference."

The Archbishop of Canterbury, in a welcome recently given to the Rev. V. C. Evans, new pastor of Canterbury Baptist Church, said that unity of Churches ought to be more and more in the forefront.

It was the first time that a primate had officially taken part in a welcome to a Nonconformist Minister.

But, Dr. Headlam, Bishop of Gloucester, went a few steps further in a recent address in London, at an Intercession Service arranged by the Anglo-Scandinavian Christian Fellowship. "More and more," Dr. Headlam continued, "it is dawning upon us that what really matters is not whether we are Catholic or Protestant, Anglican or Lutheran, but whether we are Christians. I ask you to consider whether, in the years to come, we Christians might bring to an end our unhappy divisions, that we become as we were intended to be, an international society in which there is no distinction of people or races."

"The Times" has evidence enough in these statements by Church leaders for its recently-expressed optimistic belief that "In the Christian Church also there is a deepening earliness of the weakness caused by its own unhappy divisions. The modern emphasis on the world-wide character of the Church is at once a promise of better things and a reminder of one of the chief sources of the comparative ineffectiveness of the Church's witness. Hence the growing impatience in many quarters, especially in the Churches overseas, with the sectarian spirit, and the determination to exorcise it by concentrating attention upon the great truths and ideals which all Christians hold in common."

The President-General of the Methodist Church of Australia has issued a great challenge which is featured in a recent number of "The Methodist." It is a ringing challenge to heroic youth to listen to the call and claims of Christ. The appeal reads:—

"A great task awaits you. In both the Overseas and Home Mission spheres the call to advance has gone forth. A recent survey of both fields has made it clear that the fields are white unto harvest and that we shall require a large company of dedicated young men and women.

"Manpower is with us the vital question because the Power of God is available. The urgency of war is upon us and men must be found lest the battle turn against us. There is an even greater urgency concerning the Kingdom of God. The Kingdom carries because there are not enough men and women available for its sublime opportunities.

"The Kingdom must not tarry any longer. The peace of the world, the moral welfare of our nation, the ethical and spiritual advance of the race, all these wait upon the Kingdom. Hence this appeal. It is much more than the appeal to our Church leaders.

It is really an overture from the human heart and from Christ Himself.

"Our Lord called a few men into fellowship, placed the torch of the Kingdom in their hands and sent them out to proclaim the Love of God.

"To-day He is again calling His disciples to extend His Kingdom. He is therefore, through this appeal, offering the opportunity of service in the greatest cause on earth. The highest honour that can come to a man is to be found worthy of a post in His Kingdom."

"112 Earnest, Consecrated, Talented and Equipped Young Lives" are appealed for.

The very best the Church can give—men and women afire with God."

The needs of the non-Christian world are appalling and appealing. Every Church should be up and doing in order to provide and send forth their apostles to make full use of the open doors of a sin-sick and suffering world.

We have received an elaborate programme for the year 1944 from the Y.W.C.A. It begins with

Is it a Misnomer? a direct challenge to our girls, "Pause to think in these days you owe it to yourself and to the community to keep healthy and mentally alert." Then follow classes and clubs of all descriptions—cultural and recreative. The five recreational clubs include dramatics, music and dancing. Discussions and lectures of very varied nature are offered. Every kind of attraction seems to be offered our young people to join up to the Association—except what at one time was the essential feature of its work—the exercise of the Christian Religion. Is this omission intentional, for fear its inclusion should militate against increase in membership, or has this once great religious organisation, practically and really dropped the C out of its well-known initials and become merely a Y.W.A.?

Surely the woes of the times demand the emphasis of the only power that can save and keep steady a reeling world.

THE A.C.R. PUBLISHING FUND.

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"The Few" now need many. Join the R.A.A.F. in Aircrew.

THE REFORMERS AND THE BIBLE.

(By the Rev. C. M. Chavasse, M.A.)

The Martyrs' Memorial at Oxford—one of the best works of Sir Gilbert Scott and described by Pugin, the Roman Catholic architect, as "Painfully beautiful,"—makes an appeal to one of the deepest elements in English national character and its passion for freedom and truth. It was erected in 1851 by public subscription, in an hour of intense feeling, as the reply of the people to the "Oxford Movement." It is impossible, still, to look without emotion upon its statues of Christ's three "servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England, who near this spot (marked by a stone cross in Broad Street) yielded their bodies to be burned"; the two latter on October 16, 1555, and the Archbishop on March 21, 1556. And all our hearts must beat faster with noble resolve when we recall the prophetic words of old Bishop Latimer, as he encouraged his younger and stronger companion who died so hard, "Be of good cheer, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England as I trust shall never be put out."

Now, this unquenchable candle, lit from the martyr fires in Balliol ditch, was the light of the Bible. It was an inspired touch of genius to represent Cranmer, in the Memorial, with Tyndale's Bible in his arms, bearing upon its cover the date, "May, 1541"—till the weather obliterated it: for this was the year when the Archbishop's long and earnest endeavour was crowned with success, and the Bible in the mother tongue was circulated by royal authority among countless English homes.

It is true that the specific charge against the martyrs was a refusal to subscribe to a belief in transubstantiation or to accept the ruling of the papal Church on all matters of faith. But behind there lay what Dr. Headlam has rightly termed the fundamental principle of the Church of England—namely, the supremacy of Scripture to all other authority; and they laid down their lives for the truth they had set forth in the 6th Article—"Holy Scripture containeth all things necessary to salvation." It was no chance coincidence that a few short years witnessed three of the most important events in the history of mankind, the Renaissance or revival of learning, the rise of the art of printing, and the Reformation. In one and the same epoch-making process scholars rediscovered the Bible and translated it into their national tongue; when it was printed and distributed wholesale to the people. The result was the Reformation—a popular movement led by scholars—which traced directly to the Bible the source of its new-found faith and spiritual life. For, as Luther declared, "the common man," "miller's maid," or "boy of nine" with the Bible knew more about divine truth than the Pope without the Bible.

But this is not all. The Reformation was not only a return to primitive and pure Christianity. It was also the greatest Religious Revival the world has yet known; and again the cause was the rediscovery of God's Word. Within a century England changed from a land of "almost no religion" to that of a God-fearing people who were, as the historian, J. R. Green, has explained it, "the people of a book, and that

book was the Bible." The Reformers discovered from their own experience that the voice of the Living God spoke to them from the printed page, and that a study of Scripture brought them into immediate fellowship with Christ Himself. The Bible is, then, like a portrait of Jesus, the Word of God. All portions of it are necessary to make up the whole picture and to depict the Great Central Figure drawn in the Gospels. And then, as we study it, the wonder happens; the Figure comes to life; and the Risen Christ of the Emmaus walk, will Himself open the Scriptures to those who will listen to Him with burning hearts.

Listen, then, as three Bible students give their testimony which they sealed with their death.

Archbishop Cranmer still speaks to us in his First Homily—"Unto a Christian man there can be nothing either more necessary or profitable than the knowledge of Holy Scripture, forasmuch as in it is contained God's true word setting forth His glory and man's duty."

Old Bishop Latimer then encourages us all to discover that the Bible is its own interpreter, even to the simple; for he says "A layman fearing God is much more fit to understand Holy Scripture than any arrogant and proud priest."

And, lastly, Bishop Ridley would urge us to share his wonderful experience; for at Pembroke College, Cambridge, they still show you "Ridley's Walk" where, as that prince of scholars himself tells us, "I learned without book almost all Paul's Epistles . . . of which study . . . the sweet smell thereof, I trust, I shall carry with me into heaven; for the profit thereof I think I have felt in all my lifetime ever after."

AUSTRALIA, RISE, MARCH, ONWARD!

Australia, rise, march onward to the light!
Strive ever for the true, the fair, the right!
So shall thy sons from age to age,
The valiant and the free,
Build an enduring heritage
In strength and unity:
Steadfast in mind march we combined,
Mighty to serve our Country, serve Mankind!

Land of our love, with golden wattle crowned,
May wisdom, faith, and loyalty abound!
Beneath the starry Cross we stand,
Girt by the sounding sea,
And offer heart and hand and hand
To God, to King, to thee:
Steadfast in mind march we combined,
Mighty to serve our Empire, serve Mankind!

Lord of the world, within whose strong control
The sun doth move, the stars and planets roll;
Do Thou our land, our people bless!
Thine may we ever be,
A nation working righteousness
In truth and constancy!
Rule Thou our mind, hold us combined,
Mighty to serve Thy Purpose, serve Mankind!
C.V.P.

Tune: "Australia, our Land."
Publishers, Boosey and Hawkes, 250 Pitt Street, Sydney.

QUIET MOMENTS.

"CASTING ALL YOUR CARE UPON HIM."

(Broadcast by the Bishop of Southampton from St. Margaret's, Westminster, during a service of intercession for prisoners of war.)

St. Paul's letters, written in prison, when he was shackled to a soldier, were the most cheerful that he wrote. Paul was chained to different soldiers in turn, but he was always bound. His health was generally pretty poor, and Rome is not a health resort, so his bodily sufferings must have been severe. Yet, as I say, these prison letters are the most joyful that he wrote, especially those to the Ephesians and to the Philippians, though this last was written at a time when his comrades were daily expecting him to be put to death. I have asked you to think of this great prisoner of war because I am sure that he has a message for you to-day, cut off from those you love. Read through the Letter to the Philippians, and I think you will see how this ambassador of Christ in chains was happy in spite of everything. He was happy because he knew that his converts, whom he loved as if they were his children, were thinking of him and praying for him. He was happy when they sent him parcels and presents, not so much because of what was in them as because of what lay behind the giving, the trouble they had taken, the self-sacrifice it had entailed: you will find all this in Philippians. At times he felt very close to these friends of his, especially when he said his prayers; and Paul's prison prayers, of which there are four magnificent examples, are among the greatest in the world.

Union in Christ.

As an ex-prisoner myself, I know how he felt about these presents; it was the little extra things, the little luxuries, the special food or books chosen, which made you know. "Jolly decent of so-and-so," you said, and you felt better for the rest of the day. Many of us felt, too, even if we did not express it, that we could be close to our friends in our prayers. That was why so many prisoners came to their communions; some came back to their communions which had long been neglected. As we joined in that great service in the plain room with no vestments or candles, with a new ash-tray for a paten and a tumbler for a chalice, we felt we were joining in the

same service as those at home in parish church or cathedral, just as St. Paul felt when he prayed in his grim lodging in Rome, either alone or with Timothy, Mark, Silvanus, Epaphras, Onesimus the converted run-away slave. I am sure that he had wonderful communion services with the little group of brave men who stuck to him in prison. Because of this feeling that he was greatly cared for by friends (though he could not see them and seldom heard from them) life was worth living. Moreover a door of opportunity was opened to him because he could carry on his work among the strangers who came to see this famous prisoner and who stayed to hear his message, and among the very soldiers who guarded him; and he was happy. His great desire was that his friends should not worry about him.

You will see why I am talking of St. Paul. Never were such letters written from a prison as those St. Paul wrote to the people of Ephesus and the churches grouped round about. They are letters from a man who felt separation as deeply as anyone; who had a heavy burden weighing on him—the care of all the churches; who had more discomfort than many prisoners to-day; who was at the mercy of an unjust tyrant who had the power of life and death; and who had "a thorn in the flesh" in the form of perpetual ill-health. Yet he could cry, "Rejoice . . . always: and again I say, rejoice!" "I joy and rejoice with you all"; "I rejoice in my sufferings." These are only some examples of the courageous and cheerful spirit shown in this prisoner's letters. What kept him so cheerful? We have considered some of the reasons. He knew that his friends, far away, were thinking of him and caring for him as best they could, and he had found work to do among the people who came to visit him, and the soldiers who were chained to him.

But the great, ultimate reason was that Christ was so tremendously real to him. Some of you may have detected that in the quotations I have just given concerning St. Paul's joyfulness, I have left out some important words, "Rejoice in the Lord always." Listen to what follows: "The Lord is at hand. . . . In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and thoughts in Christ Jesus." Rejoice always: never be anxious. The peace of God shall reign in

in your hearts. Why? Because "the Lord is at hand." Some people think this means that the Lord is coming again soon, but I believe it makes better sense in this context that Paul felt Christ present with him in his prison. Christ always was present with him, and always would be. Even if the tyrant's sword fell and killed him, he would be "with Christ, which is far better," closer, that is, than ever before. Christ was at hand. It was the tremendous reality of Christ that mattered. Jesus Christ, his Saviour, his King, his very best friend, was never far away, never out of reach: and Christ could unite him to the other friends who were out of reach. Together Paul and his friends could meet in Christ: his Saviour and Friend—and theirs. I wish I could find words to express how strongly I believe this. It is not just pious, parsonical talk, but a fact. God in Christ can be present with us at all times, and those who know and try to love Him find this most true in time of difficulty or danger. In those grim, very hungry days when I was a prisoner of war in a pretty rough camp I was at times deeply conscious of God's presence and help, and I know others were too.

The One Sure Link.

To give another instance: I heard recently from a ship's captain, an old friend of mine whom I had prepared for confirmation in the Missions to Seamen in Buenos Aires. He described how he had gone to the rescue of a disabled ship and was towing her in when they were attacked by German planes; and how he had to zig-zag, steering each time for the splash of the last bomb, as he knew that the next would not fall in the same place. Think of him, trying to handle his ship with another in tow; not much time for religion then, you would say. Yet he said: "God is good indeed. All the anxious time I stood on the bridge as each attempt failed"—the attempt of the planes to hit them—"I felt the near Presence, and that success would be achieved. You will be pleased, I know, that I had had this wonderful demonstration." Well it is said, "Thine be the power and the glory."

Yes, take comfort, you who know where your prisoners—brothers, husbands, sweethearts—are: and you who are still waiting for news. You and they are safe in His keeping. God, revealed in Christ, loves them and you. He can reveal Himself as He did to Paul the prisoner in chains. Isn't it

wonderful that this very trial through which you and they are passing may be the means of some of you finding out that "there is something in it after all": that this religion of ours, about which we have perhaps got pretty slack, is just exactly what we need now and always? We may once have thought it old-fashioned and exploded, but not now. It is what we want: Christ, the one, sure link between us and them: Christ, who can lift every burden, the burden of sin and our past neglect, the burden of sickening anxiety, the burden of prolonged separation. He can lift us, and He loves to do so. As St. Peter says, "Humble yourselves therefore under the mighty hand of God. . . Casting all your care upon Him; for He careth for you." Leave your prisoner-of-war friends to Him and be sure He sees and knows, and will help you and them, and that you will have a real union in Christ. If you really do this—do it daily—you will know what Paul the prisoner meant when he said, "Rejoice in the Lord always"; "The Lord is at hand." Don't be anxious about anything, "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the grace of God, which passeth all understanding, shall guard your hearts and thoughts in Christ Jesus."—From "The Listener."

SPECIAL PSALMS AND LESSONS.

February 27, First Sunday in Lent.

M.: Gen. xviii or Eccles. ii; Matt. iii or Heb. vi; Psalm 51.

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

March 5, 2nd Sunday in Lent.

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

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

March 12, 3rd Sunday in Lent.

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

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

Take your place in the R.A.A.F. Air-crews are wanted urgently.

PERSONAL.

Tributes were paid to Mr. Victor Massey, formerly organist and choirmaster of All Saints', Woollahra, Sydney, at a well-attended gathering held recently in the Masonic Hall, Double Bay, Sydney. Mr. Massey was presented with a cheque for £120 and a gift from All Saints' choir.

The late Mrs. Ada Harriet Vaughan passed quietly away at the Rectory, Cobbitty, New South Wales, on the morning of January 12. She was in her ninety-fourth year of life. Her family consisted of four sons and one daughter, the wife of the Rev. J. T. Phair, rector of Cobbitty. Her husband was James Barrington Vaughan, son of Rev. Walter Arnold Vaughan, M.A., rector of Chart Sutton, Kent, England.

Rev. T. E. Whiting has been appointed rector of Binda, N.S.W., and will be inducted by the Bishop of Goulburn on Sunday, March 5.

Mr. C. G. White, Chairman of the Dominion Executive of the New Zealand Red Cross Society, is in Australia to attend a meeting at National Headquarters, and during his stay in Sydney attended a meeting of the Divisional Executive and Council. He said that in New Zealand, war activities are conducted by a joint organisation of the Red Cross and the Order of St. John. This is similar to that in Great Britain.

Mr. Harry Ciercteko, recently returned from C.M.S. Mission Station, Oepelli, Northern Territory, was married on Saturday last to Miss Nancy Dennis at St. Mark's, Darling Point, where Miss Dennis had been working as deaconess. Canon H. W. A. Barber officiated at the wedding, assisted by Canon R. B. Robinson.

The Bishop of Nelson, N.Z., will visit Sydney in March to be present at the wedding of his daughter, Miss Millicent Stephenson, to the Rev. A. Prescott. Mrs. Stephenson is already in Sydney having flown by the Tasman Airways flying boat early this month. The Bishop will preach at the Ordination service of deacons in St. Andrew's Cathedral on Sunday, March 5.

The death has occurred of the Rev. Arthur St. John Gray, formerly headmaster of The King's School, Parramatta. He was 84. The late Mr. Gray, who graduated from Oxford, was headmaster of The King's School, Parramatta, from 1885-88. He returned to England in 1888, and became assistant master at Clifton College. Later he was appointed headmaster at Malvern College.

The Hon. Richard Kilpatrick, M.L.C., owing to broken health, has retired, after 50 years of active, upright business life in the Goulburn Valley, enjoying the trust and friendship of citizens in all parts of Victoria. By his sympathetic and consistent character, a fine record of loyal service has been won in church, parliamentary, business and social circles. Mr. Kilpatrick has for 32 years given generous help in former years at St. George's Church, Numurkah, and St. Augustine's, Shepparton, where he is now a church warden. A member of the Victorian Legislative Council for 16 years, he is held in the highest esteem for personal integrity and lofty ideals of Christian legislation.

Rev. J. D. McKie, Chaplain of Trinity College, Melbourne, and Chaplain in the A.F., has accepted nomination to the parish of Christ Church, South Yarra, and will be released from military service shortly. The Archbishop of Melbourne writes:—"We are fortunate in being able to obtain the release of the Rev. J. McKie from the Chaplains' Department to become the vicar of South Yarra. He was one of the Senior Chaplains in the Middle East, and General Blamey accepted him, on my nomination, to take charge of the large number of Chaplains who were scattered far and wide in Syria, Palestine and Egypt. When the nominators suggested him, I felt that if he could come to us the work so well done by Canon Murray would be continued and developed. The Chaplain-General paid a great tribute to his work with the Army and hopes to release him in March."

By the death of the Rev. Canon Frederick Percival Williams, the ranks of the clergy in the diocese of Ballarat has lost one of marked personality. He was awarded the Military Cross in the War of 1914-18.

The Rev. David Ivor Morgan Anthony has been chosen by the Ballarat Patronage Board to be Vicar of Christ Church, Ballarat, in succession to the Rev. C. F. Eggleton. The Bishop, in inviting Mr. Anthony to accept this important position, has also asked him to fill the post of Sub-Dean of the Cathedral. Mr. Anthony is no stranger to the diocese. He was priest-in-charge of St. Luke's and St. Stephen's, Ballarat, from 1937 to 1941, and it was the work which he did during those years and the reputation that he made that influenced the Patronage Board to ask for his appointment to this important position.

We regret to note the death of Mr. Arthur H. Taylor, of Lindfield, in his 80th year. Mr. Taylor was the second son of the late Canon Robert Taylor, of St. Stephen's, Newtown, and brother of Rev. Stephen Taylor, of Sydney. The deceased was well known in shipping circles, and for some years prior to coming to Sydney was a churchwarden at St. James', Morpeth, N.S.W.

An interesting wedding took place in the Scots' Church, Adelaide, when Miss Heather Gumbley was married to Dr. W. L. Crosby. The bride's father, Rev. C. J. Gumbley, of St. Luke's, Adelaide, celebrated the marriage by the kind courtesy of the Moderator of the Presbyterian Church.

There passed to the Higher Service on December 27, Arndell Neil Lewis, M.C., E.D., LL.D., elder son of the late Sir Elliott Lewis and Lady Lewis, of Hobart, Tasmania. His many varied interests made him a well-known figure in the life of the Church and State. His death at the early age of 46 brings to an earthly end a brilliant and outstanding career. He was the senior member of the legal firm of Lewis, Hudspeth, Perkins and Dear, and the first to have conferred on him the degree of LL.D. at the University of Tasmania. He had been Acting Professor and Dean of the Faculty of Law in the Tasmanian University and at one time Lecturer in Geology. His association with the Church dates back to the earlier days of the settlement in Tasmania. His great-grandfather, Rev. John Youl, was the first chaplain appointed to the North of Tasmania, in 1813. (He did not reach Tasmania till 1819. Previously, in 1800, he had been sent out to Tahiti by the C.M.S.) Colonel Lewis was a member of the Synod of the Diocese of Tasmania, having represented Queenstown and Bothwell. While stationed at Kingston as the Commanding Officer of the Hobart Covering Forces and 6th Grn. Bn., he took part in Church services.

Rev. Percy Baker, M.A., C.F., passed to his rest at Chatswood, N.S.W., on Thursday last. He was ordained by the Bishop of Southwark in 1912, to the curacy of St. James', Hatcham, and later was rector of Wentworth Falls in the Diocese of Sydney. He was chaplain of the Military Forces since 1915 and saw service abroad.

The Council of St. Anne's S.E.G.S., Sale, has appointed Miss Lorna D. Sparrow, of Adelaide, to the position of Headmistress for 1944. Miss Sparrow has outstanding academic qualifications. She is a Master of Arts (M.A.), and Bachelor of Economics (B.Ec.) of the University of Adelaide, and has the Diploma of Secondary Education (Dip.Ed.). She has had 12 years' teaching experience in the High Schools of South Australia and latterly in King's College, Adelaide. Her teaching record and her dealings with boarders and young people should make her an ideal successor to Miss Tisdell, who resigned at the end of last year.

Mr. Frank V. Taylor has been appointed organist and choirmaster of All Saints' Church, Woollahra, N.S.W. Mr. Taylor, before enlistment, occupied a similar position at St. Matthew's Church, Manly, N.S.W.

AT THY SIDE.

I want to know the language Jesus spoke—
Pure words, encouraging, and truly kind:

At Jesus voice the sleeping dead awoke,

The sick were healed, and sight came to the blind.

I'd rather know the language of my King

Than perfectly command my native tongue;

I'd rather by my words glad tidings bring

Than win applause and fame on fields far-flung.

O Master! Let me daily with Thee walk!

The secret of Thy words to me confide!

Then let the world be conscious, when I talk,

That I've received instruction . . . at Thy side.

Catherine Baird.

[Catherine Baird is a Brigadier of the Canadian Salvation Army; her poem is reprinted by courtesy of the "War Cry."]

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

Mr. Jones surveyed it critically.

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

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

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



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

The Message of the Church of England

The Rev. W. F. Pyke, whose name has often appeared in our journal, and to whom we are indebted for many thought-provoking articles, is not quite satisfied with our presentation in our article "Two Messages in the Church of England." We believe that intelligent discussion is greatly to the advantage of all seekers after truth. In that spirit we offer the following reply to Mr. Pyke's letter, for which we thank him.

An Initial Difference.

At the very outset of his letter Mr. Pyke credits us with setting "forth very clearly the Protestant against the Roman Catholic view of the Sacraments." But in his second paragraph, Mr. Pyke suggests that "there is a third view" which he calls "the Anglican position."

We wish to assert quite definitely that in our judgment there is no third view different from the Protestant on the one hand and the Roman Catholic on the other. The Anglican view is definitely Protestant. Mr. Pyke does not give any clear outline of the alleged difference, and that leaves us somewhat at a loss. The great Protestant Confessions teach that "Christianity is a sacramental religion." Thus the Westminster Confession declares "Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and His benefits and to confirm our interest in Him." The Confession of Scotland declares: "We utterly condemn the vanity of those, that affirm Sacraments to be nothing else but naked and bare signs. No; we assuredly believe, that by Baptism we are ingrafted into Jesus Christ, to be made partakers of His justice, by which our sins are covered and remitted: and also that in the Supper rightly used, Christ Jesus is so joined with us, that He becometh the very nourishment and food of our souls."

These extracts could be paralleled by the various Continental declarations. They show clearly that the alleged "Via Media" propounded by Newman and afterwards discarded by him, is a fiction of the Tractarian imagination. The Protestant Churches accept the view that "Christianity is a sacramental religion," and the Church of England takes her stand with them and beside them.

The Early Tradition.

We feel that Mr. Pyke has here written inadvisedly, and has in fact misrepresented unconsciously his own viewpoint. We will be glad to admit our error if he still wishes to correct us. Mr. Pyke allows himself to state: "When His physical presence was withdrawn there was left in the world, as fruit and record of His ministry, no formulated teaching whether written or oral." A statement of this character unsupported by positive evidence is dangerous and, we still believe, does not represent Mr. Pyke's reasoned judgment.

Dr. Salmon, no mean authority, declares: "The more I study the Gospels the more convinced I am that we have in them contemporaneous history: that is to say, that we have in them the stories told of Jesus immediately after His death, and which had been circulated, and, as I am disposed to believe, put in writing while He was yet alive" (Human Element in the Gospels, p. 274). The same opinion is held by Sir William Ramsay. Streeter holds that what he calls "Q" was written twenty years before St. Mark's Gospel, and Mark, by early tradition, embodies the memories of St. Peter. Dibelius, who has a very different bias, admits that "In the first generation after the death of Jesus, a synthesis of historical tradition with theology had already come into being" (Gospel Criticism and Christology, p. 17). Again, "Preachers of the Gospel, able to speak both Greek and Aramaic, knew events in the life of Jesus from eye-witnesses' reports or from personal experience" (Ibid. p. 75). Moffatt roundly asserts that the interval "between the facts and their record" is "bridged . . . by continuous tradition and surviving witnesses" (The Historical New Testament, p. 14). Dr. Emery Barnes, a more conservative scholar than those recently mentioned, points out that the early Christians "had good reason to be content—and more than content—with oral information concerning the Ministry of Jesus, for there were still the living voices of eye-witnesses to tell them of the wondrous life" (Gospel Criticism and Form Criticism, p. 6). He quotes Dr. Rawlinson as saying, "Its Gospel (i.e., the Gospel of the Early Church) was rooted in history, and the facts about Jesus were attested

by contemporary witness." Dr. Barnes, it may be noted, is satisfied that both the Greek and the Aramaic Gospels of Matthew came from the pen of the disciple of that name. He writes: "We conclude, therefore, that the author of the First Gospel was no less in touch with a living tradition of the ministry of our Lord than the author of the Second Gospel" (Ibid. p. 26).

The statement which we have quoted from Mr. Pyke, if it is to be interpreted rigidly according to the character of the sentences composing it, would ask us to believe that no earnest disciple of Jesus ever formulated His messages and passed them on to another. Thus the Church later becomes the inventor of the sayings of our Lord. We are sure Mr. Pyke does not mean this, and yet it is the only meaning that can attach to his words, unless he attaches some unusual sense to the word "formulated."

The Church and the Sacraments.

We may agree that we can only understand the sacraments against the background of the Church. We may also agree that "The agent of a true Sacrament is not man . . . but God." But that does not relieve us of the necessity of perceiving that though the Agent is God, the subject is man. This brings us back to the statement in the Article: "It is God the Eternal Reason dealing with a creature who is gifted with reason and dealing in a rational manner." Hence it is because meaning—in the sense of rational apprehension—is imported into the use of "common physical substances" that they can become sacraments at all.

There is no authority for the statement that "only he who is set apart as a priest of the Church by the bishop may consecrate the elements." Mr. Pyke seems to us to confuse order in the Church, which is of very great importance, with the essence of the sacramental act. St. Paul, in 1 Corinthians, uses the plural personal pronoun throughout: "The cup of blessing which we bless. . . . We are all partakers of the one loaf." This tradition died hard. Tertullian, in his work on Chastity, mentions incidentally the right of a layman, "You offer and baptise, and are priest alone for yourself" and sets out quite distinctly: "It is the authority of the Church . . . which has established the difference between the Order and the laity" (Exhortation on Chastity, ch. vii). Jerome gives expression to much the same opinion: "Without the injunction of the bishop, neither the presbyter nor the deacon has a right to baptise.

Which frequently, if necessity urges, we know is also lawful to laymen" (Adversus Lucifer, Tom. II, p. 139). Mr. Pyke has to establish that there is in Scripture a different rule for the administration of baptism and of Holy Communion before he can establish his theory here.

There is an ambiguity in the expression, "the sacraments are the services of the Church." We prefer to teach that the sacraments are direct acts of God committed to His Church for administration and, in the interests of order, usually performed by ordained men. Here Mr. Pyke aligns himself with the Precisianists against the Church of England, and in his zeal restricts the administration of the sacraments altogether to the ministry.

Sacraments and Symbols.

We think it is rather unfortunate that Mr. Pyke chose the form of expression "The Holy Communion is more than a mere symbol." We think so because the word "symbol" in itself carries with it more than is contained in the outward appearance. A symbol is a symbol of something. Its very character is to carry the mind beyond the given form. A flag is more than a piece of bunting, a marshal's staff is more than a rod of wood. Mr. Pyke has very gravely misunderstood our article if he thinks we advocate that Holy Communion is a mere sign. As we have clearly indicated, he also gravely misunderstands the Protestant position if he attaches any such theory to it.

We think it a pity that he did not see fit to clothe his exposition in the words of Scripture, or in the language of the Catechism and Articles to which he appeals. He uses language which is capable of a correct interpretation, possibly, but which is so vague as to readily lead to misconception.

When he tells us "Holy Communion" embodies "the idea of God's self-communication," we wonder why he passes over the salient facts that it is "The Body given" and "The Blood shed" that are emphasised as the elements in that communication of God. Is the shed blood objective? If it is, what does Mr. Pyke mean by that terminology? The shed blood is historically past, shed once for all, never to be repeated. Again, when he says, "What I receive does not depend, thank God, on what I can understand," we are tempted to ask, Would Mr. Pyke administer Communion to frenzied persons, or would he demand some measure of intelligent response?

Can there be faith without any understanding? These problems seem not to have occurred to our critic, and we are sure if he deals with them he will appreciate the Anglican position all the better. All Protestants agree that the Lord is present in the sacraments, but what Mr. Pyke has to establish is a Presence in the elements. It is Calvin who says: "In the mystery of the Supper, under the symbols of bread and wine, Christ is truly exhibiteth to us, even his body and blood, in which he has fulfilled all obedience to procure our justification" (Instit. Bk. IV, ch. xvii, Sec. xi).

It is a pity that Mr. Pyke did not cling to the language of the Catechism when he touches on Infant Baptism. So far from saying that "the Church . . . supplied what the individual soul is incapable of offering," the Catechism says, "They (the infants) promise them both by their sureties, which promise when they come to age, themselves are bound to perform." We agree that the baptism of infants asserts "a most important principle . . . that salvation is a free gift of God's grace." But that does not invalidate the further consideration that recipients of God's free gift must inevitably make an intelligent response of faith in God's time. Mr. Pyke says that when the child makes a response "one of the facts to which his response is made is that Christ has already received him." Now that is true in the case of the responsive soul. Paul could write, "It pleased God . . . Who separated me from my mother's womb." But suppose the responsible individual rejects God's offered mercy. Is it not more consistent to say, in the language of Calvin's Catechism, on which the sacramental section in our Catechism is based: "If we do not render the promises there offered unfruitful by rejecting them, we are clothed with Christ, and presented with His Spirit."

Is there then anything derogatory to the highest view of the sacraments in asserting, "The response of the soul is the only thing that matters"? We think not, since God has given both the Word and the Sacraments to secure and awaken the response.

"SPECIAL APPEAL" PUBLISHING FUND.

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The greatest air offensive in history is now on.

LENTEN DISCIPLINE.

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

Ash Wednesday ushers in the Season of Lent, reminding us of our Lord's forty days in the desert alone with God. Here, in prayer, fasting, and mental conflict He wrought out His plan for the redemption of the world and defeated the devil.

There is always the danger of becoming superficial in our religious life. Of becoming weak in our religious convictions, of lacking spiritual energy and the power of faith. If the Son of God needed a time of hard thinking in preparation for His life's task, how much more do His children need it?

We are living in days of great activity with very little time for quietness. Our Church calls us to find time for God and to use our leisure to gain a clearer conception of the meaning of the Faith we profess and the nature of our response to its claim.

To do this we must "study to be quiet" in order that we may hear the voice of God through His Word speaking to our hearts. We live in an age of conferences and organisations; of groups discussing problems, framing policies and drawing up programmes for the future. All this has to do with the material side of life.

Post-war planning is in the air. We have restricting regulations imposed upon us. We are forced to do without many things. We are being disciplined from without. The State is restricting our freedom to meet essential war needs and we must not complain.

In the life of Australia there are moral and spiritual considerations that are indissolubly bound up with the nation's well-being and future. Christianity is not merely obedience to rules and regulations. It is the response of our whole nature to the love of God by following Christ in self-sacrifice and service.

The Season of Lent can become a spiritual landmark in our lives and in the life of the Church if we take full advantage of the opportunities which Lent affords in all our parish churches. The special services and addresses are designed to help God's children to a stricter discipline of their lives, by prayer, fasting and dedication to God's will and purposes.

There is a need of a more vital allegiance to Christ, a greater hatred of sin and selfishness. We need to test our lives and motives by the ultimate standards of the Sermon on the Mount.

Materialism is a growing peril in our Australian life. It decreases the finer susceptibilities of the people. It lowers our business standards and the ideals of public life. It diminishes the sense of reverence of human life and sacred things. It undermines those spiritual beliefs that enter into the warp and of personal life and national security.

The Church of God has always taught self-discipline from within. We must deny ourselves and take up the cross and follow the Master wherever He leads. The purpose of self-discipline is that we may be better able to fulfil His commands and respond to every spiritual impulse.

The days in which we live are too grim and sad to be light-hearted, to be wasted in idle foreboding. Lent is the season when the Christian "goes into camp." For disci-

pline makes character; true soldierness means victory. The disciplinarian wins in the end.

When we see the Churches so busy about organising conferences and conventions we are wondering if this is Christ's way. There is a picture of the Lord Christ in the Gospel of St. John going out of His way and sitting on a well-side to give the Water of Life to a single thirsty soul. This Lent gives us the opportunity to be alone with God.

THE RE-BUILDING OF COVENTRY CATHEDRAL.

The following statement on the proposal for re-building Coventry Cathedral is issued by the Bishop of Coventry, Dr. Neville Gorton: "Now that plans for re-building our cathedral have begun to take shape, I want to explain to the people of Coventry and its diocese what these plans are, and why we have made them.

A People's Cathedral for the New Coventry.

"This is what we propose: (1) to re-build the cathedral as the central church of the diocese. The cathedral itself will naturally belong to the Church of England which will have sole control of its services; (2) to build, as an essential part of the cathedral scheme, a Christian centre of service to the community; (3) to set up an endowment fund to staff both the cathedral and the Christian centre; (4) the Free Churches to be invited to full partnership in its staff personnel; (4) a special Chapel of Unity attached to the fabric of the cathedral would connect the cathedral itself with the Christian centre. This chapel as a building and place of worship would belong to the Free Churches and the Anglicans together.

"If you do not believe in the Christian value and work of the cathedral we do not want your gift. The scheme is integral.

The Architect's Plans.

"Sir Giles Gilbert Scott is to plan the work; he is one of the great architects of England and is at the mature height of his power. He has designed a church round a central altar and in this lies the significance of the building. This idea goes back to the very earliest days of the Christian Church and would make the cathedral in its plan an expression of the best modern theology and of the ideas of the Christian liturgy of the present day.

The Response of the Free Churches.

The following statement is issued by the President of Coventry Free Church Federal Council, the Rev. Bardley B. Stringer: "The initiative taken by the Bishop of Coventry and the Provost towards closer relations is heartily appreciated by the Free Churches of the city.

"For years we have experienced that there is a definite unity in Christ, and we know that the present gracious move is actuated by a pure and fervent desire for the extension of the Kingdom of God. The offer made is most gladly accepted by us. The Chapel of Unity will help to a richer fellowship in Christ, while the community centre for Christian service will do much to widen and deepen the contribution of the Churches

to the life of the people. Coventry Free Church Federal Council, being informed by the Bishop and Provost of the scheme, joyfully expressed general approval and appointed representatives to co-operate in working out details.

"We are confident that the publication of this great venture will thrill the hearts not only of Free Churchmen so that they will confirm the approval of their representatives, but also of the people generally. Together we press on to make our city more nearly a City of God."

The scheme provides for co-operation.

The following interesting comment is from "The Church Times":—"This is an inspiring conception. Its success must depend on the response of the citizens and the steadiness with which the Church leaders keep their eyes on their objective. A cathedral should be an accepted spiritual centre for the whole people of the diocese. The Coventry authorities will have done a great work if, building on the sense of community generated by the war, they can make their new cathedral a rallying-point for those of Coventry's inhabitants who have no religious associations."

The "British Weekly," a Free Church paper, describes how two Free Church leaders from Coventry visited London to interpret the plan to the Free Churches at large. One of them described the Anglican-Free Church collaboration as the climax of a local fellowship that, in his opinion, was absolutely unique. Coventry felt, he said, that the reconstruction programme envisaged could only be undertaken in union. Nonconformists would have a definite place in the Chapel of Unity; they would be represented on the trust body, in the administration, and in the appointment of the staff of specialists. It would be almost a university for the training of whole—and part-time—workers who would go out into a wide industrial area.

CHURCHMAN'S REMINDER.

"Be happy, but be so by piety."—Madame DeStael.

"Thou wilt keep him in perfect peace whose mind is stayed on thee."—Psalmist.

27—1st Sunday in Lent. Fasting is the word of this day. We must fast because Jesus did. If He needed to so much more must be need it. But conventional fasting is to be done with a caution. It is so easy to do without some minor item of eating or such like, and to fancy we have fasted. We must get deeper into our heart, and sacrifice something great we really like.

March.

1—Wednesday, also Friday and Saturday. Ember Days. Were there more prayer among us there would be less scarcity of clergy in these days, just when more are wanted. Young men of promise must be encouraged and not discouraged to give their lives to the work of the ministry. This is part of the revival for which we pray.

5—2nd Sunday in Lent. Even our fasting may bring a peril, so to-day we ask that we may be kept both outwardly and inwardly. Priding ourselves on our piety is to run into danger.

THE LATE VEN. JOHN HENRY BRIGGS, O.B.E.

The Ven. J. H. Briggs, a veteran missionary of East Africa, died in St. Luke's Hospital, Sydney on February 11, following a major operation. He came to Sydney on retirement in 1938 after over forty-six years of service in Tanganyika Territory, and had been far from well for some time. With Mrs. Briggs, who was Miss Annie Barling and as Australian missionary of C.M.S. before her marriage, he had been living quietly at Normanhurst.

Born in England on February 5, 1867, he was called to service in the mission-field under C.M.S. in 1892, and was posted as a layman to Kissokwe and Mwapwa, stations on the foothills of Mt. Kiboriani made famous by the journeys of Alexander MacKay of Uganda. In those days there was no railway nor road, and the only connection with the coast was a safari of 250 miles from Bagamoyo or Dar-es-Salaam, and all their supplies were carried on the heads of porters.

In 1894 while Mr. Briggs was at Kissokwe, came the terrible locust invasion of that part followed by a most severe famine. Cut off from their own supplies and in a very hungry country, the missionaries, with their people, suffered severe deprivation and hunger.

In 1899 Mr. Briggs, as he was then, was sent to Ugogo to establish a mission station at Mvumi. There he began a work which will always be his memorial. In an inhospitable part of Tanganyika he founded a work which to-day comprises one of the largest mission stations in the centre of the diocese of Central Tanganyika, and which has become famous for its hospitality to both European and African alike.

From a small mud and wattle building which was the first house at Mvumi has grown a mission property comprising of large church (in which the first Bishop of Central Tanganyika was enthroned, as there was no cathedral there), a big base hospital (well-known because of the work there of Doctors Paul White and Wellesley Hannah), a boarding school for girls (the finest in the territory), a village school and orphanage, and residences for the missionaries who staff the important work of the station. For forty years John Briggs lived and worked at Mvumi and as head of the station and administrative head of the mission was responsible for the establishment and oversight of all this work.

An outstanding task at Mvumi was his linguistic work in the reduction to writing of the Cigogo language and in the production of its first grammar, vocabulary and translations. As a result of his pioneer work in this language we have to-day the New Testament, parts of the Old Testament, the Prayer Book and many hymns in Cigogo.

Mvumi was John Briggs' creation and is now his monument, for he went to it as a dry and thirsty land and left it a place of plenty. Digging for water, they found wells and around these wells they made gardens. Archdeacon Briggs' garden was spoken of all over the country, for he achieved what seemed almost impossible by growing fruit and vegetables where no one else had been able to.

The Maji-Maji Rebellion of 1907 saw all the missionaries of Tanganyika concentrated

on the top of Mt. Kiboriani and guarded by German marines. In the same place in 1913 Mr. John Briggs and other missionaries were ordained to the ministry of the Church by Bishop Peel of Mombasa. It was here, too, that the English and Australian missionaries were interned during the Great War of 1914-18. In that internment the Rev. John Briggs was looked on as their leader and support. Many were the tales of adventure and anxiety he could tell.

After the war and during the period of the re-establishment of C.M.S. work in Tanganyika, the Rev. J. H. Briggs was appointed secretary to the mission. Tanganyika was then a part of the diocese of Mombasa. Long distances and the absence of easy communication isolated the work in that territory, and as a result the office of secretary involved a pastoral oversight of all the work. Mr. Briggs continued in this office on the establishment of the diocese of Central Tanganyika, and being made the first Archdeacon of Dodoma in 1928 he remained as the secretary also till his retirement in 1938.

He will be long remembered as the 'father' of the Wagogo, for he had become as one of those people. A friend of the chiefs and their people, he was a particular colleague of Mtemi Mazengo, their paramount ruler. Had he not, they would say, taught their children, healed their sick, taught them how to grow better food, shown them how to build, and established among them the first they knew of Christian civilisation. Many an African clergyman, teacher, headman, and humble servant will mourn the loss of their father in God.—G.A.C.

JESUS NOT A DEAD TEACHER.

A letter on religious education written to a Melbourne paper recently said that it would be a splendid idea to give lessons in the State schools on the teaching of Confucius and Marcus Aurelius and Jesus Christ. Implicit in this statement is the idea that Jesus Christ is just a dead teacher of the past, like Confucius and Marcus Aurelius and others. Another writer sent a letter applauding these sentiments and saying, "that is what we wanted—just ethical teaching, good New Testament Christianity, and not the doctrine and dogma taught by the Church."

Now if there is one thing beyond all possibility of dispute it is the fact that these ideas find no support whatsoever in the New Testament. It is true that the New Testament presents Jesus Christ as one who was human. The Gospel story recounts that He was born of a human Mother in Bethlehem, that He worked as a carpenter in Nazareth, and that He taught in the towns and villages of Galilee. But that is only half the truth. The New Testament recounts the fact that when Jesus asked His disciples, "Whom do ye say that I am?" Peter, in the name of all, replied: "Thou art the Christ, the Son of the living God."

The New Testament presents Jesus Christ not as a dead teacher of the past but as the living Lord and Saviour of the world, Who by His death hath destroyed death and by His rising to life again hath restored to us everlasting life. That is what the Church's doctrine and dogma are all about.—The Bishop of Ballarat.

CORRESPONDENCE.

"TRUE ASCETICISM."

(To the Editor, "Church Record.")

Dear Sir,

There are several points in your editorial article, "True Asceticism" which should not pass without comment.

The first is the suggestion that the forty days of Lent are not specified for observance as days of fast or abstinence in the Church of England. Yet anyone who turns to the Table of Fasts and Days of Abstinence in the Book of Common Prayer will find the "Forty Days of Lent" at the head of the list to be observed.

The second point is the statement that the Church of England has never made any distinction between meals. That the contrary is the case is borne out by the fact that the Book of Common Prayer uses the terms "fast and abstinence." Those who worded the table so were well aware of the distinction between fasting and abstinence from flesh meat and the fact of dispensations allowing flesh in Lent being given by English Post-Reformation Archbishops, is evidence for it.

Yours sincerely,

RONALD E. MURRAY.

"Ellangowan," Small St., Ryde, N.S.W.
February 14, 1944.

"INASMUCH . . ."

(To the Editor, "Church Record.")

Dear Sir,

Readers of the daily press are seeing frequent references to the Children's Courts. The number of boys and girls in trouble is increasing rapidly.

Many youths are in dead-end jobs, casual work, or even not working. Their idleness often leads to crimes.

At the end of last March a Home Mission Society social worker, well experienced in vocational advice, began work at the Parramatta Children's Court. He was able to advise and rehabilitate many cases.

The success of the work at Parramatta and the need for similar work at the Metropolitan Children's Court has led to the extension of this work to that Court. A rehabilitation and replacement officer now attends daily. His work is to advise or place working-age youths in remunerative positions and if required, to find homes or hostels for them. Sometimes it is necessary to provide for their first week's board, also fares, incidentals, etc., in order to give a boy an encouraging start. Clothes too are frequently needed and are provided. This is rehabilitation in its widest sense. In some cases interstate boys have been returned to their own States and sustenance arranged until they are suitably placed.

This work has started as a venture of faith and funds are needed. It is estimated that £500 will be required for 1944. We appeal for help from your readers. Subscriptions may be sent to the Home Mission Society Office, Church House, George Street, Sydney.

R. B. ROBINSON.

General Secretary, Home Mission Society.

THE INTER-VARSITY FELLOWSHIP OF EVANGELICAL UNIONS (AUSTRALIA).

(To the Editor, "Church Record.")

Dear Sir,

As both the Universities and Teachers' Training Colleges are now beginning their 1944 sessions, may I bring before your readers the work of the Evangelical Unions which function in these places of higher education?

The Evangelical Unions are groups of students who, taking their stand upon the word of God, realise the need for Christian fellowship in their colleges, and seek not only to provide this fellowship for their members but also to win their fellow students to Christ. They are linked to the wider fellowship of the Inter-Varsity Fellowship of Evangelical Unions, which has its representatives in most of the Universities of the British Empire and the United States, as well as in number of the European countries (in pre-war days).

In these days when the position of the student is particularly difficult the necessity and importance of Christian fellowship and witness in our educational institutions cannot be over-estimated. Moreover the need for Christian teachers in our State and Public Schools is an urgent fact, recognised by many Christian people, and the Evangelical Unions provide a definite channel whereby their members may be increased.

May I therefore appeal to such of your readers, as have a personal interest in any students beginning their course this year, to co-operate with us by sending to the undersigned as soon as possible, their names and addresses (including Colleges)?

On behalf of the Inter-Varsity Fellowship of Evangelical Unions (Australia),

BASIL H. WILLIAMS.

Travelling Representative,

Scott Chambers, Hosking Place,
Sydney, N.S.W.

BOOKS.

Home-Making, or The Ideal Family Life. By the Rev. J. R. Miller, D.D. Eleventh edition. Published by The Pilgrim Press, London. Our copy, C.M.S. Depot, Bathurst St., Sydney. Price 6/6.

The fact that this book has reached its eleventh edition is an indication of the value it has proved to those who have read, marked and learned from the gems of its 290 pages. The author's name is well-known on the title pages of many devotional books. "Come Ye Apart" perhaps pre-eminently established his name as a "helper of many by the way." "Home-Making" is full of urge towards a return to standards in home-life that in these modern days of rush and hurry have largely fallen into abeyance—but which if recovered will prove to be the surest and most solid foundations on which to build in home, and, consequently, national life the new order so greatly needed and so earnestly prayed for by those who are "the Lord's remembrancers."

The words of our noble Queen Elizabeth uttered just one year ago (11/4/43) most aptly touch the sore and recommend the true remedy of our national home-life. "It does, indeed, seem to me that if the years to come are to see some real spiritual recovery, the women of our nation must be deeply concerned with religion, and our homes the very place where it should start. It is the crea-

tive dynamic power of Christianity which can help us." To this end we have in "Home-Making" a great contribution.—E.S.T.

"Christ's Strange Work," by the Rev. Alex. R. Vidler, B.D., of the Oratory of the Good Shepherd. The Bishop of London's Lent Book. Our copy from the Publishers, Longmans Green and Co., London. English price 2/6 net.

For review see Notes and Comments, p. 3.

The Greater Victory, Broadcast addresses by the Radio Padre, the Rev. Ronald Selby Wright, S.C.F. Our copy from the publishers, Longmans Green and Co., London. English price 3/6 net.

This is a series of radio sermonettes on subjects of interest—they are popular and breezy in the style of a Royal Army Chaplain who seeks to bring home to ordinary men and women wholesome advice about and along the way of life. Here is a choice bit: "The Child of Bethlehem is the only true Man that ever lived and only in following Him can we reach towards manhood ourselves."

"There have been such men—I'd like to speak about one of them before I finish. When the great Theodore Roosevelt died in 1919, the Boy Scouts of America wrote this about him, and I want you to listen to it for it is the picture of a man."

"Are you listening? Well here at least is a bit of it! He was found faithful over a few things and he was made ruler over many; he cut his own trail clear and straight and millions followed him towards the light. He was frail; he made himself a tower of strength. He was timid, he made himself a lion of courage. Men put their trust in him; women found a champion in him; Kings stood in awe of him; but children made him their playmate. Wherever he went he carried his own pack, and in the uttermost parts of the earth he kept his conscience for his guide."

Well, if one man can live like that, why can't we all? . . . the wonder is that by God's grace we all can."

This Service. Notes on the Order of Holy Communion, according to the use of the Church of England; with Introduction; and Appendices, by Albert Mitchell, Member of the Church Assembly. Published by the Church Bookroom, London. Our copy from the C.M.S. Bookroom, Bathurst Street, Sydney, price 18/-.

"The writer," quoting from the English Record, is well-known as a devout and learned layman who, often at the sacrifice of much personal convenience, and professional interest, has rendered great service to the cause of Evangelical truth and life in the Church of England during the last forty years . . . Mr. Mitchell has always been more concerned with principles than with parties, though his many practical activities have sufficiently shown that he is well aware that principles are soon lost sight of without an instructed body of adherents to maintain them." In recommending "This Service" to our readers, it will be useful for them to know something of the lay writer who has given to the Church a very useful and concise introduction to the study of our Service of Holy Communion.

In his Prefatory Note Mr. Mitchell arrests the reader's sympathetic attention by the following personal testimony: "For many years the most comfortable sacrament of the body and blood of Christ has been one of the dominating influences in my life. . . . It has been suggested to me that much that has helped me might also help others, if before my present period of service ends I could make it available to them in their endeavours to understand and value the treasure of liturgical devotion that we have in our English Order of Holy Communion." — First Notice.

UNITY.

The word "unity" stands for an ideal which has exercised a deep attraction upon human thought and imagination. From an early date in the history of Greek philosophy a problem that received the closest investigation was that of the relation between "the one" and "the many." The notion of unity seemed to challenge men to take it seriously. It passed more and more clearly from being an idea to being an ideal, without which all that men wished to achieve must come short of perfection.

Yet, the attainment of this ideal has never proved easy. Unity in a State, unity in an artistic composition, unity in religious thought and practice are not to be had for the asking. That is so because unity in each of these respects is something far richer than that which numerical unity, the figure one, represents. Unity as man seeks for it, and in so far as he finds it, is always something that is the mark of some particular person or work or event. A character or a city or a picture or a day in the country may be at unity within itself. Whenever such a unity is experienced, or there is an approach to it, an extraordinary sense of satisfaction follows. The great assurance of unity, which justifies man's emotional conviction that life is not an affair of bits and pieces, and that, going down towards the roots of things, and looking as far afield as he can, he dwells within a universe that is at one with itself, is to be found in the Biblical faith in the unity of God. The word "Biblical" is not used to imply that outside and apart from the Bible this faith does not exist. Any such suggestion would be indefensible. The unity of God is, directly or by implication, affirmed by philosophers and religious men who have not owed to the Bible the substance of their belief. But there is no tradition, no body of faith, no corporate grasp upon the divine unity which can be brought into comparison with that which has its place in the Bible, and that place a central one.

Life without ideals would mean life's degradation. But times come when a man wonders whether, after all, his ideals are grounded, not in his own feelings and aspirations, but in the very nature of things. It is then that he may find his security in the Biblical revelation of all his best ideals already and for ever present and secured in God. So it is with his ideal of unity. He reaches out towards it, yet his grasp upon it becomes sure only as he remembers the one God and Father of all. Whatever unity creation always shows, with all that is still to be achieved and revealed, reflects in divers manners and degrees the unity of the Creator.—"The Times."



Children Loved Him

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

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



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"FROM THE DEPTHS I CALLED."

"Existence in a Nazi concentration camp is so horrible that there can be no question of reaching out to any sort of spiritual life. Nevertheless, strange though it may sound, even days spent in Nazi imprisonment may have a rich spiritual effect, provided you are alone," wrote an escaped Netherlander who only recently reached Allied soil.

"I shared my cell with four other men. As might be expected, our natures clashed. The space at our disposal was oppressive in every way. But whenever we were put into the cell that carried above its entrance the legend 'Einsamkeit' (solitary), we became, after the first few weeks of deepest despair, truly happy."

"The Germans did not lock us up to make us happy. It would be bitter irony if I said that I felt any gratitude toward them. But I am deeply grateful that I have gone through solitary confinement. Much changed within me, as well as in my companions, during such periods of forced 'retreat.' The closer the body is incarcerated, the freer becomes the spirit. This experience, in the beginning so unbearably hard, grew into a period of purification, of faith, guiding most of us toward the realisation of Biblical truth."

"Intended as a form of mental torture, it became one of the most beautiful and most meaningful things man can encounter. My fellow-prisoners and I accepted these periods of Nazi punishment as periods of introspection, bestowed on us by God. I often recall my narrow cell which became so precious to me, where I reached a spiritual height and where I lived with an intensity such as I had not ever been able to imagine. In this sphere those sentenced to death prepared themselves for the end; and who among us could be certain that a similar fate would not be awaiting us? There they gathered the strength to walk with heads erect, some of them with joy in their eyes, to be shot by the German firing squad."—Netherlands Indies Government Information Service.

THE BIBLEMAN'S CORNER.

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

THE SISTER SOCIETY.

Some interesting news emerges from the 127th report of the American Bible Society recently received. "The mass evacuation of over one hundred thousand Japanese from the Pacific Coast was possibly the largest racial upheaval in the history of America. More than one hundred Protestant Churches were uprooted by this exodus. Fifteen reception centres in the district became the temporary abode of these unfortunate people, and those first months were most trying. Japanese Protestant ministers and leaders made notable contributions during those days. They were very active in their ministry and in Bible teaching. Many Buddhist and non-Christian adults were for the first time receptive to Christianity and the Bible. Many Bible Classes were maintained, while Union Sunday Schools were very large, some with an enrolment of fifteen hundred. The Bible Society made a grant of fifteen thousand Gospel portions, with an appropriate imprint on the back cover. These were distributed throughout all the centres. A supply of Bibles and Testaments was made available in some centres. Distribution through sales was very high, and the demand for free Scriptures was equally large. The Protestant Commission for Japanese Service was most helpful through all these trying times. There was genuine appreciation for the Scriptures supplied by the Society. At the end of the year a Japanese student for the ministry wrote, I can sincerely say that 1942's experience has been worth all of my former life put together. I was first confined to San Francisco by the curfew act, during which time I was licensed and ordained to the ministry. I was inducted into matrimony and into a California reception centre at the same time. The four months' work among the eight thousand Japanese in the California reception centre were great for me. As you know, I sold about two hundred dollars' worth of Bible Society Bibles there. My six months here have been a continuing rich opportunity for Gospel ministry."

Hawaii.

Hawaii also comes in for mention, for the report says: "Hawaii has had one of the most severe years of her long and peaceful history. The normal calm of these friendly isles of the Pacific was suddenly broken by the storm of war, and they have become a centre of prolonged and intense military defence. The threat of actual invasion was their daily thought. Black-outs were perpetual. Playgrounds were converted into bomb shelters, and the inviting pleasure beaches were obstructed with barbed wire. Old-time residents not essential to defence, and many others, were evacuated to the mainland. Major shipments to the islands were made only on the authority of the military governor's permit. Yet, in the face of conditions, there was never such a demand for Scriptures. The superintendent of the Hawaiian Evangelical Association said, 'We have done a landslide Bible business, but could do far more if we could only get the stock. Help us to cut all red-tape possible, so that the Word of the Living God may be placed in the hands of the people of Hawaii at this time.'"

Turkey.

We now go to some of the lands of the Mediterranean, visiting Turkey first. "In one of the great, medieval business blocks of a city a colporteur entered a dark room in which a group of young people, seated by pots and steaming dye, were engaged in stamping designs on thin cotton fabric by means of wooden blocks held in their hands. The proprietor, a Turk, came forward, and took the Colporteur's samples in his dyed-stained hands. 'I would like this one,' he said, laying aside a Turkish New Testament in the Arabic characters. 'My trade is what you see; but my head is not that of a dyer. I always want to learn new things. I think as I like, and, if I enjoy this book, I shall buy a whole Bible from you another day.' In a lonely cove by the glittering sea another colporteur came on three rough fishermen spreading their nets. To the colporteur's offer of the Scriptures they replied, 'What have fishermen to do with books?' 'But this is just the book for fishers,' replied the colporteur. 'If you read it carefully, you will see how the great apostles who followed the Prophet Jesus were just men like yourselves, who got their living by throwing nets in the sea.' At this, one of them took the book in his hand and leafed it over a while. 'I like this,' he said suddenly, and reached for his purse."

Increased Circulation.

The joint circulation within the Turkey sub-agency amounted to 1,430 Bibles, 2107 New Testaments, and 17,222 Portions, making a total circulation of 20,759 volumes. This represents the largest circulation during any twelve-month period of the seven-year years of the present sub-agent's administration.

NETHERLANDS MINISTER ADDRESSES CONGREGATION IN ST. PAUL'S CATHEDRAL.

Jacob Albertus Wilhelmus Burger, a young Dutch lawyer, who escaped from Holland last year, and who is now a Minister without portfolio in the Netherlands Government in London, addressed a gathering on February 2, during lunch-time, at St. Paul's Cathedral, London. The subject of his talk was "The Resistance of the Churches in Occupied Holland." In the course of his talk he said:

"When I was still in Holland, it happened several times that I was warned by loyal Netherlands officials that certain clergymen were about to be arrested so that it would be wiser for them to be less outspoken. Yet, never once did I notice that such clergymen heeded my warning. On the contrary, I distinctly recall that during a meeting of a sub-committee of the Synod of Protestant Churches a well-known clergyman, one who we knew was in hiding after lengthy imprisonment, entered unexpectedly. We were delighted to see him, and enquired how matters stood. To this he replied, 'Not too good—the Church is insufficiently active.' When questioned by us, he elaborated as follows: 'Not enough action has been taken against National Socialism during the last months, otherwise many more clergymen would have been imprisoned.' This inspired us to work harder than ever before."

"In this world of boisterous Quislings and of embittered silent people," he continued,

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"there is only one body raising its voice openly for everyone to hear, and that is the Church. Although forbidden to mention the name of any living member of our Dynasty, the following prayer can be heard every Sunday in the churches:—

"We pray for all those Thou hast placed in authority; Lord grant that, above all, the glory of Thy Kingdom and of Thy Gospel be understood and honoured; especially, we pray Thee for our beloved Queen, Her Household and Government. Be Thou near Her to comfort and to guide Her with Thy spirit. We pray Thee give Her and Her Government in this great trial, wisdom to do right, to endure all things for the benefit and well-being of our people."

"This is not done without our suffering losses. But the Church has no choice. To yield to the enemy would mean its spiritual doom, even though it might prosper materially. Compromise with National Socialism is impossible and an offensive defensive struggle is the only course."—Netherlands Indies Government Information Service.

SELF-EXPRESSION.

The Christian religion has been attacked on the ground that its ethical system cannot be reconciled with the findings of modern psychology. These, it is claimed, have shown in how large a degree a man's development and happiness depend upon his opportunities for full self-expression and the use he makes of them. "He should have complete liberty to express and assert himself, to satisfy whatever suggestions his temperament and natural instincts may offer, because by such means his personality will attain to its full growth."

On the other hand, it is represented that repressions, whether enforced from outside or self-imposed, are now proved to be the hitherto unsuspected source of the worst troubles, both mental and physical. Yet anyone, it is argued, who proposes to regulate his life by the Christian code will find that repressions are continually demanded from him. Inward serenity must be impossible when these repressions and his natural desires are in conflict; when, after the Pauline example, he has to regard his body as an enemy to be "kept under."

The average person has met men and women outstandingly Christian in character for whose manner of life saintly is not too strong a term. Yet, instead of being the neurotic victims of repressions they seem notably vigorous and healthy minded, rich in their variety of interests, radiating tranquillity and happiness among their neighbours. What is the explanation of the discrepancy between what is fact these people are and what is psychological theory they ought to be? It seems to lie in the complexity of each individual personality. When anyone has decided to make full self-expression his aim he has still to decide which of his selves shall be expressed. For he discovers quickly that there are many of them, and that the expression of the best necessitates the repression of the rest.

Certainly the fullest self-repression is to be desired, but for the self to be expressed through his life every wise man will select from his complex nature that which will endure. To make ease, pleasure or ambition the dominant element in shaping his character is to choose what at best can gain merely fugitive rewards. But he who, after

the patient repression of rival desires, succeeds in expressing himself through the spiritual part of his being, has chosen that which, even in this stage of life, gives clear proof of its kinship with things eternal.—"The Times."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

WORLD DAY OF PRAYER.

25th February, 1944

Theme: "The Lord wondered that there was no Intercessor."

Place: Wesley Chapel, Castlereagh Street, and country centres.

Time: Afternoon 2 to 4 p.m., evening, 7.15 p.m., Youth Meeting, Chair, Rev. R. A. Murray; speaker, Rev. H. L. Hurst.

The full programme, as received from America, will be used. In its preparation 100 representatives from many countries were consulted, and the result is a deeply personal and world-embracing order of service.

You are urged to attend and share in prayer for the world's great needs.

ST. LUKE'S, CONCORD.

An illustrated lantern lecture was given on Tuesday, February 15, at 8 p.m. The subject of the lecture was "The Knights of Malta." The proceeds were devoted to the Jerusalem Ophthalmic Hospital of the Venerable Order of St. John of Jerusalem.

ORDINATION.

The Archbishop is holding an Ordination in the Cathedral on Sunday, March 5.

THE KINGS' SCHOOL O.B.U.

The commemoration and Old Boys' Day (one hundred and twelfth anniversary) was held last Saturday. Afternoon tea at 3.30 was followed by the annual service in the School Chapel.

INTERCESSIONS FOR PRISONERS OF WAR.

A service was held in St. Andrew's Cathedral last week for special intercession for prisoners of war. The Cathedral was filled to capacity. The Bishop of Melanesia preached to a very interested congregation.

ST. ANNE'S, RYDE.

22nd Anniversary of the Induction of the Rector, and Dedication of the Chime Carillon, Sunday, February 27, 1944.

In March, 1943, special services and an informal social gathering were held to commemorate the 21st anniversary of the induction of the rector, Rev. Charles A. Stubbins, to the parish of Ryde. At the informal social gathering in the Centenary Memorial Hall (at which His Grace the Archbishop was the chairman) the rector generously handed back the cash presentation to the wardens to be devoted towards the project of installing a chime carillon in the tower of the church to commemorate the occasion. It is, therefore, appropriate that the Most Reverend the Archbishop of Sydney should consent to dedicate the carillon on the Sunday nearest the 22nd anniversary of the induction. Such ceremony will increase the historical significance of St. Anne's and will take place (D.V.) on Sunday, February 27, 1944, at 3.30 p.m.

A keyboard operated chime carillon is a feature which few, if any, churches in Australia can claim to possess, though similar installations are familiar in America and England. The amplified chime carillon can be made to give a standard of performance closely approaching that of a genuine bell carillon of very many times its cost.

About £100 has been spent on the project to date, and it has been estimated that a further £100 will be needed to cover the cost of the amplification installation. The offertory at the dedication service will be given to this objective.

The services on February 27 will comprise:—

8 a.m., Holy Communion, celebrated by the rector himself.

11 a.m., Morning Prayer and Sermon. Preacher, Canon T. C. Hammond, M.A.

3.30 p.m. Dedication of the chime carillon. Preacher, The Most Rev. the Archbishop of Sydney.

6.50 p.m., First recital of the carillon (request items).

7.15 p.m., Evening Prayer and Sermon. Preacher, Canon F. W. Tugwell, B.A.

5.45 p.m., informal social gathering in the Memorial Hall.

VICTORIA.

Diocese of Wangaratta.

ORDINATION.

At Holy Trinity Cathedral, Wangaratta, on St. Matthias' Day, Thursday, February 24, at 10.30 a.m., the Bishop will ordain the Rev. Colin Gordon Burgess to the priesthood. It is hoped that many clergy of the diocese will attend in their robes to assist at the ordination, and that many communicant members of the Church will be present to join in the prayers.

Diocese of Ballarat.

A CAUSE OF THANKSGIVING.

In his farewell message in the Edenhope

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MISS G. GORDON EVERETT, M.A.

"Parish Record" the Rev. Lindsay Howell writes: "I want my last word to be one of deep thankfulness to God, the Father of all, who spared our little Christopher when his life was in danger." This is a reference to the fact that little Christopher was mercifully saved from drowning. The child, escaping his mother's watchfulness, waded into the arm of Lake Wallace which runs close to the vicarage. While the agitated parents were looking for him in the vicarage fortunately an elderly woman saw him and secured the assistance of some boys. Christopher was unconscious when taken from the water. But one of the boys knew how to expel the water from the child's lungs, and having done this he carried him hastily to the doctor's surgery where skilful medical treatment soon restored him. All will say Amen to Mr. Howell's words of thanksgiving.

THE BUSH FIRES.

The tragic fires which have swept through the northern part of Clunes and other vast areas in our dioceses, as well as other parts of Victoria, are one of the worst experiences of the kind in the history of this State.

Archdeacon Best and the Registrar of the Diocese, Mr. K. S. B. Archer, visited Clunes, and took some assistance for families who were in dire need of food. The vicar, Rev. W. Richardson, and Mrs. Richardson, rendered magnificent service to those in distress. On the days following the Skipton-Lismore fire Archdeacon Best, Mr. Archer, Rev. E. S. Yeor and the headmaster of the Grammar School, Mr. G. F. J. Dart, visited the devastated areas, taking with them a quantity of clothing which had been given by the people of St. Peter's in response to an appeal made by the Rev. E. S. Yeor.

Since then I have had an opportunity myself of seeing much of the country that has been swept by fire. I was appalled to see the devastation in the Hamilton area. At Dunkeld the north-eastern section of the town is a blackened ruin. Even bluestone buildings, like the police station, have been completely gutted by fire. Glenthompson narrowly escaped a similar fate. As for the country, it was appalling to see and to hear of the thousands of acres of pasture, and of hundreds of thousands of sheep as well as cattle, pigs and poultry that have been lost. Among the stud that have been burnt, some of the best breeding rams and sheep in the world have been lost. But most tragic of all is the loss of human life and the destruction of homesteads. Our deepest sympathy goes out to all who have suffered.—From the Bishop's Letter.

Diocese of Gippsland

SUMMER SCHOOL FOR CLERGY AND TEACHERS.

Gippsland's first Summer School for clergy and teachers has come and gone. Held at St. Anne's, between Christmas and New Year, the four days were packed with good things. Among the 400 odd participants were the Bishop and Mrs. Blackwood, Rev. F. A. Walton, Miss C. Tisdall and her successor Miss L. Sparrow, Miss Hilsberg, Canon Sansom and about a dozen other clergy, three lay readers, and a number of Sunday School teachers representing a large number of parishes.

The fellowship was fine, whether expressed in the social intercourse of the meal table or the quieter and deeper joy of the morning

Communion or the evening devotions. On the intellectual side we had a feast of good things, opening with the Bishop's simple and challenging address on "Facing our Vocation."

Each morning the school assembled en masse to be led by Bible study by Miss Tisdell. The Rev. F. A. Walton provided the main fare with his series on teaching methods.

Mrs. Blackwood held the school spell-bound with her delightful talk on "The Primary Department," while each evening our chaplain, Canon Sansom, in his devotional talk drew the threads together and brought all our activities into the presence of the Lord. The handwork display and classes were in themselves an education to all.

Miss Hilsberg, as secretary, did a great deal of hard work in a most unobtrusive manner.

The closing Holy Communion in St. Paul's on Friday morning was a fitting climax to a grand few days, and the general reaction is best indicated by the frequent enthusiastic references to "next time" which were heard on every hand.—Diocesan Paper.

TASMANIA.

C.E.M.S. AND THE NEW BISHOP.

The Lay President of the C.E.M.S. (Mr. M. Crawford) sent an airgraph letter of greetings and congratulations from the C.E.M.S. in Tasmania to the Rev. G. F. Cranswick, on his appointment as Bishop of this diocese, and has received the following airgraph reply:—

December 28, 1943.

Dear Mr. Crawford,

It was a great joy to have the greetings and congratulations of the C.E.M.S. I look forward with great pleasure to meeting you all and becoming your president. There is a small but active branch in the parish in which we reside. Naturally the members are nearly all fairly senior, as the younger ones are in the Forces. This, I expect, will be the same in Tasmania, but we must prepare for the return of the younger men and seek to rope them in to all our plans for the future of our Church. When I was at the University of Sydney, I was secretary of the C.E.M.S. at St. John's, Glebe, where my father was rector. Please give my salaams to all members who I know will be remembering us as we prepare to set out on our long journey. I leave my present work after the Consecration on January 25 at Westminster Abbey.

Yours sincerely,

G. F. CRANSWICK.

Bishop-Designate.

FROM THE VICAR-GENERAL'S LETTER.

"This has been what one might have called a 'Bishops' month, for not only was our own Bishop consecrated in Westminster Abbey, but we have had three others visiting from the mainland. The Archbishop of Sydney came as head of the delegation for the C.M.S. Summer School, the Bishop of St. Arnaud, was with us as chairman of the A.B.M. Summer School, and the Bishop of Gippsland spent some of the month on holiday. Indeed I thought that the Bishop of Willochra would be of the number but he was not due until early in February.

"The most important event for us for

nearly a year was the Consecration of the Rev. G. F. Cranswick on St. Paul's Day in that central shrine of English Christianity, Westminster Abbey, where a hundred and two years ago the first of the eight Tasmanian Bishops, F. R. Nixon, was consecrated. Some of you will have heard the broadcast description of the ceremony, and, if you know the Abbey, you will have been able to more easily to picture what actually took place. I had sent a message to the Rev. J. S. Byers, our Commissary in England, asking him to represent the diocese, and another to the Agent-General, Sir Claude James, to represent the State, and to give the Bishop-designate the following message on the morning of his consecration. "That God's rich blessing may be with you to-day and always is the earnest prayer of the clergy and laity of the Diocese of Tasmania." A few days ago I received from Sir Claude this message. "As requested in your telegram I handed to Bishop Cranswick your message on morning of consecration; he sent the following reply. 'Message greatly appreciated as first official preface to consecration.' It was a very beautiful and impressive service, with large congregations, and I congratulate Tasmania on most worthy successor to Bishopric."

"The Dean of Westminster had met, in the Abbey, two members of the R.A.F. a few days before and, finding that they were Tasmanian boys, he arranged for an extension of their leave so that they might be present at the ceremony, and it is good to know that there was this Tasmanian 'congregation' in the Abbey."

AUSTRALIAN BOARD OF MISSIONS.

The Hon. Secretary writes:—

"This report is for six months from June 1 when our financial year commenced. £867 2/6 has been sent in and has been forwarded for mission work. In addition to this, £389 9/10 has been sent for reconstruction and advance, to rebuild the devastated missions, and £46/10/1 for missionaries' Christmas gifts. These two amounts do not count in our assessment for mission contribution. This year the Board has asked Tasmania to accept a higher assessment for Australian Board of Missions, £1650, instead of £1500 which has been our budget for the last seven years. Before that our assessment was much higher. The Tasmanian committee has accepted this new assessment, confident that our Church people will raise the larger amount. All other States have accepted such an increase. All money raised for reconstruction and advance is extra and not counted for budget. The Administrator wishes it stressed that in raising this money we must make it an extra and not let our other obligations, such as diocesan undertakings, suffer from our generosity to missions. It will indeed be hard if our Homes and other institutions have to pay instead of our own pockets.

"We of the A.B.M. are looking forward to the arrival of our new Bishop, knowing him to be a man of great missionary zeal and knowledge. We look forward to his leadership in our work.

"May I, on behalf of the A.B.M., remind you of the need for your prayers on behalf of our work and workers in the field and at home."

CLERGYMAN'S WIDOW would like to rent or share a cottage, furnished or unfurnished. Moderate. Apply "Urgent," c/o "Church Record."

THE FOUR GOSPELS IN SUAU (DAUI).

Notes by Mr. Russel Abel, of the Kwato Mission, Papua.

(The British and Foreign Bible Society has just published in Sydney the Four Gospels in Suau, a language spoken by the Fuzzy Wuzzies of Milne Bay.)

This edition of the Four Gospels in Suau (Dau) is a reprint of the edition printed at the Mission Press, Kwato, in 1880.

Suau is spoken by about 10,000 people in the Milne Bay area and part of the South-coast of Papua.

It is not easy to translate the Scriptures into such a language. All the useful aids are lacking—it has first to be reduced to writing and a dictionary and grammar created. The Rev. C. W. Abel, the translator and founder of the Kwato Mission, writes: "Few can realise the difficulty or responsibility of this work. All that the Bible means to us must be re-created. It must live again in a new tongue. In his choice of words and phrases the translator is determining the forms of the spiritual thinking of a people. What he re-writes in a foreign language must inspire, grip the imagination and stir the souls of native readers and hearers. And this superhuman result must be achieved in the restricted speech of a primitive stone-age. We have to strain the vernacular as soon as we attempt to deal with abstract ideas. . . . It is doubtful whether, for instance, 'the just shall live by faith,' is directly translated into any of our dialects."

Small wonder that he approached this task with a mingled sense of awe and inadequacy. There were times when he was baffled; stuck fast on a single word. He and his pundit Dagoela would get down on their knees and pray earnestly for light. They wrestled on. Dagoela would go to bed after a session of translating, mentally all in. They realised their dependence on God. "He must do the work through us," Mr. Abel wrote. They were successful. In the Suau Scriptures there are passages of real beauty that are a joy to read, and that stand peerless in a rich and poetic language.

Suau is spoken in its purest form on Suau Island, where warlike and cannibal savages once captured no less a prey than the intrepid "Tamati" (James Chalmers). He got away that time, and lived through many adventures, asserting to all with the force of his strong personality that a new day was here: killing must stop.

The sacrifice of his own life was necessary before this could happen, but his name lives on in native tradition.

Variations and dialects of the Suau language are many and Suau-speakers may be found in most places in Papua, largely owing to the popularity of Suaus as boat boys and household servants: the former due to their inborn sea sense, and the latter to their manners. The language of a courteous people abounds in expressions of respect, greetings, titles and forms of address to superiors. Some of these are now adopted by other tribes lacking such forms of speech.

The Suaus are great travellers. They do not get homesick but form little Suau coterie wherever they go. So that from Daru to Buna, from Milne Bay to the islands of Misima and the Trobriands, when nightfall

brings folk round camp fires and hurricane lamps, on beaches, wharves and decks of ships at anchor, you might hear the soft flow of Suau chatter added to local tongues. So that the new edition of the Four Gospels will have a wide distribution at an important and critical time in a people's history.

Many perplexed, evacuated Papuans who have been close to war and carnage and whose normal lives have been turned upside down, will find here "things that are eternal."

"ANTI-GOD" DEFEATED: BUT NOT DEFUNCT.

(Contributed by S.H.)

Russian clergy imprisoned since 1937 are set at liberty. Russian churches are not only reopened, but thronged; and that with the "enlightened" and enthusiastic Youth of Communist Red Russia; even on week-days!

The "London Times" of Monday, September 6, 1943, gives verbatim an official announcement from Moscow. The Metropolitan (Archbishop) Sergius having foreshadowed the election of a Patriarch of All Russia, "the head of the Government, Comrade J. V. Stalin, stated that on the part of the Government there would be no objection to this proposal."

Dr. Garbett, Anglican Archbishop of York, has just returned from an official visit to Russia: flying over Persia and Stalingrad on his way to Moscow. He and his two chaplains were able to move freely there. He bids us pray that permission may soon be granted for the printing and publication of Bibles in Russia.

Three more or less miraculous factors leading to this position are revealed in authentic news files recently received. First, the great "Anti-God Experiment" was dealt a stunning blow by the Russian Official Military Censorship. Yes, "it was the religious expression in the home-letters of the Russian soldiers during the Finnish War, and again at the commencement of the War with Germany, that revealed the ever-existing strength of the religious element in Russians." Secondly, "Anti-God" was shackled and handcuffed by "the curious action of the German invaders," who tried to make themselves popular by opening the churches in occupied Russia: which were promptly filled with huge congregations, praying night and day for a Red Victory. "Without doubt," continues our correspondent, "it occurred to the Kremlin, that it was not good psychology to permit the Germans to appear more liberal than Russia." Hence a general release of clergy from their fetters, and a Russia-wide restoration of many more city and country churches to religious uses. Thirdly, and most curious of all, the great "Anti-God" (like Haman in the Book of Esther) was "charged to care for the strict observance of this new religious liberty." And how? Well, as long ago as 1938, the official "Atheists' Union" (the very heart and soul of "Anti-God"), held its annual congress as usual. This, for them, was really the beginning of the end. Actually, in three sessions, seeking to demonstrate their own complete freedom from all anti-religious prejudice, they debated this question, namely, "The important part played by Christianity in the History of the Fight for Liberty."

Fatal, of course! No one can logically admit the truth and at the same time deny it. The direct evidence of historical research, was overwhelming. Yaroslavsky, the Atheist leader, himself went further, "and showed" that the majority of those who had lost their faith in Christianity simply substituted superstition for religion." And he wound up the debate in a voice of thunder, proclaiming, "You cannot create a true Socialistic State in a country where half of the people who do not believe in God, yet believe in the Devil!" No. John Bunyan's "Diabolus" is not yet dead. Yaroslavsky, the official Atheist Leader, says so, and he ought to know.

The whole story is perhaps too long to tell now. Enough that three such humanly improbable factors as (1) The Russian Military Censorship; (2) The Invading German Propaganda Department; and (3) The Russian "Atheists' Union" itself; have been thus evidentially and most miraculously used—like a mighty trident, in the very hand of God, activated by the fervent prayers of "the weakest saints . . ." But it will be my joy to give some further particulars, if desired. Thus, for instance, only five years after that official Atheist congress in Moscow, we find by way of contrast, a Russian Evangelical conference meeting at Easter, 1943, in Tel-Aviv, the most thoroughly Jewish city in modern Palestine. "The address was given in Hebrew and Russian on 'The Lost and the Regained Paradise.' The Jews came in good numbers and listened very attentively. Some of them remained after the meeting to talk about Christ."

What a world! What a Saviour! What a Destiny!

Nil desperandum, Comites: Christo duce, et auspice Christo.

(N.B.—My chief, but not my only authority for the above frankly optimistic statement is the November-December, 1943 issue of "The Friend of Russians" just to hand from London, where it is published at 13 Vowler Street, S.E.17, by the Secretary, F. S. Miles, D.S.O., O.B.E., V.D., as the official organ of the Russian Missionary Society Incorporated. I have taken this thoroughly reliable journal over a period of years, and am happy to make it available, with other historical evidence, for the inspection of any sympathetic reader.)

Bowral, N.S.W., 9/2/44.

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