

7 p.m., St. Wilfrid's Torrens Park; Sunday, March 8, 11 a.m., All Souls', St. Peters, and also Christ Church, North Adelaide; 7 p.m., St. Cuthbert's, Prospect. On Saturday, March 7, there was a Young People's Rally at St. George's, Magill, at 3.30 p.m., at which Bishop Chambers was the speaker.

The C.M.S. Annual Demonstration will be held at Trinity, North Terrace, on Saturday, May 2. There will be the service in the Church from 3 to 4 p.m., and tea will follow in the Hall.

A public meeting to welcome the Bishop of Central Tanganyika was held at Trinity Hall on Wednesday, March 4, at 8 p.m. The Bishop of Adelaide presided at this meeting.

QUEENSLAND.

Diocese of Brisbane. THE MOTHERS' UNION.

The Annual Festival will be held on the Feast of the Annunciation, Wednesday, March 25. A Corporate Eucharist will be celebrated in the Cathedral at 10.30 a.m., after which there will be the usual procedure of basket lunch in St. John's School Hall, followed by the general meeting.

The sympathy of all members goes out in sorrow to the Rev. Samuel and Mrs. Atherton in the loss of their gallant son, Sergeant Observer William Atherton, R.A.A.F.

THE CHURCH AND THE WAR.

"In another respect, the close approach of the war has impelled us to tighten up our organisation. The Church of England throughout Australia has made a tremendous effort on behalf of the troops, but her welfare work has so far been organised only by the separate Provinces or Dioceses and there has been no central organisation. The consequence is that we have found it impossible to act as a united body when we wish to make representations to the Government or to make any special effort that can not be regarded as the responsibility of a particular section. In order to meet this difficulty a Church of England War Work Council has been constituted for the whole of Australia. Our own Help Society is being affiliated to this Council and has sent a representative to its first meetings. We may hope that as a result of its work the whole of our welfare work will be both consolidated and extended."—From the Archbishop's Letter.

NEW ZEALAND.

ORDINATION.

On the fourth Sunday in Advent, December 21, the Bishop of Auckland, the Right Rev. W. J. Simkin, in his Cathedral Church of St. Mary, admitted to the diaconate Francis Lechampion Allen and David Niblock. The occasional sermon was preached by the Ven. Archdeacon E. M. Cowie.

A VERSE.

"Thou shalt understand hereafter."

In a dark room they worked; and each
had part
Of an extensive broidery of lace
Whereon to ply their busy hands
apace;
And on each portion one bright ray
did dart
To guide the worker; yet the Master's
art
Alone avail'd throughout the dark-
ened place
To blend into a finish'd feat of
grace
The separate workmanships of hand
and heart:

It is a parable of life; the room
Is God's great world, wherein we
sit and ply
A wondrous pattern on a complex
loom,
A small part only reach'd by any
eye:
Yet God adjusts the little each can do;
He sees the whole: and we shall see
it too.

W. Saumarez Smith.
Sydney, May 7, 1904.

WOULD ENGLAND BE ENGLAND STILL?

Hearken, you men of the open air,
You maids who love vale and hill,
If never the church bells rang again
Would England be England still?
Your children will one day follow you
Ask you the faith you hold;
What will you say if your Church be
dead
And your courage growing old?
Keep England true, you men and
maids,
True to her deathless Creed:
England for Christ, her Lord and God
Her Church for all who need.

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THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

No. 6—New Series.

MARCH 26, 1942.

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✠
"The Lord is Risen
Indeed."

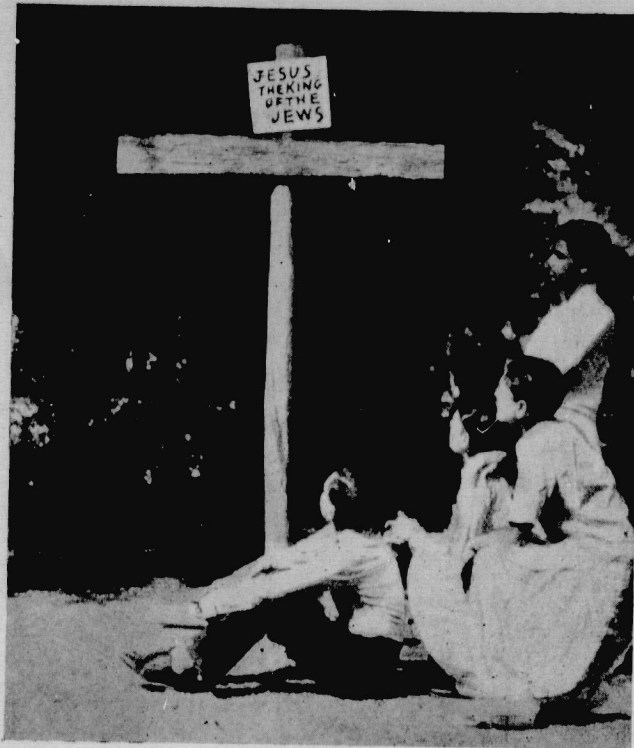
✠
"But chiefly are we bound to praise
THEE, for the glorious RESURREC-
TION of THY SON, JESUS CHRIST
OUR LORD; . . . Who by His Death
hath destroyed Death, and by His RISING
TO LIFE again hath restored to us
EVERLASTING LIFE."

Mighty Victim from the sky,
Hell's fierce powers beneath Thee lie,
Thou hast conquer'd in the fight;
Thou hast brought us life and light:
Now no more can death appal,
Now no more the grave enthrall;
Thou hast opened Paradise,
And in Thee Thy saints shall rise.

Easter triumph, Easter joy—
Sin alone can this destroy;
From sin's power do Thou set free
Souls new-born, O Lord, in Thee
Hymns of glory and of praise,
Father, unto Thee we raise;
Risen Lord, all praise to Thee,
With the Spirit, ever be. Amen.

"HE IS NOT HERE: FOR HE IS RISEN, AS HE SAID."—St. Matt. 28: 6.

Block kindly loaned by Rev. F. Cash.



THE CROSS BY KHYBER PASS.

Away in the wild frontier hills country of India, on the very borders of Afghanistan, stands the Edwardes College, where many young Pathans study for their University degrees. The college was named after Sir Herbert Edwardes, the soldier-administrator, who was one of those who invited the C.M.S. to send missionaries to the Frontier in spite of the risks involved, with the great comment: "We are much safer if we do our duty than if we neglect it."

The influence of Edwardes College is far-reaching. The first Prime Minister of this province, the leader of the Opposition, and a surprising number of leading men along the Frontier are loyal old boys. The leader of the Congress party, popularly known as "The Frontier Gandhi," was at our C.M.S. high school, and the Rev. Marcus Wigram was the greatest spiritual influence in his life.

The effects on coming generations are hardly less potential—even though there is now another much larger and richer Moslem college in the area. "Now I know that there is a loving God, a loving Father, Who is eager to forgive us our sins," said a Hindu student who had been several years at the school; and hundreds could tell of a new view of God and of the world learnt in this place. To become openly a Christian still means such a tremendous upheaval—even risk to life—that it is not surprising that few have so far taken that step.

But Christ is drawing men in His own way and time. Just before Good Friday last year the great weather-beaten cross was erected in the fine Assembly Hall, and told the story which makes the same appeal on the borders of Afghanistan as in all other places where it has been told.

Students of all religions—Moslems, Sikhs, Hindus—led by the Christians, sang together of that "wondrous Cross where the young Prince of Glory died."

The great story of the Cross wins its way to the human heart in spite of racial and religious differences, telling of that love of God, embracing the whole world of man, that caused that fountain of redeeming blood to be opened on the Cross of Calvary.

Behold the Lamb of God!
O Thou for sinners slain,
Let it not be in vain
That Thou hast died:
Thee for my Saviour let me take,
My only refuge let me make,
Thy pierced side.

THE RECALL!

We have all been "called up" to meet a serious challenge to our holy religion. No one can stand aside, saying, "It does not matter what I do." Men are summoned either to surrender their freedom of belief and action, as in many parts of Europe, or to fight, not indeed with gas-bombs and bayonets, but with the sword of the Spirit which alone can prevail. We have all promised to be faithful soldiers of Christ, to answer His call to stand firm, not in isolation, but banded together in loyalty to Him. A hundred thousand churches crowded to the doors with men and women determined to hold fast to Christianity would do more to break the powers of materialism and anti-God propaganda than all the efforts of statesmen. Not only is peace in the balance, but the promises made at our baptism and confirmation. The Cross is no empty symbol: it means sacrifice of pleasure and it may be profit, for the sake of what is dearer still—our faith. "Will you answer, 'Here am I; use me'?" That is, indeed, the humble duty we all owe to Christ, Who Himself died for the Church, that it might live and witness evermore for Him.

—Selected.

IT IS FINISHED.

"'Tis finished!" was His latest voice:
Those sacred accents o'er,
He bowed His head, gave up the ghost,
And suffered pain no more.

"'Tis finished!" The Messiah dies
For sins, but not His own;
The great redemption is complete,
And Satan's power o'erthrown.

"'Tis finished!" All His groans are past;
His blood, His pains and toils,
Have fully vanquished our foes,
And crown Him with the spoils.

"'Tis finished!" Legal worship ends,
And gospel ages run;
And old things now have passed away,
And a new world begun.

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Good Friday and Easter.

By Thine Agony and bloody Sweat;

By Thy Cross and Passion;

By Thy precious Death and Burial;

By Thy glorious Resurrection and Ascension

Good Lord, deliver us.

Notes and Comments.

Holy Week is about to open, with its solemn reminder of the closing scenes in the life of our Lord's earthly life, and the Great Sacrifice of the Cross. The purpose of the Lenten season is to draw us apart from the ordinary things of life to a time of self-disciplined meditation on the true meaning of our life. As the Bishop of Tasmania writes to his people:

"No definite rules are laid down alike applicable to all of us for the observance of Lent; we have our own special temptations and weaknesses. But we can ask God, each one of us,

to give us grace to use such abstinence—that particular kind of abstinence or fasting—as will best subdue the flesh to the spirit. It means much more than self-denial in the matter of food. It means genuine sorrow for sin, watchfulness against temptation, and a determined effort for a closer walk with God.

"This of course should be our aim, not only in Lent but always. Experience however shows that what can be done at any time is often neglected and left undone. It is good therefore to have special times for special efforts. Such a time is Lent with its opportunities and privileges.

"The Season will soon pass. May it lead us, as it closes, to take our stand on Good Friday with the faithful at the foot of the Cross there to contemplate, as we should, the mystery of Man's redemption by our Divine Lord, and so be able to enter into the full joy of Easter, and of the message of victory which it gives full of inspiration and encouragement in these days of suffering and sore trial that God reigns, and that to His faithful ones the way of the Cross is the way by which He leads them to triumph over every evil that may beset them."

No doubt the exigencies of the war situation demanded quick action, but we could

National Day not help regretting of Prayer. the short notice at

which the National Day of Prayer was arranged. There was no time for any reasonable preparation and even special prayer forms could not be compiled and printed. At the same time there was a fine response and good congregations assembled in the various churches for the occasion. Perhaps it was as well that, for the most part, the people who answered the call were Christian people who are more or less regular in their attendance at worship. There is always a danger of so straining after numbers as to lose the right atmosphere for prayer. Such days are not intended to gather careless men and women in, but rather to get the praying people of a nation to combine in intercession in relation to the Empire's need. It was an indication of the hardened consciences and fatalistic beliefs in the community that even so tragic a happening as the naval disaster in the Java Sea had no apparent effect for good on the vast majority of our citizens.

Sunday, March 29, Palm Sunday, is the date for our next Empire Day of Prayer

The King's by the request of our Call to Gracious King. It is Prayer. a great thing to know that throughout our

vast Empire loyal subjects will be responding to the King's wish. We have reason to thank God that we have a Sovereign whose call to his people to pray to God is in strict keeping with his own sincere belief and practice.

It is also a great thing that such a call is possible on so wide a scale in our Empire. It is one of the evidences of those religious convictions which are at work in the lives of an overwhelming number of our fellow subjects. We may well thank God and take courage.

Here in Australia, although last Sunday week, our Day of National Prayer was beclouded by the trickling through of the sore news of the naval disaster in the Java Sea, yet we have had in the enheartening news of the past week another evidence of the power of national prayer for national blessing. We are glad that we have had more reasonable notice for preparation for Sunday, and hope that there will be a large increase in the numbers of worshippers attending the special services. We note with gratitude the King's expressed hope that on that day his people would, wherever possible, unite in giving thanks to Almighty God for past blessings, and in humble prayer for strength and guidance in facing the tasks that lie ahead.

The Archbishop of Canterbury, at the King's request, has designated the following A Special prayer for the Empire Prayer. Day of Prayer:—

"O Lord, the only wise God and Father of us all, Whose judgments are far above, out of our sight, Who yet withholdest not the presence of Thy strength and of Thy mercy:

"Hear, in this hour of need, our prayer for the Allied Nations, for their cause, their operations, and their common spirit, for all who command, who serve, who suffer, and who lay down their lives.

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"And, through the courage and sacrifice of all, reveal and bring to pass, O Lord, that new Heaven and new Earth wherein dwell the righteous, and the Prince of Peace ruleth, Thy Son our Saviour, Jesus Christ,

"To Whom, with Thee and the Holy Ghost, be the victory and dominion for ever and ever. Amen."

The following Press extract will be appreciated by the people of the Commonwealth:

The Power of Prayer.

**CANADIAN PRAYERS
FOR AUSTRALIA.**

CANBERRA, Sunday.

The Prime Minister, Mr. Curtin, received the following telegram from Hamilton, Ontario, Canada, yesterday. "The Council of Churches of Hamilton, Canada, has set apart Sunday, March 22, as a day of prayer for your brave country. God defend the right."

It is significant that again these Days of Prayer have been followed by enheartening news from the battle front. Our people are receiving many illustrations of the Power of Prayer.

This news is a good reply to a shocking leader in a recent issue of the "Sydney Daily Telegraph." That leader only confirms our suspicion that that paper is becoming frankly pagan. If it were a fair representative of our national sentiment, we should have no justification for survival as a people.

No other words can be used to describe that naval disaster. The whole Empire and its allied peoples have been shocked at the news. Without any doubt our pride is being humbled. May such a happening send us back again to God for strength to endure, for in His strength alone can victory be ours.

Such a disaster means anxiety and sorrow in many hearts and homes. Few city parishes have been spared the loss of some of its men. Our hearts go out in a very sincere sympathy to the anxious and the bereaved. The God of all comfort will be their

stay in this hour of trial, for He never fails those who trust in Him.

We congratulate the "Daily Telegraph" on its sportsmanlike act in taking its medicine. We think it richly deserved all it received, because the

issue of Monday, the 16th inst., was shockingly pagan. It was an astounding affront to a Christian community and to the God in Whom we express belief to leave out all reference to the Day of National Prayer and its observance, and to feature the paganistic Beach Girl show and all the other sporting events of Saturday and Sunday. For the benefit of our readers we reproduce the letter to which we refer, and in the name of our readers express grateful appreciation of Mr. Dean's pungent criticism of and challenge to the editorial of the "Daily Telegraph." Here is the letter:—

MAN ENOUGH.

Sir,

Sunday, March 15, was the day our Prime Minister asked his countrymen to set aside as a day of national prayer. Mr. Curtin, recognising the deadly peril in which we stand, asked us to go to the One who alone can save, the One who said, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." On this day, Mr. Editor, you, who claim to be so patriotic, to have the interests of Australia and her people so much at heart, spat in the face of Almighty God, and invited your readers to call upon the goddess of beauty at the Bondi Beach Auditorium!

I like your editorials; your views on running the war (so far as they go) coincide very largely with my own. But you are leaving God out of your paper, just as the majority of the people of Australia are leaving Him out of their lives. And when our Prime Minister seeks to bring Him into our war effort, you refuse co-operation!

Surely, Mr. Editor, you have heard of the Miracle of Dunkirk? You may say that we owe to nature the rescue of 320,000 men from that beach, but what made Hitler delay his attack on Britain from June to September, when all agree Britain was wide open for the knockout? If you answer "Chance," than I say you are a fool. "The fool hath said in his heart there is no God." No, sir, Britain was terrified in June, 1940, and Britain went to her knees, and it was God who answered, not nature or chance.

And now, if, because of the perfunctory response to Mr. Curtin's Call, God answers by permitting some more disasters, you and your like will say, "What's the good of a Day of Prayer?"

Australia has three gods, Booze, Betting and Big Business. Mr. Curtin recognises that all these must go for us to win the war. Why don't you use your talents and influence to support him? Do the Liquor Interests, the A.J.C. and the Banks and the Employers' Federation own you body and soul? Why not be a man, not a lackey. I wonder if you will be man enough to publish this?

JOHN E. DEAN.

3 Harkness Street, Woollahra.

With the raids on Darwin and the islands adjacent to Thursday Island, the war has reached Australia. The Enemy at our Gate.

As the editorial of the Tasmanian "Church News" graphically puts it—

"For the first time in its history Australian blood has been shed on Australian soil, by enemy raiders; is invasion to follow?"

"The same thing happened to England in the Great War, but England has not yet been invaded."

"Certainly Australia is a tempting prize. Its Northern coast is an ideal base both for attacks on the East Indies and for expansion southward; but like Russia, this island continent is built on a large scale, far too large for any invading army to gain complete control."

"Should Japan attempt it she will share Hitler's fate in Russia."

"Even a temporary landing in the north must be a precarious venture, for the Allies realise its value quite as clearly as the enemy; and every week brings nearer a steady and ever increasing flow of men and munitions from America, and then—V.V.—vae victis."

We join with our contemporary in this optimistic note; all the more because we are convinced that the Empire in its righteous ideals can look to God with assurance of victory. This does not mean that we think that no suffering is coming to us in our home-land, we can hardly expect to go scot free in view of the many things that dim our national honour; but we believe that this great trial which awaits us will find us ready for a recall to those higher purposes of life which are in God's will for a Christian country so splendidly situated for witness among the non-Christian lands which surround us.

Our hopes have been raised just recently by what we regarded as a tardy act of repent-

A Disappointment.

ance and a changed attitude on the part of the press in relation to that deadly traffic in human souls and bodies, known as the Liquor Trade. We fondly thought that now at long last the devilish trade had so overstepped all bounds of decency that the so-called leaders of public opinion were going to take their place amongst those who are fighting against the Wet Canteens for our A.I. Force men. The unlimited opportunities provided for the Liquor Trade to get their beer, etc., to every military camp of the A.I.F. were so patently wrong and have proved the reverse of a deterrent against unbounded drunkenness, that the recent press outcry seemed to us sincere. Evidently the Trade became scared, because of the public reaction to the publication of all those dreadful scenes in Melbourne, Sydney and other places, where the military foregather. The night club is to be the scapegoat and not the U.L.V.A. The police are being given increased power to close night clubs and gaol the harpies. The enormities of night clubs are being pilloried in the press and the revelations are terrible. But what the decent public want to know is what is to be done to the prolific source of all this mischief? Are the holders of brewery shares so strong that the source of the evil is not to receive the "consideration" it really deserves? Is the Liquor Trade still to have license to ply its degrading and vicious trade amongst the young men who have been conscripted for national service, and so render them unfit for responsibility in the hour of their country's peril?

Mr. Curtin, in his recent boastful speech to U.S.A., said that we have no fifth columnists or Quislings. We are sorry to say that

our Prime Minister's word does not impress us as being very reliable. We take sides with "Billy Hughes" who speaks with greater knowledge and sincerity. The more our government reveals itself in its tremendous claims, the more we are reminded of the Psalmist's counsel: "Put not your trust in princes nor in any child of man, for there is no help in them."

"HE IS NOT HERE."

The godly women who had come with our Lord from Galilee to Jerusalem "beheld the sepulchre and where He was buried," and they "prepared spices and ointments," intending, when the Sabbath was past, to anoint His body. On reaching the sepulchre, however, early on the first day of the week, they found there had been an earthquake, that the angel of the Lord had descended from heaven, and rolled back the stone from the door of the sepulchre, and the tomb had become empty. To the godly women who had come on the scene, the angel said, "Fear not ye; for I know that ye seek Jesus, Which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay." What a startling and unexpected development. No wonder that "they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word." Fixing our thoughts specially on the angelic words, "He is not here," let us notice first that Jesus was not there although every human effort was made to keep Him there. **The words have reference to His body. Jesus was no longer there as to His body.** The chief priests and Pharisees had come to Pilate, and told him that they remembered "that that Deceiver said, while He was yet alive, After three days I will rise again." Fearful that His disciples might

come by night and steal Him away, and say "He is risen from the dead," they asked Pilate to command that the sepulchre be made sure. Pilate fell in with their wish, and "they went, and made the sepulchre sure, sealing the stone, and setting a watch." All their efforts, however, proved vain. The earth shook; the angel rolled back the sealed stone; the keepers shook with terror at the sight of one whose "countenance was like lightning," and whose raiment was white as snow; and the tomb became empty. He Who was dead became alive for "evermore." "God raised Him from the dead." Thus God Who had purposed the resurrection of His Incarnate Son carried out His design. "I have purposed it," He says, "I will also do it." Let us take comfort from this great truth. Nothing can frustrate the Divine purposes. Nothing can hinder the carrying out of His designs and the fulfilment of His promises. The revealed Word of our God shall stand for ever.

Secondly, notice that our Lord was not there, although His own devoted followers expected Him to be there. The death of Christ seemed to be the death of all their hopes. The angel reminded the women, "He is risen, as He said." He Himself had frequently told His disciples that He would rise again on the third day. On three different occasions He had done this in the plainest possible way. Luke, however, tells us, "They understood none of these things; and this saying was hid from them, neither knew they the things which were spoken" (xviii. 34). The Lord's enemies remembered that He had said He would rise again, but His own disciples failed to grasp the truth. It was hid from them. The danger of their stealing His body, and falsely declaring that He had risen, did not exist. They had no expectations that He would rise from the dead. The Lord, however, fulfils His promises

whether His people expect Him to do so or not. All that the prophets have spoken must in due time come to pass. The failure of the disciples to expect His resurrection merited His rebuke, and He administered it when He said, "O fools, and slow of heart to believe all that the prophets have spoken." Let us beware lest there be in us "an evil heart of unbelief" in reference to any prediction in the inspired Scriptures. All that God has purposed by the mouth of all His holy prophets will surely come to pass. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord has foretold His second coming, and the resurrection of all His people to eternal blessedness, when He comes. These great and glorious events will take place even though we may be slow to expect or to rejoice in them.

Thirdly, our Lord was not there because it was not possible that death should any longer hold Him. He had completed the work of redemption the moment He died. To the completed fact of His atoning work He referred when in a loud triumphant voice He cried, "It is finished." The cup of penal suffering had been drunk to the dregs. The full penalty due on account of His people's sins had been exhausted. Hence He rose from the dead. He left the grave, and the tomb became empty, He having secured the eternal justification of all His people. They can now say, "Who is he that condemneth? It is Christ that died."

Lastly, He was not there because Heaven, not the grave, was His proper Home. The

same Scriptures which predicted His resurrection predicted also His session at the right hand of God. There He was to sit until His enemies be made His footstool. Till then the heavens must receive Him. In vain then shall we look for Him in the tomb or on a so-called altar, or locked up and reserved in a tabernacle. **"The natural body and blood of our Saviour Christ are in heaven, and not here."** Over every Anglo-Catholic communion table the words need to be written, "He is not here: for He is risen." To say His dead body is now here is to deny the truth of His resurrection. By faith we look up and see Him in Heaven "crowned with glory and honour."—English Churchman.

Quiet Moments.

TRANSFORMATION.

An Easter Lesson.

St. Paul in many passages uses the Resurrection of Christ from the dead as a figure of the complete transformation from sin to righteousness which is uncompromisingly demanded of the Christian. This is how he expresses his desire for himself as regards his spiritual condition: (Phil. 3: 10-12, Moffatt's Version.)

"I would know Him in the power of His resurrection and the fellowship of His sufferings, with my nature transformed to die as He died, to see if I too can attain the resurrection from the dead. Not that I have already attained this, or am already perfect, but

I press forward to appropriate it, for I myself have been appropriated by Christ Jesus."

To secure this end he elsewhere advises us to consider ourselves dead to sin and alive to God in Christ Jesus our Lord. He appeals to us by all the mercy of God to dedicate our bodies as a living sacrifice, consecrated and acceptable to God.

God's Claims On Us.

God's claims on us are full and unequivocal. He wants us, body, soul and spirit; and that not solely for His own glory, but also, may we not reverently think and believe, because His love for us is so great that He wishes us to become all that we can be by the development of the best that is in us. St. Paul's advice to the flock of Titus can be taken by us for ourselves: "Adorn the doctrine of God in all things" (Moff. Prove ourselves truly faithful at all points, so as to be an ornament to the doctrine of God in all respects.)

Our conversation should be such as becometh the gospel of

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Christ. We must abstain from all appearance of evil. We are not to be busy-bodies. We are not to give even malicious enemies any real reason for adverse criticism; on the contrary, we are to shine as lights in the moral world, thus winning glory for the Father who enables us so to do.

Mercy is to mark our dealings with our fellows; and truth in word and deed must be our daily practice.

The comprehensive nature of God's demands on us in the realm of thought, deed, and will is indicated in the well-known passage in Phil. 4: 8, which begins, "Whatsoever things are true," etc., and which Moffatt renders thus: "Keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit."

Here is a standard lofty enough for the most ambitious; but how is it to be attained? We are so weak, our impulses towards goodness are so fitful and evanescent that we would despair but for the knowledge that in our fight for purity we are on the side of the Lord, that all the resources of His power are available for us on demand. Calvary seemed to indicate defeat of right by wrong; but Easter Morning was a time of evident triumph. And in the power of the resurrection, in the assurance that good will at last vanquish the evil in us and the world, we can go on from strength to strength with our warfare against foes without and within. "We shall know, if we resolutely follow on to know the Lord." The victory is not ours, but the Lord's. "It is Christ that worketh in us to will and to do of His good pleasure." And "This is the will of God, even your sanctification."

A cable has been received in the office of the Society for the Propagation of the Gospel in Foreign Parts, that the Bishop in Madagascar, Rt. Rev. G. R. Vernon, who was consecrated on July 25, 1940, but who has hitherto been unable to reach his diocese, has now arrived safely in Madagascar and found the staff of the whole diocese well.

Personal.

Canon M. G. Hinsby, of Hunter's Hill, N.S.W., and Chaplain to the Forces, was wounded at Darwin. He remained on duty.

Dr. Paul White has gone to Melbourne for C.M.S. deputation work for several weeks.

Mrs. Dillon, wife of the Rev. F. J. Dillon, of Ryde, and mother of Rev. C. W. Dillon, passed away in February. The service at the Crematorium was conducted by her nephew, Rev. F. B. Dillon. The late Mrs. Dillon had been a keen church-worker for over 50 years.

Two noted Chinese families were united in marriage by Bishop Block, of California, on December 20, when Miss Jih lung Woo married Mr. T. A. Soong at Grace Cathedral in San Francisco. Miss Woo's father is executive director of the Bank of Canton in San Francisco, and Mr. Soong is brother of Mme. Chiang Kai-Shek.

Following his recent visit to the United States, the Archbishop of the West Indies (Most Rev. E. Arthur Dunn), whose residence is in Belize, British Honduras, has received the news of the call to rest on December 15, 1941, of his wife, in Coldingham, Scotland. Mrs. Dunn has been a great sufferer for the last thirteen years, but has set an example of cheerful and courageous patience through it all.

The University of Liverpool has conferred the honorary degree of Master of Arts on the Bishop of Adelaide (Rev. B. P. Robin). He graduated B.A. at Liverpool in 1909. He was elected to the South Australian bishopric last May, previous to which he had been for ten years Rector of Woodchurch, on the Cheshire side of the Mersey.

Canon and Mrs. E. J. Withycombe, of Mayfield, N.S.W., have been advised that their son, Lieut. Peter Withycombe, is missing in Malaya.

The death occurred on March 14, 1942, of the wife of Rev. C. L. Moyes, St. Agnes' Vicarage, Glenhuntingly, Victoria.

The Standing Committee of the Diocese of Auckland has decided that the memorial to the late Archdeacon shall take the form of a stained glass window to be erected in the new Cathedral, or, if the new Cathedral be not built, in the present Cathedral. A window has been thought the most appropriate form of memorial, for in which ever building the window is erected, it will have a direct association with the late Archdeacon.

The Rev. K. Luders, of B.C.A.S., has commenced his new duties as rector of Wilcannia, N.S.W.

The Rev. and Mrs. F. C. Phillip, C.M.S. missionaries stationed at St. George's School, Hyderabad, India, have been notified that their son, Bill, was killed on active service in Malaya.

The Rev. W. McLeod, who has had the charge of the bush mission area of Croajingolong and Monaro (diocese of Gippsland) for two years, has left the district and has been succeeded by the Rev. N. Chambers.

Rev. F. O. Hulme Moir, General Secretary of the N.S.W. C.M.S., and at present Chaplain to the forces, has returned to Australia and has been in Sydney for a few days. He was tendered a welcome at the C.M.S. on Monday afternoon.

Deaconess Betteridge has been appointed promoter of deputation work in the Victorian Branch of the C.M.S., and will assist the general secretary in arranging meetings and seeking new openings.

In the passing of Letitia Newnham, relict of the late Right Rev. Jervois A. Newnham, formerly Bishop of Saskatchewan, another link with the brave days of early pioneer missionary work in Canada is broken. She was the daughter of Principal Henderson, of Montreal Diocesan College, and early in her life was attracted to the young theological student who later became curate of the Cathedral. To the astonishment of some of his friends, who could not understand a young man giving up a connection in the diocese where he was rector of St. Matthias Church, he volunteered to go to the wilds of northern Canada in answer to the appeal of Bishop Horden, of Moosonee. He made a kind of house at Moose Fort but spent most of his time with the canoe and dog-sled. In two years he returned for his bride and together they took the long and arduous journey back again, so different from travelling to-day. When he was made Bishop of Moosonee on the death of Bishop Horden, he was the youngest bishop in the Canadian Church. He lived to be the senior bishop of the Anglican Communion at 87 years of age.—Canadian Churchman.

We desire to express sympathy with Mr. Neville McWilliam, of Lindfield, whose son is among the missing on H.M.A.S. Perth.

The Bishop of Hereford (Dr. R. G. Parsons) has made the following appointments:—Examining Chaplains: Dr. J. K. Mozley, Canon J. F. Clayton, Dr. Elliott Binns and Preb. S. H. Martin; Honorary Chaplains: Canon A. Fox (Westminster Abbey), and Canon D. Armitage (Southwark Cathedral).

THE CHURCH MISSIONARY SOCIETY AND WAR IN THE PACIFIC.

The entrance of Japan into the war, in December, 1941, has involved several repercussions in the work of the Church Missionary Society in the Pacific zone.

All contact with missionaries in China has now stopped. Letters are returned. Transmission of funds is not at present possible. Only slowly is any news trickling through which gives but a partial indication of the missionary situation in that field. Certain cables have been received from the Society's London headquarters. One of these stated that indications show our missionaries in occupied China to be receiving lenient treatment, and that they were allowed reasonable freedom. Other cable advice was received to the effect that Bishop Curtis and the Misses Clarke, of Chekiang, were safe at Ningpo.

The London office also advised that word had been received from the Bishop of Fukien, in the following words: "Work undisturbed, finances sufficient two months. Suggest remittances Bank China."

In contradistinction to these very encouraging messages, however, news has come that Rev. H. A. Wittenbach, of the Victorian branch of C.M.S., who was acting vicar of St. Andrew's

Church, Kowloon, on the mainland opposite Hong Kong, has been killed. No details have been received; and C.M.S. mourns the loss of this capable and devoted missionary, whose work along the lines of rural reconstruction in South China had already left its mark upon the social life of the peoples around Canton. To the relatives the sincerest sympathy of the Society is extended.

The rapid enemy advance has also threatened the area wherein are situated the three stations of the society in North Australia. The Aborigines Committee of the Church Missionary Society has had to face the important question of the possible evacuation of mission staff as this threat develops. As a matter of general principle the committee has set it down that the male missionaries should remain with and, if necessary, suffer with their people, in the event of enemy action. Under Government direction, however, some of the women missionaries have been brought south.

At Oenpelli, Mrs. J. G. Harris and child, with Miss Dove, have now left the station, and Mr. Harris is alone there.

At Groote Eylandt, Mrs. L. J. Harris and child, Misses Anderson and Hore returned to Sydney. Rev. L. J. Harris remained alone at the station, pending the arrival of Rev. R. A. Johnson, who proceeded there to relieve him. Word has now been received

that the chaplain has safely arrived at Karumba, en route south, leaving Mr. Johnson alone at Groote.

Roper River has witnessed several changes in the last few weeks. Miss Alder was advised to return south, and is now with her people in Melbourne. Sister Ward, from Groote, accompanied the half-caste women and children to Roper River, and has settled there temporarily. Mr. and Mrs. Port also remain at the station.

For some days hospitality was extended to a party of thirty-one Methodist missionaries, including a number of Fijians, who were passing through that area. This large party, together with Mrs. J. G. Harris and Miss Dove, are now on their way south, proceeding overland.

The effect of all these changes is that the normal work of the stations is severely dislocated. Whatever developments may come in the next few weeks none can tell. The prayers of all missionary friends are asked for the missionaries who remain at these stations, as well as those who are operating in occupied China.

Mr. Vincent Craven, the well-known secretary of the C.S.S.M. in Sydney, has received an appointment as a welfare officer of the Y.M.C.A. amongst the troops for the duration of the War.

The Church Missionary Society

has 1105 Missionaries at work in the world to-day. Their ministry is supported by the assistance of over 25,000 native clergy and workers. Over 1,500,000 people are receiving the regular ministry of the Word and Sacraments. There remains much more work yet to be done. Many doors are yet open. In some fields the opportunities are unrivalled. The work to-day requires PRAYER, COURAGE and STEWARDSHIP.



Aboriginal Children at Roper River, Northern Territory.

IF God "so loved the world";
IF He commanded, "Go ye into all the world";
IF He "was not willing that any should perish";
IF He pleaded that we preach to "every creature";
IF He asks you, "How shall they hear without a preacher?";
IF He said nineteen hundred years ago, "the fields . . . are white already to harvest?";
IF He directed us to "pray . . . the Lord of the harvest that he would send forth labourers";
AND
IF YOU believe the coming of the Lord is near and that "the night cometh when no man can work," are you proving that you believe it by the "desperateness" of your efforts to do your part in the great, neglected, unfinished task?

IF YOU are seeking God's best for you, have you asked Him regarding YOUR responsibility toward the unevangelized millions of Africa and the East?

IF YOU cannot give your life for their evangelization, you may give your gifts and prayers in a way to help those agencies already on the field struggling to fulfil the great commission.

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REV. H. M. ARROWSMITH, Acting Secretary.

To Australian Churchmen

"He Rose Again from the Dead"

Bishop Dowden, in his "Workmanship of the Prayer Book," criticizes Cranmer's translation of the Apostles' Creed where he renders "the resurrection of the body" instead of "the resurrection of the flesh." He points out that neither the Latin nor the Greek original forms justify the alteration. He further cites Jerome as stating that certain followers of Origen professed to believe in the resurrection of the body, but not in the resurrection of the flesh. These followers of Origen were probably caught in the mystery religion which spoke of an incorporeal body. No such suggestion attaches to Cranmer's translation for the simple reason that the older form "the resurrection of the flesh" is retained in the baptismal service, both in 1549 and 1552. Cranmer evidently regarded "flesh" and "body" as practically identical so far as human beings were concerned. He was sufficiently removed from Origen and his followers on the one hand and from modern refiners on the other to make this probable. When the ingenious questions raised by Aquinas as to the character of the resurrection body are borne in mind, this conjecture is raised to the rank of high probability. At any rate the Roman Christians in the middle of the second century used quite unambiguous language. They believed in the resurrection of the flesh. Cyril's Creed of Jerusalem in 347 A.D. has precisely the same language.

The alternative phrase in the Creed which we now accept as the Nicene Creed is "the resurrection of the dead." Unless our divines are to hold the sleep of the soul this alteration does not seem to afford much relief. And this brings us to the language of all creeds concerning our Lord Jesus Christ, "The third day He rose again from the dead." The only variation is that the words "from the dead" are not found in the group which form the basis of our Nicene Creed. But it must be remembered that there

was complete fellowship with Churches which demanded this confession in their Apostles' Creed, and no question was ever raised on this point.

A Consistent Tradition.

From the middle of the second century there is no creedal variation that casts any doubt on the belief of the Church on this point. Indeed, the Apostles' Creed underlines the Church's conviction, because it declares that our Lord rose again "from dead persons." This is made clear by the use of the same words in the succeeding clause, "He shall come to judge living and dead persons," which is a reasonable translation.

The tradition of the middle of the second century does not make a doctrine true. It must ever be borne in mind that there is a possibility of error even in an ancient and long-established belief. But consistent and persistent traditions demand very great respect. They are seldom altogether lacking in foundation. And here we can carry the tradition farther. It is not too much to say that the elements in the tradition are firmly embedded in the New Testament documents. If we take them and analyse them this is apparent. Prominence is given to "the third day." The evidence for this is so strong that it convinces Professor Lake. He is at pains to account for the emphasis on the date. According to him it all arose from a mistake. "The women came in the early morning to a tomb which they thought was the one in which they had seen the Lord buried. They expected to find a closed tomb, but they found an open one; and a young man, who was in the entrance, guessing their errand, tried to tell them that they had made a mistake in the place. 'He is not here,' said he. 'See, the place where they laid Him,' and probably pointed to the next tomb. But the women were frightened at the detection of their error, and fled, only im-

perfectly, or not at all, understanding what they heard. It was only later on, when they knew that the Lord had risen, and—on their view—that His tomb must be empty, that they came to believe that the young man was something more than they had seen; that he was not telling them of their mistake, but announcing the Resurrection, and that his intention was to give them a message for the disciples." This extract from a modern writer is significant. It admits that "the third day" is an important element in the New Testament documents. It associates this conviction with an assumed fact of an empty tomb. It seeks to relieve the narrators of deliberate fabrication. They did not invent the story of the empty tomb. They saw an empty tomb. Subsequently they heard stories of the appearances of the Lord. They put these together and evolved the idea of a bodily resurrection from two separate occurrences. The one originated in a mistake. The other, the appearances, was a fact. It would be easy to criticise this elaborate theory. At present it must suffice to point out that the evidence compels Professor Lake to account for a persistent "third day" tradition rather than to deny it. Paul, whose omission of the evidence of the women has often been urged to discredit this evidence, has got hold of the tradition of "the third day," and it is his words that finally determined the form of declaration in the Nicene Creed. Facts such as these cannot be lightly thrust aside.

He Rose from the Dead.

The language of the Creeds does not stop at the reference to the third day. It goes farther. Before we examine this further statement in its implications, it may be well to quote as an offset to Professor Lake's theory the words of an English scholar, Dr. Harold Smith. He writes: "The words in the Creed (a) remind us of the Lord's own prophecy, (b) show the Resurrection to mean a definite event at a definite time, and not to be merely a phrase for continued spiritual existence, and (c) show that belief in the Resurrection had a definite and very early starting

point, and did not gradually grow up among the disciples after retirement to Galilee."

But this conviction is greatly strengthened by the words that follow "the third day" in the Creeds. He rose, says the Greek version, "out of the dead." He rose, says the Latin version, "from the dead." What meaning must be attached to these words? They certainly describe our Lord as removing Himself from a company whose condition He no longer shares. This particular aspect of the resurrection finds very strong support in Scripture. There are parallel expressions which emphasise the meaning we have suggested. "Thou wilt not leave my soul in hell" is applied by St. Peter to our Lord's resurrection. How does he expand the thought? "David," he says, "is not yet ascended into heaven." As if to still further explain the significance of the words, he adds, "his sepulchre is with us," "his flesh saw corruption." Here is an early exposition that throws light on the creedal statement. The condition of the dead is a condition in which the flesh sees corruption. But this last humiliation was spared our Lord. His flesh saw no corruption. It was the snatching of the sacred Body from the power of the destroyer that constituted our Lord's removal "out of the dead" if we are to accept St. Peter's speech in the Acts as evidence. And it is Peter who gives point to this interpretation by writing in his Epistle, "being put to death in the flesh but quickened in the spirit." No assurance that the Lord lived could interpret the resurrection. In the very hour of death He was made alive in the spirit and hence His withdrawal from the dead must have reference to His body. The arguments in Acts, which some unwarrantably attribute to the free creative genius of Luke, finds a counterpart in the language of Peter's First Epistle which undesignated corroborates it. It is the widespread nature of the New Testament presentation that gives it such force.

The Greek Fathers.

We have already seen that Jerome reports that certain followers of Origen admitted the resurrec-

tion of the body but denied the resurrection of the flesh. This has been made the starting point of a theory that the Greek interpreters of the New Testament found room for a theory of the resurrection which left no place for the empty tomb. Like Matthew Arnold, they could speak of "the lonely grave on which the Syrian stars look down."

It certainly was not so with Ignatius, who wrote, "For I know and believe that He was in the flesh even after the resurrection, and when He came to Peter and his company, He said to them, 'Lay hold and handle Me, and see that I am not a demon without a body.' And straightway they touched Him and they believed, being formed unto His flesh and His blood. . . . For if these things were done by our Lord in semblance, then am I also a prisoner in semblance. . . . They abstain from eucharist and prayer because they allow not that the eucharist is the flesh of our Saviour Jesus Christ, which flesh suffered for our sins, and which the Father of His goodness raised up."

Here the word "flesh" is used more than once by an early Greek father to characterise the nature of our Lord's resurrection body.

Nor is Origen vitally different, although it is not so easy to give a clear-cut quotation. He asserts however, in his creed that our Lord truly rose again from the dead. He asserts a vital connection between soul and body, and indeed goes so far as to say it is not quite certain that God is incorporeal. He perceives that the material particles are not the connecting link between the resurrection and the present body, but the union of these particles with an existent personality. Jerome has preserved for us fragments of Origen's work on the Resurrection, a work which he cordially disliked. But even in the fragments preserved in this unhappy connection we can trace a genuine desire to steer clear of the popular Greek notion that the body is a mere encumbrance. There is no Greek father who travels in speculation beyond the limits set by Origen. It is one of the modern theories that must be discarded that in this point East and West are irreconcilable.

What the Bible Teaches.

We have strayed somewhat from our source. Let us return to it. Holy Scripture tells us what our Article declares, that, "Christ did truly rise from death and took again His body with flesh, bones and all things appertaining to the perfection of man's nature wherewith He ascended into heaven."

It tells us that our bodies are not useless appendages but related to our soul in the unity of a complete human nature. Because He rose, we shall rise, and, whatever changes may be in store for us, shall in body and soul praise our God throughout eternity if we are now "in Christ."

CHURCH MUSIC IN WAR TIME.

Talks to the Choirmaster.

(By Bishop Pilcher, President of the School of English Church Music in the State of New South Wales.)

ARTICLE No. 1.

The Chanting of the Psalms.

It is in war time that the Psalms in a special way speak to our hearts with their prayers for the Divine protection and their confidence in the Divine providence. It is, therefore, specially necessary in war time that the Psalms should be sung in such a way that they may carry their message to the congregation.

There are two methods of chanting the Psalms, one, the old way, which was in use throughout the Church of England at the end of the 19th century, and which is described for us in the Preface to the "Australian Psalter." The other method of chanting Psalms is the method known as "Speech Rhythm." We shall briefly consider the characteristics of those two methods and then make certain suggestions which we feel to be applicable to the majority of our Churches at the present time.

Chanting According to the Method of the Australian Psalter.

In the Preface to this Psalter we are told that in chanting each verse of a Psalm—

(a) The words of the so-called recitative are outside the chant.

(b) The recitative itself ends with a word which is given a very decided accent and which is prolonged.

(c) There follows the barred part of the chant, which we are instructed should be sung in strict metronomic time.

The disadvantages of this method of chanting as used in many of our Churches are the following:—

1. The words of the recitative are sung so rapidly, and are often so slurred over, that it is impossible for the congregation to understand what is being chanted.

2. The accented word is very often an unimportant word such as "and," which, when held on to and prolonged, disturbs the real balance of the sentence.

3. Finally, the words in the barred part of the chant, if sung in strict metronomic time, are treated in an unnatural way. We should never recite them in this manner if we were trying to read the Psalm intelligently.

Speech Rhythm.

This method of chanting, which is advocated by the School of English Church Music, endeavours to chant the words exactly as though they were being reverently read. Such chanting is very beautiful and can be learnt quite readily by a choir trained by someone who understands the method. Congregations also take it up more quickly than might be imagined. It would be, however, difficult for a diocese which is not used to this method, to adopt it immediately and uniformly. What then are we to do if we desire to sing the Psalms in such a manner that they will be intelligible to the congregation.

Suggestions for this Present Time of War.

I would suggest to choirmasters that, except in cases where they are able to teach the speech-rhythm method, they should continue to use the Australian Psalter, but should train their choirs to observe the following points:

1. The words of the recitative should not be hurried and slurred, but should be sung clearly and

distinctly at the pace of reverent reading, each word being given its proper value.

2. The accented syllable at the end of the recitative should not be held on too long. It should only be marked sufficiently to enable the choir to keep together.

3. The words within the barred part of the chant should not be sung absolutely mechanically, but, as far as possible, should be sung as though they were being reverently read. That is to say, they should be sung at approximately the same speed as the words of the recitative. If the recitative is thus slowed down and the words of the barred part of the chant somewhat quickened, we make an approximation to the speech-rhythm method without incurring its difficulties.

We should thus make a real contribution to the morale of the congregation in this time of crisis by chanting the Psalms in such a way that their message can speak home to the heart.

PERSONAL.

(Continued from page 8.)

The Rev. C. H. Star has accepted the rectorship of Milawa, with all the College districts, in the Diocese of Wangaratta.

Miss Safstrom, O.O.M. for the Heralds of the King, Victoria, has arrived in Melbourne, having been compulsorily evacuated by the authorities in the British Solomon Islands.

The Rev. B. A. Rowell was inducted to the charge of St. Luke's, Vermont, Vic., on Friday, February 27, before a large congregation representative of the various parts of the parish.

The Rev. H. R. Potter will be inducted to the charge of All Saints', Geelong, on Saturday, April 18, in the afternoon. The Administrator of the diocese, Bishop Booth, will conduct the service.

Mr. E. O. Harding, Chief Clerk in the Sydney Diocese Registry, was ordained to the diaconate on Sunday last at St. Paul's, Chatswood, by the Archbishop of Sydney for the Bishop of Nelson. Mr. Harding will leave as soon as practicable for New Zealand.

The induction of the Rev. C. W. T. Rogers to the charge of St. Barnabas', Balwyn, will be performed by Bishop Booth, on April 29. The Rev. A. Craig will be inducted to the charge of St. Augustine's, Moreland, the following evening.

Miss Ida Lodder, for some years secretary of the M.S.L. of the C.M.S., in Sydney, has left for New Zealand where, we understand, her relatives reside.

Rev. A. J. Bamford has been co-opted as a member of the Melbourne Executive of the Church of England Boys' Society and has accepted appointment as Missionary Organiser for the C.E.B.S. in place of the Rev. G. T. Sambell, who relinquished this position on his appointment as an Army Chaplain.

"The Rev. F. Kyte has, for reasons which he has not fully explained, resigned his curacy to accept a position under the Brotherhood of the Good Shepherd, Bathurst Diocese. Mr. Eldridge, after consultation with me, is desirous to nominate Rev. V. H. Julien in his place. Lastly, for the time being, the Rev. S. G. Titler is resigning Nathalia to accept a military chaplaincy."—Bishop of Wangaratta's Letter.

Sergeant Pilot Hilary Birk, son of the Rev. and Mrs. G. P. Birk, of the Rectory, East Burwood, N.S.W., has reached London safely after an adventurous journey of six months from Germany where he crashed. He escaped to France and later was interned at Madrid. From there he escaped to Gibraltar and we are glad to hear of his safe arrival in England.

The deacons ordained on February 22 in St. Paul's Cathedral, Melbourne, have taken up their work in the following parishes:—Rev. F. W. Coaldrake, B.A., St. Cuthbert's, Brunswick; Rev. F. L. Cuttriss, Christ Church, South Yarra; Rev. C. H. Duncan, M.A., St. Mary's, Caulfield; Rev. Wilfrid Holt, Holy Trinity, Coburg; Rev. W. B. Hunter, St. Peter's, Eastern Hill; Rev. H. W. Nunn, B.A., All Saints', St. Kilda.

Mr. L. R. McKenzie, Deputy Assistant Red Cross Commissioner at Darwin, behaved with great gallantry during the recent raids. He saved several lives by using his Red Cross truck as an ambulance and driving to and from the burning wharves to rescue civilians. Five women members of the Red Cross Emergency Service also upheld the Society's tradition during and after the Japanese blitz. They kept up a supply of hot tea for bomb victims and supplied all who were assembled at the Police Station awaiting transport.

Captain J. A. Garden, Master of the Australian Hospital Ship "Manunda," writes to the Society as follows:—"I wish to record my appreciation of the action of your Red Cross Officer aboard this vessel at Darwin after the ship was severely damaged by enemy action, in distributing to officers and crew who had lost clothing and effects the necessary Red Cross garments and articles to enable them to carry on. The men concerned feel much indebted to your organisation."

The Bibleman's Corner.

THE GOSPEL FOR AUSTRALIAN ABORIGINES.

(From an article in the "Bible in the World" by Rev. J. R. B. Love, M.C., D.C.M., M.A.)

Contributed by Rev. A. W. Stuart, B.A.

I.

Hearing for the First Time.

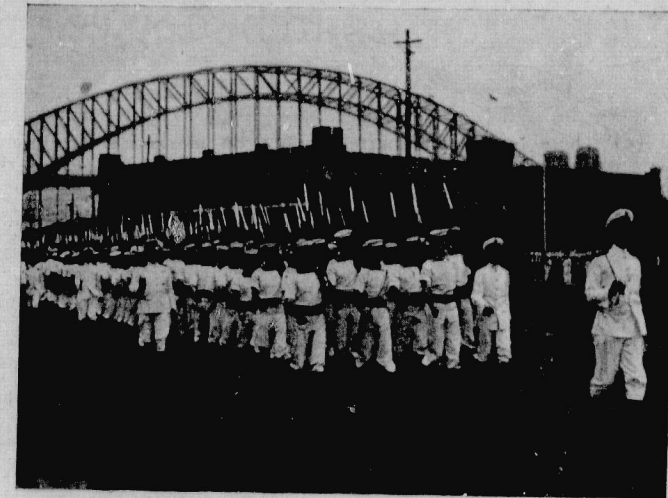
Ten years ago the Bible Society printed for the Worrora the Gospel of St. Mark in a tentative edition. It was a great day in the history of the tribe when that Gospel was first brought in and read in the church. The people had come to realise that the white man could talk by paper, but that a book could talk to them in their own tongue was something new and exciting.

The parcel of Gospels was brought into the church and placed on the Communion Table. Then it was opened, a Gospel taken from it, and a passage read. Old men leaned forward with staring eyes; women were all attention; eager children heard with shining faces. It was an experience to the missionary such as can come only once in a lifetime, an experience to remember with grateful thanks. As the years have gone by, errors have been found in that tentative edition of St. Mark, chiefly grammatical errors, due to insufficient knowledge of the language on the part of the missionary. The spelling, too, attempted as an approach to English phonetic spelling, has proved too clumsy. Yet, in spite of these defects, serious as they are, the main homes of the Gospels have been prescated to the people and have reached them. But it is hardly fit that children should be taught to read in school, and reverence as the Word of God, a book that contains faulty grammar.

A Fresh Translation.

So a fresh translation has been made. It has not been necessary to alter sentences, nor to change many words, but grammatical errors have been put right, and a more scientific system of spelling adopted. But the Gospel of St. Mark is not enough to give an adequate picture of Jesus the Christ. What of St. Matthew, with all his collection of words of Jesus? What of St. Luke, the beloved physician, with the intimate material that his profession enabled him to collect, and his beautiful parables? What of St. John, with his profound insight into the mind of Jesus?

With this feeling of the need to give a complete picture of Jesus Christ as presented by the writers of the Four Gospels, Mr. Love has translated Matthew, Luke and John and revised Mark and these four Gospels are ready for printing. The manuscript was handed to our Bible Society Secretary in Perth



MEN OF H.M.A.S. PERTH ON THE MARCH IN SYDNEY AFTER THEIR ARRIVAL FROM THE MEDITERRANEAN.

THE EMPIRE'S G.O.M.

In the course of an enthusiastic appreciation of Mr. Churchill in a Canadian paper, the following interesting facts are given:—

Man of One Language.

"Mr. Churchill's eloquence is not an accident. He has devoted his life to the study of English. In fact, he tells how, as a schoolboy, he learnt English almost to the exclusion of everything else. Owing to his inability to master mathematics and Latin, he was put in the lowest form in the school.

"But by being in the lowest form," he writes in his account of his early life, "I gained an immense advantage over the cleverer boys. They all went on to learn Latin and Greek and splendid things like that. But I was taught English. We were considered such dunces that we could learn only English."

"Mr. Churchill goes on to record that as he remained in the lowest form three times longer than anybody else, he learnt three times as much English. He still knows three times as much as anybody else. He says the only thing he would punish boys for is not knowing English. He would whip him hard for that. But why that 'condign and exemplary justice' should be confined only to schoolboys, Mr. Churchill doesn't say.

"Mr. Churchill is one of the greatest Prime Ministers Britain has ever had. But he is also one of the greatest living masters of the English tongue. It is interesting to reflect that posterity may esteem him as highly for his contribution to English letters as for his contribution to English history."

Churchman's Reminder.

March

29—6th Sunday in Lent. Often called Palm Sunday, though it is thought the Triumphal Procession occurred on the Monday in Holy Week.

30—Holy Week.

April.

2—Maundy Thursday. The day of the Washing of Feet, and of the appointment of the Holy Communion.

3—GOOD FRIDAY, by its old name, "The Day of the Cross." The world which rejects His Cross has in consequence now to endure its Cross, that He may be exalted among men in due time.

4—Easter Eve. Too often by modern, careless speech spoken of as "Easter Saturday," which it certainly is not, for that is the Saturday in Easter Week.

5—EASTER DAY. The Queen Festival of the Christian Year. The Resurrection of Christ is the keystone of the Christian Arch. If He did not rise our "faith is vain." If He rose, then shall we also rise with Him in Glory.

Chats on Church Topics.

(Sponsored by the Anglican Church League.)

What Is An Evangelical?

The Rev. F. Martyn Cundy has contributed an article under the above title to "The English Churchman." He cites the case of a clergyman who said to him, "I suppose in these days I can call myself an Evangelical." Mr. Cundy pertinently remarks, "To call oneself an evangelical does not make a man an evangelical."

It is customary in these days to depreciate at least by implication those who hold to the strict evangelical position. It is rather a pity that this habit has grown so much. It is better to deal with opinions directly than to suggest partisanship or narrowness or any other evil thing. We look for the day when evangelicals will get a fair hearing. It has not dawned yet. And there ought not to be confusion by calling people evangelicals who are not. No doubt every word has gained in time a restricted connotation. We might instance Anglo-Catholic. Every man who is English and believes in the Holy Catholic Church is strictly an Anglo-Catholic. But the word has been adopted by a party. It represents a certain conception of English Catholicism with which all English Catholics are not in sympathy. Again, we are all Modernists. We all live in exactly the same century. But Dr. Sanday successfully limited the term "Modernist" to those who felt compelled to abandon certain views which are at least prima facie the views of the framers of our Creeds.

A man may believe, therefore, that the Evangel is best represented by the Anglo-Catholic form of presentation. He is entitled to his belief, but he is really deceiving the ordinary people if, on that account, he calls himself an Evangelical. Similarly an Evangelical who believes in the Virgin Birth, the substitutionary doctrine of the Atonement, and the literal physical Resurrection, may believe that he is expressing the latest modern scientific view on these subjects. He, too, is entitled to his opinion, but he deceives people if he calls himself a Modernist. To put it shortly, we should adhere as far as possible to conventional terminology. It is not fair to ordinary people to ignore popular divisions, however much we might like to amend them.

The Fall of Man.

Mr. Cundy declares that an Evangelical is distinguished from other representatives of Christian thought, first of all by his attitude to Holy Scripture. As he puts it, "The true Evangelical starts with the absolute trustworthiness of Holy Scripture." We believe that

this is in the main a characteristic of the Evangelical. We may try to enter sympathetically into the frame of mind which finds difficulties in adopting this view. But an Evangelical clings to the trustworthiness of Scripture for himself. Thus it is true to say "The truth of the Evangel stands or falls upon the truth of the creation of man in innocence, of the Fall and the entail of spiritual death which has resulted." Is the Fall a fact?

Here the lines sharply divide and the Evangelical stands firmly on one side of the line. He refuses to believe that the Fall is "a Fall up." He does not regard it as a mere story invented to explain man's sense of sin. The sense of sin came with and from the Fall. The Fall did not come as a story like the ancient myths, devised to make intelligible the burden of a guilty conscience. The Modernist joins issue here. He believes that there never was an Adam and Eve, a garden or a serpent. The ancient writer tries, in the form of a story, to express dissatisfaction and a yearning after better things. But "Science" tells us that man slowly moved upwards from a very lowly origin where he was little, if at all removed from the brutes. Then he got a conscience and began to think meanly of his former condition. When conscience grew into an urge to better things, man fancied "a golden age" from which he had departed. Of all the old stories the story in Genesis survived and is very beautiful. The only serious defect in it is that it is not true. There was no Fall. Man only thought so, because the inner urge told him he should be better than he was. Which side do our readers take? If you take the Modernist side you ought not to call yourself an Evangelical. This is not a matter of the interpretation of every word in the story of Genesis. It is a plain simple question: Do we believe that man was created innocent and fell into disobedience? There is no use in talking about old-fashioned Evangelicals who thought this and that. No doubt some of them had strange fancies. But the fact of the Fall is an essential plank in the Evangelical platform.

The Old Testament.

Again, as Mr. Cundy points out, the human origin of Jesus is an unknown quantity unless we accept the truth of the Old Testament. We cannot believe that a simple peasant of Galilee suddenly became the Messiah. There was a long preparation. St. Matthew traces it through David to Abraham. Some Modernists join issue here also.

They declare that Abraham was in all probability simply a tribal name. Dean Farrar, for example, drew attention to the fact that Abraham's name has not been found on ancient tablets. This is a foolish argument. But many doubt the historicity of Abraham and say that the whole story of the offering of Isaac is a later invention. Isaac is not a living character. The whole of the patriarchal narratives are projections of later conditions into the past. Dr. Driver is an honourable exception here, and there are many who share his view, that the patriarchal narratives are marked by great sobriety. But then even Dr. Driver warns us that over a thousand years had elapsed before the story of Abraham was put into writing. Much may happen in a thousand years. We cannot therefore regard the stories as real histories. The Evangelical cannot accept a theory which involves the whole historical narrative in a great measure of doubt. We would add here to Mr. Cundy's exposition that an Evangelical is characterised by the positions he gives the Word of God as the supreme and only authority in matters of faith and practice. Here he comes into conflict with two opposing opinions. The Modernist, on the one hand, disputes the supreme place given to God's Word. He regards it as a most valuable record of religious experience. Its lessons are still pertinent to-day. The living faith of its heroes acts as an inspiration and a stimulus to us. But it is not the only rule of faith and practice. God is moving in the hearts of men to-day. Walt Whitman has a message as surely as Isaiah or Amos. This view is widely prevalent to-day. It finds expression in many forms. The man who accepts the view that inspiration is a quality of the immanent spirit rising in man who seeks after truth and that there is no unique revelation of God, except perhaps in the personal life of Jesus Christ, ought not to call himself an Evangelical.

And there is a second position which disputes the claim made by Evangelicals. The Roman Church, and at least a section of Anglo-Catholics, insist that Tradition and the living voice of the Church must both be given a place beside the sacred scriptures and must be regarded as of equal authority. The Anglo-Catholic and the Modernist meet in regarding modern developments as part of the revelation of the Holy Spirit. The uniqueness of Scripture is made to yield at least in part to the conception of a developing movement guided by the Church. When we hear speakers state "The Church teaches this," it is sometimes an indication that the speakers have adopted this new conception. "The Church to teach and the Bible to prove" is another motto that is used in the same connection. The idea is that Scripture needs interpretation, and the history and voice of the Church supplies this need. A man who holds such opinions ought not to describe himself as an Evangelical.

DO YOU REALLY CARE?

A young missionary was taking a service in a small tin hut away in the centre of one of Australia's great plains. He had been sent out by the Bush Church Aid Society to sow the seed of the Word of God in the hearts of these lonely people. For a number of years his work had been greatly helped by means of a little hospital which had been established by that same Society for the use of these lonely people. Before the advent of the hospital the young missionary had found it difficult to arouse the interest in spiritual things amongst his flock. "What does the Church care for us?" some said. "How can God be a God of Love when we have to go over 500 miles when we or our children are sick?" others asked him. He, himself, had felt the uselessness of sermons without some practical means of preparing the hearts of his hearers by ministering to their needs. You can imagine his joy when the day came for the opening of the little hospital. The people realised that it had cost thousands of pounds to build in so remote a place. More important still, they knew that it had been built for their needs to save them pain and anxiety, and to prevent those unnecessary deaths which had so embittered their hearts.

The nurses were kindly, Christian women who served them as efficiently as those in the big hospitals of the large towns. Not content with the hospital alone, the B.C.A. had bought an aeroplane so that the doctor could come to them speedily and comfortably. It had made them feel secure and happier.

But on the night of our service the missionary was sad at heart. The little hospital at the end of the row of homes was still there—but deserted. The doors were locked and the verandahs covered with dust. The nurses had gone, and no longer did the aeroplane land gracefully on the nearby landing-ground. When they and their loved ones were ill the long 500-mile journey had now to be undertaken.

You see, a war had come and everybody had said, "We cannot give to the B.C.A. any more. Taxes are mounting higher and higher, and I am in all sorts of war organisations, and I give to all sorts of war appeals. Something will have to go, and it must be the Church and its work."

Do you think that stupid and unbelievable? I sincerely hope so, for I only told you of what might be.

Up till now we of the Bush Church Aid Society have been able to maintain every bit of our work. Five considerable hospitals in South Australia, and a nursing home in Cann River, Victoria. In South Australia our own

medical aeroplane makes it practical for one plucky doctor, and a woman at that, to attend to patients at the five hospitals scattered over an area of 50,000 square miles.

Three hostels for boys and girls are being maintained and this means that many can go to school who would otherwise be denied that benefit and the fellowship inseparable from it.

Week by week over 6000 children are taught the principles of Christian living by our Mail Bag Sunday School.

Day in and day out thirteen young ministers of the Church of England travel untiringly in the more remote places of our land to bring the spiritual comfort of the Christian ministry to our pioneer settlers. In these days of war such ministries are more than ever valuable. Some of us here in the cities are inclined to complain at some of the inconveniences we must suffer. But what about the person living in the "Back o' Beyond?" His petrol ration is cut also, and it means a lot more to him than to you. Not only does it affect his business, but it also means he and his wife and children are tied to home. Here in the city you or I can still get a tram or train which will enable us to visit our friends, get to business or go to town for shopping or amusement. But what if you lived 50, 80 or 100 miles from the house next door you could not use your petrol ration for visiting them, could you? Such restrictions increase the loneliness of the folk in the outback. The mail man cannot make so many trips, so your letters and supplies come less often. Taxes eat into their income as with yours, but if they board their children out in some country town so that they can go to school—well, if it only costs £1 per week, and that is not much—it means about £40 per year just so they can send their children to a State school.

When they are sick—would it be good enough to tell them to take the patient in a horse and buggy 50 or 100 miles because restrictions make other forms of transport unavailable?

So you see the work that the B.C.A. does in its hospitals, hostels, nursing homes and missions must not suffer because of the war.

Wouldn't you be glad to see the parson and his wife turn up now and again if you lived in some lonely spot outback. Would it not help you to keep sane and human to get even this occasional contact with your fellows?

Well, now it costs £12,000 per year for us to keep going and we desperately need your help now.

The address is, Bush Church Aid Society for Australia and Tasmania, Diocesan Church House, George St., Sydney.

Correspondence.

DEITY AND DIVINITY

(The Editor, "Church Record.")

Dear Sir,

I thank you for publishing in your issue of 12th March my letter and for the courteous and conciliatory tone of your reply. No doubt we shall have to agree to differ. I still believe that if the Nicene Creed means that Jesus was God absolutely, then we should have two Gods, and I do not believe that Swete or Lightfoot or Gore or Westcott or Headlam or Temple would accept a doctrine of two Gods.

You ask for an authoritative judgment of a Presbyterian Theological Court to justify my position. I would refer you to page 37 of our Code, where it is stated that "the Supreme Standing of the United (Presbyterian) Church shall be the Word of God contained in the Scriptures of the Old and New Testaments." I accept as part of the Word of God the statement that Jesus said, "The Father is greater than I." It seems to me, therefore, logical to say that our Church admits that Jesus claimed to be less than God.

You would have had good cause to complain, had I charged you with deliberate misrepresentation. I said in my letter clearly that I did not imply that you deliberately intended to misrepresent anything. But the sort of misrepresentation that arises unintentionally is illustrated in your reply where you say, "With reference to the statement that Romans 9: 5 is the only instance in which Paul refers to Jesus as God . . ." and you omit the word "if" which appears in my letter. It is a small point, and in this instance of no great consequence; but in other connections the same kind of inaccuracy may amount to unintentional misrepresentation.

I do not think any good purpose can be served by continuing this controversy. I see no cause to withdraw any of my statements. I am very desirous of knowing the truth and living by it, and helping others to do the same. I am glad to accept your assurance of goodwill. Please be assured of my utmost goodwill towards you. May God's blessing and true success attend your paper.

Yours sincerely,

E. H. VINES.

St. Philip's Presbyterian Church,
Campsie, N.S.W.
March 20, 1942.

(The Editor, "Church Record.")

Dear Sir,

My attention has been directed to the letters of the Rev. E. H. Vines in

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your issues of February 26 and March 12.

May I, who also am I Presbyterian minister, say that in your comments, in my opinion, you did not misrepresent him. His statements regarding our Lord Jesus Christ are to be deeply deplored. You quoted what our Confession of Faith says in Chapter II: "In the unity of the Godhead there be three Persons, of one substance, power and eternity; God the Father, God the Son and God the Holy Ghost." Please note that the Confession calls the Son "God" without qualification.

In chapter VIII it says: "The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father," etc. Which Person is very God, and very man, "yet one Christ, the only Mediator between God and man." Here we have the expression "Very God." Compare the Nicene Creed's "very God of very God." We have also "of one substance," the distinctive statement of the same Creed. He who asserts it and uses the phrase in its historic meaning asserts the true Deity of Christ.

Mr. Vines says that he does not belong to one of those Churches in which the Nicene Creed is a standard of faith. But as a Presbyterian minister he belongs to a Church which confesses the true Deity of Christ. The Presbyterian Church confesses, as does the Nicene Creed, the only-begotten Son of God—our blessed Lord Jesus Christ—to be God of the same substance with the Father.

In the Book of Common Order of the Church of Scotland issued by the authority of its Assembly in March, 1940, and used by many of our ministers in Australia, and highly commended by our Church paper, the Nicene Creed is printed (p. 113) as part of the Communion Service.

In our authorised Hymnary (issued April, 1927), we have Isaac Watt's glorious hymn, "When I survey the Wondrous Cross," with the lines,

"Forbid it Lord that I should boast
Save in the death of Christ, my
God."

In hymn No. 178 we have the verse:

"Name Him, brothers, name Him
With love strong as death,
But with awe and wonder,
And with bated breath!
He is God the Saviour
He is Christ the Lord,
Ever to be worshipped,
Trusted and adored." [Mine]

Christ must be in the highest and truest sense God or worship should not be offered to Him. Chapter xxi of our Confession says that "religious worship is to God the Father, Son, and Holy Ghost; and to Him alone."

2. Mr. Vines refers to the liberty given by our Declaratory Statement. Its fifth paragraph says (p. 39), "That liberty of opinion is allowed on matters in the Subordinate Standard not

essential to the doctrine therein taught, the Church guarding against the abuse of this liberty to the injury of its unity and peace." It would be an amazing view to hold that the Deity of Christ is non-essential doctrine. The framers of the Declaratory Statement would have been aghast at such a contention. Our Church is Trinitarian not Unitarian. The Unitarian belief denies the Deity of Jesus but not His divinity. See Curtis's Creeds, p. 373.

3. It is a tremendous admission of Mr. Vines that he does not know B. B. Warfield as a theologian of good scholarship and repute. It was a scholar of international fame who declared that it was only once or twice in a century that God gave to the Church such a man as Warfield. May I commend to your readers the latter's "The Lord of Glory."

4. Perhaps Mr. Vines would recognise Dr. A. T. Robertson, to whom you refer, a theologian of good scholarship and repute. Dr. Robertson says that the two oldest and best Greek MSS. of the New Testaments in Acts 20: 28 read, "Feed the Church of God which He purchased with His own blood." He takes, as you point out, the reading in Rom. 9: 5, "Who is over all, God blessed for ever," as referring to Christ.

He says in regard to Titus 2: 13 ("Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ") that the papyri and inscriptions furnish abundant proof that the expression, "our great God and Saviour" was a current formula in the worship of the Roman Emperor, and that Paul simply took this formula and applied it to Christ.

Dr. Robertson says "Paul places Jesus on an equality with God in various passages, even in the earliest epistles: 1 Thess. 1: 1; 2 Thess. 1: 1; 2 Thess. 2: 16; Gal. 1: 1. He says Phil. 2: 6-11 affirms the Deity of Christ. He asserts that Paul gave Jesus Christ the attributes of God and in all probability applied the very word "God" to Jesus, that it was deliberate conviction on Paul's part when he placed Jesus on a par with the God and Father of men. "The simple truth is that all the N.T. books have the same attitude towards Jesus."

Yours sincerely,

R. J. H. McGOWAN.

Ashfield.

Mr. W. J. Levick, of Cremorne, Sydney, died on March 6 after a short illness. He had been living at North Sydney for over 60 years and had been closely associated with Christ Church, Lavender Bay, and for the past 30 years with St. Philip's, Church Hill, Sydney. Mr. Levick, who was in his 87th year, leaves a widow, one son, the Rev. A. M. Levick, vicar of St. Luke's, Fitzroy, Victoria, and two daughters, Miss Gladys Levick, of the Mudgee, N.S.W., High School, and Mrs. A. C. Carey, of Condobolin, N.S.W.



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CHAPELS IN ALL SUBURBS

PROPER PSALMS AND LESSONS.

March 29, The Sunday before Easter.

M.: Isaiah lii 13-14; Matt. xxvi; Psalms 61, 62.

E.: Exod x 21-xi or Isaiah lix 12; Luke xix 29 or John xii 1-19; Psalms 86, 130.

April 3, Good Friday.

M.: Gen. xxii 1-18; John xviii; Psalm 22.

E.: Isa. lii 13-14; John xix 31 or 1 Peter ii 11; Psalms 40, 69.

April 5, Easter Day.

M.: Exod. xii 1-14; Rev. i. 4-18; Psalms 2, 16, 111.

E.: Isa. li 1-16 or Exod. xiv; John xx 1-23 or Romans vi 1-13; Psalms 113, 114, 118.

April 12, 1st Sunday after Easter.

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

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

THE REV R. S. BEVINGTON, M.A.

Chaplain to H.M.A.S. "Perth":
Reported Missing.

The Rev. R. S. Bevington arrived in Australia from England in 1938 and was a member of the staff of the Children's Special Service Mission. Mr. Bevington



REV. R. S. BEVINGTON.

was associated with the work in England and Australia and was well known in Sydney and Melbourne for his efforts on behalf of the Mission. He also visited New Zealand. After graduating from Cambridge University, he was ordained in London and served for three years as curate at St. Paul's, Portman Square, in the West End. His comparatively short activities with Australian C.S.S.M. were interrupted when, in 1940, he was appointed Chaplain to the "Perth," and was on active service in the Mediterranean where his ship passed through perilous times in the battle for Crete and other places. In a service in St. Andrew's Cathedral after arrival from the scene of warfare, Mr. Bevington graphically described some of the difficult experiences of the campaign. His engagement to Miss Sheila Nicholson, of Ryde, New South Wales, was announced in November last.

Australian Church News.

* NEW SOUTH WALES.

Diocese of Sydney.

OBSERVANCE OF GOOD FRIDAY.

As the Good Friday procession of witness will not be held in the city this year, the Archbishop has authorised the circulation of a poster to be affixed outside the Anglican churches of the diocese, "in the hope that it will assist the Church's educational effort directed towards impressing upon the community the sacredness of the day, so long marred by the holding of the R.A.S. Show."

The Archbishop urges that the day be observed in all parishes as a holy day, a day of meditation, and a day of penitence and prayer.

SERVICE OF WITNESS.

A Service of United Christian Witness was held on Thursday, March 19, 1942, at 8 p.m., in St. Peter's, Neutral Bay. The preacher was the Rt. Rev. C. V. Pilcher, D.D., Bishop Coadjutor. The choir rendered special music and the anthem "God is a Spirit." This service was organised by the clergy of the rural deanery of North Sydney and attended for corporate worship and witness by a number of representatives from each parish within the rural deanery.

C.M.S.

The Women's Executive of the Church Missionary Society has decided (God willing) to hold the annual sale of work in the Chapter House on September 29 next.

CONFIRMATION SERVICE.

The Archbishop conducted a confirmation service for adults in St. Andrew's Cathedral on Sunday afternoon. There were 35 candidates.

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95 Bathurst St., Sydney.

HOLY WEEK SERVICES.

St. Andrew's Cathedral.

Addresses by Bishop Pilcher, 1.10 p.m. each day, with intercessions in connection with the war situation.

On Maunday Thursday there will be a celebration of Holy Communion at 8 a.m. Preacher, Archdeacon Johnstone.

On Good Friday there will be Holy Communion at 8.30 a.m.; Morning Prayers and Litany, 11 a.m.; preacher, the Archbishop. Devotions, 1-3, Bishop Pilcher.

On Easter Day, celebrations of Holy Communion at 7, 8.15, 10.30 a.m., and 7.15 p.m. Preachers, the Archbishop and Bishop Pilcher.

NATIONAL DAY OF PRAYER.

Large Attendances at Churches.

City churches were crowded on Sunday last in response to the call of the Prime Minister, Mr. Curtin, to a day of national prayer.

Senator O. Uphill and Mr. C. W. Frost, Minister for Repatriation and War Service Homes, represented Mr. Curtin at an interdenominational service at St. Andrew's Cathedral.

The service was described by the Precentor as the best since the King's first call to prayer two years ago. The edifice was crowded. Many stood in the aisles.

Archbishop Mowll conducted the service, and the prayer leaders were representatives of other denominations.

Other Anglican churches followed the suggestion of Archbishop Mowll as to the form of service to be used at services. A marked devotional spirit manifested itself. Prayers were offered in a spirit of contrition and penitence with a note of reliance on God's help in a time of trial. Special prayers were also offered for the Forces—S.M.H.

YOUNG EVANGELICAL CHURCH-MEN'S UNION.

In future the monthly meetings of the League will be held an hour earlier than in the past, on account of the brown-outs that are now in force. The time of the meetings will be 7 p.m., and the place St. Philip's Rectory, York Street, Sydney, instead of in the hall as formerly. The subject of the address to be given on Friday, April 10, will be "Why the Cross?" and the speaker will be the Rev. H. Bates, B.Sc. Young people are especially invited to attend this interesting lecture.

BOARD OF EDUCATION.

A Lenten rally of S.S. teachers was held on Saturday. There was a service in the Cathedral, conducted by the Precentor and the Rev. C. K. Hammond, Director of Education. After the service there was a conference in the Chapter House, led by Canon T. C. Hammond, dealing with Sunday School problems. There was a good attendance of teachers.

LADIES' HOME MISSION UNION.

A Group Rally.

A happy gathering of about 130 members and friends of branches and other parishes met at St. Paul's, Burwood, on Friday, March 13. The kind hospitality of Rev. and Mrs. G. A. Sanders was much appreciated, also the afternoon tea provided by members of eight branches.

Addresses were given by the president, Mrs. H. W. K. Mowll, the general secretary of the Home Mission Society, Canon R. B. Robinson, Sister Mavis Rodgers, of Erskineville parish, and the general secretary of the L.H.M.U.

Mrs. Mowll stressed the particular value of the L.H.M.U. in war time in its support of Deaconesses, who are helping rectors, now so short-handed owing to war-time conditions, and bringing comfort to the dependents of soldiers. An appeal was made for help before the closing of the financial year on March 31, by which time £325 is needed.

Much joy was shown when Mrs. G. P. Birk and members of St. Peter's, Burwood East, rose in a body and it was announced that a branch of the L.H.M.U. would be formed in their parish. The war to them meant not a retreat, or a standing still—but rather a "launching out into the deep."

DEACONESS INSTITUTION.

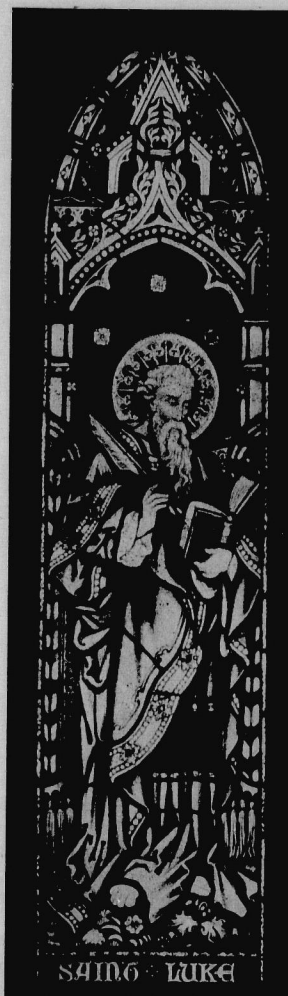
A most successful meeting was held at St. Andrew's, Summer Hill, on behalf of the Deaconess Institution. Miss Norbury, Head Deaconess, spoke on the work and a sum of £7/10/- was donated for providing extra linen for the college. St. Andrew's has always generously supported Deaconess House, and the Rev. J. Bidwell has continued to aid the good work inaugurated by his predecessors.

Deaconess House continues to be quite full and as a consequence the need of replenishing linen and other household necessities has greatly increased. The Head Deaconess will be glad to address any meetings that can be arranged to further this necessary effort.

It is encouraging that not only is the house full at present, of those who are training for Deaconesses and Missionary work at home and abroad, but many are hoping to give their services when opportunity offers.

JOTTINGS FROM THE PARISHES.

St. Paul's, Rose Bay.—Every Saturday night the parish hall becomes a "Church Hut" for men in uniform, and this new effort which is conducted by the parishioners under the leadership of the Rev. and Mrs. C. A. Baker, has proved very popular and is well attended. Recreation games of every variety are provided, and supper, and each week there is a special feature. Magazines are distributed to the men, and a lending library is also in operation.

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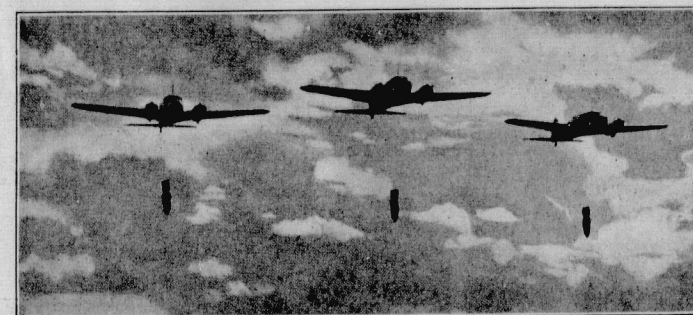
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St. Hilda's, Katoomba.—Due to increased attendances at the public schools the Education authorities have taken over the use of the parish hall for school purposes. The rector, the Rev. J. R. LeHuray, has arranged to give religious instruction to the enlarged number of children, and also to the students of the Manly Grammar School, which has moved to Katoomba.

Diocese of Armidale.

ST. ANDREW'S, WALCHA.

At a special service held recently, several candidates who had satisfactorily completed their period of probation, were admitted into full membership of the Young People's Fellowship. The candidates were presented by their leader, Mr. E. E. R. Walker, and the vicar, the Rev. J. S. H. Cawte, preached appropriately to the occasion. At the conclusion of the admission ceremony, a beautiful banner, the gift to the Fellowship to the vicar, churchwardens, and well-wishers, was dedicated and presented, and received by Miss Betty Hoad as secretary.

VICTORIA.

Diocese of Melbourne.

GIRLS' FRIENDLY SOCIETY.

The annual G.F.S. Corporate Communion was held at St. Paul's Cathedral on Saturday, March 14, at 7.15 p.m. Bishop Booth was the celebrant, and 250 associates and members were present. The breakfast was held at Lyons Cafe in Swanston Street, at which there were 190.

"Youth's Part in a Changing World" was the title of a conference arranged by the Inter-Church Girls' Work Committee on February 28. There were 250 leaders present from the Youth Organisations of the Church (Anglican, Baptist, Church of Christ, Congregational, Methodist, Presbyterian), the Salvation Army, Y.W.C.A., and the W.C.T.U.

Difficulties of meeting under war conditions and in black-outs were the main topics of discussion. The necessity of a real experience of worship, a balanced outlook, and the importance of character building were definitely emphasised.

Many and varied were the suggestions for ideas and types of programmes, all of which included some forms of national service.

Mrs. K. H. Bright Parker presided in the afternoon, and Miss Louise Burton in the evening. The devotional sessions were conducted by Sister Gwen and Miss A. Kirkwood.

C.E.B.S. ANZAC DAY COMMUNION.

The Corporate Communion of members of the Church of England Boys' Society will be held as usual this year in St. Paul's Cathedral at 7.45 a.m.

on Saturday, April 25, and Bishop Booth, Acting President of the Society, will be the celebrant. It is hoped that Dr. Paul White, recently returned from Tanganyika, where he was relieved by Dr. Wellesley Hannah, one of the society's own missionaries, will be present, and possibly give a brief message to members. There will be no breakfast this year, as no suitable place is available, and so many other calls will be made on members of the society on that day.

QUIET AFTERNOON.

A quiet afternoon for Sunday School Superintendents and Teachers, G.F.S. Members, and other Leaders and Helpers, is to be held at Christ Church, South Yarra, on Saturday, March 28, from 2.30 to 7 p.m. Conductor: Rev. W. G. Thomas.

TASMANIA.

BLACK-OUTS AND SERVICES

At a meeting of the clergy on the 25th ult., in the Diocesan Office, the Bishop instructed the clergy to be most careful to follow the Security Regulations for the observance of both Brown-outs and Black-outs.

In the case of the latter it seems advisable to hold Evensong at 3.30 or 4 p.m. Even if a church is blacked-out, it is unwise to encourage people to assemble after sunset in the dangerous conditions of a black-out.

ORDINATION.

An Ordination Service was held by the Bishop in St. David's Cathedral, on Wednesday, February 25, at which John Arthur Hayes and Ronald Desmond Tyson were admitted to the Diaconate. There was a good congregation, and a large number of priests of the southern archdeaconry present.

FURNEAUX ISLANDS.

His Lordship the Bishop and Archdeacon Atkinson arrived by the "Lo-atta" on February 11. The following day the chaplain arrived with a party of church-people from Flinders Island on board the "Jester." At 2.30 p.m. the service of Dedication of "The Church of the Epiphany" commenced. The church was filled with a congregation of 97, which joined wholeheartedly in the singing and the responses. It was indeed an inspiring service which set aside the building "To the Glory and Worship of God and to the Administration of the Holy Sacraments." The church has been erected at the expense of the diocese, and was built by Mr. C. W. George, of Flinders Island. The new church is in the place of the old "Church of the Epiphany," which was dedicated by the Bishop of Tasmania, the Right Rev. the late H. H. Montgomery, January

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23, 1893—nearly 50 years ago. The Bishop was assisted by the Ven. Archdeacon Atkinson, the Rev. M. A. F. Downie, and Mr. A. B. Morton.

Mrs. R. J. Mercer, wife of the Archdeacon of Sarawak, arrived in Sydney recently, after a journey which took two and a half months to complete. Before she left her home at Kuching, Mrs. Mercer had experienced a number of air raids, but the compound, which comprised the cathedral, school and her home, did not receive any direct hits. Mrs. Mercer has not heard from her husband, who remained in Kuching with Bishop Francis Hollis. Although Mrs. Mercer has spent 27 years in North Borneo and two years at Sarawak, this is the first time she has visited Australia. She is staying with friends, Mr. and Mrs. Stephen Milne, near Penrith.

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St. Hilda's, Katoomba, increased attendance at the schools the Education Department has taken over the use of the school premises for school purposes. The Rev. J. R. LeHura gave religious instruction to the large number of students of the school, which has

Diocese of

ST. ANDREW

At a special service several candidates for Holy Communion were admitted to the church by their leader, Mr. J. R. LeHura, and the vicar, the Rev. J. R. LeHura, preached appropriately on the occasion. At the conclusion ceremony, a beautiful banner, the gift to the Fellowship of the churchwardens, and dedicated and presented by Miss Betty Hoar.

VICTORIA

Diocese of

GIRLS' FRIENDS

The annual G.F.F. communion was held at the cathedral on Saturday, April 4, at 7 p.m. Bishop Booth and 250 associates present. The service was held at the Lyons Cafe in Sydney, which there were

"Youth's Part in the War" was the title of a paper read by the Inter-Church Committee on February 25. Leaders present: Anglican, Baptist, Methodist, Salvation Army, and the W.C.T.U.

Difficulties in the conditions and in the main topics of discussion of a real experience of a balanced outlook of character and personality emphasised.

Many variations for ideas and programmes, all of which are forms of national

Mrs. K. H. Brinkman, in the afternoon, and in the evening sessions were conducted by Sister Gwen and Miss A.

C.E.B.S. ANZAC

The Corporate members of the Church of England Society will be held in St. Paul's Cathedral at 7 p.m.

THE AUSTRALIAN CHURCH RECORD

On Saturday, April 25, the Rev. J. R. LeHura, Vicar of St. Hilda's, Katoomba, will be the celebrant. It is hoped that the service will be a most successful one. The service will be held at 7 p.m. and will be broadcast on the 2 p.m. service. The service will be held at 7 p.m. and will be broadcast on the 2 p.m. service.

QUIET AFTERNOON.

A quiet afternoon for Sunday School children and Teachers, G.E.S. Members, and other Leaders and Helpers will be held at Christ Church, South Yarra, on Sunday, March 29, from 2.30 to 4 p.m. Conducted by Rev. J. A. Thomas.

TASMANIA.

BLACK-OUTS AND SERVICES

At a meeting of the clergy to the Bishop of the Diocese, the Bishop instructed the clergy to be most careful to follow the service regulations for the observance of both Black-outs and Services.

In the case of the latter it seems advisable to hold Services at 7.30 or 8 p.m. if the church is blacked-out. If the church is not blacked-out, the service should be held at 7.30 or 8 p.m.

ORDINATION.

An Ordination Service was held at the Cathedral of St. Andrew, Sydney, on Saturday, April 25, at 7 p.m. The Rev. J. R. LeHura, Vicar of St. Hilda's, Katoomba, was the celebrant.

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