

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 the Milne Bay area coast of Papua.

It is not easy to get into such a language as Suau. The writing and dictation are lacking—it has to be dictated. The Rev. C. and founder of the "Few can realise the ability of this work." to us must be re-created in a new tongue, and phrases the forms of the people. What language must inspire stir the souls of men. And this superhuman in the restricted space. We have to soon as we attempt ideas. . . . It is stance, the just translated into a

Small wonder with a mingled sea. There were times stuck fast on a pundit Dagoela knees and pray wrestled on. Day a session of translation realised their dependence do the work through. They were successes there are pictures are a joy to read, a rich and poetic

Suau is spoken on Island, where war once captured no trepid "Tamati" (away that time, adventures, asserting his strong personality here: killing must

The sacrifice of before this could 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."

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. Yaroslowsky, 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. Yaroslowsky, the official Atheist Leader, says so, and he ought to



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."

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LETTERS AND COMMENTS.

Once again our beloved Queen has rested her gracious consideration in sending the people of Canada an autograph letter expressing her appreciation of all that has been done by them in receiving into their children evacuated from the Kingdom. Our readers will appreciate its reprint here:—

I wish to mark, by this personal message my gratitude for the help and kindness which you have shown to the children who crossed the sea from the United Kingdom many months ago.

Since the early days of the War, you opened your doors to strangers and to share your home with them.

By the kindness of your heart, you have welcomed them as members of your own family, and I know that to this unselfish task and all your household have made many great sacrifices.

"By your generous sympathy you have earned the true and lasting gratitude of those to whom you have given this hospitality and by your understanding you have shown how strong is the bond uniting all those who cherish the same ideals.

"For all this goodwill towards the children of Great Britain, I send you my warmest and most grateful thanks.

"ELIZABETH R."

The South India Church Union Scheme is being well discussed abroad.

The time is near for its discussion in our own Provincial Synods, when some answer to the questions which have been asked by the promoters of

the scheme has to be given. The Archbishop of York referred to the matter at some length in a recent message to his diocese, urging that they should refrain from marshalling themselves into armies for and against the Scheme, but rather that they should unite in praying that God the Holy Spirit will guide the bishops and clergy of the Church of India, Burma and Ceylon in the decisions they will have to make about it. Meanwhile at a meeting of West London clergy, held in December last to discuss the Scheme, Bishop Palmer, formerly of Bombay, spoke strongly in its favour. As reported by the "C.E. Newspaper":

"Bishop Palmer said the scheme was Indian in its inception and had sprung from the pew. It represents a number of people who want to take an open door to reunion and the open door imposes upon those to whom it is opened the duty to go through it. A Brahmin convert who is a member of the Society of St. John the Evangelist has summed up the Indian Christian's attitude in these words: 'The difference between those who believe in Jesus Christ are so small compared with those between a man who worships Jesus Christ and a man who worships a cow.'

"The value of the Scheme, said Bishop Palmer, could be gauged by the different bodies it enfolded. The Congregationalists, despite the principles of the autonomy of the individual Churches, had accepted central authority. The Presbyterians showed a new respect for episcopacy.

"He would, he said, content himself with some remarks upon episcopacy. In the early Church one could speak of an apostolic episcopate, for each ordination had an apostle behind it, but to us it was unreasonable to make people accept more than the term, historic episcopacy. We wanted that with all that bishops stand for.

"The Bishop concluded by describing the common protest against the 'schism' as an unjustifiable accusation."

The bishop's statement is in line with

the great Anglican tradition, including the representative churchmen of all times since the Reformation.

The Archbishop of York's visit to Russia has caused him to utter a grave warning against any easy-going assumption that Victory is going to end all our difficulties and dangers. He regards

the situation with very great concern and says that for many years after the war there will be need for the closest co-operation of the Allied Nations and stresses the desirability of closer fellowship with the Orthodox and other Christian Churches as the best way for furthering reunion. There is danger of a complete collapse of civilisation in many countries. Dr. Garbett, in his address to the recent York Diocesan Conference, said:—

"During my journeys to and from Russia I met many men of experience who are personally acquainted with the position both in Europe and the Middle East. They all, quite independently, spoke of it with the utmost gravity. Many countries are separated by a very thin crust from chaos. There is the danger that there may be within them an almost complete collapse of all we look upon as civilisation. Starved, tortured, humiliated and oppressed by the Nazi invaders, they are half-broken in spirit, and confused and bewildered in mind. As the result of unscrupulous enemy propaganda partisan hatred has been so fanned that civil war between citizens of the same nation has broken out.

"It is doubtful in some parts of Europe if it will be possible to have a stable and strong Government for years after the war. When victory is gained, many nations will have been starved both in body and in mind and famine and disease will be taking their toll from those who have been spared by war. Hatred against their oppressors and all who have assisted them will be a burning passion. Under these circumstances it will

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be necessary for the chief victors both to feed the starving and to restore order. If we do our duty towards Europe, Russia, the United States and Great Britain, will have to take great responsibilities in the first years of peace. We shall be unable to withdraw from the Continent. We must be ready to accept continued restrictions on our supplies of food and goods so that the destitute nations may have some chance of recovery. It is the duty of the Christian Church to urge that we should be ready to make these sacrifices, long after our own safety has been secured."

The danger of "Chaos" is all the greater because of the welter of wrong ideals which have been sedulously indoctrinated into the youth of Nazidom. How is an antidote to be supplied which will overcome the ingrained prejudices which have to be met. As the Editor of the "Montreal Churchman" says:—

"Educating the uneducated is one thing. Re-educating the educated is another. There is no available precedent for the task that looms up as post-victory plans take shape among the United Nations for inoculation of the German mind against anything that savours of Nazism. Will the teaching be confined to the youth of Germany; by whom will it be given, and what will be taught? As to the first question we know that parental influence could frustrate what is learned at school unless the formal education were backed by Nazi tactics, impossible for us to use. Also, will foreign teachers, even if available, ever have much influence upon the sons and daughters of a proud, intelligent people, beaten though they are. Refugees returning to Germany would be, in the main, Jews, another source of teachers unlikely to be influential in Germany for a long time. And then, finally, what will be taught? This is one subject in which the Soviets might become deeply concerned. When the pruning of Nazisms is attempted something must be put in its place. Will it be a 'liberal education,' ideal of freedom-professing English-speaking people. Let us take the field of history. Would the Soviets agree with Western educators here. We are still bourgeois to them and they are still Marxist to us, in theory, at least.

Truly there will be need for the utmost goodwill and patience among the Allied Nations for the peaceful and effective working out of a way of life for Europe and the world.

We are disturbed at times at what we are inclined to think of as an over-regimentation of our lives by bureaucratic authority under the colour of war necessity.

And no doubt there could easily be a sinister assertion of this authority in the furtherance of ideals which are the very reverse of democratic, although apt to masquerade under that description.

It may comfort some of us to know

that there is the same tendency abroad in Great Britain—the very seat of true democracy. But there is a real danger and the Bishop of Rochester has recently given expression to a concern in the minds of many of the truer thinking people of the Empire. In a recent address to his conference, Dr. Chavases uttered a warning of "the dangerous tendency in times of social change, for the State to regiment the individual, and to turn out citizens according to the pattern of standardised mediocrity." He said:—

"In order to give freedom of opportunity to all, it would be necessary to cede additional powers to the State for the regulation of society, even as traffic control and rules of the road were essential, but during the war the loyal citizen has gladly allowed his whole life to be ordered by the State, and there will be the temptation for the State to retain its dictatorial powers in the coming peace, in order to bring in a new Order of Society. If so, then we may perhaps gain the world, but at the cost of our soul. The mass production of stunted and standardised personalities is too big a price to pay for social security and added amenities of living. More particularly, the Church will have to safeguard the home from the intrusion of schemes for State-reared children, and to protect the spirit of man from an educational system that seeks to manufacture useful citizens without giving them any philosophy of life, or encouraging personal initiative."

"The whole future of England depends on how far that new-born interest in Christianity, which is so manifestly stirring in the hearts of multitudes of our countrymen, can be quickened into a revival of religion, and become a definite movement back to God."

Nothing less than a great wave of thought is leading to a recall of attention to the essential nature of the Ten Commandments in the building up of Christian character and Christian civilisation. We have been passing through an unfortunate phase of thought concerning the Old Testament generally, which has led to contemptuous speech concerning "rags of Judaism," and "a religion of gore," in which Christian men seem to have forgotten the attitude of our Lord towards that portion of the divine revelation, or have been guilty of such thoughts of His condescension as to relegate His utterances to the level of any other man of "the days of His flesh."

But a change is setting in. In diverse quarters prophets are arising who have realised the grim necessities of the times and begin to see in our misunderstanding and neglect of God's Law and Word some causes of the moral debacle and immoral welter so grievously apparent in our cities,

great and small. Principal Kiek, in Adelaide, has been voicing dismay at the appalling immorality so blatantly practised in Sydney. Bishops in England are alarmed at the same vicious displays in that quarter of the world. Canada and America can tell the same story. And thoughtful men are asking, "Why and how" it is that the whole moral level of ideals and practice has fallen.

Mr. Vidler, in the Bishop of London's Lent Book, tells a story. It is a very old story, but also in one way very modern. "From the seventeenth century comes too this quaint illustration of the lamentable results that ensue when the Church neglects to teach the Law to its members: A minister of those times sharply chid one of his parish for having a base child, and told him he must take order for the keeping thereof. 'Why, sir,' answered the man, 'I conceive it more reasonable that you should maintain it. For I am not book-learned and ken not a letter in the Bible; yea I have been your parishioner this seven years, present every Lord's Day at the Church, yet did I never hear you read the ten commandments; I never heard that precept, Thou shalt not commit adultery. Probably, had you told me my duty, I had not committed this folly.'" It is Thomas Fuller who tells the story and makes comment: "It is an abominable shame, and a crying sin of this land that poor people hear not in their churches the sum of what they should pray for, believe, and practise; many mock-ministers having banished out of divine service the use of the Lord's Prayer, creed, and ten commandments."

The Rev. W. H. Rainey, of the Bible Society, has contributed a trenchant article on this same subject to the Sydney "Methodist," in which he points out the essential part the teaching of the ten commandments plays in missionary fields, in "the formation of a conscience, without which conviction of sin and salvation are impossible." Referring to the common substitution of the Summary of the Law for the ten commandments, Mr. Rainey says, "Nothing could be more sublime, but before we can know the meaning of love we must face and overcome such things as idolatry (not giving God first place in our lives), swearing, blasphemy, murder, adultery, theft and slander. These are ugly words, and we turn away from them in disgust. Partly as a consequence of our fastidiousness, these sins are constantly committed in our midst." The neglect in

our teaching, of the ten commandments can be regarded as one of the causes of our moral degradation. Why not improve the opportunity of the Lenten season by sermons and meditations on the present-day application of this ancient and God-given code!

We reprint an interesting statement from the Archbishops of Wales and York, and only some of the bishops in England and Wales concerning the due observance of the Lord's Day. We should have expected a reference to the Fourth Commandment, which certainly expresses the mind of the Church of England. We find it hard to understand the position of some ecclesiastically minded people, some of whom place the Church even before the Bible, in relation to that command, whose obedience to the commandment seems very casual and limited. We venture to suggest that a stronger appeal should be made to the individual conscience, enlightened by the Word and Spirit of God, to be careful to let the known will of God be the standard of Christian living. The command in question enjoins the "keeping holy" of the Sabbath Day, "the rest day"—and we know its purpose is the sanctifying of the life and the keeping alive a witness to the reality of God and the Divine order.

We believe that "Principle 3" in the statement should be properly qualified by a desire to let the will of God be the arbiter in these things.

May we be pardoned for the criticism that just as some of our clergy do not always realise the opportunity their parish paper opens to them of building up the spiritual side of their people's life and reaching out beyond their regular church-goers, so bishops are, at times, found forgetful that their chief pastorate is distinctly a spiritual one and ought to be so used. We are often disappointed in the episcopal letters in diocesan magazines—sometimes a bare chronicle of the bishop's monthly doings and goings; sometimes a more or less academic discussion of social questions or New Orders; but how rarely a real endeavour of a chief pastor to speak to clergy and people of those deeper things of life for which our ministry stands. There are, of course, noble exceptions, and their bishop's written or spoken words find a response in

the hearts of a people who, whatever their failings in regard to church attendance may be, yet do appreciate a heart-to-heart talk on those things that really count on the part of a chief pastor whose sincerity of purpose is undoubted. What a fine beginning a Canadian Archbishop has made in his opening address to his first synod. It is Archbishop Sherman who speaks:

"I summon you first to reaffirm your faith that God reigns; that nothing in the end can defeat His all-good, all-holy and all-loving purpose.

"Start there. You'll never get anywhere if you start with the world, and ask "Where does God come in"?"

"The Bible never makes that mistake. It never says, 'If things are this bad, how can God have anything to do with them?' But always, 'Since this is God's world, things like this must not continue.' That's the Christian position and the Christian approach. That's where we start and how we start.

"And that's why we dare claim priority for the things we stand for in a world at war. For global strategy means just that: 'The earth is the Lord's and the fulness thereof'; and for us there can be no lesser goal, no narrower ideal, than A World Front for God. To that task we must gird ourselves with ever-increasing consecration and devotion.

"And the Gospel we need is the Gospel we have.
The Grace we need is the Grace we have.
The Saviour we need is the Saviour we have.
The Machinery we need is the Machinery we have.
It's all ours, if we are Christ's, because Christ is God's.
So let us to our task!"

Happy are the clergy and people that are in such a case!

Most of our readers will be surprised to learn that some words of the Principal of Moore College, probably wrenched from their context in the press reports, have drawn upon his head a veritable storm of hysterical criticism. One critic goes so far as to suggest that the Canon should be arraigned before the whole bench of bishops—for what? The simple statement that he, Canon Hammond, could find "no real justification for confining the administration of Holy Communion to men who had received episcopal ordination." One correspondent says, "The thing is too terrible to dwell upon, for the thoughts come rushing—What does the historical background of the Church mean to Canon Hammond?" Well, we suppose the good Canon knows his Church history well enough to know that he is excellent company in his abhorrence of the pettiness of Anglo-Catholic teachings and practice. Due order is

one thing—but cast-iron regulation in things spiritual is something quite other. Our Church fathers, representative men like Bishop Cosin, preferred to communicate with the French Protestants on the Continent rather than with Rome. He and those other great men were too big in their spiritual vision to put rigid episcopal bands upon the sacraments of the Gospel. Curiously enough, we allow the unordained man or woman to administer the sacrament of Holy Baptism, but we, inconsistently enough, would veto any lay celebration of the Holy Communion. And yet in Justin's description of the eucharistic service, it is "the president" who celebrates, and none can say that a great Christian layman like Philemon was not "the president" in the Church in his house.

We fear that ecclesiastical rigidity prevents many a little company of the Lord's children, for long periods quite isolated from the ordered ministrations, from gathering around the Lord's Board to carry out His dying command. How can this be justified?

We note in the "Church Standard" a Leader calling in the assistance of the Archbishop of Canterbury in the belabouring of Canon Hammond. His Grace of Canterbury may well pray to be saved from his so-called friends. It is one thing to glory in the continuity of our great national Church, even by tactual succession, which, by the way, is "non-proven," but it is quite another thing to draw from the Archbishop's words the inference, "It is because it furnishes a guarantee of unique value that the sacraments (sic) will be duly administered." We venture to quote words from the pen of one of the greatest ecclesiastical historians of his day—the late Professor H. M. Gwatkin. "The claim for episcopacy as the binding command of Christ and his Apostles, is a defiance of history, and the assertion that it is necessary for other churches is a defiance of Christ Himself."

PRAYER CHANGES THINGS.

"I am not a praying man. I was brought up in the Dutch Reformed Church as a boy in Amsterdam, but since boyhood I have not been a church-goer. I would not have believed I knew how to pray.

"But at Repulse Bay, in the Kowloon Hotel, and along the long road from Hong Kong to Chungking I discovered that I knew how to pray to God long and fervently, I am not ashamed to say. The first Sunday night in Chungking I got down on my knees and offered a long prayer of thanksgiving. I hope it was as good and as acceptable a prayer as those in which I asked for my life liberty."—J. H. Marsman, in "I Escaped from Hong Kong."

THE SIGNIFICANCE OF LENT.

The Archbishop of Canterbury has recently written in his diocesan magazine: "Once more we keep Lent in wartime. This year it is marked by anticipation (or it may be experience) of that fierce struggle which is inevitable before we can drive the Germans from the lands which they have, for more than three years, occupied and oppressed. We shall need resolution, courage, endurance and perseverance. Can we learn from this material warfare our need of the same qualities in spiritual warfare? We give in so easily to the world, the flesh and the devil; we are so timid in the face of new situations; we are so little prepared for suffering in the service of God; we are so quickly disheartened in our aspiration towards holiness, if indeed it has any place at all in our constitution. Let us try to make Lent the counterpart of our military offensive, and put ourselves into training for a life-long attack on selfishness, greed and avarice. The true service of our nation and the service of the Kingdom of God are not two things, but one, for only as we dedicate ourselves to God will our service of our country promote its real welfare."—Protestant Newsletter.

WOMAN'S WORLD DAY OF PRAYER.

The Women's World Day of Prayer was held on February 25. This movement was started in 1932 and has steadily grown since then. Members from many different countries took part, and many different Churches were also represented. The aims of the celebration are, besides holding a Day of Prayer, "by means of offerings to further the spread of the Scriptures and other Christian literature throughout the world."

A BLESSING.

(For use freely by all clergy everywhere.)
Go ye forward, following the Lord of all good life;
Overcome evil with good,
Overcome error with truth,
Overcome fear with faith,
Overcome ugliness with beauty;
May the truth of the Lord be your inspiration,
May the example of the Lord be your guide,
May the joy of the Lord be your strength,
May the Spirit of God transform you into the likeness of Jesus Christ, and
May the Heavenly Father bring you to the perfect blessedness of the Life Eternal.
—Rev. Canon H. A. Sims, Kirkland Lake, Ontario, Canada.

QUIET MOMENTS. THE BALANCE OF TRUTH.

(By the Rev. E. L. Allen, M.A., Lecturer in Theology in the University of Durham.)

Justice is traditionally represented as blindfolded and holding a balance in her hands. She is blindfolded to show that she weighs causes and persons according to their intrinsic merits, and does not allow the result to be affected by any prejudices of her own. In a similar way, Truth could be depicted as holding a balance, but with no bandage over her eyes; rather would she need to be shown as watching the scales intently, to see that one did not weigh down the other, but that the two were kept at a level. For the highest truths of all seem to be constituted by a delicate adjustment of two subordinate truths, each of which, taken by itself, would lead to distortion and error. Truth is thus always in peril, exposed to the risk of being perverted and misunderstood whenever one element in it is stressed to the exclusion of the other. Nor is it least among the achievements of the Bible that it is able to hold the balance of truth so level and to resist the temptation to tip one scale or the other by some all-too-human prejudice.

Merely to open the Bible is to be brought face to face with this fact, for are we not presented at the outset with the balance of Old Testament and New? Neither of these could be omitted, yet neither of them must be taken in isolation from the other. A Russian friend of mine remarked once that it was not till he came to this country that he learned to read the Old Testament; the religious instruction he had received as a school-boy under the Tsarist regime was based exclusively on the New Testament. Perhaps that explains much; for surely a nation which had been nurtured on the teaching of the Hebrew prophets would not have thought it necessary to repudiate religion in order to arrive at social justice. Our own mistake has rather been to create a type of Old Testament Christian, living too much by the Law and too little by the Gospel. But we need both, the one to protect us against too easy thoughts of God and the other to forbid us ever to despair of ourselves.

In the second place, the Bible keeps the balance level between the love of God and the love of our neighbour. It disowns alike a piety which is concerned merely with our private rela-

tion to God and a moralism which would reduce religion to a set of duties and charities towards our fellows with God no more than a vague presence in the back-ground. When the prophets make their demands upon the conscience of their hearers they do it in two forms. Sometimes they set out the obligations of social justice—to relieve the oppressed, to succour the fatherless and the widow. But sometimes they compress all this into the single challenge: "Seek the Lord!" When our Lord was asked to name the first and greatest among the commandments, there was a profound truth in His refusal to be content with less than two: "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbour as thyself." He, like the prophets, knew of no right relation to God which did not at the same time commit one to one's fellows, and no service of man which was not sustained by the recognition of God.

Within the New Testament itself, it is noticeable how the balance is kept between self-discipline and self-abandonment, between moral earnestness and humble trust in the mercy of God. The principle that God renders to every man according to his works is maintained intact alongside of the affirmation that we are justified by faith apart from the works of the law. The power and splendour of the Gospel lie in the fact that the God who forgives us is at the same time absolute holiness and uncompromising righteousness; if it were not for this, God would not be love, but only leniency. Paul himself is the best illustration of this truth. He came to Christ as one trained in the moral discipline of Pharisaism, just as Luther had behind him years of devotion and moral discipline in the monastery. It was with each of these as if the Pharisee in the parable broke off his recitation of his good works and knelt humbly beside the publican, crying with him: "God be merciful to me a sinner!" He who has learned to order his life steadfastly by what duty requires and yet to acknowledge at every moment that his trust is not in any achievement of his own, but only in the mercy of God—he has learned to hold aright the balance of truth, neither allowing the one scale to rise in pride nor the other to sink in moral carelessness.

Finally, in the words: "Work out your own salvation in fear and trembling; for it is God who worketh in you, both to will and to work, of His good pleasure," there is yet another illustration of what we have here in mind.

The paradox of true religion may be expressed in the formula: "God is sure to win, yet needs me!" We must never argue that we need do nothing because God's victory is sure, nor must we suppose that all turns solely upon our efforts. How the balance is to be kept level we can perhaps see better in time of war than we otherwise could. To-day each government seeks to develop in its people just this combination of responsibility and confidence; they must have sufficient assurance of victory to hearten them for continued effort, but not enough to make them negligent. To work without hope is to invite a break-down, as to hope without working is to ensure defeat. So God would have us live, mocking at the tyrannies of the time because we know them to be ultimately powerless, yet very much in earnest with our opposition to them. So the Master lived, certain that God's Kingdom would come, yet ready always for the last sacrifice of flesh and spirit which it required.—From the Record.

CHRISTIAN FAMILY LIFE.

(By Lady Montgomery.)

What is religion? The word itself has a dull sound. It too often connotes respectability and a sham piety. When we say "he (or she) is very religious," it is not always a compliment.

There is no doubt that we are going through a phase of "irreligion." The churches are empty. Bibles are unread. Crime and drunkenness are on the increase.

Who is to blame? The parents and the homes largely. If children are brought up in a godless home and sent to a school where religion is not taught, who can blame them if they go astray?

To my mind a child should never be able to remember a time when it did not kneel at his mother's knee night and morning to say its prayers. That is one of my earliest recollections, and I also remember the first time I was in disgrace because I faltered in saying the Lord's Prayer and could not remember the words.

I deem it wrong to punish a child for that. It is a mistake, too—of which I was often guilty when a young mother—to set children to learn passages of Scripture by heart as a punishment. On the other hand, it is a very good practice to make children learn one verse of the Bible every day. Owing to this, I know most of the psalms and gospels by heart, and I think my children have profited by it.

When he was very young, my son Bernard was often extremely naughty. Sometimes I would say to his brothers and sisters: "Go and see what Bernard is doing, and tell him not to!" But as soon as he was old enough to go to St. Paul's School with his elder brother, he settled down to serious study. He

took a keen interest in games and was a good athlete. The religious side of his education was not neglected, and to this day he carries a copy of Bunyan's Pilgrim's Progress with him wherever he goes and reads his Bible every day.

Should parents make their children go to church? Yes, once on Sunday. Other services should be optional. But how can we expect children to become regular church-goers if their parents never accompany them? There is no happier sight than to see father and mother and all the children going to church together.

When we were children Sunday was the happiest day of the week. The first thing we did was to pick a buttonhole for our father. Then for breakfast, instead of bread and milk or porridge, we had sausages! The Sunday sausage was something to look forward to all the week.

The ordinary week-day story books were banished, but the Sunday books were so delightful that a rule had to be made that they were not to be read on week-days. Then on Sunday evenings my dear mother read aloud to us, and through this we got to know and love "Enoch Arden," "Evangeline," and many other poems.

"We were early taught never to 'tell tales' or to call each other names. 'Beast' was a word not allowed in our vocabulary.

Confirmation should be a landmark in every child's life. We had the great advantage of being prepared for it by our father, the late Dean Farrar, and my sister and I were confirmed and received our first Communion in Henry VII Chapel, Westminster Abbey. Here, also, I was married and our eldest child was baptised.

The preparation for Confirmation gives a parish priest great opportunities. Apart from the regular teaching, he can get to know his young people and is able to give them much helpful advice on courtship, marriage and so on.

Then there comes Holy Communion, the service which should play the greatest part in our religious life. How often should young people be advised to come to this Holy Sacrament? At least once a month and on Holy Days. This is what I hold up before young people. But the ideal is surely to come to the Lord's Table every Sunday. As life goes on, we who are old, value this privilege more and more.

Parents nowadays have a great responsibility. We must be most careful not to "cram" religion down our children's throats. And we must be careful to "practise what we preach." Will our children respect us if we uphold temperance and yet attend cocktail parties? Or if we teach them not to swear and use oaths ourselves?

As our boys and girls grow up, take them into your confidence. Let them see that you understand the temptations to which they are exposed. Encourage them to bring their troubles to you. Above all, surround your family with an atmosphere of love. If your children, when they are in difficulties, can say, "I must tell mother," all will be well.

Mother-love should be a faint fore-shadowing of the love of our heavenly Father for each one of His erring children. And true religion should mean, for us all, the knowledge of the love of God and a thankful remembrance of the sacrifice of His dear Son upon the Cross for us.—London "Daily Sketch."

PRAYER BOOK REVISION.

The thorny subject of Prayer Book Revision is not one which could be said to occupy our attention in a world at war. Ever so many more important subjects seem to be before us. Yet it is not true that we judge the condition of a parish largely by the size of the congregation that meets for worship? No one would hold that such a test were final, but it is one we all apply. After all, our aim is to bring every soul in humble adoration before the Throne of Him who liveth for ever and ever. Questions concerning the worship in which our people are expected to take part cannot really be unimportant at any time. The Church of England in Australia will one day—the sooner the better—have its own new constitution, and the subject of Prayer Book Revision is bound to come in for early consideration. Apart from the Mother Church of England the only sections of the Anglican Communion that have not revised their P.B. are those in Wales and Australia. New Zealand has not tackled the problem in full, but it has been made lawful to use certain deviations and additions as authorised. If a P.B. is to be produced in this land that can happily be accepted by all, now is the time to begin thinking about it.

The need for revision is obvious. The attempts made in England in 1927 and 1928, as well as the recent revisions elsewhere, testify to the need. The present position is untenable. Before his ordinations, as well as at other times during his ministry, the candidate makes a promise, couched in the most exact and solemn terms, to use the B.C.P. as it stands, and not to depart from it in any manner whatsoever. But what happens? Modern conditions make the keeping of that promise all but impossible. Where is the clergyman, be he bishop, priest or deacon, who conducts his services strictly in accordance with the book he has sworn to use? If clergymen are not troubled by these things it cannot be a healthy sign. Many years before the last war Bishop Dowden remarked on the unsatisfactory situation of his day, but since then deviations and departures from the P.B. have increased a hundred-fold. To use but one example, in how many churches is the Litany sung or said after Morning Prayer every Sunday? While such a position remains one must expect continued variations and acts of lawlessness. Some words of Dr. Frere, in 1911, deserve to be quoted: "Every obsolete direction weakens the force of every efficient one; and the habit of doing the appropriate thing in defiance of obsolete rules, or under cover of inappropriate ones, weakens the public and private sense of obedience and loyalty in a very subtle and especially dangerous way." He would indeed be bold who suggested that the remedy lay in a return to a meticulous observance of the P.B. Hence the necessity of a revision to meet the demands of to-day.

Since the issue of our P.B. in 1662, things have happened and conditions have changed. Life is lived at an undreamed of pace and our horizons have been widened. Some change in our liturgy would appear a necessity. In the preface to the Proposed P.B. of 1928 the revisers state that what is amazing is the smallness of the changes that modern conditions make necessary. Our P.B., for instance, presupposes a Morning Service of a far longer duration than our congregations would endure to-day, namely, Mattins, Litany, and Holy Communion in one con-

Continued on Page 10

PERSONAL.

The Rev. Maurice Edmund de Burgh Griffith has been appointed Vice-Warden of St. Paul's College, University of Sydney. The appointment has been made to assist the Warden, Canon A. H. Garnsey, who has been in indifferent health for some time. Mr. Griffith, who was formerly Warden of St. John's College, Brisbane, will take up his duties at the beginning of the Lent Term. For some time past he has been Director of Religious Education in the Diocese of Brisbane.

Rev. E. G. Veal celebrated his 91st birthday on February 15. He is still hale and hearty, and preached at his parish church, St. James', East Malvern, on Sunday, February 20, at the 11 a.m. service. He has been for some time past acting librarian at the Mollison Library at the Cathedral, and is still a student.

The Archbishop of Melbourne has arranged to induct the Rev. J. McKie to the parish of Christ Church, South Yarra, on Tuesday, March 17. The preacher will be the Chaplain-General (Bishop C. L. Riley).

Rev. A. R. Sinclair, of Dandenong, Vic., is in St. Andrew's Hospital being treated after an operation for cataract.

Rev. A. E. F. Young, who recently resigned from St. John's, Heidelberg, Vic., has entered St. Andrew's Hospital for treatment. He expects to be there about a month.

We understand that the Rev. Lawrence Nash, M.A., R.A.N., has been appointed to St. George's, Hobart, and that his father, Canon Nash, of Melbourne, will be assisting him during the war-time stress.

An exchange of parishes has been arranged between the Rev. Colin Burgess, rector of St. Peter's, Hornsby, and the Rev. G. F. Earp, M.A., rector of Leura, on the Blue Mountains.

Rev. and Mrs. A. M. Levick were farewelled by the parishioners of St. Luke's, Fitzroy, Victoria, at a social held in the parish hall on Wednesday evening, January 26. Mr. Levick was presented with a wallet of notes and a volume of theological works, and Mrs. Levick was presented with a handbag. Mr. Levick recently began his new duties as chaplain of the Melbourne Hospital, after serving for five years at St. Luke's.

On Thursday, February 3, Miss Harriet Dumulo was called to higher service. She had been treasurer of the Women's Guild in the parish of St. Alban's, Lindfield, N.S.W., for some eight or nine years, and had just handed over her office to Miss Ida Slack, when the call came. We believe it was a call such as she would have earnestly desired. Miss Dumulo was one of the outstanding women of Australia. She was the successor of Miss Frances Newton, the first Principal of the Kindergarten College, and through twenty years she built up a movement which exerts such a magnificent influence on the child life of to-day. Her special responsibility was to teach, to inspire, and equip leaders. But in addition to her ability as a teacher she showed equal ability as an organiser. She commenced a training class for Sunday School teachers of all denominations, and completely transformed the work amongst the kindergarten section of the Church of those years. She also inspired the great Playground Movement for children in slum areas, and she, with former students, established the Frances Newton Kindergarten. Though ill-health compelled her to relinquish the office of Principal of the Kindergarten College, she continued to manifest a rich interest in various councils and committees connected with child welfare. For eight years she was a member of Abbotsleigh Council. But notwithstanding all this activity, she ever manifested a very keen interest in the work of the Church, and we know how much her life and service has meant to St. Alban's. She leaves behind her a memory which will ever be fragrant in all the circles which were privileged to have her kindly and inspiring presence.

The death is announced of Miss Elizabeth Blacket, daughter of the late Mr. Russell Blacket, of Wollongong, and sister of the late Rev. Cuthbert Blacket, of Dapto, N.S.W., and niece of the late Rev. A. R. Blacket, sometime missionary in Persia. Edmund Blacket, the noted ecclesiastical architect, was her great-uncle.

The parish of Echuca, Vic., has sustained a great loss in the death of Mr. Harold Lewis who passed away suddenly on January 26. He was choir-master for 36 years and also a churchwarden and greatly interested in the work of Christ Church.

Deaconess Evelyn Stokes, the organising secretary of the Ladies' Home Mission Union, Sydney, has accepted a position with the C.M.S., Adelaide, for home organisation, and will take up her duties in May.

BEAUTY FROM ASHES.

It seems a rose is lovelier for its thorns,
The sun glow brightens where the shade be-
gins,
The night's mysterious sheen of moonlight
spins
A dream more fair than daylight's gold
adorns.

Alluring is forbidden fruit that warns
Of death, although the pain that disciplines
The spirit, breathes from unseen violins,
A threnody within the heart that mourns,

How vast the grief a world must bear! And
yet
The heart still sings against which hate is
hurled.

From beds of mire the rarest pearls are
drawn,
From conflict, peace we never shall forget,
What floods of joy await this bleeding world!
How dark the night before the golden dawn!
—Josephine Mechling Moore.

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Katoomba. Tel.: Kat. 284.

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

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



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

PRINCIPLES IN REVELATION.

(A Lunch Talk by Canon T. C. Hammond.)

I have been talking to you about the relation between the Word of God and the rational mind of man. These are subjects that I think are not as frequently discussed as they should be, and that is one of the reasons why I venture to bring them under your notice. When God talks to man, as we believe He has done, He talks to a rational human being. I tried to explain in a simple way that you cannot deal with the lower animals in the same way. I ventured last time to make a distinction, you remember, between training and teaching. You can train a dog, but you can teach a child. I venture to say that you might object to my use of the words, but, if I give you the definition, you understand at all events what I mean. What is taught can be communicated. If I learn how to do anything, then I can tell somebody else how to do that, and we find that in training that very often is not the case. Nor indeed is it always the case with men. We have some gifts and qualities that we cannot communicate. You know the story of the man who asked a painter with what he mixed his paints, and he gave the answer: "With brains," and sometimes we have a sense of things that we cannot convey to others. "Let me do it myself," you say. You see a man fumbling at something, and you find that he cannot put it over, whatever it is, and you say, "Let me do it," and he says, "How did you do that?" and you say "I don't know—just a knack." You cannot communicate; but that is not true of the greater part of our experience and because we can communicate, we are climbing always on the shoulders of others.

Metaphor.

I was having a discussion with a gentleman the other day. I often have a discussion with this gentleman, and I ventured to say to him that three-fourths of our language is metaphor, and he didn't exactly see that at the moment; and I cited the case—a very familiar case—"Well, you talk about the sun rising and setting," and of course he answered, quite naturally, what you would expect him to answer: "Oh, but everybody understands what is meant by the sun rising and the sun setting. Everybody knows that it is a figure," and I retorted, "Yes,

that is true now, but you must remember that for hundreds of years people believed that it was a literal fact. It was no figure to them. They believed that the earth was fixed, and that the sun went round it, and that it went right round the earth, over the arc of Heaven, and the reasons why there was darkness was because the earth was between you and the sun's light. But, of course, by experience—climbing on the shoulders of other clever people, we have learned that that is not the case, and that the truth is that the earth moves and in relation to the earth—of course the sun moves also, you know—but in relation to the earth the sun is a fixture; and so now it is a metaphor. What we mean when we say the sun rises, is that the sun appears to rise, but we do not bother and we talk about sun-rise and sun-set quite oblivious, many of us, when we use the term, of the long history that lies behind these words.

God's Way.

Now I am trying to-day to come to the point that, when God speaks to man (if one may speak reverently) in human language, he is conscious of that fact. He knows how man thinks. Having made them, he has no difficulty in understanding them, and just because He knows how men think, He communicates to them in human speech and human language His ideas. And now I want to-day to carry you a step further in this thought. I hope I am talking simply—I am trying to, anyway. How do we advance? How do we get to know things that we didn't know before? Well, of course, if you look into your early days you will find that the usual process of teaching as it is given to you in textbooks on the subject is to proceed from the known to the unknown. Supposing, for example, you are going to teach a child how to read a map. It is not a simple thing to do. How do you teach a child to read a map? Well, of course, what you do is, if you are a good teacher, you say to the child: "You live in a certain street." "Yes." "Well, now, supposing we draw on the blackboard this street—that is your street. Well, now supposing we start here. We walk up the street. What is the next street on the right?" and then we will go up to the board, and

that is the last street—there are three streets on the right. "Are there any streets on the left?" And you put three streets on the left. Now you have a map, and you see, in order to read your map, you must stand in the place where you are going and in the direction you are facing, and you will find the streets lying marked out on the blackboard, and so you begin to tell the child how to read the map. The simpler you are at the beginning, the better. Very well, now. If you think of that in relation to revelation, it helps you a great deal, because when God gave His revelation to man, if you begin with the time of Abraham if you like, or a little earlier if you like—it doesn't matter whenever you begin—man had already quite a large number of ideas—some of them good and some of them right, but many of them bad and many of them wrong, and what God had to do to teach us, because of our human nature, was to take the good things, or the reasonably good things, and on them to build something higher and something better.

Genesis.

You see people talk about the first chapter of Genesis—by way of illustration may I mention this—and they expect it to talk the language of Professor Thomas Huxley. Supposing it did? Supposing that you had in the first chapter of Genesis the genealogical strata, and all the distinctions of being between the colentua, the worms, the reptiles, vertebrates and man; the unfortunate people who had to read it in the beginning would not be able to make head or tail of it. It would be as strange and foreign to them as your reading of the Cabbala would be to you. The Cabbala was a Jewish method of working with numbers which everybody thinks they understand and they don't. It would be entirely foreign—utterly impossible of comprehension by people who have not the scientific knowledge that has been accumulated through the centuries of teaching. Well, then, let us ask—very daringly—the question: What is God to do? Well, of course, what God would do, might we imagine, would be to find out something that was fixed—something that remained the same in every age. What is it that remains the same in every age? Well, your eyes remain the same. I suppose the first man looked at the world with the same kind of eyes as you do. Unless he were colour-blind, he saw the grass was green and some roses were red, and the sky was

blue and so on; and the sense of touch remains the same. The first man handled objects and he got very much the same kind of sensations from them as you do now. Now here is something that is permanent; and if God is going to draw up a book, or to deliver a message (whichever way you like to put it) that would be instructive for all ages, there is something He can work upon. Now, if you turn to the first chapter of Genesis, you will find that that is exactly what you have. God deals with what the scholars call phenomena. I always tell you that if you are an ordinary kind of person, you say you have a stitch in your side. If you are a doctor, you call it a long name, but the pain is the same. Well now, the short name for phenomena is "appearance." God deals with things as you see them, as you handle them. God says, for instance: God created the Heavens and the earth. The first man said: "I know what the Heavens are, and what the earth is. I have my foot on earth and I can look up into the Heavens." And God divided the waters which are above from the waters which are below. It was not long before man found out what that meant. . . . And God made dry land to appear. A man can understand that anyway, and God made harvest. The fruit tree after its kind, each bearing seed after its kind. Man was not long before he discovered that. Man knew very well that, if he sowed barley, he would not reap oats . . . and so you see, right through the whole chapter, God is talking to men in the language they can understand—the ordinary common language of common humanity.

The Genesis of the Book.

Now a man who can make abstruse things, profound things, clear is a genius. I have been trying to do it all my life but I never succeeded. You can draw the natural inference; and I do not know any Book in the world that makes profound things amazingly clear in the way that the Bible does. Take the sayings of Jesus Christ. Everybody, I think, who has read His writings, the sayings that are attributed to Him, if you like, agrees that He talked some of the highest morality the world has ever seen. When you look at our Lord's teaching: "Behold, a sower went forth to sow." "A man made a marriage feast." "The seed grows secretly." "The Kingdom of Heaven is like a mustard seed." All ordinary things, all the simple things of life. A family row. "A certain man had two sons." We are

familiar with that in Sydney, anyway; and all the other things. Marriage, death, ploughing, seed-growing, harvest, children playing in the marketplace—all these things are used by our Lord to bring home the greatest messages of history, so that you see, if you follow what I have been saying to-day, we have evidence in this structure of the Bible that God, when He spoke to man, spoke to him along the plan of his thinking and used the principle of all good teaching, proceeding from the known to the unknown, from the simple to the immediately obvious; and then God used all kinds of writing. When man developed his power, some men wrote poetry. There is poetry in the Bible, and good poetry too. Some men speculated. They discussed big problems. Big problems are discussed in the Bible. Job sits scraping himself on the hearth with a potsherd, and he, in the intervals of that uninteresting operation, conducts a conversation upon the demerits of the wicked and the integrity of the righteous. I think if I were in Job's condition, I would be so occupied that I would forget all about the big problems, but there you are. Every range of human thought and experience is pressed into the service.

Its Comprehension.

And then one other thing about the Bible. There are all kinds of different people in the world. There are rich and poor—mostly poor. There are learned and unlearned—most unlearned. There are working men and people who are supposed not to work, and, when you look at the Bible, in order to touch every phase of human conduct, every type of individual is brought in to do service. There are kings and philosophers and workmen to contribute to this Book. Amos was a herdsman of Tekoa. You must not imagine that he simply was an employee who drove cattle. He was more like what we call in Australia a station-owner, but at the same time he drove and sold his own cattle, and he knew more about cattle than anything else, and for that reason we must excuse him when, referred to women, he called them "fat kine of Bashan." It was natural for him to look on them as cows, because he was most familiar with that type of training; but you have Amos the herdsman. Ezekiel was a priest, and Jeremiah a priest; Isaiah a prophet, a young man who was a literary genius, and then you have David. He has the experience that he was at one time tending his father's sheep and afterwards climb-

ing to the throne of Israel; and so God plays upon all the strings of human experience and makes a sweet harmony to reveal His mind and will. The fact is that people do not understand the Bible because they do not take the trouble to read it, and, to think over these things, and to give themselves the amount of time that they would give to any work of literature in order to drink in its spirit. If you do that, you will not be disappointed.

THE NEW ORDER.

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope we were saved; but hope that is seen is not hope: for who hopeth for that which he hath seen?"

This hoping, this looking forward, this waiting and watching—not for a new order on earth, a new social "set up" in history—but the consummation of the Kingdom of God at the end of history, is fundamental for the Christian outlook. One of the deplorable features of modern Christianity, especially in Britain and America, is its loss of conviction as to the primary and ultimately of the eternal order of being, and therefore its natural but pathetic wish to have its hopes and ideals realised in this world. That is just what the Christian man, of all men, ought to know can never be the case. There can be only partial, fragmentary, transitory realisation of the kingdom of God in history. We must certainly work for them with all our might, but it is not upon them that our hope depends."—A. R. Vidler in "Christ's Strange Work."

GIFT FROM ST. BARNABAS' CHURCH.

The parishioners of St. Barnabas', Broadway, where Archdeacon Hammond had been rector for 25 years, have subscribed £100 for comforts for the Archdeacon's new home. It is hoped that a refrigerator will be procurable. The Archdeacon is greatly beloved in his old parish.

A.R.C. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Miss Watkins, £1; amount under 5/-. 2/-.

tinuous service. Words and phrases have altered their meaning in some cases, and it is unreal to expect our people to repeat them. Experience has shown where improvement in our offices might be made, especially in relation to worship in Australia. Must we continue to pray for the Lords of the Council, and all the Nobility, to the exclusion of our own legislatures? There is no authorised prayer for the greatest movement in Christian history, our modern missionary enterprise. In point of fact, our clergymen make their own revisions and additions on such matters as these. Truly the need for P.B. revision is great.

The whole question is a most complicated one, and the 1928 book should be a lesson to all. Dr. W. K. Lowther Clarke, in a recent publication, "The 1928 Prayer Book Reconsidered," takes pains to show what confusion would have resulted had the Book been authorised, though he himself claims to be an admirer of it. Its attempt to make doubtful rubrics clear only resulted in making them more doubtful. Some time ago the present Dean of York brought out a small book in which he trenchantly criticised what many people regard as the best contribution of the 1928 Book, the Occasional Prayers, on the grounds of the sentiments expressed in many of them and the inferior diction throughout. These criticisms should warn us against any hasty attempt at revision.

Before embarking on any scheme for revision it is essential that what might be called the theological implications of a liturgy be understood. One has often heard enthusiastic advocates of reunion, in speaking of the differences between the Anglican Church and the Free Churches, say something like this: "It is a relatively unimportant matter whether you have your services out of a book or not." This view entirely misses the whole point of a liturgy. A study of the preface and introductory matter in the B.C.P., as well as a knowledge of the history of the times, leaves one in no doubt as to the Anglican view. Never once has the Church of England let go the principle of liturgical worship, even when many of the other reformed bodies repudiated it. It never seems to have occurred to our reformers that there could be a Catholic Church without the catholic liturgy. The Presbyterian Church has its fine Book of Common Order which is intended as a guide for the conduct of public worship. But that does not make that Church a liturgical Church. In a liturgical Church the liturgy is not for optional use; it is definitely obligatory. (This is not meant to imply that non-liturgical services should be ruled out, nor even that extempore elements can have no place in a liturgy.) A liturgy, so far from being merely a convenient form of worship, represents the very essence of catholic worship which is the corporate offering of a worship by the whole Church. It is something grander than the prayers and praises of a number of individuals; it is the worship of the Body, each member, no matter where he is, joining in the same worship in the same way. It matters not whether the worshipper be in a huge cathedral or lonely bush church or in his sick bed, he can join in the same worship, hear the same lessons, pray for the same things. The blessed company of all faithful people worship in unison. It is not worship subject to the fads of the individual minister; it is the people's worship. This conception of worship is older than the Christian Church. Duschene has shown clearly what Christian worship owes to the liturgy

of the synagogue. It formed the basis of early Christian worship. The celebration of the Eucharist developed a liturgical pattern at a very early date. Our own P.B. services are descended from the opening centuries of Christianity. At the Reformation our Church made her liturgy truly catholic by purifying it and making it most easy and plain for the understanding both of readers and hearers. To-day we see Free Churches approximating more closely to the liturgical ideal, while there is a small movement in the Roman Church seeking to make its worship liturgical in fact—a true liturgy is for the whole Church, not exclusively for its ministers.

The next requirement in undertaking revision is a complete understanding of the problems of liturgical compilation. The all-too-frequent mutilation of our services and the ghastly forms put out by clergymen for use at a "special service," often containing snippets from various parts of the P.B., indicate that liturgical "sense" is generally lacking. The more one studies the P.B. the more one is amazed at the skill of Cranmer and his associates. No pains were spared to get the very best from all times and all places. The result is that our P.B. has drawn on the resources of a rich reserve. The uses of the East, as well as current English uses were carefully examined; suggestions were taken from Cardinal Quignon, of Spain, and Archbishop Hermann, of Cologne; access was had to Luther's liturgical work and ideas borrowed from other continental reformers. The book was enriched by new forms composed by Englishmen of that day. Is it any wonder that the P.B. has been referred to as "our incomparable liturgy"? The Bishop of Truro aptly describe our Communion service as the best in Christendom, and many hearts will answer Amen. Revisers of the P.B. to-day must have at their disposal the wealth of liturgical research available, only so can they give us an enriched P.B. Sources old and new must be studied and used where thought profitable. Unsuitable forms in the existing P.B. will have to be discarded. Further, the experience of other sections of the Anglican Church will be available for our guidance. Amongst our revisers we will need to have men whose liturgical skill is matched by their knowledge of parochial requirements. We must watch carefully the purely academic expert.

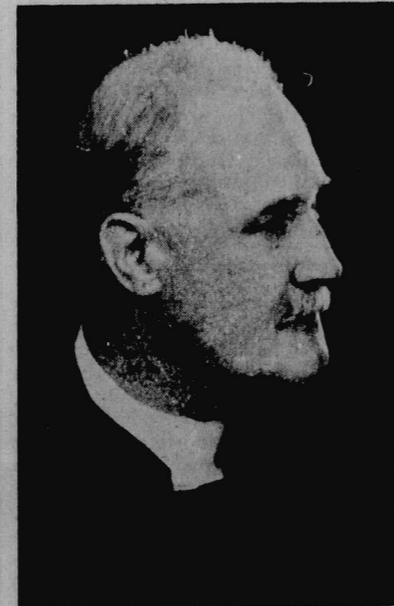
One aspect of revision is too often apt to be forgotten. Liturgical problems must be discussed in the light of the doctrines involved. The differences between, say, the 1549 Book and subsequent editions can be explained only in relation to the doctrinal issues of the day. What is the significance, if any, of the changes made in the Scottish Communion Service of 1929? The 1928 Book proposed changes in the Marriage Service and the Burial Service, for example. Many people feel that these changes are to be understood only in relation to the various emphases sought to be expressed. A thorough understanding of the ideas underlying liturgical forms is an absolute necessity in any attempt at revision. The failure to appreciate this point brought about the rejection of the 1928 Book by Evangelicals and Anglo-Catholics, and we must not repeat the mistake in Australia. Certain forms may be found perhaps in which it is possible to express varying shades of emphasis in complete harmony. At all costs we must avoid the sad spectacle of having alternative uses to satisfy opposing views. Our aim should be not to have respect how to please and satisfy the whims of this parson or that, as how to please God and profit us all.

One more thing must be said. We hear a good deal to-day about the total unsuitability of the present type of liturgical service, and it is urged that our services should be adapted to modern needs, though no definition of modern needs is attempted. "Modern" services are put out, based on no liturgical sources except those of the compiler. They are mostly of a common type, with the sterner elements watered down, creeds omitted, and flowery prayers in place of the stately collects. Such services may serve a useful purpose as extra-liturgical forms, but they can never be a substitute for the traditional liturgical services. What our modern advocates seem to forget is that the worship of the Church is meant to express things which are eternal and do not change. —C. M. Gillespy.

TESTIMONIAL TO ARCHDEACON R. B. S. HAMMOND.

The committee formed to organise a testimonial fund for Archdeacon Hammond met with an instantaneous and magnificent response. At the time of going to press, the total amount received was £2550/8/10, with funds still flowing in from all parts of Australia and from overseas.

A most gratifying feature, said the hon. organiser, Mr. Dash, is the large number of individual subscribers. To date 911 people have sent donations and a great many of them expressly asked that they be applied to again if ever in the future any more money should be required.



The committee lost no time in handing over advance payments from the fund to the Archdeacon, who was thus enabled to purchase a suitable cottage and land at Bee-croft, where, God willing, he and Mrs. Hammond will have taken up their residence before this issue of the "Church Record" reaches our readers.

The testimonial fund committee is hoping

to be able to provide money for the purchase of a small sedan type of motor car for the Archdeacon as he is no longer able to walk very far.

The chairman, Dr. Paul White, wishes to thank all subscribers for their extraordinarily generous gifts and also thanks for various Government departments concerned for their ready help in facilitating property transfer, etc.

The joint hon. treasurers of the testimonial fund are Rev. Gordon King and Mr. Walter Bushell, and remittances may be addressed to either of these gentlemen, c/o Box 3773, G.P.O., Sydney.

A POIGNANT LETTER.

The following is a letter—sent by son to parents—who hoped that they would never receive it:—

Whilst on active service a son wrote a letter to his parents. He expressed the hope that they would never receive it, but it came. The vicar of a north Cheshire country parish publishes the letter in his parish magazine and adds that it was received by a mother and father in the parish, and he says it "speaks to us of the bitter sacrifice that is being made all the time by our gallant young men."

Following is the letter:—

"My very dear Mother and Dad,
"I am writing this letter in the hope that you will never have the misfortune to receive it.

"But these things have to be faced, i.e., one day I may not return, and whereas I implore you never to give up hope in the event of my being posted 'missing,' there may be undeniable proof of my having left this life for the next, and that is what I want to talk about.

"I know that you will think you will never get over it—but you must. I have never been so sure of anything in my life but that we shall all meet again as there is a God in heaven.

"That letter must naturally be brief, but I do want you to understand that I have no feeling of bitterness against anybody, and neither must you.

"I have done what I wanted to, and I have no regrets.

"Please be brave as I have tried to be, and remember that I love you more than anybody else in the world, and I thank God for you.

"I will not say good-bye, but

"Till we meet again,

"Your ever-loving Son."

The vicar adds:—

"There are crowds of stricken parents, wives and sweethearts who have made the great sacrifice, and I would

say to you all—'If you show yourselves worthy and try and live unselfish and Christ-like lives you will meet your loved ones again.'

"Hold on, although your heart is sore, to a loving God to whom your loved one is dearer even than he is to you. He lent him to you for a time, and He has taken him now to a more worth-while life. Some day, please God, you and he together shall share in the joy of that life, and that joy shall be for ever."

THE MOST AMAZING FEATURE OF THIS WAR.

The Bishop of Chelmsford (Dr. H. A. Wilson) in the course of a Christmas letter to his diocese, writes:—

"As we look back upon the dying year we see that it has been crowded with mercies and the plainest tokens of God's favour towards us.

"It is really the most amazing feature of this war to mark the way in which God has intervened at the last moment again and again when disaster faced our cause. The list of mercies is a long and varied one. Dunkirk, Battle of Britain, El Alamein, the U-boat War, Moscow, Leningrad, Stalingrad, on each of these occasions the tips of the enemy's fingers were touching a great and perhaps decisive victory, and each time at the eleventh hour he failed to seize it. If ever there was a nation which has been signally blessed it is the British, and yet who dare say that we deserve even one of God's favours.

"Reflection upon these wonderful mercies should turn us as a nation to God."

THEY TAKE THEIR STAND.

The following statement has been signed by Commanders-in-Chief of the Royal Navy, Army, and Royal Air Force:—

"We commend the Gospel of Christ our Saviour, for it alone can effectively mould character, control conduct and solve the problems of men and nations.

"Faith in Christ the Lord, and Loyal obedience to His will as revealed in the Bible, ensures peace of mind and brings satisfaction in service to God and Man."

—ANDREW CUNNINGHAM, Admiral of the Fleet and First Sea Lord; E. L. GOSSAGE, Air Marshal; B. PAGET, General; JACK C. TOVEY, Admiral; H. R. ALEXANDER, General.

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CHURCH LEADERS' STATEMENT ON WAR CRIMINALS.

A leaflet entitled "The Church and the Transition Period" has been secretly circulated inside Norway and is now available through the Royal Norwegian Information Service. It carries important pronouncements of "certain Churchmen" in Norway and is a valuable indication of the trend of thinking in occupied territory. The text follows:—

"As peace approaches, its many problems become constantly more acute. Not least is there being discussed man-to-man much concerning our domestic conditions, and particularly about the final settlement with Nasjonal Samling and other war criminals. Mindful of the position which the Church has occupied during these years of occupation, there are many who seek what the Church has to say in the coming settlement. We have therefore asked certain men of the Church for their opinion, and on the basis of their statements we believe we can establish the following:—

"It must first be clear that the Church can never wish to shut its eyes to evil. Quite the opposite, it is for the Church very essential that evil receives its punishment. Not because revenge is to be wrought, but because God's justice requires it. It may be tempting to circumvent the settlement, to say that now we have had enough of death penalty and prison, that now we want to return to the good old and harmless days, and enjoy our regained freedom without mixing the bitter pill of settlement into it and without having to listen to the harsh words of justice. But if our people follow this course we shall be 'sailing with skeletons in our cargo' because we do not then base our community life on justice, but on convenience. Crime is not only a social wrong, but a sin. The Church has always known that crime must be punished and sin atoned. Isaiah 26: 10 states: 'Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.' And Paul teaches us (Romans 13: 4) that the ruler 'beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.' The respect for the inviolability of law, for the country's constitution and society's authority will be destroyed for generations among our people if the guilty are not held responsible. Not even honest repentance shall exempt from punishment. Quite the opposite, a sincere repentance will be reflected in a willingness to pay the penalty, in a readiness—yes, in a need—to atone for the breach that has been committed. He who repents will not want to avoid the settlement, but will wish to take the consequences of his crime. But the Church must demand that this settlement transpires in legal manner. It is only authority which has the right to punish crimes; all private revenge and all personal craving for vengeance is condemned by God's Word. If our people should give way to their passions, we would begin the new day in Norway by violating God's justice. Then the spirit of Nazism, despite all, would have triumphed over us, because we would then have come to be as they were. The settlement must and shall transpire according to Norwegian law and justice.

"The Church's first word regarding the period of transition is therefore an appeal to our people and to our legal authorities to exercise justice on the basis of the law.

"But the Church has also another word to say, and that is about love and forgiveness. Not in such a way as will weaken the demand for justice. The characteristic feature about Christian love is precisely that it shall remain there full and entire, without the slightest being taken away from justice. It is a basic Biblical concept that God Himself is always all-righteous and all-loving. Love in this connection means reconciliation and forgiveness with regard to our enemies both inside and outside the country. If peace cannot lead to reconciliation and forgiveness, the world will be frozen solid with hate, and a trustful relationship among nations will be an impossibility. If we cannot forgive those of our countrymen who have done wrong, but who repent and suffer their punishment, then we will enter the future with an open sore in the people's life. Repentance does not free one from the punishment by authority, but it opens the way for forgiveness by God and man, and thereby gives the criminal an opportunity to begin a new life. The Church will call upon our people to adopt the attitude which can forgive the individual and forget his wrongs. The complete forgiveness belongs to the complete settlement. The Church, namely, cannot conceal evil. An important part of the settlement is precisely this that we thus get finished with the hate and finished with the sin. With regard to those who through the meting out of punishment are not cut off from contact with the people, it becomes important that we show through our actions that we permit the court's punishment of a man to suffice, so long as he continues to be a new man in his relationship to his country.

"Thus does the Church desire to speak to our people regarding the problems of the period of transition, and it is sincerely convinced that this is God's way, and therefore the way to the people's well-being and the people's happiness.

"The Church does not want laxity, but settlement. It does not want revenge, but justice. It does not want hate, but reconciliation. It wants to build Norway in love, and it wants to call upon all countrymen to take part in the work and to let our faith in justice and goodness become the foundation stone for the structure."—Netherlands Government Information.

NAZIS KILL DUTCH CLERGY.

Cabled news from London quotes an escapee from Holland who, writing in this week's issue of the London periodical, "Free Netherlands," relates the heroic behaviour of two Dutch clergymen imprisoned in a concentration camp at Amersfoort, Holland.

Notwithstanding the fact that they were forbidden to preach in camp they followed their calling, even amid the horrors of life in a German concentration camp. The two heroes were the Rev. Bosch and the Rev. Rottenberg.

Frequently the Rev. Bosch would mount a table the moment the Nazi guards disappeared, taking as his text, "Persevere in Spirit, the Lord is with you. Our struggle is just, what matters our suffering here?"

However, Rottenberg unfortunately was caught by the Gestapo one Sunday afternoon whilst he was preaching. As a result both clergymen died suddenly.—Netherlands Indies Government Information Service.

THE LORD'S REMEMBRANCERS.

(By Canon F. W. Tugwell, B.A.)

In the Old Testament we are told that there existed in the Church of that day a Guild of Remembrancers (Isaiah 62: 6, 7). It was the duty of this guild to bring the needs of the nations before God, and, if Isaiah is an example of the membership of the guild, then it must have performed their tasks in a very sincere and telling way.

To-day we sadly need Guilds of Remembrancers if the dreams and visions of "new orders" and "better days" are to become realities. During the previous war we had similar dreams and similar visions, but we did not heed the words of worthy souls:

"One way there is, one only,
Whereby ye may stand sure;
One way by which ye may withstand
All foes, and life's high ways command,
And make your building sure—
Take God once more as Counsellor,
Work with Him hand in hand;
Build surely, in His grace and power,
The nobler things that shall endure,
And having done all—stand."

And the result was, "the new orders" and "the better days" eluded us.

But, please God, a further chance will be given, and surely this time we shall heed! Surely this time we shall act!

I often wonder if we fully realise the greatness, the magnificence, the importance of our office as intercessors. Are we not praying to Him Who made the heaven and created the earth? Are we not praying to Him Who measures the waters in the hollow of His hand, metes out the heaven with a span, Who comprehends the dust of the earth in a measure, Who weighs the mountains in a scale and the hills in a balance? (Isaiah 40: 12.)

"There is a power which man can wield
When mortal aid is vain—
That eye, that arm, that love to reach
That listening ear to gain.
That power is prayer, which soars on high
Through Jesus to the Throne,
And moves the hand that moves the world
To bring salvation down."

May we join in this great work of intercession. There are many opportunities given in our Church, but the taking of them is not as enthusiastic as it ought to be.—From the Parish Paper of St. Alban's, Lindfield, New South Wales.

We regret to learn on going to press of the death of the Rev. A. E. F. Young, late of Heidelberg, Diocese of Melbourne, and Lecturer of Ridley College.



I Have It Yet

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

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

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CHURCH VIEWS ON "OBLITERATION" BOMBING.

Recently in the House of Lords, the Bishop of Chichester and Lord Lang voiced the anxiety about the present bombing policy which has been aroused by suffering inflicted on the civilian population. The well-known Free Church paper, "The Christian World," in a leading article on this subject, after referring to the debate in the House of Lords, said: "Many readers of this paper have been as deeply concerned as the two prelates by the thought of the suffering wrought by our raids upon Germany. They have earnestly examined their consciences as Christians in regard to this question. If they have come to the conclusion that the bombing policy is justified, it is not because they have scrapped their Christian principles in their ardent desire for victory. We know of no Christian principle which is specifically denied by the bombing of German cities, supposing that the Government's argument be militarily valid—unless of course the pacifist view is taken that all military action is a denial of Christian principles. What the two Bishops really did was to urge that Christian imagination should be brought to bear on the horrible realities of war. It is on this precise ground that Christian people who are criticised for accepting the bombing policy—a very different thing from gloating over it—may fairly base their defence. Their Christian imagination shows them a more intolerable spectacle even than that of a bombed city: the spectacle of those areas of Europe in which men, women and children still endure the misery, worse than death itself, of enslavement to Nazism. They may conceivably be wrong, but no one has the right to accuse them of un-Christian insensibility."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE PRESIDENT AT ST. JAMES' CHURCH.

Through the courtesy of His Grace the Archbishop, the President of the Conference (Rev. R. J. Williams) had the privilege and honour of preaching the occasional sermon at the Diocesan Service held in St. James' Church, King Street, at the opening of the Law Term. The service was held on Tuesday, February 15, at 10 a.m., and was attended by a large number of Judges and Members of the Legal Profession. The President took as his subject, "The Integrated Life."—From the Methodist.

PARRAMATTA RURAL DEANERY.

Sunday School Teachers' Association Annual Meeting.

"Christian religion alone can give life its direction, purpose and air of consecration. Sunday has its unique place in the economic plan of life. It is not man's use of Sunday as a second Saturday for entertainment and excitement, but rest and the proper observance of God's will and plan for man that is a psychological necessity to-day," said the Rt. Rev. Bishop W. G. Hilliard in his presidential address at the annual meeting, held at St. John's, Parramatta, on February 21, 1944.

It was the 33rd annual meeting and the 126th quarterly conference of the Association.

Concerning the work of religious education, the Bishop urged all to undimmed energy, devotion and willingness to learn to the highest pitch of efficiency. We want to see our parish councils budgeting for necessary Sunday School equipment, for up-to-date class rooms, also to see well-filled schools and trained staffs building into the very foundations of our Church life.

Seventy members, clergy, officers and teachers, representing sixteen Sunday Schools of the city and district were present. Other than the Bishop, the clergy present were Revs. C. Wilder Clarke, A. E. Hodgson, J. W. Mason, W. A. Watts, and E. Mortley. The visitors were welcomed by the Bishop on behalf of St. John's Parish Sunday Schools.

Annual reports disclosed a profitable year of activities and meetings for social and spiritual enrichment, intellectual studies and teacher-training courses.

Continued call-ups for National Service had seriously depleted teaching staffs, and owing to other war-time exigencies reduced aggregate attendances at meetings were recorded.

Notwithstanding the many difficulties encountered an expansive programme was planned and arranged for 1944, including quarterly conferences, quiet day (April 25), social evening (June 26), participation in the United Witness of Christian Youth Procession and Service (September 24), kindergarten, teachers' training week-end and exhibitions, superintendents' "Sunday School Progress" meetings and teachers and leaders' monthly study circles and library.

Election of officers resulted in nearly all former members being re-elected.

Prior to the meeting the visitors were entertained at tea in the parish hall, and attended a special service in the church at which Rev. A. E. Hodgson officiated.

Thanks were conveyed to the president and all who had contributed to the success of the evening and to the work during the past year.

The conference closed with the Doxology and Benediction.

WHAT IS AN EVANGELICAL?

Canon T. C. Hammond will answer this question at the next meeting of the Young Evangelical Churchmen's League, to which all young people are cordially invited. The place is St. Philip's Rectory, York Street, Sydney, the time 7.15 p.m., and the date Friday, March 10. Canon Hammond is to give a series of addresses on alternate months the theme being "The Evangelical Churchman."

ST. PHILIP'S EASTWOOD.

Recently a presentation was made to Miss Connie Southwell by the Sunday School teachers on the occasion of her resignation from the leadership of the Beginners' Department to take up nursing duties at the Western Suburbs Hospital. Her place has been taken by Miss Marjorie Beck, formerly leader of the Junior Department, and Mrs. R. G. Hawkins has been appointed to the leadership of the juniors.

MOTHERS' UNION.

The annual festival of the Mothers' Union will be held in St. Andrew's Cathedral on Friday, March 24, 1944 (eve of the Feast of the Annunciation). Holy Communion will be administered at 11.30 a.m. At the afternoon service at 2.15 the preacher will be the Right Rev. C. Venn Pilcher, D.D., Bishop Coadjutor. The members are asked to meet before service (on March 24) in the Chapter House at 1.15 p.m.

The afternoon service will be broadcast through 2BL by courtesy of the Australian Broadcasting Commission.

C.M.S. RALLY.

(By Rev. R. A. Hickin.)

On February 29, C.M.S. friends met in the Chapter House to farewell Archdeacon and Mrs. Kidner, and to welcome back from Tanganyika Rev. O. T. Cordell and his wife, and Miss K. Miller. There was a very large attendance, and the meeting was voted by all a most happy one.

In his opening remarks, His Grace the Archbishop, who was in the chair, spoke of the pleasure it gave him to preside, and tendered a special welcome to Bishop Stephenson, who was on the platform.

Miss K. Miller told some of her experiences at Berega, and remarked how she had so often been encouraged to see how steadfast the women could be in positions of extreme hardship, and when subject to criticism, and called upon to endure illness.

The Rev. O. T. Cordell spoke very enthusiastically of Miss Miller's work, and remarked that her name was known to everybody in the district, from the tiniest children to the oldest of the womenfolk. Mr. Cordell mentioned especially the work of the women missionaries, and of missionaries' wives. He paid a tribute to Miss Effie Jackson, whose name still lives in the translation work which she did and remarked that, since then, there has been nobody to carry

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on the evangelistic work among the women and children. He warmly praised the work of the women missionaries in Tanganyika. He spoke of their ceaseless itinerating among the villages, and how their lives were lived in the public eye every waking moment. He spoke, too, of the great work done by Miss Gelding, who is now seriously ill, and challenged the home Churches to see that such work was carried on by others, if Miss Gelding retired from the Field.

Mrs. Kidner spoke in glowing terms of her pleasure in the many contacts which she had made while on furlough. She reminded those present that the work in Tanganyika was their work. She spoke of the strong bond of fellowship between the missionaries in Central Tanganyika, a sense of comradeship which triumphantly survived all the irritations connected with the work. She reminded those present of the tremendous need for the maintenance of work once begun among the native people, to avoid an otherwise inevitable falling away if the pressure of teaching was reduced.

Archdeacon Kidner likened our work to that of the Empire's armies, but remarked that, whereas the high command sometimes makes mistakes, our High Command was infallible. He spoke of the inward bondage of the African, a bondage which is just as real as the slave-trade was in days gone by. Now, however, the African is a slave, not to a white task-master, but to fear, drunkenness, and immorality. In closing, the Archdeacon said that there was only one standard of dedication, at home or abroad, and that was to be found in response to the call of Christ: "Christian, follow Me." Our constant prayer should be: "Not as I will, but as Thou wilt." We are engaged in total war, and our battle-cry is: "He shall reign."

RETURN OF LOCAL OPTION PETITIONS.

The General Secretary of the Temperance Alliance, Mr. Piggott, has requested that we again remind all who have Local Option Petition forms in circulation, to have them returned, please, by March 10. The necessary instructions are printed on each sheet.

A fifth edition of the forms have had to be printed to meet the demand for supplies, and already large numbers of signatures have been received at Alliance Headquarters.

LADIES' HOME MISSION UNION.

Special efforts and annual meetings are the order of the day until the end of the financial year on March 31. A delightful afternoon was spent at the home of Mrs. John Cormack at Sunnyside Crescent, with music, competitions and a talk about the work of the L.H.M.U.

At St. Michael's, Wollongong, on February 29, was the annual special effort for the L.H.M.U. The hall was beautifully decorated with flowers, and afternoon tea was served to a large gathering of parishioners and guests, who were entertained with music, and also heard about the work they are supporting.

We are grateful to God for all the kind friends who are helping us with their prayers and gifts at this time.

Diocese of Goulburn. QUARTERLY MEETING.

The Council of the Diocese sat all day on Tuesday, February 29, the Bishop pre-

siding throughout. The Bishop and Mrs. Burgmann entertained the members to lunch at Bishopsthorpe.

A bequest of the late Mrs. J. H. Branson, of Binda, for missions was allocated by the Council of the Diocese to the A.B.M. and C.M.S. Messrs. J. L. Bush and Co. were re-elected auditors. Part of the Mrs. Anne Thompson bequest was allocated to the Religious Education Fund, and part applied in extinguishing the debt upon the "Southern Churchman." A new edition of the Goulburn Cookery Book was authorised. Some fourteen small grants for special emergencies were voted.

The Council was much encouraged by (1) an anonymous subscription of £1000, clearing the present Children's Home from debt; and (2) a response of £1700 in the first four months of the appeal for the Toddlers' Home.

The timetable and agenda for Synod (May 9) was approved and the accounts and ten reports adopted for Synod. Two ordinances were adopted for presentation to Synod, and one, that providing for the extension of the present Children's Home, and the provision of a Toddlers' Home, referred to a committee for redrafting.

VICTORIA.

Diocese of Melbourne.

BIBLE SOCIETY.

The annual meeting of the British and Foreign Bible Society was held on February 29, at the Town Hall, Melbourne. In these days of our national existence, when the guiding hand of God is distinctly seen, the Bible Society is setting a worthy lead in calling us all "Back to the Bible."

The Archbishop of Melbourne and the Commonwealth Secretary, the Rev. W. H. Rainey, B.A., F.R.G.S., were the speakers, and a pageant featuring the war-time work of the Society was conducted by the Archbishop. The Geelong Grammar School choir was specially engaged for the occasion, and Dr. A. E. Floyd presided at the organ.

Diocese of Bendigo.

"On February 24, St. Matthew's Day, in the Cathedral, I propose to ordain deacons Messrs. Hay and Williamson, and to advance to the priesthood the Rev. W. C. F. Nellor and the Rev. A. McIvor Wright. Matins will be said at 10 a.m. and the ordination will be at 10.30 a.m. We have fixed on a week day to allow more clergy to be present. We hope as many of the laity as possible will attend also.

"On Saturday, February 5, we had the official opening of Frew Hall at Girton. Our speakers for the occasion were the Hon. J. H. Lienhop, M.L.C., and His Worship the Mayor, Councillor Taylor. Mr. Lienhop, after declaring Frew Hall open, asked Mrs.

Frew, the patroness of Girton, to open the front door. Mr. A. L. Beischer, who, with the Fathers' Works Committee, has done so much for Girton, moved a vote of thanks to all who had helped that afternoon, and to the school staff for all their interest and extra work. A good crowd of friends were present and inspected the newly furnished house and then were entertained to afternoon tea by the School council. Girton now has a waiting list for boarders, all of whom will be accommodated in a few days' time when the extra "sleep-out" verandahs are completed. Miss Warren begins the New Year with a full and experienced staff, some of them new to us. We hope they will feel happy with the school."—Bishop's Letter.

QUEENSLAND.

Diocese of Brisbane.

PROCESSION OF WITNESS.

(By the Secretary, C.E.M.S.)

The approach of Good Friday reminds us of the long, silent procession through the streets of Brisbane, by members of the Church of England. It has been a familiar sight for years. The procession will be held as usual this year.

Most of the parishes in the Metropolis have taken their places in the procession since its inception. Large numbers of Church folk have never failed to fall in behind their parish banner. The procession, however, will not be complete until every parish is represented and by larger numbers of parishioners. Can the parishes make a supreme effort this year? The honour of the Church is at stake.

These are days in which Christians should witness faithfully and demonstrate their Faith clearly. It is a time for courageous effort. The world is suffering; the Cross has a message for sufferers. Shall the Church meet the challenge? The world is seeking to be born again; a new world can only come through sacrifice. The Cross has a message about sacrifice: are we ready to walk the sacrificial way?

Our fellow Christians in Papua, in their procession across the Kokoda Trail, revealed this faith in action. They rose to splendid heights in dealing with a suffering world and showing the spirit of sacrifice. They did it in their own way and they did it in the name of Christ. We, at home, cannot fail them now—we who sent this Faith to them! With our clearer grasp of the Faith, our deeper understanding of the Cross, together with fuller means of expression, we shall prove ourselves equal to this day of opportunity.

The procession on Good Friday night may not be considered very effective in this respect. It is, nevertheless, a definite act of witness, by a huge number of people, to a belief in the Cross as the heart and centre of our religion. It will convey the impression to the crowd of onlookers that the

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Cross means a great deal to those who make this public confession. If those taking part do so as a solemn mission for Christ, the procession must and will carry conviction.

THE MOTHERS' UNION.

The first executive meeting of the Mothers' Union (1944) was held in the Board Room on Friday, February 18, at 10.30 a.m. There was a full attendance of members. The annual quiet day is to be held at Bishopsbourne Chapel, the addresses to be given by the Very Reverend the Dean. It was proposed to allocate the offerings for the day to the Melanesian Mission.

The annual meeting and festival service will be held on the Vigil of Lady Day, March 24. The service in the cathedral will begin at 10.30 a.m., at which (if possible) His Grace the Archbishop will be the preacher. At the conclusion of the service there will be lunch in the Board Room. The meeting will commence at 1 o'clock, at which His Grace will preside. We invite all members to this important service and meeting.

We were extremely sorry to receive the resignation of our diocesan secretary, Mrs. Compton, who has given loyal and faithful service for nine years. It was proposed that a tribute of appreciation of her work be put on record.

Mrs. Winterford, organiser of the M.U. hospital visiting, gave a resume of her work and asked for more helpers. This appeal should not go unheeded. Get in touch with Mrs. Winterford, Morlancourt, Collins Street, Annerley.

The next council meeting will be held on March 31, at 10.30 a.m.—Church Chronicle.

A TRIBUTE TO ARCHDEACON HAMMOND.

A man of God, he ever strove to heal
The wounds inflicted by a hard world's strife—
Eternity alone, it will reveal
The good work done throughout his noble life.
His weaker brethren, strengthened and sustained,
Were led by him to walk a higher way—
While Hope sprang forth, where deep despair once reigned,
As sad, repentant souls were taught to pray.
Fighting for Truth and Right he journeyed on,
Treading the self-same path his Master trod—
Headless of praise or blame—no task undone—
He lived his life—a man beloved of God.

—Louise M. Trevor.

CORRESPONDENCE.

(To the Editor, "Church Record.")

Dear Sir,
In regard to your notice about the dedication of the chimes at St. Anne's in the last issue, it may be of interest to your readers to know that the originator of the idea of operating chimes from a piano keyboard for broadcasting purposes is Mr. Reg Pitt-Owen, who for many years has been the organist of St. David's, Ancliffe, although for the past four years he has been on active service.

If you will investigate the matter you will find out that the St. David's chimes, which were installed in 1934, were operating before anyone had thought of the idea, even in America.

The Archbishop of Sydney was present the first day they were used, when he opened his first church, St. David's, Arncliffe, after his enthronement.

Faithfully yours,

"CLERICUS."

ALL YOUNG PEOPLE AND YOUTH ORGANISATIONS ARE INVITED TO

March 27th YOUTH WEEK April 1st

Chairman: HIS GRACE THE ARCHBISHOP.

MEETINGS EACH NIGHT AT 7.30.

Subjects.	Speaker.	Place.
MONDAY, 27th: Living Life on God's Terms.	F./Lt. H. M. Carey, M.B., B.S., B.Sc.	Chapter House
TUESDAY, 28th: Man Power and God's Power.	Rev. H. M. Arrowsmith, Th.L.	Chapter House
How I use my Bible.	Miss M. Farrell.	Chapter House
THURSDAY, 30th: Can I be a Christian and have a good time?	Rev. R. A. Murray.	Chapter House
FRIDAY, 31st: "AND HE SPAKE"—A YOUNG PEOPLE'S PAGEANT.		Assembly Hall, Margaret St.
SATURDAY, 1st: "ONWARD CHRISTIAN SOLDIERS"—YOUTH SERVICE.	Rev. G. F. Parker, B.A., Th.L.	St. Andrew's Cathedral.

From Monday to Thursday, Canon T. C. Hammond will deal briefly with the following questions:—

WHAT ARE WE TO THINK —

- (1) About Inspiration of the Bible? (2) About Man a Sinner? (3) About Evolution? (4) About Life After Death?

Address all enquiries to Rev. G. R. Delbridge, Church House, Sydney. MA1942

BOOKS.

This Service. Notes on the Order of Holy Communion according to the use of the Church of England. By Albert Mitchell, Member of the Church Assembly. Published by the National Church League. Our copy from C.M.S. Bookroom, Bathurst Street, Sydney. Price 18/-. (Second Notice.)

Some of our readers may remember Mr. Mitchell's visit to Sydney a few years ago and may have had the pleasure of hearing him speak of matters germane to our Church's position.

In this book he sets out to give, as concisely as is reasonable, for ordinary readers, an account and the meaning of our beautiful Service of Holy Communion. In the words of the writer: "It is not only a finished and proportioned work of literary art, but also the most worthy provision for the due and reverent ministrations of the most comfortable sacrament of the Body and Blood of Christ our Saviour that has yet been presented to the English-speaking members of the Holy Church throughout the world, in complete conformity and agreement with God's Word written, which is the only ultimate authority in all matters of faith and practice." This is a challenge issued confidently but lovingly to all those who would seek to vary the principles of our English liturgy. In spite of all attempts to revise it, it stands to-day as the only legal order of Communion in the Church of England.

Very tactfully Mr. Mitchell has, in an appendix, reproduced the Roman Canon of the Mass; so that his readers can compare the reformed with the unreformed order and compute the sanity of those members of the Anglican Church who, strongly inoculated with some Italian germ, would seek to undo the work of the Reformers and bring in again an order strikingly unscriptural and one in which both in language and direction, the priest dominates the service. The laity seemingly are not essential to the Roman rite, whereas in our English service, there is a balanced arrangement for clergy and people in which the laity's part in the central action of the service—the Communion—is emphasised.

In "This Service" the first chapter is devoted to the careful reprinting, in line with the Book annexed to the Act of Uniformity, 1662, of the Order of Holy Communion, without note or comment. Then follows some 72 pages of Notes on the Service, explanatory, devotional and in many cases, of necessity, controversial: for the writer is appealing to the intelligence of the reader as well as seeking to be helpful devotionally. The Notes are carefully done, manifesting the sound and patient scholarship of the writer, who, in matters controversial, is temperate and conciliatory in statement. Illustrating his meticulous accuracy, we note that in the title of the Service he calls attention to the fact that the words "or Holy Communion" are in smaller print in the Annexed Book, indicating that the term Holy Communion is a short title for the Service and not just an alternative name for "the Lord's Supper." "The fellowship (communion) is not the sacrament but our experience of the sacraments." Of course this is arguable and all of us may not accept the inference.

It is interesting to be reminded that the

phrase "holy mysteries" in one of the post-communion prayers refers to the elements of bread and wine which in former days were veiled until non-communicants had withdrawn. There is a helpful division of the Decalogue into Pietas (1-5) and Probitas (6-10).

"The turning to the East in the Creed is modern" and does not appear to have special significance. Unleavened bread or the wafer is contrary to primitive usage, for the Church during the first eight centuries used leavened bread.

In reviewing the changings of the unreformed canon, Mr. Mitchell shows how carefully the present use was arranged in order to lead up to the proper climax of the service, the actual reception by the communicants of the sacrament—the bread and wine.

After reception, there follows naturally the eucharistic thanksgiving and homage. Mr. Mitchell enters in very fully to an explanation of the position of the officiating minister at the Consecration of the sacramental elements and quotes the advice to the Crown of the Privy Council Committee: "that (the rubric) cannot be regarded as so definitely and unequivocally enjoining that the priest shall, no matter how the Table be placed, stand at that end of the Table which faces the North when saying the opening prayers that no other position may be assumed without the commission of an ecclesiastical offence. . . . All that they determine is that it is not an ecclesiastical offence to stand at the Northern part of the side which faces Westwards."

Incidentally, Mr. Mitchell gives this illuminating note: "The Judicial Committee of the Privy Council is not a Court. The Appeal from the Ecclesiastical Court is to the Crown, i.e., the King-in-Council; and the Crown chooses its own legal expert adviser. But in hearing Church appeals the Crown summons bishops as assessors. The whole campaign against 'Privy Council Judgments' is based on a misconception that the 'Judicial Committee' is a Court. Whatever 'reform' of Ecclesiastical Courts is made, and whatever new appellate tribunal is constituted, the ultimate right of a subject to appeal to the Crown cannot well be avoided."

It is interesting to have the layman's side of the question in some of these Notes. For instance, regarding the actual Administration of the Bread and Wine we applaud his contention, "Ministration should be unhurried, and deliberate, but not dawdled; and the minister should take care that his words are audible to the communicant. He should ever remember that to the individual communicant this is a crucial moment." We cannot understand the hurried rehearsal and sometimes "distressing" distribution of the formula as the ministrant passes along the line. Mr. Mitchell touches a controversial point when he says, "When all have communicated—this negatives recognition of the presence of non-communicants. The minister returns to the Table and covers any unconsumed consecrated bread and wine with 'a fair linen cloth.' This is to establish complete physical separation between any such unconsumed elements and the congregation; so as to avoid the least suspicion of reference to them in the following devotion—so scrupulous is the Church to avoid the least semblance of superstition."

There are appendices containing valuable information and sound argument on the questions of the Ornaments Rubric, the Posi-

tion of the Celebrant and Reservation. The concluding paper on the Atoning Sacrifice of Christ makes a fitting conclusion. We cordially commend this book to our readers who desire to know their Church's position.

Bombshell Broadcasts of the New Order. Edited by William F. Austin. Our copy from the publishers, Messrs. Gordon and Gotch, Sydney, price 1/6.

The book contains 12 Radio Scripts by the New Order Fellowship, including special articles representative of Anglican, Roman Catholic, and Jewish opinion. The Archbishop of Sydney says truly, "The New Order must preserve the greatness of the past and be a national sequence to all that we hold dear in our British heritage." Says Leslie Bull, "Our King, our Christian religion, and our system of representative government—these are the institutions which guarantee you and me that freedom of body and Soul which is the very essence of the term 'Western Civilisation.'"

SUNDAY OBSERVANCE.

The following statement is commended by the Archbishop of Canterbury and is issued on behalf of the Archbishops of York and Wales and many diocesan bishops.

We believe that our nation suffering serious loss through widespread misunderstanding and misuse of Sunday. As Bishops of the Church we therefore remind Christian people of the true nature of the day and the purposes for which it was instituted.

First, Sunday is the Lord's Day. It is the weekly commemoration of His Resurrection. For Christians, therefore, it should be a day of worship, and a day of thanksgiving.

Secondly, Sunday is a day of rest. The principle of one day of rest in seven was observed in the Jewish Law, and has been justified by human experience. All men need a weekly day of rest. The conditions of modern life make this more necessary than ever, if the nervous energy of the nation is to be maintained.

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