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SPECIAL PSALM

January 30, 4th
Epiphany.

M.: Amos iii
iii; Psalms 60,
E.: Amos iv
41 or I Cor i

February 6, Sep

M.: Gen. i
Rev. xxi 1-14;
E.: Gen. ii 4
x 1-16 or Rev.
147, 148.

February 13, S

M.: Gen. iii
vi; Psalm 139.
E.: Gen. vi
Ecclus. xv 11;
x 1-24; Psalm

"There can be
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When the Bible
England, then th
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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

8, No. 3—New Series.

FEBRUARY 10, 1944.

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TES AND COMMENTS.

om a Church paper we cull the
wing interesting allusion:—"The
first service of worship in
Australia was held on the
first Sunday in February,
1788, by the Chaplain of
the First Fleet, the Rev.
ard Johnson. We have great oc-
n to be thankful when we remem-
he part the Church of England has
ed in influencing the life of the
nunity during the 156 years since
first service.

he public acknowledgment of God
pinning in worship is a determin-
factor in moulding the character
nation as well as the individual.
ere are far too many folk who
to be coaxed to do their duty.
have no sense of loyalty to their
ch, and appear to become aware
existence only when they want
thing done which affects them per-
lly. Such an attitude is thor-
ly unworthy of any sincere and
ghtful person."

usual, at St. Philip's, Sydney, the
nal Bible used by the Rev. Rich-
Johnson was used in the service
ommemoration.

is well that we should be reminded
he obligation we are under to the
he blessing which was invoked at
first service under the great tree
ydney Cove.

wo bishops of our Church have
stressing the need for Chris-
tian unity. The Bishop of
Arundale made a strong pro-
tes against the continuance
of division in the Christian

Church in view of the world's need,
and a week earlier the Bishop of Glou-
cester, Chairman of the C.E. Council
of Foreign Relations, speaking at a
special service held on January 23 in
London, attended by the clergy of
many nations and Churches, also made
an appeal for Christian unity. In the
course of his address he said: "We
hope and pray that this period of dis-
tress is drawing to a close, and I have
wished to speak to you of our hopes
and ideals in preparation for the op-
portunities of peace, which we hope
the future may bring." The Bishop
said he started from two facts; first,
that the cause of the present disasters,
wars, and convulsions, was a spiritual
one. There was a repudiation of the
Christian faith over a large part of
Europe, and a claim for race superior-
ity which was incompatible with Chris-
tian morality. His second point was
the urgent need for greater union in
the Christian Church. "Our Lord
Jesus Christ," he said, "founded the
Christian Church that it might be a
great society binding together the na-
tions of the world in one great brother-
hood and one great fellowship. The
Church ought to be a great interna-
tional bond. It is too often a support
of national prejudice. If the Churches
were one and free, it might do a great
deal to prevent the quarrels of the na-
tions. The cause of our troubles is
spiritual failure, and we can only cure
that by a spiritual life. If you want
to do that, it can only be through
building up the Church of Christ. The
only State action which is required for
the development of this kind of unity
is complete religious freedom, which
is guaranteed by the Atlantic Char-
ter."

After years of discussion finality
seems to have been reached for re-
union on the part of the
Church Union Churches in South India.
in The Archbishop of York
South India. in his Presidential Ad-
dress to the recent York
Diocesan Conference, made the fol-
lowing reference to it:—

"There has been remarkable progress in
the last fifty years in fellowship between
different Christian Churches. But this is
far from visible reunion, for we have still
to pray and work for this as far as our
Church of England is concerned. However,
in one part of the Anglican Communion defi-
nite progress has been made towards a
scheme of corporate reunion. I refer, of
course, to the South India Scheme. For
many years there has been fellowship in
South India between the Church of India and
the non-episcopal missionary churches. This
has now resulted in an attempt at corporate
reunion. Prolonged negotiations with much
prayer have resulted in a scheme by which
the Church of India, Burma, and Ceylon will
lose four of its dioceses. These will go forth
from it to form with certain non-episcopal
churches a new Church of South India. If
the union is carried through, for a time this
new Church will have a dual ministry, some
of its ministers episcopally ordained, others
not so ordained. In the course of time
it is agreed that all its ministers should re-
ceive episcopal ordination.

"When the four dioceses leave the Church
of India, that Church with the exception of
this loss will remain exactly the same in faith
and order. It will therefore still remain one
of the Provinces of the Anglican Commu-
nion. But the position will be different with
the new Church. In the words of the Ency-
clical Letter of the last Lambeth Conference
it 'will not itself be an Anglican Church,'
and it 'will not be a member of the group
of Churches called the Anglican Commu-
nion.'

"When in time the inevitable irregularities
have been removed then the different pro-
vinces of the Anglican Communion will be
asked if they will enter into full communion
with the Church of South India. Here no
doubt the decision will have to be made by

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the Houses of Bishops and of Clergy in vocation.

"We shall follow the fortunes and life of the new Church with deep sympathy and much prayer. This great experiment has its risks and may fail, but the call for Christian unity in India is so great that it is right that risks should be taken, especially when they are taken after long years of prayer and conference. There may be no precedent for the action contemplated, but the Holy Spirit does not always move in accordance with precedent. We should pray, to use the words of the Lambeth Conference, that the day will come when there will emerge a Province of Christ's Church, genuinely Catholic, loyal to all truth, within whose visible unity treasure of faith and order, nowhere in the Church at present combined, will be possessed in common and the power of Christ will be manifest in a new richness."

Those who have followed the progress of the movement will know of the strong opposition it has encountered at the hands of an Anglo-Catholic section who would far more willingly be in fellowship with the idolatrous Church of Rome than with this reunion Church of South India. They have the effrontery to seek to foist upon the Protestant and Reformed Church of England their own views of the Church, sacraments and ministry in the teeth of all the teaching of history and our Anglican fathers and the tenets of our Prayer Book and Articles. It is in reference to men of that ilk that the Bishop of Durham has recently made a needy protest. Bishop Williams, referring in his Diocesan Magazine to the South India Church Union scheme said that his object was not to go into detail, but to remind all who are thinking and speaking on the subject of the need for a sense of proportion and for a full appreciation of the immense pains given to the negotiations by those on the spot at a most critical time in the history of India and of the world. He thought that a good many of the hostile criticisms which he, the Bishop of Durham, had read "lacked balance and fairness, and were often inclined to exalt personal opinions to the position of Anglican principles."

The Bishop of Armidale, speaking last week in the Chapter House, Sydney, made the discouraging statement: "The tragedy of to-day is that few public men have any religion . . .

also we have business men who are always telling us that business is business and has nothing to do with religion." It is a tragic truth and is evidenced not only by the abounding immorality and greed in our social life, but by the studied aver-

sion of our daily press to any whole-hearted encouragement of the Church's constructive work. There are, of course, honourable exceptions; but certainly the leading press organs of our two great cities do not manifest much interest in the progress of Christianity in our midst. At one time our great newspapers were regarded as leaders of public opinion, but that day is past. To-day they are content to merely reflect that opinion. Press ethics to-day are purely commercial and manifest, as Bishop Moyes has pointed out, the irreligious character of the majority of our so-called leaders.

A glance last week at the leader page of one of our oldest newspapers indicates the decadence which is so disastrous an omen against our nation's real advancement. The Bishop of Armidale, fresh from a round table conference of Christian leaders at Princeton, in the United States, from all parts of the world, speaks at two meetings in Sydney: to the Millions Club and to a meeting in the Chapter House. The matter is briefly reported on the last page of news in something under four inches.

But on the leader page—prominently featured—on two successive days, a "Church Dispute" (sic) is publicised, and an unworthy attempt made to re-open a discussion which has been rightly and honourably closed. "Lovers of Justice" are men and women who take pains to understand both sides of a question and refuse to become catspaws of disgruntled people. To be such a catspaw is a sorry role for a newspaper to play and not for the first time has it been played by the press organ in question. If men cannot put aside their personal feelings and the temptation to make influential position a means of venting their personal spleen, it were well for our public morale they should be relieved of such position.

The phrase comes from a discussion in the Church Assembly in London on incumbents' disability, change of incumbents and incumbents' discipline. The mover of a motion in reference to these said frankly that it was concerned with clerical misfits. Of course there is obviously a difficulty found when age or eccentricity militates against a clergyman's ministry. But to judge from some of the speeches in the Assembly, failure to win popularity seems to have been the secret of the misfitting. Indeed, one speaker went so far as to instance the case of an

Evangelical clergyman who incurred unpopularity because he disallowed dances and whist drives in the church buildings of his parish. No wonder there was a strong protest against the archdeacon's remark. But the remark just indicates the wrong-headed conception of a minister's responsibilities and as well ignorance of a fact fairly patent in the Bible and Church History, that the preacher of righteousness needs not expect popularity. Indeed, the Great Master of all has warned his followers of that persecution that will surely follow faithful witness.

Our conventional standards are in need of revision.

The revelations through the press, and the unseemly and disgraceful scenes so common in our great cities are destructive of our national morale. The terrible moral debacle at the base of which stands the

Liquor Traffic, is sufficient to make all men of decent standards lose heart in relation to the preservation of our national life. In spite of protests and petitions our Governments seem adamant in their determination not to disturb this hideous traffic in the bodies and souls of men. Our sympathies are with those patriotic citizens who dare to disregard the platitudes of "wowsers" and "spoil sports," in order to stem the tide of increasing evil that threatens to engulf us. We reprint, in order to give a wider circulation, an article from "Grit," that fearlessly accuses our political parties of participating in the profits obtained by the debauching of our people. The article reads as follows:—

WE DEMAND AN ENQUIRY.

Why are we demanding an enquiry? Why are we persistently demanding that an enquiry should be instituted by Royal Commission into the political operations of the Liquor Traffic? To all real democrats the answer is simple—this traffic seems to be able to flout laws with impunity and immediately there is widespread disrespect for law then democracy fails. But wait—some may say, is there widespread disrespect for law? There certainly is so far as this one traffic is concerned, and ordinary folks naturally argue—"Well, why should observe a law I do not like?" But they have observed the laws, for in the main, we are a law-observing people. That is, almost everybody excepting the liquor traffic. Then other types of citizens, naturally enough, too, begin to ask why is the law enforced against all sorts and conditions of men and not against this one business. Then the charge is made, that because political parties receive huge donations from the liquor traffic, politicians will not see that the law, the liquor law, is properly enforced.

We believe that the power of the traffic is largely because of this political bribery. Oh, we do not say that donations are given for a specific purpose, but the politician knows why the money is given, and he also knows that no more easy money would come from that source if proper action were insisted upon in regard to this traffic. The politician, you will notice, never denies that the laws are not enforced; but, when charges are made, talks of regulations and laws that have been passed. But what is the use of regulations and laws if they are not enforced? The whole matter becomes a travesty on justice.

The present Government introduced a regulation prohibiting drinking in public places—take a stroll into Hyde Park, say, on a Friday night. We did, and sat down on a seat without any intention of checking up on the traffic. Quite close to us was a group of women and servicemen. They had a large canvas sack full of bottles, mostly whisky and gin. After a drinking party they decided to move. It took the most sober man all he knew to carry the sack, which was eventually deposited in a taxi. There were dozens of groups, some composed solely of men—some men and women, mostly young women, and dozens of groups of two, all with bottles, and the majority half or wholly drunk. All this we observed without moving from our seat. Eventually we strolled along the Elizabeth Street frontage to Bathurst Street, and the scenes associated with drunkenness were simply disgusting. And, with the exception of the policeman on traffic duty, not another one did we see. And Mr. McKell complains that he is given no credit for these regulations.

What is the use, we ask again, of laws and regulations if they are not put into force? The law is so much waste paper—especially when the existing and ordinary liquor laws have not been properly enforced for years. Again we ask, what sinister power prevents action being taken? It is up to the Government to provide the answer by a Royal Commission.

The Ministry of Women has always been a part of the Ministry of the Church. From the earliest days women are to be found in active witness for Christ, teaching and training children, younger women and also men, for Priscilla is joined with Aquila in expounding "the way of God more perfectly" to Apollos. Although certain difficulties in the Corinthian Churches led to some disciplinary measure on the part of St. Paul, yet his salutations at the close of other Epistles indicates the fact of the ministrations of women in the life and witness of the Church. In these days of stress when manpower is strained to the limit beyond, women are to be found partaking in every kind of work. And in the Church's ministrations, attenuated by the paucity of men in parochial work, Christian women are being called upon for ministrations in the congregation which otherwise would be left undone.

In the Church of England a committee has been at work exploring the possibility of a wider ministration for an order of ordained deaconesses. It is suggested that a deaconess should be authorised to read the ordinary services of Morning and Evening Prayer and in special cases to assist in the Service of Holy Communion by administering the Chalice.

The committee suggests that the minimum age for deaconesses should be 24 instead of 30, as at present, and believes that the rule that deaconesses cannot marry without repudiating their vocation should be specifically disavowed.

The report adds that the Church stands to gain by the marriage of some of its trained workers. The shortage of men clergy leads the committee to the conclusion that the "outlook is bleak" unless well-qualified women are appointed to positions of responsibility.

It is interesting to know that in some of our Australian dioceses deaconesses are already taking services and preaching on occasions, and are allowed to minister Baptism in emergencies. There would appear no valid reason against their assisting the priest in the administration of Holy Communion.

However, we are conservative as a Church and prone to "hastening slowly." But we must not let slip opportunities of progress that the times seriously demand.

Referring to our leader on Aboriginal Sunday in our last issue, we have received an item of news from a chaplain in New Guinea, which would seem to support us in our suggestion of a new policy in relation to our own Aboriginal Missions. The writer says, "The N.G. Missions . . . are a credit to our Church and the native ministers are doing grand job. The Rev. J.Y. had 250 communicants on Christmas Day and he has prepared 51 candidates for the confirmation Service to be held on Tuesday (the Conversion of St. Paul). Why are not more Australian Aborigines ordained? There are suitable men and I'm sure that they would do a better job than some of our white missionaries."

"SPECIAL APPEAL" PUBLISHING FUND.

Amount already acknowledged, £183/1/-, per Rev. T. Knox, £172, per Mrs. Bragg, £11/1/-; Mrs. Bragg, £1.

The results, printed in another column, of the recent examination here by the Australian College of Theology are satisfactory reading. The failures have been remarkably few compared with the large number of passes. We congratulate the principals and staffs of our Theological Colleges for this splendid result. Moore Theological College has won pride of place in both sections of the Th.L. examination—a fact that will bring a well-merited and natural satisfaction to the authorities of that College. From Churchmen generally, considering the age and service to the whole Australian Church of Moore College, there may well be a generous outpouring of sympathetic felicitations to our oldest foundation for the training of men for the sacred ministry.

ORNAMENTS RUBRIC AND VESTMENTS.

The late Dr. Watts Ditchfield (Bishop of Chelmsford), the great C.E.M.S. leader, once said, "the Ornaments Rubric is as potent a salve as the ointment which a quack was once vending in a small country town. Said he: 'I had a dog whose tail got cut off, and I rubbed some of the ointment on the place, and what do you think happened?' His hearers at once replied, 'A new tail grew.' 'No,' said he, 'a new dog grew on the piece of tail.'" Then the Bishop added, "By the aid of the Ornaments Rubric the whole system of the pre-Reformation days is grafted on to the Prayer Book from which it was once so carefully pruned."

This is quoted by Mr. Albert Mitchell, one of London's prominent Evangelical leaders, in a recent brochure on The Holy Communion.

MISTAKE, NOT SIN.

There are plenty of anecdotes in "The Secrets of Happiness" by the late Bishop of London. In the chapter on the importance of a sense of humour, the Bishop tells of the gentle rebuke given by an old priest to one of his penitents. It is not a new story, but it bears re-telling. "Dear father," the penitent is alleged to have said, "I have a terrible sin to confess to you." "Have you, my daughter? Tell me what it is." "Well, every day, when I look in the glass, I say to myself—you are getting prettier and prettier every day."

"Well, then, I can comfort you," the priest said. "That is not a sin at all; it is only a mistake."

QUIET MOMENTS.

THE CHRISTIAN DOCTRINE OF GOD.

"What is His Name?"—Exod. 3: 13.

"What is it that gives you strength and courage in life and death?" is the opening question in a new catechism.

The reply is: "The assurance that I am not my own but belong to God who made me and loves me with an everlasting love."

The questioning continues: "What things are you to know if you are to live and die with this assurance?"

And the answer is: "Four things: first, who God is; secondly, what I am; thirdly, what God has done for me; fourthly, how I ought to love and serve Him."

Is the catechism right in teaching that the spring of strength and courage in life and death is a right understanding of God and of our relation to Him?

"Man always has God or an idol" was a saying of Luther's. And the present day has witnessed an extraordinary recrudescence of idolatry.

There is idolatry of the State, of the Machine, of Culture, of the Almighty Dollar.

At the heart of the great social, political and economic questions of our day is the great alternative—God or an idol.

Is it not a fact that the secret of a right understanding of all these questions is to be found in a true knowledge of God and of our relation to Him?

We do not begin by asking, "Is there a God?" The boastful days when man could debate about this are almost gone.

A modern writer says: "The camp followers of unbelief may be gaining in assurance but the leaders are beginning to look wistful."

Humanism's vaunted freedom from God has been revealed in large measure as progress in sin. It has run its course and though it has brought good things it has revealed the inadequacy of man's mind, the perversion of life and death.

The threatened collapse of its whole structure of thought now forces the question with great urgency to a growingly teachable world: "Who is God?"

Christian doctrine springs from three great interlocking authorities: the

Church, the Bible and Personal Faith. And to a world now urgently asking the question it replies:

"God is the eternal, personal Spirit who is the Creator and Upholder of all things."

When a child looks at the stars, the sea, the mountains, he says, "Who made them?" When a scientist beholds the unimaginable vastness and the unimaginable minuteness of this universe, he too asks "Who made it?"

Some have tried to make answer in terms of "First Cause," "Law," "Force." Some have equated the creator with creation, saying, "The whole of things is God." Christian doctrine, speaking a far surer and far more inspiring word, answers: "In the beginning God created the heavens and the earth."

God, that Creator, has revealed Himself to men as an "eternal" (i.e., as above and beyond "time"), "Personal" (i.e., living, not a mechanical force, aware of purpose and able to respond to needs). "Spirit" (i.e., He is not apparent to sense nor is He indubitably apparent to human reason).

We depend so much upon the ability to see and feel, in order to believe. But there is another than the language of the senses—the language of faith. When we learn to understand that language—and we can begin in imagination—then the universe around, history and experience, the Bible, are eloquent with testimony of Him.

Christian doctrine says: "We believe that God as sovereign Lord exalted above the world, orders and overrules all things in it to the accomplishment of His holy, wise and good purposes."

We may have the same answer in some of the pictures of Jesus. (i) God is like a King. God is in control of His universe. It is in His hand. (ii) God is like a Judge (Matt. 25: 31-46). He reigns, but how does He reign? What is His purpose? "He reigns in righteousness." His purpose is that by His judgments "the inhabitants of the world will learn righteousness" (Is. 26: 9). How earnest He is about His moral purpose we can see in the Cross. "There was, in fact, a conclusive act of divine judgment and redemption in history" (C. H. Dodd). (iii) God is like a Father. (Matt. 7: 11, Luke 15: 11-32).

Christian Doctrine goes on to say that God made man to love and serve Him; that He cares for him as a righteous and compassionate Father; and that nothing can either quench His

love or finally defeat His gracious purpose for man." Here is the high point of the Christian revelation of God.

The Great Creator, King and Judge of all the world loves us each one (Matt. 7: 11), is eager to forgive our sin and restore us (Luke 15: 11-32), and from His love and care nothing that can ever happen can snatch us (Rom. 8: 38, 39).

"His nature and His name is Love." He, the Creator and Upholder of all, comes to claim our faith and obedience. He comes to us. And His credentials are ever the same, "Behold my hands and my side."

There are conceptions of God which carry no obligation in them. The average man accepts the idea of God, but the idea is so vague and formless that it has little regulative value.

It is different when we see God in Christ. His love "constrains" us. Then we know (i) that He must be first of all in our thought, work and life (Deut. 6: 5).

We must give ourselves to Him, forsaking our selfish purposes and our wilful, rebellious ways. We must seek to "walk before Him in holiness and righteousness all our days." (ii) Then we must be up and doing. "My Father worketh and I work." We must rally to His banner in the fight.

This is a day for action. It is a day when God is mightily striving with the nations. The Lord of Hosts calls to us each in our place. He summons us to throw even our earnestness, our effort, our faithfulness into the strong current of His providence.

He calls. Who can refuse?—From the Canadian Churchman.

"Think of all the Bible has done for the individual, for the countless millions who can say, 'One thing I know: whereas I was blind, now I see.' No man ever came to say that by studying philosophy or science; but millions have come to say it through acquaintance with the Word of God. Think of what the Bible has done for family life. Think of what it has done for the Holy Catholic Church throughout the world, and in all ages. Think of what it has done for the nations of the earth. Think of what it has done for the whole wide world. Wherever the Word of God goes, and is accepted and believed, there is emancipation, there is deliverance from degradation and cruelty. The Bible has brought release and relief to women, and safeguarding to children. It has turned the demon out of cruel hearts and made men sober and kind. If the Bible is to be judged by what it has accomplished, then verily it is the Book of books, and Word of words, and can have no other origin than in God Himself. If it be of Divine origin, then it has Divine Authority."—Rev. W. Graham Scroggie, D.D.

QUESTIONS ON RUSSIA.

(An Address by the Archbishop of York to the Members of the York Co-operative Society at York.)

After describing his visit to Russia, the Archbishop said:—

"I want now to reply to three or four questions I am repeatedly asked about Russia. The first is about religion:—

"Is the revival of religion genuine and why has Stalin changed his attitude towards the Orthodox Church?"

"I have no doubt that there is a genuine revival of religion. The crowded churches testify to this, though of course it must always be remembered that many churches have been destroyed or secularised. I was told that the relatives of husband or son killed at the Front demand some religious service for his soul, especially when there has been no Christian burial of the body, and the demand has been so general that many of the village churches have been opened to meet it. Undeniably there are still very many convinced atheists in Russia and both the State and the Communist Party are atheistic, but anti-religious propaganda has stopped and there is complete toleration of worship in the churches. Of course Premier Stalin may have had some political motives for his recognition of the Patriarchate, but the true explanation appears to be that as a realist he sees how deep-rooted religion is in the life of the people, and now that the Church, unlike the Church in previous years, supports the Soviet State he recognises there is no danger of it being used as a tool against the Government.

HATRED OF GERMANY.

"Another question is—

"Do the Russians Really Hate the Germans?"

"I can best reply in the words of a Russian who discussed this with me: 'As a nation we have never before felt hate against another nation, but now we hate Germany for the unprecedented barbarities it has committed and is committing against our people.'"

"I heard of some of these cruelties from one of the Archbishops who had visited a great city two or three days after the Nazis had evacuated it. It was a story of gruesome horror, of unutterable crimes committed against women and children as well as men. Elsewhere I heard the same from eye-witnesses. Can we wonder that the Russians are filled with a burning hate against those who are treating them with such barbarism? But it must be remembered that Premier Stalin has always drawn a distinction between the 'Hitlerite Nazis' and the mass of the German people. The demand for the punishment of the criminals guilty of these atrocities is shared by all Russians.

CHANGING WAYS.

"I am sometimes asked—

"If it is the fact that Russia is rapidly departing from its revolutionary practices and is increasingly adopting customs and manners of the Tsarist days?"

"There has certainly been a departure from the Communist ideals of the early days of the revolution. Private property may now be owned by individuals, but it is property they have acquired by their work and with their earnings. In the army there is a return to the older uniforms and to the saluting of officers. On the stage, and through the cinema, the great heroes and victories of

Tsarist days are honoured. But, on the other hand, all the means both of production and of distribution are entirely in the hands of the State; there has been no change, and there is not the slightest sign that there will be any change, in this respect. The position has been well summed up when it was said, 'There are many Russians who own motor cars, but there is no one who owns a share in a motor car company.'

BETTER LIFE.

"Do you think the lot of the ordinary Russian has been improved by the Revolution?"

"It is difficult to speak authoritatively on this after such a short visit to a huge country. But from what I have read and seen and heard, I think there has been undoubted improvement, and if there had been no war it would have been still more marked; but the war has caused in Russia, as elsewhere, the interruption or suspension of many schemes of social and educational development.

THE FUTURE.

"If Russia is not over-exhausted by the war the possibilities in front of this great nation in the days of peace are almost unbounded. It has great leaders, notable scientists, capable organisers, engineers and architects surpassed by no other country; brilliant writers and thinkers; and behind them a great mass of youthful people ready to live or to die for their country as circumstances may require. With ruthlessness to enemies there is generous hospitality to guests and friends. The future peace and welfare of the human race will depend very largely on our co-operation with this great and remarkable nation; so, notwithstanding our deep divergencies on many questions, we must do our utmost to cultivate understanding and friendship between the Soviet Union and the English-speaking nations."

THE GREATEST MODERN HEROES.

Four men stand immeasurably above all others in modern times, into whatsoever field of thought or endeavour we care to investigate. I refer to Luther, Calvin, Knox and Cranmer. The mighty movement of which they were the leaders in Europe was the Reformation of the 16th century.

The Reformation was essentially the revival of the use, the teaching, and the preaching of the Bible, the Written Word of God. The precious jewel of God's Truth was spread abroad throughout Europe. No wonder that it wrought such changes in the social, cultural, economic and spiritual life of the peoples of Europe, for wherever the Word of God is really known and loved and honoured tremendous things always happen. Such things will happen again to-day only in due proportion to our love of and our zeal for the Bible. The plain fact is, that people are loose in thinking and loose in living because they never read the Bible. That is to-day's tragedy—greater and more far-reaching in its effects even than this terrible war!

These four great men are greatly misunderstood and often vilified to-day, particularly by the unreformed, unscriptural Church of Rome. We must remember that these were but men, and therefore possessors of man's frail nature. Their greatness consists

in the measure that they were used of God to bring the Bible and the true Biblical Christianity back to a Europe which had been kept in darkness for nearly a thousand years. Their greatness may be gauged by their unflinching zeal and unremitting courage and devotion to the cause which, in the beginning, was opposed by all the vested interests and armed might of Europe. But the task was God's, and in His strength they conquered. The world owes to them its highest conception of individual liberty. It owes to them the very principles upon which democracy rests. Above all, it owes to them the incalculable benefits of 400 years of Bible teaching, reaching even to lands where the Bible is still ostensibly a forbidden Book.

HAIL, MARTIN LUTHER!

The Christian Church salutes thee, great-est of all Germans!

The Nazis have tried to crush the Church in Germany to-day which is the spiritual successor to Luther, but it has proved that it has his iron courage and indomitable will.

Martin Luther was the son of a Saxon miner, and was born in 1483. While a youth, he was forced at one stage to earn a living as a street singer. His great musical gifts are preserved for us in modern hymnals. Look up for yourselves some of his hymns in the "Hymnal Companion" used in our churches. Later he entered Erfurt University, graduated, and became a Roman priest and a professor at Wittenberg. His great teaching ability attracted large numbers of students. Largely by the prayerful study of Scripture he came to the glorious knowledge that a man is saved by faith in the finished work of Christ, and not by his own endeavours and good works.

In 1517, Tetzel, an emissary of Pope Leo X, was selling "pardons for sin" at a fixed scale of charges, to raise money to add to the glories of St. Peter's, Rome. Luther attacked this and other abuses as contrary to God's Word and true Christianity. He declared that pardon for sin could be obtained from God only, and not for any payment of money. The truth of this is obvious to Protestants to-day, but Luther's voice was the first to publicly proclaim such a thing in his day.

The Pope tried to conciliate Luther without success, and so excommunicated him in 1519. The Emperor, Charles V, was then called in to force Luther to recant, but again in vain. The Elector of Saxony championed Luther against the Pope and Emperor. Within a few years more than half of Germany had taken its stand on the principles of Luther. He wrote many great theological works, works dealing with sociological problems and many hymns. Germany owed him most, however, for his translation of the whole Bible into the language of the people. It was his sympathy with the masses and the championship of the people's rights that enabled Luther to wean those who had lived under 1000 years of unreformed, sham religion to the pure Gospel of our Saviour, Christ.

Martin Luther won no earthly dignity, accumulated no wealth, and achieved no temporal sway. He was the only man since our Lord Himself who alone opposed the civil, military and ecclesiastical authorities of Europe, thwarted them, and brought his divine mission to a triumphant success.

Unlike so many noble reformers, Luther died a natural death on February 18, 1546—398 years ago this month.

PERSONAL.

Canon C. Murray, Bishop-elect of Riverina, was presented by his friends amongst the clergy of the diocese of Melbourne with a pectoral cross and chain at a gathering in the Chapter House, Melbourne, recently.

Rev. Frere Lane, of Menapi, diocese of New Guinea, arrived in Melbourne recently on a long overdue furlough. He has served for over 25 years as a missionary in Northern Australia and New Guinea. He is a son of the late Rev. H. W. Lane, of the diocese of Melbourne.

Rev. C. R. Miles, rector of Woodend, has been appointed to the charge of St. Luke, North Fitzroy, Victoria. He will take up his work there some time towards the end of February.

Mrs. Fisher, wife of the Bishop of London, has been elected Central President of the Mothers' Union in succession to Mrs. Theodore Woods, whose term of office expired two years ago but who has carried on in view of the special circumstances of war time. Mrs. Woods has been Central President of the Union for 11 years, a longer term of office than that of any of her predecessors, with the sole exception of the Foundress, and has been associated with the Union in one capacity or another for very many years. Mrs. Fisher has long taken a keen interest in the work of the Mothers' Union and was Diocesan President for the Diocese of Chester when her husband was Bishop there. Mrs. Fisher will enter on the duties of the office on January 1.

The death occurred suddenly recently of Mr. Leonard Vivian Biggs, at the age of 70 years, at Hawthorn, Victoria. Well known in Victorian journalism for many years, Mr. Biggs was born at Hackney, Middlesex, England. Following service in the Great Eastern Railway, he served his apprenticeship in journalism with London and provincial papers and came to Australia in 1898, joining the reporting staff of the "Age," of which he was editor from 1927 until his retirement in 1939. He was closely associated with church, municipal and patriotic movements and a prominent member of the C.E.M.S. He was a lay canon of St. Paul's Cathedral, a keen social reformer, and a member of the Anti-Sweating League. He took an interest in a wide range of activities, being a foundation member and past president of the Royal Society of St. George, one of the secretaries of the National Union.



Rev. H. Wallace Bird, vicar of St. James and St. Mary's, Brighton, has resigned his living in order to take up work in connection with the Oxford Group Movement. He first came into contact with that Movement when rector of St. Augustine's, Adelaide.

The Rt. Rev. Edward Worsfold Mowll, who was recently consecrated Bishop of Middlebury, at York Minster, by the Archbishop of York, has been installed as canon residentiary at Manchester Cathedral.

A prayer desk and seat were dedicated by the Archbishop of Sydney in St. Andrew's Cathedral, Sydney, on Sunday last, in memory of the late Archdeacon W. A. Charlton.

Mr. Athol Gordon, honorary warden of the H.M.S. Home for Young Men, Petersham, Sydney, reports good progress at the Home. The Hostel accommodates 30 young men who are students at school or university and approved lads in business.

Rev. G. Rees, assistant curate of St. Barnabas', Broadway, Sydney, is to be married on Saturday next at St. John's, Launceston, Tasmania, to Miss Freda Calver. Miss Calver is on the staff of the B. and F.B.S. in Tasmania.

Our congratulations to Rev. K. L. Loane, curate of Gladesville, N.S.W., upon his marriage to Miss Vera Jackson, of Chatswood, at St. Paul's, Chatswood, by the Archbishop of Sydney, assisted by the rector of that church.

Mrs. Clara Agar, widow of the late John Edward Draper and mother of Mrs. Ernest Cameron, wife of the rector of St. Luke's, Mosman, Sydney, passed to her rest at St. Luke's Rectory last month. The deceased was in her 84th year.

The engagement is announced of Miss Judith Mary, younger daughter of Mr. and Mrs. O. Le M. Knight, of Killara, N.S.W., to Lieut. Peter Moyes (A.I.F., returned), third son of the Bishop of Armidale and Mrs. J. S. Moyes.

Mr. Morley Johnson, governing director of the firm of Morley Johnson, Bendigo and Sydney, died in Sydney in January. He was a native of Kyneton, Victoria, and opened a furniture warehouse in Bendigo in 1895. His Sydney headquarters were established in 1906.

Rev. N. Woodhart, curate-in-charge of Burrigorang, N.S.W., has gone to Norfolk Island for three months to relieve the present chaplain, Rev. H. Sloman.

Rev. F. Rice, assistant Chaplain to the Seamen's Mission at Sydney, was married on Saturday at St. Clement's, Marrickville, to Miss Esme Speares, by the Archbishop of Sydney, assisted by Archdeacon Denman.

Rev. E. Mortley, Th.L., has been appointed to the charge of Harris Park, N.S.W.

British theology suffered a loss in the death at an early age of Dr. O. C. Quick, Regius Professor of Divinity at Oxford. Dr. Quick was a distinguished writer on doctrinal and philosophical questions.

BOOKS.

The Letters of Evelyn Underhill, with an introduction by Charles Williams. Published by Longmans Green & Co., London. Our copy from the publishers. English price 10/6 net.

In an interesting introduction of 45 pages Mr. Williams reviews her pilgrimage through varied experiences of life and belief and something of the setting of her last days here.

Evelyn Underhill was in every respect a mystic who passed through phases of unbelief and belief until she threw in her lot sincerely with the Anglican Fellowship or Church. She was at one time attracted to Romanism, but its obscurantism caused her to pause on the threshold and she finally became an Anglican. She was of a naturally esoteric temperament and the high ritual appealed to her greatly. Her letters record that she was very human and at the same time of a strongly spiritual outlook—full of devout reverence for the things of the Spirit.

"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?"

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

TRUE ASCETICISM.

It is an old proverb that "The best is often the enemy of the good." This proverb is illustrated by the strange superstitions that have been allowed to cluster round the season of Lent. The best service of God is a remembrance of our obligations all day and every day. But there are limitations in human nature, elements of forgetfulness, aberrations in moral conduct that tend here to make the best the enemy of the good. Because we forget to remember God all the day and every day, we require to remind ourselves of this duty lest the habit of forgetfulness increase and the obligation of service diminishes. It is for this reason, we believe, that the Church has so arranged her year that certain great truths, all placed in association with the life of our Lord, are assigned special seasons for detailed contemplation. It is in this spirit, and for this purpose, that the season of Lent on which we are entering has been provided as a special opportunity of considering the duties and responsibilities connected with repentance and self-denial.

It has been the policy of the Church of England to retain that which is useful and to discard that which is erroneous. Thus, she has omitted, notwithstanding Dr. Frere's regret, "The touching ceremony of putting ashes on to the forehead," on the first day of Lent. We have to acknowledge that, in the strictest meaning of the word, it is "a touching ceremony." She has retained, for antiquarian reasons, no doubt, the old title that has prefixed to it the warning word "commonly called." We cannot but think that the segregation of a particular time for a particular purpose is the best thing that could be done, having regard to our human infirmities, but even here with the second best we find ourselves confronted with the fact that "the best is the enemy of the good." In this instance it becomes the enemy of the good which it strives to attain. It is best for us to remind ourselves of the great duty of repentance and its concomitants in fasting and self-denial. If there were no time set apart we "would easily forget." But superstition dogs the steps of reverence and turns our best into an enemy of the good.

The Medieval Abuse of Lent.

The reformers fought long and gallantly against various phases of these superstitions. They waged war against the conceit which they thought that by external observances and good works they could render themselves acceptable to God. Thus in "The Homily of Fasting" they quote the words of St. Augustine: "The wheel turneth round, not to the end that it may be made round, but because it is first made round, therefore it turneth round. So, no man doth receive grace by his good works; but because he hath first received grace, therefore consequently he doth good works."

In the same Homily they accuse the Pharisees who complained that the Lord's disciples fasted and not, of superstition and ignorance. "Superstition, because they put a religion in their doings, and ascribed lowliness to the outward work wrought, not regarding to what end fasting was ordained. Of ignorance because they could not discern between time and time. On this latter point the Fathers of the Reformed Church of England, at the very time they were re-introducing the Book of Common Prayer and revising the Articles, did not specify the forty days of Lent as days of abstinence notwithstanding that they retained the collect praying "Give us grace to use such abstinence that our flesh being subdued to the spirit we may ever obey Thy godly motives." On the contrary, they declare that "God sometimes striketh private men privately with sundry adversities, as trouble of mind, loss of friends, loss of goods, long and dangerous sickness, etc. Then is it a fit time for that man to humble himself to Almighty God by fasting, and bewail his sins with a sorrowful heart, and to pray unfeignedly, when God shall afflict a region or country with pestilence, with diseases and unknown sicknesses, and other such like calamities, then is it time for all states and sorts of people, high and low, men, women and children, to humble themselves by fasting, and bewail their sinful living before God, and pray with one common voice?"

It was because they dreaded the

superstitious abuse which has gathered round a divinely enjoined duty that they wrote at large and so vigorously on this point. That abuse has been well expressed in a popular Roman Catholic manual, "The Abridgment of Christian Doctrine," where we find the question and answer, "For what is fasting available? First, for the remission of sins, and appeasing the wrath of God, according to that, 'Be ye converted unto me in your whole heart in fasting, weeping, and mourning,' Joel ii 12. Secondly, to mortify all the lustful desires of the flesh, and that it hath spiritual force against the devil. This kind of devil (saith our Lord) can go out by nothing but by prayer and fasting." The Fathers of the Church of England are uncompromising in their denunciation of any such opinion as that contained in the first clause of the answer in "The Abridgment of Christian Doctrine." Concerning all such views they write, "To fast then with this persuasion of mind, that our fasting and our good works can make us perfect and just men, and finally bring us to heaven, this is a devilish persuasion; and that fast so far off from pleasing God that it refuseth His mercy, and is altogether derogatory to the merits of Christ's death and His precious blood-shedding. This doth the parable of the Pharisee and the Publican teach.

What is the Error Against Which We Must Guard?

The error against which we must guard ourselves is the error that suggests or teaches that by our abstinence we are rendering some sort of partial atonement for our sins. Many at the present time believe that by restraint in Lent they compensate for excess at other times of the year. People are even foolish enough to believe that a bishop can absolve them or dispense them from the use of such abstinence that their flesh may be subdued to the Spirit. They are confirmed, perhaps, in that opinion by a very common misprint in citation of the Collect by which the capital letter "S" to indicate "The Holy Spirit" is printed in the lower case font, and thereby implies that it is the human spirit that the petition has in mind. The context ought to prevent such a misapprehension but it seems to be widespread. It is little short of impious to suggest that the dispensation of a bishop can be invoked for any course of conduct that makes the individual less amenable to God's godly motions and to

such obedience as shall secure righteousness and true holiness.

A Subsidiary Error.

To bolster up this graver blunder it is sometimes urged that the Church of England follows the medieval custom of making a distinction between meals. The bishop's dispensation is sought because of a difficulty experienced in carrying out this requirement of the Church. But the Church of England has never made any such distinction. As the Homily on Fasting left the hands of the Bishops who were responsible for its preparation, there was no reference whatever to any such distinction. The Bishops were content to teach that "Our Saviour Christ . . . agreeth to the Pharisees in this, as unto a manifest truth, that whoso eateth and drinketh, fasteth not."

Queen Elizabeth, mindful no doubt of the injunctions made by Edward VI, thought fit to add a lengthy section in which it is declared that by "Positive laws made by princes for conservation of their policy . . . we subjects . . . be restrained from some kinds of meat and drink, which God by His holy word hath left free to be taken and used of all men, . . . yet for that such laws of princes and other magistrates are not made to put holiness in one kind of meat and drink more than another, to make one day more holy than another, but are grounded merely upon policy." Durham has been noted for its learned bishops. Westcott, Lightfoot and Moule worthily upheld that tradition in modern times. Hensley Henson is also a name to conjure with. An ancient Bishop of Durham, Pilkington, Fellow and Master of St. John's, Cambridge, wrote: "Austin . . . said that 'he found it written in the New Testament that we ought to fast: but he never found it there written what days we should fast.' Therefore the time is free to all Christians by the Scripture, to eat or not eat: but they must eat so soberly every day, as though they fasted, and see that they surfeit not. Montanus, an heretic, was the first that made laws for fasting; and they, like good children, made it heresy to break their days, or fast otherways than they appoint."

Some clergymen could with profit read the Homily on Fasting appointed as an alternative to the sermon in the ruling of The Book of Common Prayer. They could read it on the first Sunday of the month and use the remaining Sundays of the month to explain its vigorous language in the light of much popular declamation on this subject.

True Asceticism.

We have headed our article True Asceticism. What is the judgment of the Church of England on this point? Asceticism is something more than fasting, but fasting is an element in it. The first aim of the true ascetic is to render himself conscious of the need of watchfulness. He recognises that the flesh may revolt against the Spirit of God and so, like St. Paul, he "buffets his body and brings it into subjection." But the true ascetic also recognises that merely bodily abstinence and still less a formal change of diet is of no value towards this end. It must be accompanied with a lowly and prayerful spirit. It must spring from a recognition of inherent sinfulness and the uprising of turbulent desire. It must have its roots in a desire for spiritual victory and an earnest longing for closer communion with God. Lastly, the true ascetic realises that he is set to serve his fellowman and will not content himself with a personal subjugation of heart and soul to the deeper realities of the things of God. He will appreciate and practice the habit of self-denial in the interests of others. Thus fasting, prayer and almsgiving will unite in a laudable service to God. He will eschew the very thought of obtaining merit but will, in the language of the Homily, regard these important duties as "secondary means" by which "God's wrath may be pacified, and his mercy purchased." That is to say, he will realise that they are inspired of God to set him in a condition whereby God's motives may secure ready obedience. They are secondary and, therefore, cannot be meritorious. They are wrought of God and therefore must be efficacious. The true ascetic will welcome periods of meditation on the great duty of discipline but will also recognise that freedom of conscience demands that his regulation of his spiritual activities cannot be made the subject of legislation. Outward obedience to what Bishop Pilkington calls "polities" may be a duty and even a privilege but it does not touch that inner discipline of the spirit which is the end of the commandment.

Rev. G. R. Delbridge, Chaplain of Youth, diocese of Sydney, has just concluded a mission in the parish of St. Luke's, Mascot. Rev. Clive Steele is the curate-in-charge.

Between you and God there can be no love without an inward self-surrender.

Faith is expectancy.

A BELOVED LEADER.

Those who knew, appreciated and respected Archbishop Head, will assuredly value "F. W. Head, Archbishop of Melbourne: A Sketch for those who loved him," by his wife (S.P.C.K., 3/- net). Written by the one best able to know and record the secret of his very attractive and lovable personality, no one will suggest that it is an adequate account of the Archbishop's contributions, in diverse ways, to the life and character of those brought within his sphere, nor of his labours for the Church at home and overseas. It is probably too early yet for such an account and perhaps some other pen should write it. For what it claims to be, this small volume is excellently written to give a real picture of a genuine ambassador for Christ. F. W. Head began life with no outstanding ability, nor did his early years give promise of future greatness. His great assets were his own solid faith in God, his early conviction that man's chief aim was to obey and glorify God and his own lovable disposition. Conceit and self-importance were utterly foreign to his make-up. There was, however, sufficient iron in his character for him to escape the peril of the man who is merely amiable. His life is easily divided into periods. In the opening years of manhood he found himself engaged in academic work. At Emmanuel, Cambridge, his qualities were well employed: students and fellow-dons fell under the spell of one genuinely good, considerate and sympathetic. The same qualities won him the affection and respect of the Guardsmen to whom he ministered in the war of 1914-18. Perhaps few things were more indicative of his willingness to serve than his removal from the charming surroundings of Cambridge to the hard, rough work of a great South London parish. That step was one indication of the quality of the man. Had he failed in his new work, it would not have been greatly surprising. That he so greatly succeeded is still less surprising to those who knew him and who know the quality of these South London parishes. Perhaps it was the period of his hardest work: it certainly was rich in fruit. From Greenwich to the Cathedral at Liverpool, was a more natural step, and one which was to fit him for the larger responsibilities which lay ahead. In Liverpool as elsewhere, and perhaps where it was more greatly needed, his personal qualities, his friendliness, his genuine modesty and real devotion found sufficient scope. He was, too, learning by close observation something of the tasks and problems of a diocese, so that when the call came from Melbourne he was not unprepared.

It is not easy to assess, at this early stage, Archbishop Head's work in Australia. It is patent that here, as elsewhere, he won the love of all who really knew him, his fellow-bishops, his clergy, his Nonconformist brethren and the people. It was a triumph, for Australians are apt to be critical of the purely English. But he disarmed criticism by his friendly frankness. Mrs. Head merely touches upon one disturbing element, perhaps wisely. The Roman Catholic influence in Melbourne is immense: Archbishop Mannix is able and caustic. It is not surprising if little could be done to improve relations, but on other aspects of reunion, Archbishop Head did excellent work which will bear fruit. Certainly his passing was regarded in quarters far beyond the Victorian borders as a great loss to the whole Christian cause. A good, lovable man, used

greatly by God, has left his memorial in the hearts of many who count it a privilege to have been brought within the range of his influence.—F. Bate, in "The Record."

IS THE KILLING OF TRAITORS JUSTIFIABLE?

In discussing the question whether the killing of traitors is morally justifiable, the Dutch secret paper, "Het Parool," writes that many Christians—though realising that the death of traitors means that the country is delivered from an evil influence—cannot square such killing with their conscience, because the Gospel says, 'Vengeance is the Lord's.'

Others are not judging on religious grounds, but yet say "we cannot take the law into our own hands."

The Dutch secret paper, making its position clear, writes:—

"We freely confess that we look upon those who started eliminating the most prominent in the ranks of the traitor brood as excellent patriots—as fighters of uncommon metal—as Dutchmen whose names deserve to be written in the Golden Book of the struggle for liberation." The paper explains that this would never include those who do not kill purely out of love for their country and its liberties, but who solely, or partly, are moved by feelings of personal revenge.

"Het Parool" points out that it was the dictators who invented total war and the term "home front," making entire Holland and the other occupied countries territories of war operations. "The enemy does not leave a square yard or fragment of Netherlands national life untouched. If the invader had but upheld any sort of international law, some sort of national jurisdiction might have remained. But no, our justice was also soiled, forged and poisoned by the enemy."

"For the Dutch, the choice was no longer between leaving the jurisdiction in the hands of the judges and taking the law into their own hands, but between not fighting and fighting. The enemy remains the enemy, whether or not he dons band and gown. We have no rights, as a nation we are overpowered and delivered bound hand and foot. We have fallen the prey of total war against our life and our free, independent nation."

"Het Parool" is of the opinion that under such conditions every individual Dutchman must fight, and asks for recognition for those brave men on the Netherlands fighting front who are doing soldiers' work when killing traitors.—Netherlands Indies Government Information Service.

A.R.C. PUBLISHING FUND.

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TANGANYIKA FAMINE APPEAL.

Amount already acknowledged, £7/0/6; Mrs. R. Harrison, 10/-. Total, £7/10/6.

CONSECRATION OF BISHOP OF RIVERINA.

Canon Charles Herbert Murray was consecrated Bishop of Riverina by Archbishop Mowll at St. Andrew's Cathedral on Wednesday morning, February 2.

Bishop Murray will succeed Dr. Halse, who was elected Archbishop of Brisbane in November.

Three Archbishops—Dr. Mowll, of Sydney, Dr. Booth, of Melbourne, and Dr. Halse, of Brisbane—and 10 bishops were present at the consecration, which lasted more than two hours.

The bishops present were Bishop Baddeley, of Melanesia, Bishop de Witt Batty, of Newcastle, Bishop Wilde, of Bathurst, Bishop Burgmann, of Goulburn, Bishop Stevenson, of Grafton, Bishop Riley, of Bendigo, Bishop Moyes, of Armidale, and Bishops Cranswick, Pilcher and Hilliard, of Sydney.

The presenting bishops at the ceremony of consecration were Bishop Burgmann and Bishop Moyes.

Archbishop Halse, of Brisbane, who preached the sermon, said that it was an unusual privilege for a bishop to be invited to preach the sermon at the consecration of his successor.

Dr. Halse said that after 18 years' association with the diocese of Riverina he could assure Bishop Murray of a warm welcome from members of the Church.

Bishop and Mrs. Murray were entertained to lunch at the close of the service, at which the Archbishop of Sydney presided. There was a large number of clergy and laity present. Congratulations were offered by the Archbishops of Sydney and Melbourne to the new Bishop.

SPECIAL PSALMS AND LESSONS.

February 13, Sexagesima.

M.: Gen. iii; Mark ix 33 or I Cor. vi; Psalm 139.

E.: Gen. vi 5 or viii 15-ix 17 or Eccus. xv 11; Luke xvii 20 or I Cor. x 1-24; Psalms 25, 26.

February 20—Quinquagesima.

M.: Gen. xii 1-8 or Eccus. i 1-13; Matt. v 1-16 or I Cor. xii 4; Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18 or Eccus. i 14; Luke x 25-27 or 2 Cor. i 1-22; Psalms 30, 31.

February 23, Ash Wednesday.

M.: Isaiah lviii; Mark ii 13-22; Psalms 6, 32, 38.

E.: Jonah iii or Prayer of Manasseh; Heb. iii 12-iv 13; Psalms 102, 130, 143.

February 27, First Sunday in Lent.

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

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

CORRESPONDENCE.

"TWO MESSAGES OF THE CHURCH OF ENGLAND."

(To the Editor, "Church Record.")

Dear Sir,

E. B. Pusey and a host of other Tractarians, being opposed to the spirit and teaching of the Reformation, perpetrated a tremendous hoax on a large section of our Church. After being aligned with Protestant Christendom for nearly 300 years, these apologists for Romanising innovation managed to persuade many people that the Church of England was the "Via Media," while Protestants and Romanists were the opposite extremes. Thus they dissociated the Church of England from Protestantism.

The Rev. W. F. Pyke is too loyal to the Protestant character of our Church to want to do this, yet his letter in the A.C.R. of January 13 seems to suggest that he has fallen into that historical error. He speaks of the Anglican view of the sacraments and sacramental grace as being "a third view" as distinct from the Roman and Protestant view. But the Church of England is Protestant! Logically speaking, how can it hold a view differing from its own?

Certainly our catechism and Articles speak of the two sacraments as being "effectual signs," but this very term is Calvin's. It is interesting to read in contemporary history that before the compilation of our present catechism (1604) bishops instructed their clergy to teach the youth of their parishes none other work than Calvin's Catechism. Even Harford and Stevenson's "Prayer Book Dictionary" is reluctantly forced to admit that our catechism is largely indebted to Calvin's for its sacramental teaching.

Calvin was the greatest reformed theologian. Our Church closely follows his teaching on the sacraments. How, then, may it be claimed that our Church teaches a view differing from the Protestant view?

Mr. Pyke also warns us that "we must not confuse Regeneration with Conversion." The point is far from being one of common agreement. The distinction seems impossible of proof from Scripture. The great Bishop J. C. Ryle was convinced from his close study of God's Word that Regeneration and Conversion were one and the same thing.

Yours faithfully,

R. S. R. MEYER.

The Rectory, Abbotsford, 2/2/44.

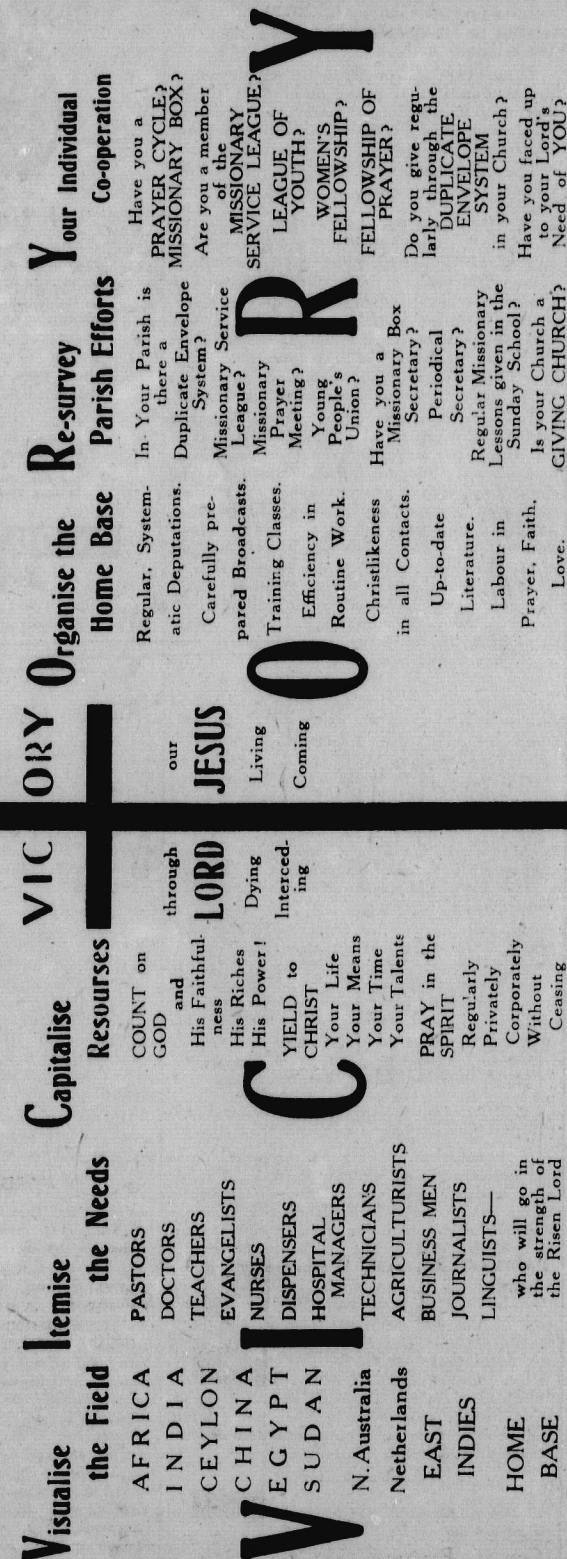
WORDS OF WARNING.

Says J. A. Froude, Professor of Modern History at Oxford, in Short Studies on Great Subjects, vol. II, p. 177:—

"Catholicism has learnt nothing and forgotten nothing. It is tolerant now because its strength is broken. It has been fighting for bare existence, and its demands at present are satisfied with fair play. But let it once have a numerical majority behind it and it will reclaim its old authority. It will again insist on controlling all departments of knowledge. The principles on which it persecuted it still professes, and persecution will grow again as naturally and necessarily as a seed in congenial soil. Then it will once more come in collision with the secular intelligence which now passes by it with disdain. The struggle ended in blood before, and it will end in blood again with further results not difficult to anticipate."

LENT Post-War Building 1944

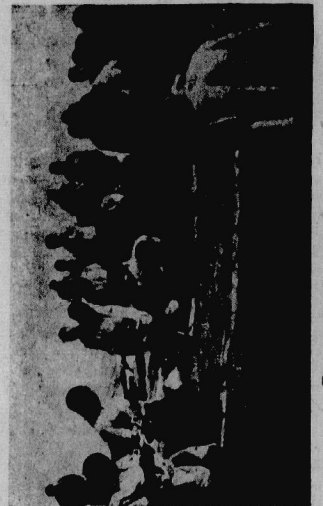
"We shall See!" The Whole Church for The Whole Task "We shall be Satisfied!"



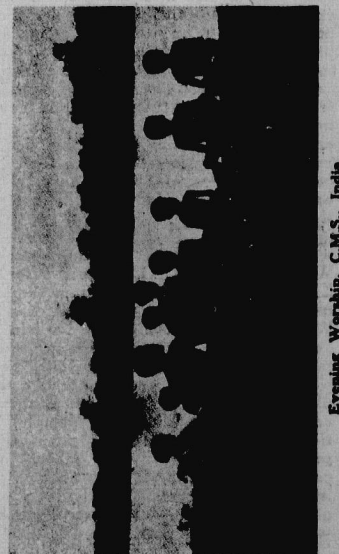
Total Missionary Effort

PRAY
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WORK
GIVE
GO

Interest Others



Prayers in the Desert (Africa).



Evening Worship, C.M.S., India.

CHRISTIAN LITERATURE.

(By His Grace the Archbishop of Brisbane.)

(Broadcast by the A.B.C. on the State Network.)

In the course of conversation a friend recently commented on the difficulty of procuring good new books. They were either so scarce or their price was prohibitive. But by the way of further conversation he added: "but there are always books like the Waverley novels to fall back upon, and to read again."

This raised in my mind the whole question of new books of a specifically Christian nature. We are told that the demand for religious books at the moment is very strong, and in so far as they are being published at reasonable prices, they are eagerly purchased.

Among the most original theological writers at the moment is Mr. C. S. Lewis, to whom we owe such books as "The Problem of Pain," "Broadcast Talks," and especially the "Screwtape Letters." Of the last-named book, the reviewer in the London "Spectator" wrote—"I do not hesitate to compare Mr. Lewis' achievement with 'Pilgrim's Progress.'" Does he mean by this, that a measure of immortality is already assured by to it? The comment anyhow raises two interesting questions—(1) Is any modern religious book likely to become a classic? and (2) are there any religious books (apart from the Bible) which have come down the ages, and are still likely to make their appeal to the modern Australian?

I should have been inclined to answer the second question in the negative, if I had not had some striking and independent evidence from unexpected sources that there are at least two such books which still find a response at the present time. The first is the well-known book entitled, "Imitatio Christi," or "The Imitation of Christ," written in the fifteenth century by a Dutch "Brother of the Common Life," Thomas a Kempis. The book has been frequently translated, and I have before me a copy which was given me forty years ago by a friend, and is still a treasured possession and a source of great spiritual help. But I have always known the book to be a somewhat narrow and introspective interpretation of Christianity, without any reference to what are now called the social implications of the Gospel. It undoubtedly emphasises the value of the individual soul and its pathway to salvation to the exclusion of social reform as a Christian ideal. That being so, one would have thought that it would not now have made any popular appeal; but to disprove that conclusion, I was once told by a Chaplain in the last War, the Rev. A. G. Fraser, Principal of Trinity College, Kandy, Ceylon, and subsequently founder of Achimota College in West Africa, that behind the lines in France he ran a large library for English and Australian soldiers, and that the only book for which the demand greatly exceeded the supply—so far as the Australian Diggers were concerned—was Thomas a Kempis' "Imitatio of Christ." However much this surprised me at the time, a second incident occurred about the same time which pointed in the same direction. I had occasion to query the wisdom of a fellow Bush Brother when he told me that he had left a copy of "Imitatio" with a particularly hard-headed mine manager who had an agnostic outlook on life. But I was wrong. Within a month

the manager sent money for six more copies, to send to his friends who shared his negative religious outlook.

These two independent testimonies may be exceptions, that prove nothing at all, or they may be pointing the way to a treasure which can satisfy certain intangible longings which are inherent in the Australian soul.

The other book of a classic nature, which I know from my own experience to be still capable of making its appeal, is John Bunyan's "Pilgrim's Progress." It may not be generally known that it has been translated into more languages than any other book except the Bible. Some fifteen years ago a most remarkable production of the story, written in terms of modern English life, was made by that great London preacher, Rev. H. F. B. Mackay; but it was clothed in a very English garb, and its local colour could have meant little to an Australian reader.

To overcome this drawback, I ventured twelve years ago to adapt the background of the story to varying Australian conditions and as a result, on innumerable occasions since then, it has proved to be a continual source of interest to listeners of all types and ages, and always seems to hold the attention of any who realise that they are "pilgrims from this world to the world that is to come." In 1932, the Captain or Head Boy of one of the Great Public Schools in a southern State, after hearing the story, wrote to say that he had previously regarded it as a remote high-brow classic, but that he would never make that mistake again.

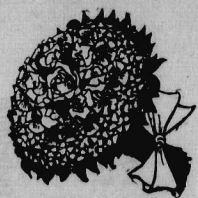
Last month an airgraph letter arrived at Bishopsbourne from an unknown Flight Sergeant in the R.A.A.F. in London, dated October 20, 1943. It contained the following sentences: "I have heard you tell the story of Pilgrim's Progress twice" (he mentioned two New South Wales Schools with an interval of six years in between). "I shan't easily forget it. Please don't stop telling Pilgrim's Progress. Queensland Schools should have the same advantages as New South Wales."

My only excuse for repeating these comments, is to show that although the old seventeenth century allegory is open to exactly the same criticism as "The Imitatio" in that it is said to be introspective, individualistic, self-centred, and even morbid, it nevertheless brings home to those who have some Christian longings or convictions, the eternal value of each individual soul and its dependence on the Cross of Christ and the Grace of God for final admittance to the Heavenly City.

In conclusion, so far as religious books are concerned, we should do well to make wise and discreet use of the many useful books which pour forth from the religious Press, and point the way to a New Order in a better world, but at the same time it may not come amiss, if we are sometimes reminded that "here we have no continuing city, but we seek one of come" and if we find in the old religious classics, the same source of hope and strength, which cheered our forefathers as they drew near to the Valley of the Shadow with the expectant hope; that if they followed in the steps of their Master and were faithful unto death, the Trumpets would sound for them on the other side—Church Chronicle.

Look at all your human relationships and go into them with Christ.

My day says if the prayer hour says.



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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AFTER THE FIRE, THE VOICE.

(Broadcast by Rev. Eric Loveday.)

This is an old story. If you remember anything at all about Elijah I expect you remember that he was fed by ravens, that he won a victory on Mount Carmel and that he was taken up to Heaven, leaving his mantle to fall upon Elisha.

He is worth more than three headlines or to be dismissed just as another of those Old Testament people. There are two moments in the life of this man which come alike to the small as well as the great. And I have chosen to talk about them now because I believe they are not far from the experience of all the people who are alive towards God. The scene of the first is a mountain and the scene of the second a cave.

It was on the mountain, you remember, that the cry went up: "The God that answereth by fire let him be God." There, in the face of the prophets of the false God, so the story goes, the true God vindicated Himself and all that Elijah had spoken of him, by fire. The prophets of Baal shouted and frenzied but nothing happened. The sacrifice lay on the altar unconsumed. Elijah cries and God answers: altar and sacrifice become one blaze of dramatic flame.

"The God that answereth by fire—let him be God!" Think about that for a moment. You can afford to because if God has ever meant anything at all to you, Elijah is only asking in his way for what you and I demand in ours. "Let us make this the test of religion. We will believe in God who can do something." The demand for a religion evident, if necessary dramatically evident, in its results. There is many a man and woman hammering at the gates of Heaven this night with just that ancient cry. How could it be otherwise? So long as the separation and pain of death and far worse

things than these mount heavy on the hearts of God's children—wounds and tears, torture and exile, hunger and fear—so long will men cry for the God who acts. The cry is loud and insistent in war. But it went up long before 1939. Some people imagine that the young people of this country first showed their qualities in the battle of Britain. The courage so obvious then was evident to anyone who looked in all those precarious years when they lived in homes where every day and every day's meals were a problem, when getting a job was a miracle and any kind of peace and security one of the seven wonders of the world. That is when they began to deserve medals for courage: facing that kind of world and seeing their parents grow grey and tired before their time.

Religion?—Christianity? Yes, if it will do something: and then as they grew up and looked around their demand grew more like Elijah's. Not simply for action. "The God that answereth by fire." The demand for destruction. Why can't the rotten things that ruin life for millions be got rid of? And when anyone spoke or wrote anything that said "This is out of date, this must be scrapped, here is a scandal," "the Church is rotten and wants reforming," people were glad enough to pay for it and print it and a generation that ached for the God of fire said, "Now if only every parson or politician were like him!" Silly! Perhaps it was. Perhaps it is great wisdom to know that if you cry for fire you must be able to control it. Perhaps it was not possible to see and explain that you do not have to be specially sent from God to see that a Divided Church and underfed men and women and war are blasphemies, but that you want all the wisdom God can give you, and maybe the courage of the Jerusalem Road, to build bit by bit a better world.

But this is true that it is for the removal of these very evils that we have invoked the name of God in this war. It is Mount Carmel over again—we will burn your Nazi regime and its petty ideas of God and man. We will show the true God of all the earth and in His name will build a world where men shall not loaf in queues and starve and stifle their gifts because they have no money. "The God that answereth by fire—let Him be God."

And if you could have the Kingdom on those terms it would have been brought very near by the burning faith of the young that to this end they serve and die: if just by fire this devilish thing could be removed.

But there was another experience for Elijah. He was very impressive on the mountain shouting for the consuming flames. He was a much smaller man in the shadow of the cave when the Lord was not in the fire at all but in a still small voice which said, "What doest thou here?" It often is very difficult indeed to see the tremendous activity of God. Man may indeed stand and wonder why a good and wise God can allow wrong to mount and keep the throne of things for so long. But if a man is really asking for the God who does something he will find (if nowhere else) the activity of God in a voice which says, "What are you doing?" a voice which speaks within him to the source of things within him, Jesus had to deal with people who sought signs. They were constantly on the look out for the smoking mountain. They said, "Lo, here—lo, there." He said, "No. Within you." Many a man who cries, "Why doesn't God do something?" knows perfectly well the answer before he has finished speaking. An

answer which begins, "Because you won't let him do anything and you know it." What doest thou here? Make no mistake about it—that is as much the activity of God as Elijah's burning sacrifice.

It is one thing to stand in the judgment of this war in contemplation of the evil unbelieved and now stark in the world and say "By the God of fire, the true God, this thing must be stopped!" That is to win the war: just as much and just as little as that. The conscience of the world has been deeply shocked. We suddenly woke up to the fact of evil in forms believed forgotten of men. There it was so large, so obvious that we said this must stop. And when we saw the prophets of another faith preaching and converting millions to their creeds we called on the name of the Most High God, we stood forth for the Christian faith, we called our journeying these four years by no less a name than a Crusade, and we have come often as a people to prayer and dedication.

Listen to Elijah: "I have been very jealous for the Lord God of hosts for the Children of Israel have forsaken Thy covenant, thrown down thine altars and slain thy prophets with the sword."

Truly it might be a quotation from a hundred public speeches and private conversations on the evils of the Nazi regime. And God is not satisfied—the still small voice, the inward thing that never bothered about evil so long as it kept to certain rules, this has been the last word. What doest thou here?

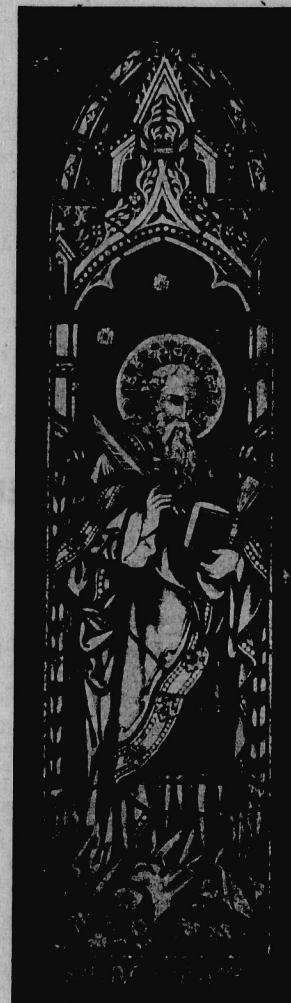
There's no drama there—no slogan, no marching song. But there is a terrible penetrative quality in that question. It bores its way through National Days of Prayer into personal days of prayer, through public obvious wrong into the little everyday crimes against God and man, through the swift moment of war and vindication and victory into the long and awful days of peace.

What doest thou here? The still small voice. I think that it one of the most moving sentences in scripture. The din and noise of Mount Carmel satisfied very few. God does not make life something of sudden roaring elements. A forest fire makes a grand picture and a great desolation, but a few lumps of coal and a match make a welcome home. The typhoon is majestic, but it is the summer breeze that sweetens our daily bread. It is the little waves that bring the ships home, not electric storms in the Atlantic. And Niagara gives you electricity, but if you want a drink you must find a mountain stream.

One of these shining "mornings" the sounds and fires over all the earth will have died. In all the uncounted good consumed in this war, some evil will have been pudged. And you and I will stand in a ruin, the smoke and dust, and the smell of broken bleeding things about us. "Carmel. Judgment. The answer of fire." We will show the God of truth—we will end your paganism once and for all. Very well. And as we stand and things grow quiet and the birds sing, it will be the still small voice that will speak when the fire and wind and earthquake are passed. What doest thou here?

Here in this world where millions have died, you are alive. What doest thou here?

Here with two arms to dig and pray and two eyes to see in a world of halt and lame and blind. What doest thou here?

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Here in this Church and in your home to-night, worshipping God free and unfettered in a world of ruined temples and tortured priests. What doest thou here?

Here in your home with half a continent of refugees looking in at your windows. What doest thou here?

Here in the world to which you prayed the Kingdom might come; from which evil might be removed and the horror lifted from the heart, here free to live and laugh and love again and free to look without trembling in the face of the days to come! What doest thou here?

The mountain and the fire lead on to that second question. There is no escape from it in the cave. Supposing that now, in the name of the God we have claimed in the fires, we answer that question in the silence of our own hearts. And God make us very honest when we do.

—St. Martin's Review.

CHURCHMAN'S REMINDER.

"Love better what is best."—Proverb.
"Now abideth Faith, Hope and Love, these three, and the greatest of these is love."—St. Paul.

February.
13—Sexagesima, meaning 60 days before Easter. The Collect is a fitting prayer to use in times of danger, such as the present.

20—Quinquagesima (50 days). This is love Sunday. Mere austerity contradicts Christian profession and repels other people from religion. Love must dictate our Fasting and Alms-giving resulting from the Lenten observance.

23—Ash Wednesday. Day of Ashes. Public sinners made public confession and ashes were thrown over them as they left the church. A repentant spirit without the ashes is the penitence and penance, too, which God desires. Yet we must express our penitence by real acts of self-denial, and prayer in the Forty Days of Lent.

24—St. Matthias. He took the place of Judas, and was chosen by casting lots after prayer. We are not told of his qualifications, beyond that of knowledge of the Life and Teachings of the Lord.

Don't confess other people's sins; confess your own.

If conversion is the first law of the spiritual life, then cultivation is the second law.

POSITION WANTED—Organist. Competent, highest credentials. Available middle of March. Apply "Organist," c/o "Church Record" Office.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

RETURN FROM HONEYMOON.

"Mrs. Meyer and I returned to the parish on January 14, feeling greatly refreshed, and looking forward to a year of much blessing in the work among you. Our thanks are due to the Rev. G. C. Gerber, Mr. Veyhl, Mr. Bowman and Mr. McGie for so kindly maintaining the services during my absence.

"The 'Welcome Home' tendered us by the parishioners on January 19 was exceedingly kind and thoughtful. St. John's was crowded for the occasion, and the happy spirit of Christian fellowship which prevailed augurs well for the future of our Church life. We were simply overwhelmed by the generosity of your gifts and the deep spirit of friendliness which they expressed. For the wallet containing £30 in notes, a beautiful choir conductor's baton, and the exquisite basket of flowers, Mrs. Meyer and I are humbly grateful."—Abbotsford-Russell Lea Review.

Y.E.C.L.

At the meeting of the above League tomorrow evening (February 11) at St. Philip's Rectory, the address will be given by Mr. Chief Justice Thackwell-Lewis on "Evangelical Propaganda."

S.S. CONFERENCE.

The 126th quarterly conference of S.S. Teachers and the 33rd annual meeting will be held at St. John's, Parramatta, on Monday, February 21, 1944.

6 p.m., tea in Parish Hall, kindly provided by the teaching staff of St. John's Parish; 7 p.m., short service in the Church; 7.30 p.m., conference in Parish Hall.

Business.—Chairman's opening remarks; presentation of annual report and financial statement; election of officers for 1944: committee, the president, the rural dean (ex officio) two vice-presidents, one other clergyman, kindergarten secretaries (organising and joint hon. secretary), and two other kindergartens, junior school, one, general, four, hon. treasurer, and secretary quiet day, hon. secretary, assistant secretary, reporter, auditors, two; decide on quiet day, social evening and kindergarten teachers' training week-end and exhibition; determine place of next conference, May 8, presidential address by the Rt. Rev. Bishop W. G. Hilliard, M.A., Rural Dean; questions, motions and other business relative to the meeting which members may wish to bring forward; close, National Anthem, Doxology, Benediction.

Chairman, Rt. Rev. Bishop W. G. Hilliard, M.A., Rector of St. John's. A full attendance is specially asked for.

CONSTITUTION COMMITTEE.

The Consultative Committee of the General Synod met in Sydney last week to consider the question of a new Constitution for

the Church in Australia. We understand the committee will meet again later in the year.

ST. MATTHEW'S, MANLY.

A Five Years' Enterprise.

(Resolution of our Church, which was adopted in September, 1943.)

We decide, with Divine help, to implement the following programme for the coming five years:—

1. That strenuous efforts be made to retain all those who are confirmed from 1943 to 1948, and to develop their gifts.

2. The creation of the Harbord area into a new parish, and the building of a new church at Pacific Parade.

3. The gradual erection of new buildings at St. Matthew's, dedicated as a Thankoffering for the great contributions made by our Servicemen and by our Servicewomen in the War; and especially for use by the rising generation.

4. That prayer be made that at least ten young consecrated men and women shall be sent from us, and, if possible, some of them supported by us, for Missionary Service in the broken countries of Europe and in the Pacific—especially in Japan and in China, and that others will be led to become clergymen or deaconesses in the some Church.—Rector's Letter.

Diocese of Goulburn.

CATHEDRAL NEWS.

The Toddlers' Home.—The Church in this diocese is about to launch forth on a most notable and more worthy venture: the establishment in Goulburn of a Toddlers' Home. Parishioners of Goulburn are delighted at this evidence of diocesan initiative, and will be proud to be associated with it. The need of such a Home is great. Babies are crying for a Home and this will be the Church's attempt to help them in their distress. "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto me." One and all are determined that this noble work shall be done.

The parish has been asked to raise a sum of at least £500 for the Toddlers' Home.

VICTORIA.

Diocese of Melbourne.

C.M.S. ADVANCES.

Letter from the General Secretary.

Dear Friends,

With hearts full of praise to our Heavenly Father, we begin the new year. I want to thank each one who has shared by prayer and loving service and sacrificial giving in the wonderful results since July 1. Let us go forward in full confidence, knowing that

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MISS G. GORDON EVERETT, M.A.

"when we rely on prayer we get what God can do." Let us continually remind ourselves that this is a year of vital opportunity. Our financial objective is clear, the work in many lands is clamouring for the best recruits; let us make this a year of the Lord in happy service and spiritual endeavour, as we "Build for To-morrow."

Yours in fellowship,

CYRIL B. CHAMBERS.

Financial Statement.

Objective by December 31, £8000; receipts by December 31, £8177.

Amounts received for six months outside the Budget are: Tanganyika Famine, £3020 14/7; India Famine, £267/12/11; China Relief, £406/14/11.

We give God the praise, and desire to thank all who have shared in prayer and gifts and service.—E. W. Stockton, Hon. Treasurer.

Budget for China Reconstruction, £700; Receipts, £255/17/9; Budget for N.E.I. Mission of Help, £500; Receipts £95/7/11.

Pray on!

QUEENSLAND.

Diocese of Brisbane.

THE TEACHERS' SUMMER SCHOOL FOR CLERGY.

Glennie School, Toowoomba.

Teachers and Youth Leaders.

Chairman, His Grace the Lord Archbishop of Brisbane; Chaplain and Organiser, Rev. M. E. De B. Griffith; Secretary, Miss H. Beaumont; Lecturers, Rev. Evan Wetherell and Mr. G. T. Roscoe.

A most interesting and happy Summer School drew its sixty members from twenty-four parishes in the diocese. These were represented: All Saints', Brisbane; Auchentree, Balmoral, Boonah, Brisbane Valley, Bundaberg, Chelmer, Clifton, Coorparoo, East Brisbane, Ekibin, Fortitude Valley, Gatton, Ipswich, Kelvin Grove, Manly, Milton (the Archbishop), Nambour, Oakey, Toowoomba (St. James'), Thompson Estate, Warwick, Wilston, and Wynnum. Miss G. Dowson, the headmistress, made us feel very welcome, and even provided the cook!

The day began with Holy Communion in the school chapel at 7.30 and ended with compline and address at 9 p.m. The Director took his theme for the devotional addresses 1 Timothy 1: 5, "The object of all instruction is to call forth that love which comes from a pure heart, a clear conscience, and a sincere faith" (20th Cent. N.T.).

The mornings were full of interest, with Bible Study conducted by the Rev. E. W. Wetherell, B.A.; Psychology and Method, by G. T. Roscoe, Esq., M.A., Fellow of the College of Preceptors (London); and Intercessions.

The Rev. Evan Wetherell dealt with "The Acts of the Apostles" in six lectures—The Story and its Teller; The Mediterranean World; the Early Church; Catholic Christianity; The Apostolic Preaching; and Martyrs for the Faith—concise, vivid and alive with valid points from many sources.

Mr. Roscoe in his six lectures covered the Scientific Approach to Teaching; Learning and Forgetting; Nature and Growth of Intelligence; The Problem of Behaviour; Prac-

tical Child Management; The Principle of Integration in Culture and Character; all intensely interesting, and made more so with lantern slides.

Sister Christine Woods, of the Melanesian Mission, astounded us one evening with her wonderful stories of the Solomon Islands in War time. For several hours we were sharing with her her experiences in those native villages clambering up the mountain-side and sheltering in bamboo thickets, and feeling exceedingly grateful for the splendid heroism of the Melanesian Christians, their Bishop and his helpers.

The lighter side of our programme included a concert given by the members, a hike to Glennie Prep., the publication of a wall newspaper, tennis, swimming and a matinee when the weather was wet.

Altogether it was a memorable week. We only wish that there has been more clergy and superintendents there to share it with us.

The thankoffering this year was given to provide gifts for the Glennie School Chapel.—Church Chronicle. (abridged).

TASMANIA.

C.M.S. SUMMER SCHOOL.

The two C.M.S. Summer Schools held recently in Launceston and Hobart were privileged to have as chairman His Grace the Archbishop of Sydney, who also gave the Bible readings as well as some excellent addresses on various parts of the Mission Field. The Archbishop delighted the Summer School members with his friendliness and desire to further fellowship in the great missionary cause.

The first school was held in St. John's, Launceston, and, on the opening night, the Vicar-General, Archdeacon Atkinson, welcomed the Archbishop and those accompanying him. There were large attendances at all the gatherings and the interest shown was very encouraging. Visits were also made to Evandale and Cressy parishes, where very happy services, and afterwards, welcome meetings were held to greet the Archbishop, Canon R. B. Robinson and Mr. C. P. Taubman, who also took part in the various proceedings.

Mr. Taubman's technicolour moving pictures on parts of the Mission Field he had visited were a feature of the schools both at Launceston and Hobart, and the information supplied and the impressions given were of very great value in understanding the problems of the missionaries and the contributions they were making in bringing the Gospel to bear on the lives of native peoples.

Canon Robinson gave the closing meditations each night of the School. The thanksgiving service at Launceston was held in St. John's Church. The Archbishop gave a survey of C.M.S. activities in many parts of the world and stressed the privilege of our fellowship with the world-wide Church. We were able to realise through His Grace's remarks the vast extent and ramifications of C.M.S. witness. The thankoffering amounted to £183.

Canon and Mrs. Greenwood, of St. John's, Launceston, Miss Murray, honorary secretary, Miss Calver, assistant secretary, and their helpers are to be congratulated on the success of their efforts for this year's School.

The Hobart School followed immediately

on Launceston and the welcome to the Archbishop and those assisting him was no less warm than the one given in the north of the island. Archdeacon Barrett presided at the welcome in St. George's Parish Hall, and amongst those present were the Bishop of Gippsland, Dean Fawcett and Miss Henslow, of A.B.M. The series of meetings were similar to those at Launceston. The evening meetings were held in St. George's Hall and the thanksgiving in the church. In the afternoons, New Town, Glenorchy and Holy Trinity, Hobart, were visited and addresses given on various mission fields by the Archbishop. The thanksgiving offering amounted to £162. We understand more money will come in from both Schools.

Rev. A. Bennett, honorary secretary of C.M.S. in Hobart, and Mrs. Bennett, in spite of the difficulties of their early move to Gippsland, were very busy in their efforts on behalf of the School and Archdeacon Barrett gave valuable assistance in many ways in making the gatherings a success.

The presence of the Archbishop, both in Launceston and Hobart, was greatly appreciated by those who had the privilege of hearing and meeting him and the impetus given to C.M.S. will be invaluable.

FELLOW OF THE AUSTRALIAN COLLEGE OF THEOLOGY.

At the recent meeting in Sydney of the Council of Delegates of the Australian College of Theology, the Certificate of the Fellowship of the College, Th.Soc., was awarded to the Rev. C. B. Alexander, M.A., B.D., rector of Adelong, in the Diocese of Goulburn. The award was made on the presentation of a Thesis by Rev. C. B. Alexander, "A Study in Sacramental Development in the Nineteenth Century in England." This is the first award of the Th.Soc. Certificate for a Thesis since the year 1927, when it was awarded to the Rev. G. Broughton Stephenson, rector of Paterson, N.S.W.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

RESULT OF EXAMINATION ON CHURCH HISTORY.

In order of merit.—Mr. G. H. Turner, Mr. H. A. F. Lockrey, Miss M. Newell, Miss B. Winchester, Mr. N. Stokes, Miss B. J. Bayley, Miss M. Driscoll, Mr. F. Lough, Miss L. Ashley, Mr. M. Martin, Mr. J. L. Rolleston, Miss B. M. Matthews, Miss O. Swords, Miss N. Greenfield, Mr. H. Ctercteko, Mr. R. Gibson, Miss A. Turner, Mrs. Andrews, Mr. P. Sephton, Mr. R. W. Maclay, Miss M. Atack, Miss V. Roberts. Two candidates were unsuccessful.

The following have obtained the Sydney Preliminary Theological Certificate with credit.—Mr. G. H. Turner, Miss B. Winchester, Miss L. Ashley, Mr. N. Stokes, Mrs. A. L. Andrews, Miss A. Turner, Miss M. Atack.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1943.

Scholar in Theology (Th.Schol.).

Second Class.—Redshaw, Horace George, Grafton.

Pass.—Cowling, Cerdic Carlyle, Tasmania; Morton, Francis Henry, St. Arnaud; Boddington, Benjamin, Goulburn; Parr, Alexander Francis R., Wellington; McCall, Theodore Bruce, Wangaratta.

Passed in Single Subjects.

Old Testament.—Bowers, Arnold Raymond, Adelaide; Hughes, Kenneth John, M.A., Tasmania; James, John Ashley N., Adelaide; Kugelman, Brian, B.A., Goulburn; Munro, John Alexander, B.A., Ballarat; Thomas, Charles Elliott, Grafton; Thomas, Trevor Wilson, B.A., Adelaide; Wilson, Harold Burls, B.A., Adelaide.

Comparative Study of Religion.—Broadley, Lancelot Herbert A., Willochra; Brodie, Keith, Goulburn; Cardell-Oliver, Ivan, M.A., Burbury; Dann, Robert William, Melbourne; Livingstone, David George L., Willochra; Munro, John Alexander, B.A., Ballarat.

Church History.—Haysom, Allan Challes, Brisbane.

Philosophy of Religion.—Andersen, John Charles V., Newcastle.

Moral Theology.—Dann, Robert William, Melbourne.

Licentiate in Theology (Th.L.)

Second Class.—Cole, Edmund Keith, Moore College, Sydney; Wicks, Ralph Edwin, St. Francis' College, Brisbane; Evers, Harold Edward, B.A., St. Francis' College, Brisbane; Hayes, Albert Edward, St. John's College, Newcastle; Rees, Thomas George, Moore College, Sydney; Mortley, Eric George, Moore College, Sydney.

Pass (in Alphabetical Order).—Alfred, Mary Elizabeth, Deaconess House, Melbourne; Ball, Ross Barrington, St. Barnabas' College, Adelaide; Bastian, Warwick Shaw, St. Barnabas' College, Perth; Bateman, Alexander Wesley, St. Barnabas' College, Perth; Bowie, Roderick William, Moore College, Sydney; Burgess, Colin Gordon, St. Columba's Hall, Wangaratta; Cairns, Henry Alfred, Gippsland; Carr, Stephen, St. John's College, Bathurst; Christopher, George Whitmore, Moore College, Sydney; Collins, Ronald Dowse, North Queensland; Crossley, Kenneth Symonds, B.A., Goulburn; Feltham, Geoffrey Hayes, Moore College, Sydney; Gerber, Gordon Bruce, Moore College, Sydney; Greenwood, John Robert, Moore College, Sydney; Griffith, Gordon David, St. John's College, Newcastle; Hall, (Mrs.) Isabel Louisa, Sydney; Heyner, Frank Walter E., Armidale; Hickin, Ronald Arrowsmith, Sydney; Hollis, Howard Chas., Mus. Bac., Trinity College, Melbourne; Kay, Keith Alfred, Moore College, Sydney; Martin, Amalia Anna, B.A., Adelaide; Northern, William John, St. Barnabas' College, Perth; Pettett, Reginald S. T., St. Barnabas' College, Adelaide; Potter, William Robert, Trinity College, Melbourne; Smith, Eric Harold, Brisbane; Thomas, Andrew Frank, M.A., Ridley College, Melbourne; Tyson, Ronald Desmond, Christ College, Tasmania; Weston, William Edward, St. John's College, New-

castle; Wicking, David Henry, Gippsland; Wills, (Mrs.) Katherine Adalia, Melbourne; Wingfield, Eric John, St. Francis' College, Brisbane; Withington, Charles Fraser, Ridley College, Melbourne. Five failed.

Passed the First Half of the Examination.

In Order of Merit.—Part II (E) *Smythe, Harry Reynolds, Moore College, Sydney; (E) Winters, Robert Hunter, Moore College, Sydney; *Rymer, John Oliver, St. Francis' College, Rockhampton; (E) *Graham, William, H. B.A., Trinity College, Gippsland; (E) Langshaw, Donald Edward, Moore College, Sydney; Part I, Murchison, Laurence Maxwell, B.A., Goulburn; Part II (E) Costello, Alfred George, Christ College, Tasmania; Part I, Wrightson, Bertram Pilcher, C.A., Newcastle; Part II (E) *Klose, Alby, St. Barnabas' College, Adelaide; (E) Scott, Lindsay, St. John's College, Grafton; (E) *Chittleborough, W. J., St. Barnabas' College, Adelaide; (E) Maling, Charles D., Ridley College, C. Tanganyika; Grayson, Lester W., St. Francis' College, Brisbane; (E) Hayman, Theodore J., Moore College, Sydney; *Paxton-Hall, Michael A., St. Francis' College, Brisbane; (E) Hudson, Edith Ruby, Deaconess House, Sydney; (E) Wheat (Deaconess), Alice Crompton, Sydney; *Coish, Colin Joseph, St. Columba's, Wangaratta; Shields, John Holdsworth, St. Arnaud; (E) Fillingham, Robert G., Moore College, Sydney; (E) Kirby, Robert Flocks, Rockhampton; (E) Viney, Errol Jack, Christ College, Tasmania; Roberts, Alfred Arnold, Unattached; (E) *Jones, Benjamin R., St. Barnabas' College, Adelaide; Gardner, Kathleen Theodosia, Melbourne; Cook, Arthur James, Moore College, Sydney; Gibbes, Robin Brooke B., Moore College, Sydney.

The following Candidates were Held Over.

—Part II, Baillie, David M., St. Francis' College, Brisbane; (E) Holmes, James William, Moore College, Sydney; (E) McDonald, Robert W., Ridley College, Gippsland; Richardson, Lionel Leslie, Newcastle; (E) Rolls, Robert Laidlaw, Moore College, Sydney; Tunstall, John Josiah, St. Francis' College, Brisbane.

Twelve failed. *One extra subject.

(E) indicates that the Candidate has satisfied the Examiner in Principles of Education.

The Hey Sharp Prize.—No award is made for 1943.

The Frank and Elizabeth Cash Essay Prize.—No award is made for 1943.

On behalf of the Council of Delegates,
JOHN FORSTER,
Registrar.

Armidale, N.S.W., Jan. 27, 1944.

"BE STILL, MY SOUL."

Be still, my soul: the Lord is on thy side;
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
In every change He faithful will remain.
Be still, my soul: thy best, thy heavenly Friend,

Through thorny ways leads to a joyful end.

Be still, my soul: thy God doth undertake
To guide the future as He has the past.
Thy hope, thy confidence let nothing shake;
All now mysterious shall be bright at last.
Be still, my soul: the waves and winds still know

His voice who ruled them while He dwelt below.

Be still my soul: when dearest friends depart,
And all is darkened in the vale of tears,
Then shalt thou better know His love, His heart,

Who comes to soothe thy sorrow and thy fears.

Be still, my soul: thy Jesus can repay,
From His own fulness, all He takes away.

Be still, my soul: the hour is hastening on
When we shall be forever with the Lord.
When disappointment, grief, and fear are gone.

Sorrow forgot, love's purest joys restored.
Be still, my soul: when change and tears are past,

All safe and blessed we shall meet at last.

—Katharina von Schlegel, 1697-?, translated by Jane Laurie Borthwick, 1813-97.

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Telephone: MA 2975.

"Thy Word is a lamp unto my feet, and a light unto my path."—Psalm cxix. 105.

"Despised and torn in pieces,
By infidels decried;
The thunderbolts of hatred,
The haughty cynics' pride;
All these have railed against it.
In this and other lands,
Yet dynasties have fallen,
And still the Bible stands!

"To paradise a highway,
The Bible! There it stands!
Its promises unfailing,
Nor grievous its commands;
It points man to the Saviour,
The lover of his soul:
Salvation is its watchword,
Eternity its goal!"

—Rev. James M. Gray, D.D.
(Dean of Moody Bible Institute.)

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