

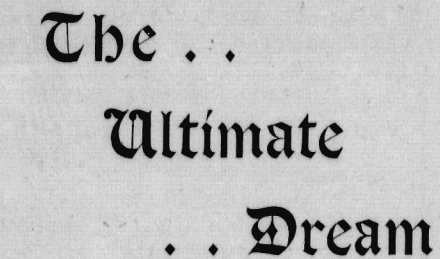
1944-1945

THE AUSTRALIAN

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

APRIL 9, 1942.

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Notes and Comments.

The daily press record a splendid response to the King's Call to Prayer on Palm Sunday. Everywhere the attendances were good, a remarkable spirit of reverence was manifest, and the messages struck a deep note of thanksgiving and penitence. Many appreciated the greatness of cause for thanksgiving that we had a King to call us to prayer whose own daily life was so completely congruous with his call to his Empire. And God's Response, as usual, has been wonderfully quick and gracious. On the Monday morning listeners must have noticed the consistently good news from along the whole fighting line and then in quick succession the great rain in New Guinea that forced the Japanese armies to retire to their original base at Lae, losing of necessity a large amount of munitions in the hasty withdrawal and all the preparations they had made for air-raid bases.

"The Lord blew with His wind and they were scattered."

We cannot leave unsupported Dr. Bean's righteous protest against this latest "Hate" propaganda stunt on the part of the Department of Information. Dr. Bean's letter on Tuesday, in which he returns to the attack, will be appreciated by our readers. He writes thus to the S.M. Herald:—

"HATE" CAMPAIGN.

To the Editor of the "Herald."

Sir,—The Information Department continues its bad propaganda. Apparently we are to applaud and practise those things which for years our greatest national and spiritual leaders—and our own convictions—have told us we were fighting against.

But, apart from the direct damage to the moral cause for which we stand, the psychology of these outbursts is wholly bad. They remind one of nothing so much as a small frightened boy loudly bragging to keep his spirits up. Letters from your other correspondents show that this impression is general. Why should we Australians have to suffer this un-Australian stuff. I have studied the Australian soldier for twenty-seven years, and I say without hesitation that there is nothing he so hates and despises as this sort of "skite." A chief mark of the Digger is that of talking little and acting strongly. Especially after they have "been through it," as have our men from the Middle East, Australian soldiers are grimly silent in profession, and extraordinarily formidable in action.

Most of us have always believed that this hatred of "skite" was a characteristic of the best type of Australian. Certainly to listen-in to these screeching threats will be as distressing to all that is best of our people as it must be bewildering to the young veterans who have just returned from the Middle East. I can only say that the last outburst left one of the old A.I.F. sick with shame.

Probably the trouble is that the department which, if it is to fulfil its task, should be led by a man embodying the high cause and spirit of his nation, and fit to raise its people to supreme heights of decision and sacrifice, has been left as a side-show to be pushed on to any Minister that cannot refuse it. Australian morale is strikingly high, and, given brave leadership such as this Government has given in some ways, it will certainly not fail. But if it could be lowered these theatrical outbursts are the way to do it.

C. E. W. BEAN.

Lindfield.

Dr. Bean's protest is not a bit too strong. Most decent citizens have had to be very patient in

view of the blatant and grotesque boastfulness and the puerile claims to consummate wisdom that emanate from Canberra. The public will have learned with a great deal of relief that the military situation is to be left entirely to our military leaders.

The Archbishop of Sydney supported Dr. Bean's protest in a very fine letter to the "S.M. Herald," and a deputation met the Minister for Information this week.

With James Noble's death there was left no ordained Aboriginal in the Anglican Church, in spite of the many years of mission work amongst our Aborigines. Why is this? Is the fault in the make-up of the Aboriginal, or is there a lack of real vision in our missionary policy. The position is one of challenge. We are glad to note that that challenge is being accepted in the Palm Island Mission, and in future likely boys are to be encouraged to go on to a higher educational course than the Mission Schools usually provide, with the hope that some of these lads may entertain a call to the sacred ministry in later years. The experiment is enterprising and we shall look forward with interest to the results that may follow.

We confess to a certain amount of concern over the personnel and methods of a Meddlesome body styling themselves the N.S.W. Aid-Russia Committee. The members of this body did not evince much enthusiasm over the Aid-Britain Movement when, in the teeth of strong opposition, men were called to volunteer for service overseas. In fact, they were, and probably are, opposed to conscription of Australians for overseas service. But when Russia comes into the picture their whole attitude is changed and things cannot move fast enough to give Russia all the help we can. No sane citizen has any other desire than to help Russia all we can. But this sec-

tion has the effrontery to organise meetings, on the King's Day of Prayer, forsooth! in order to stampede people into demanding that Britain should "open a second front without delay." These finely patriotic people arrogate to themselves the position of military strategists. They seem to have no manner of doubt that the British leaders are all astray and that they themselves could do vastly better. Surely a little measure of humility would seem to be desirable. We are getting a little tired of the arm-chair criticism, overt and covert, that is being meted out with full measure to Britain, and the over effusive flattery of our American cousins and their magnanimity in coming into the war. Some people have short memories and too easily forget their heaviest obligations. We must not forget the little island across the seas, with its heroic and steadfast people, that chose to stand alone for the freedom of its Empire, including Australia, and incidentally of the world.

Practically the eyes of the world are upon India as the grave matter of her constitution is being discussed. Once again the over-trustfulness of Englishmen is contributing to the present apparent impasse. Some four years ago an Indian missionary in the Punjab and N.W. Provinces gave utterance to alarm at the German infiltration among the native peoples. This has been going on quietly and apparently unnoticed by men in authority. There are certain types of mind in India that provide a happy hunting ground for these betrayers of trust. We pray that God will overrule these gangster methods to the building up in India a united nation with an open mind to the Christian message.

The beneficial rains that have fallen in the mother State have relieved the serious position caused by the long drought. Most of the restrictions imposed by the Water Board have been lifted. All of

our readers will appreciate the fine statement made by the President of the Board at its first public meeting since the rain. Mr. Upton said:

"We meet to-day in much happier circumstances.

"If no rain had fallen in the next few weeks we would have had to intensify enormously the restrictions on the use of water, but we have gained about 12,297,000,000 gallons.

"I think that the first thing that I should do to-day is to offer, publicly, our thanks to God on your behalf for this providential gift. It has changed the position from one of crisis to almost normal.

"The rainfall has already exceeded the amount that had fallen during the whole of 1941, and further additions to the storage can be looked forward to with reasonable prospects.

"We still have to conserve water. We want to build up reserves. We have a long way to go yet. We want something more than we have now before we can go further in the removal of restrictions.

"I think that I should add a request to the public—who have done for us and themselves a very good job—to continue to use water as carefully as they can."

Some people have been asking why, in view of God's answer to our special prayer in these difficult days, we are not called to Public Thanksgiving Services. We know that the clergy do not forget to lead their congregations in thanksgiving for the many mercies vouchsafed to us, but why, if we are called by Public Authority to pray, should the same Public Authority hesitate in calling us to, thanksgiving.

We cannot congratulate the Convocation of Canterbury and the new Bishop of "The Canon." Hereford on disturbing the peace of the Church in these days of war by raising so controversial an issue as that of interference with the Communion Service in its central feature, the Consecration Prayer. The proposal to the lay mind may seem very innocent, but the effect will be to alter the balance of doctrine in the direction of the Roman teaching of the Oblation of the Mass. The proposal is to insert the Prayer of Oblation, that now follows the Lord's Prayer, and has reference to the oblation of the worship-

pers' lives to God's service, and insert this immediately after the Prayer of Consecration, and introduced by the significant word "Wherefore"—making the wording of the prayer patent of an interpretation which was definitely rejected by the Reformers. We support entirely the Bishop of Birmingham's contention "The Church ought not to be deciding such a resolution as this, but praying for peace. England and Germany, two nations foremost in the finest civilisation the world had yet seen, are once again losing the flower of their young men. Before they both bleed to death and perforce leave the future of the world to the more prolific races of the East, the Christian Church here and in Germany ought to come forward with an appeal, 'You are brothers in Christ.' Instead we laboriously consider another resolution changing the order in which certain special prayers are said."

The constant repetition of lying statements often finds some unprepared mind that takes them in as gospel truth. As we review the various press organs of the Church inside and outside of the Commonwealth, we are surprised to find so many that evince some anxiety concerning the famous or infamous Roman lie that our historic Church dates only from the sixteenth century and was the offspring of an adulterous king.

The issues of the great Reformation are dealt with in various ways to prove that it was only the old Church, tracing her story back to Apostolic times, that got rid of unauthorised and evil accretions derived mainly from her association with the bishop of Rome and "his enormities."

But some of our would-be defenders hardly size up all the issues. They seem to be shackled still with certain ecclesiastical fetters that smack of Rome, and do not realise that one chief error from which our Church was cleansed, in its formularies, was that of the doctrine of the Sacrifice of the Mass, with all the false

teaching that logically followed.

After all, we need hardly trouble ourselves about Roman slanders; they are only to be expected. What is more important is to keep ourselves and our Church free from their false teachings.

The flirting of the Vatican with our Axis enemies is a matter that

demands careful consideration. For some time now there have been murmurings in

Canada concerning the tardy response of certain parts of that Dominion to the Empire's call. We also have the example of Eire in its curious neutrality that has well served the German warlords. The "Canadian Churchman," which always seeks to maintain a correct and liberal attitude towards all other Churches, has now published an article looking towards unification of national and ecclesiastical forces which contains a strong indictment of the antagonism of the Roman Obedience. Here is the significant statement to which we refer:—

"Again, in this Dominion, we constantly suffer because of our religious disunity. Even in time of national peril, we argue whether there shall be two services or one on Parliament Hill! The struggle between Roman Catholicism and the rest of us is perhaps the most distinctive under-tone of Canadian life. It makes it difficult, if not impossible, for us to secure satisfactory legislation governing such all-important social questions as determine the home, marriage and divorce; it complicates the problem of the proper education of our children; it makes immeasurably more difficult the service which the Church should render its armed forces in peace and in war; it forces almost grotesque compromises in the policies whereby we seek adequate protection to our Indian population; it prevents us from achieving a satisfactory programme of immigration on the one hand and of devising a sane system of natality on the other. It even enters into the judiciary, so that judges are appointed too frequently not because they are the most suitable as judges, but because they are or are not Roman Catholics or non-Roman Catholics. There can be no real national unity until we develop a common ethos and until we learn to subordinate the other factors in our religious life to the dominance of that common ethos."

THE CHRISTIAN PASSOVER.

The Christian Church has always linked up the observance of the Passover of the Jews with the Sacrifice of the Cross, and with the great memorial feast which commemorates our Lord's Passion.

Writer after writer in the New Testament finds in the Sacrificial Lamb of the old covenant a prophetic type of the Messiah.

The earliest reference is that of the Baptist, recorded by St. John the Apostle, when, on following days, he twice applied to Jesus of Nazareth these striking terms:

"Behold the Lamb of God which beareth away the sin of the world."

The Apostle himself, in recording the Crucifixion of our Lord, notes the fact that the soldiers "broke not His legs," in fulfilment of the prophetic injunction of God, in reference to the Passover Lamb, "a bone of him shall not be broken." St. Paul takes up the same line of thought in writing to the Corinthians, when he said, "Christ our Passover has been sacrificed for us therefore let us keep the feast."

In agreement with this prophetic type, the three synoptists are unanimous in placing the institution of the Lord's Supper at the close of the Passover meal that Jesus kept with His disciples.

The very fact that at the conclusion of the Old Covenant Sacrament He should speak of the New Covenant in the Cup, or in His Blood, at once indicates a relationship of the Sacrament of the Old Covenant with that of the New Covenant.

And so the Church continues the praiseful reference:

"Where the Paschal Blood is poured Death's dark Angel sheathes his sword:
Israel's hosts triumphant go
Through the wave that drowns the foe.
Praise we Christ, Whose blood was shed,
Paschal Victim, Paschal Bread;
With sincerity and love
Eat we Manna from above."

An interesting inference naturally follows: The Passover meal

was essentially a family observance. The father heads the table and dispenses the food, indicating to the questioning child the reason of the observance.

In any picture, mental or material, of the Lord's Supper, One alone presides at the table. There is a new relationship in Him: for they are brethren that join in the sacred meal. One family in Him for in Him they belong to the Household of God.

The family meal, the meal of the brotherhood, the fellowship, becomes ever the sacrament of their unity who follow the Christ and gather together in remembrance of Him according to His own dying request.

It was the consecration of a common human instinct, an Eastern law, unwritten but strong, that the sharing together in a common meal was a sacrament of friendship, a fellowship most sacred.

The Master Who so stressed the need for their mutual love as His disciples, clinched his constant injunction in His hour of dying, by impressing on their minds their new relationship as His disciples, and providing that continual sacrament and pledge of their brotherhood and love which we so tenderly regard as "The Holy Communion." This is a facet of the diamond of truth in relation to that last Passover and its consequent which needs a constant emphasis and expression.

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STORMS.

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

In a provincial country paper sent to me from England recently the editor devoted a column to give laymen an opportunity of expressing themselves regarding their belief in God's Providence in war time.

The writer of the article in the paper devoted his attention to St. Paul's experience in the voyage from Jerusalem to Rome—so graphically recorded in the Acts of the Apostles.

The ship had had a terrible battering. The crew knew that the planks and ropes which reinforced the ship had their limit of seaworthiness. They knew that the wind and waves showed no signs of moderating and it would be some time before the wind blew itself out.

St. Paul was aware of all these things. But he was also aware of another great fact besides. "I believe in God," he says. He knew that above the winds and the waves there was God Who reigns, the Lord of heaven and earth.

The writer then goes on. To-day the decision is not with Hitler or Mussolini or the Japanese. To-day the world is very tempestuous and seems to be driving towards destruction. The Light of Heaven seems to be blotted out and "men's hearts are failing them for fear." To-day Christian men and women say with no uncertain voice, "We believe in God."

We are convinced that Heinkel's, Messerschmitt's, tanks, mines, U-boats, hordes of infantry divisions, great battleships, are **not** the only facts in the universe and **not** the mightiest either.

We are convinced that above all these things "The Lord Omnipotent reigneth." That the last word in disposing of the present civilisation, the deciding of the destiny of the Democracies is not with Hitler and the Axis Powers, but with God.

We believe that the decisive factor now is, not the massed might of Germany, Japan and the rest, not the military power of the Allies, but the infinite strength

of Almighty God, Who has resources beyond our vision and beyond our understanding.

We believe that He will use these resources to win His own victory in His own way and in His own time.

The call of God to this nation is to "have faith in God." He will come in His time, for He certainly is never too late. And when He comes He will meet our need.

But before this comes there must be a revival of Christian life and worship. There must be a return to corporate worship for our Churches are still sparsely attended.

The great need of the world is a revival of worship which is not only our duty, but our high privilege. It is good in times of storm to travel with a Man of God. A man who can stand forth in the midst of the present chaos and utter these majestic words, "I believe in God."

We read in the Acts of the Apostles that not one soul was lost. All were brought safely to land. Though we may see many hopes come to an end, and suffer the loss of many precious possessions, we shall come safely through. In the time of trouble God draws near to His children.

BOOKS.

Lessons from the Prince of Peace, by the Rev. C. E. Raven, D.D., Master of Christ College, and Regius Professor of Divinity in the University of Cambridge. (English price, 2/6.) This is the Bishop of London's Lenten book for this year.

In his preface, Canon Raven says, "these meditations are an attempt to consider, while we face the Cross, the things that belong to our peace . . . they are best regarded as lessons in the School of Christ, stages in His training then and now of those whom He is leading into the way of peace."

The Bishop of London says: "I commend this book, confident that it will help many 'in the terror and splendour of these apocalyptic days,' to rediscover the meaning of Christ to us men and to respond to His Calling." We echo the good bishop's hope, but not with exactly the same confidence, for, as the preface indicates, the book is too much in the form of a polemic. The cynical tilts at Barthianism and "Victorian nurseries" give such an uneasy feeling of controversy that "Lenten Meditation" seems far remote.

Mary of Bethany, by Marcus L. Loane, M.A., Vice-Principal of Moore College, Sydney.

This series of short Bible studies tell the story of the home of Mary and Martha and Lazarus, at Bethany, where as the author states, "the pre-eminent distinction of this family was their unique relationship with the Lord Jesus . . . and who 'stood on a special footing as His Friends.'" The reader is brought right into the heart of the Bethany home. Mary's foremost appreciation of spiritual values and her choice of the "better part," due to the "spiritual wisdom which led her to lay hold upon the 'one thing needful'" are duly emphasised and should make a strong appeal to the devotionally minded.

Mary, Martha and Lazarus, are given their proper place by the writer in their devotion to Christ, and the scenes and experiences of this godly home are depicted in a moving and interesting fashion.

A number of books have been written on this familiar theme, but we believe the writer has made a contribution to the subject, with a freshness of treatment that will appeal to a large circle of readers. It has a good bibliography.

The book is obtainable at the "Church Record" Office, Church House, George Street, Sydney, and C.M.S. rooms, 109a Bathurst Street, Sydney, price 3/6, postage extra. We hope for the book a large sale.

A PRAYER FOR PEACE.

1941.

I.

O Lord, Thy people bless
In days of dire distress
Be Thou our Guide;
Thou who art King of all
O hear us when we call,
Disperse this war's dark pall,
Let peace abide.

II.

Not for ourselves alone
Ascending to Thy Throne,
Our prayers we send:
To all the earth give peace,
Man's love for Thee increase,
Our hearts from sin release,
Make wars to end.

III.

God bless our King and Queen,
Guard them from ills unseen,
Where hate is hurled,
Bless Thou the Empire vast,
Let fear and strife be past
And give true peace at last
To all the world.
—Alfred Smith, Sexton of a church
in Pennsylvania.

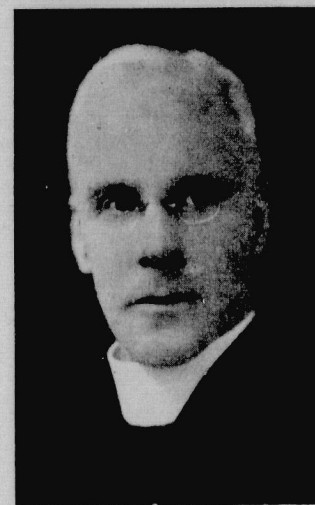
WANTED ORGANIST or good harmonium player. Apply Rector, St. Silas', Waterloo.

Personal.

The Right Rev. Henry St. John Stirling Woolcombe, D.D., first Bishop-Suffragan of Selby, died at York, at the age of seventy-one. Dr. Woolcombe was educated at Clifton, Keble College, Oxford, and Wells Theological College and ordained in 1895. The first fifteen years of his ministry were spent in the East end of London, first as curate of Stepney, and later as head of Oxford House, a period in which his gift for winning the friendship and getting the best out of men of all ages and conditions of life was exhibited in a remarkable degree. In 1909, he was appointed travelling secretary of the Church of England Men's Society and set out on a world tour which ill-health compelled him to abandon before it was completed.

The trustees of the Wakarewa and St. Andrew's Homes, N.Z., have recently received notification of bequests under the will of the late Pilot Officer Gilbert Theodore Kimberley (son of Archdeacon and Mrs. Kimberley), who after skilful and gallant service in the Royal Air Force, finally gave his life for his friends. The kindly thought of this gallant airman for little children was deeply appreciated by the trustees, and Pilot Officer Kimberley's memory will always be perpetuated in the Homes by the happy faces of those he so desired to help.

The standing committee of the Society for the Propagation of the Gospel in Foreign Parts has elected the Right Rev. J. Daughlish, Bishop of Nassau, to be secretary of S.P.G. in succession to the Right Rev. Noel Hudson, now Bishop of Newcastle. It is hoped that the new secretary may leave his diocese soon after Easter. Bishop Daughlish was educated at St. Edward's School, Oxford, St. John's College, Oxford, and St. Stephen's House, Oxford. He was ordained in 1902 while a Master at the Royal Masonic School, Bushey. From 1905 to 1924 he was a Naval Chaplain, and on retirement from the Navy was appointed rector of Lymington, Devon. He was consecrated Bishop of Nassau in 1932.



The Rev. A. J. Rolfe, M.A., F.R.G.S., of the Malvern School, Hunter's Hill, who died recently aged 68 years, was recognised as one of Australia's great schoolmasters.

He came to Australia in 1896, and opened his first school at Bega. Later he acquired Wolaroi Grammar School at Orange, which became one of the outstanding country colleges in New South Wales under his control.

In 1913 he had a year as chaplain and mathematics master at St. Peter's College, Adelaide, and during the war relieved as headmaster at Barker College, Hornsby.

His genius, however, lay in the private school of his own handling, and he inaugurated the Malvern School, Hunter's Hill, which he carried on until his death. He refused to expand his school beyond the number he could personally instruct.

He leaves a widow, two sons, and three daughters. Lieutenant Jim Rolfe, serving in the Forces in Australia, and Captain Brian Rolfe, who just returned to Australia, has seen service in Greece and Crete, having gained his captaincy in Bardia, are sons of the late Rev. A. L. Rolfe.

The news has come from England that Captain Wilfred Wilkinson has been given his majority in the English Army. Captain Wilkinson graduated as a subaltern just before the War. He went through the fierce ordeal of the retreat from Dunkirk and has since been engaged in training officers and men in the new tactics that war experience has developed. He must be one of the youngest Majors in the British Army, being only twenty-four. We congratulate Miss Norbury, Head Deaconess, Sydney, on the rapid promotion of her nephew.

News has been received of the death of Mrs. Campion, the wife of the first Principal of the Brotherhood. Ever since the beginning of the Brotherhood, Mrs. Campion has been kindly interested in the work of our society, and it must have been a great joy for her to have re-visited some of the Brotherhood districts in 1924—the scene of her husband's early labours. Mrs. Campion was present with Prebendary Campion at the first ordination service held in St. Ambrose, Gilgandra, when four Brotherhood probationers, the first-fruits of the Brotherhood Training Scheme of training young Australians for service in the Australian bush, were ordained by the late Bishop Long.

Bishop Chambers, of Tanganyika, preached his farewell sermon at St. Paul's, Sydney, last Sunday. He is returning to his diocese at the earliest opportunity. The Bishop made a stirring appeal for help for the African peoples, who are loyal citizens of the Empire.

Miss Faith Ward, Mrs. Port, and some 29 half-castes from the Roper River and Groote Eylandt Missions, have been evacuated to Adelaide. The Rev. C. J. Gumbley is undertaking the arrangements for their housing and care.

We regret to learn that Archdeacon Charlton, who is in St. Luke's Hospital, is so ill that his friends are gravely concerned about his condition.



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ALEXANDRIA

To Australian Churchmen

SERVICE.

Milton has given to the English a new immortality to the word "Serve." "They also serve who only stand and wait." It was a great conception. The helpless blind servant had his portion in the scheme of things. How wonderfully he fulfilled the promise in his great word. He has given us an epic in a sentence. More correctly still, his life's epic is found in that single line.

Our Message To-day.

We need to remember the words of the blind poet in the hour of Australia's difficulty. We need to repeat the words over and over again because our experience is new and in many respects foreign to our national temperament. We have been a nation of adventurers. We have grappled with an inhospitable land and made it subject to our will. Its trackless forests and its deep valleys offered sturdy obstacles and the obstacles were overcome.

But now we are confronted with a new problem. Our men are at battle stations, but there is no visible foe. Our streets are normal and business is as usual. Our harbours are still full of shipping. Silently, suddenly, the menace of death may be upon us. A new sound, the wail of the sirens followed by the thud of the bomb and the rapid rush of mobile units. We can only wait. Our best service to our country is found in patient waiting. Others have had the experience and have not waited in vain. London and Malta speak to us of great endurance, the courage that can stand against the unexpected. We need to learn the lesson.

What Can We Do?

Many have found a satisfactory answer to that question. Young men have gone cheerfully into camp. Young women, with equal cheerfulness, have taken their share in military service.

Labour corps are now about to be organised. There is a great happiness in finding a sphere of labour.

But what about those who are left over? We hear and read a great deal about essential services. Is any service unessential in this totalitarian war? It is here that the message of the blind poet strikes home. Valuable as are the outward activities, there is such a thing as readiness of soul which ought to belong to all. How can we achieve it? How can we serve if we only stand and wait. The first condition is internal righteousness, and we may say something on that if space serves. But there are practical things that we need to remember linked to this inner harmony that makes duty natural. We do not always give them the honour that is their due.

The Balanced Judgment.

A man was in a tram-car declaiming loudly on all questions of the war. A grizzled working man sat in the next compartment. It was easy to hear all that should have been done in Malaya, Singapore, the East Indies and here at home. The working man turned to a neighbour and said with a wink, "And we've only Wavell over there." The one great strategist of the world was inert, though loud-voiced in a Sydney tram. We need to remember that opinions are of little weight unless balanced by information. As information is released from time to time we learn how little we know of the vast problems of the war. We cannot help talking, we cannot help conjecturing, but, after all, our prime business is just to wait. How much did the men of the Perth and the Yarra know of the great convoy slowly making for the coast of Australia when they took on deadly odds? We do not know, perhaps they knew all and felt that they could only hold

out long enough to give safety to their brothers. When the record of the war is written, many such an incident will surely come to light.

How much, for example, do the amateur strategists, who are calling for a European front, know of the hazards connected with landing a sea-borne force against shore batteries, submarines and air-craft concentrated on a comparatively narrow front? Germany seems to know something of it, for the bastions of Britain still hold. Here is a case in which a balanced judgment is urgently needed. England has to wait also and we should be proud to wait with her.

The Loyal Heart.

If we were satisfied that any one of our leaders was a traitor it would be an imperative duty to seek to bring the traitor to book. But nobody thinks that. Our leaders are only men, some of them may be small men. They are not free from the prejudices and traditions that also clog our best efforts. They make mistakes and so do we. Intelligent criticism, like baptism, is necessary where it may be had and we should welcome it. But we should be sure that it is intelligent and free from the taint of petty jealousy or party manoeuvring. There is far too much loose talk in all quarters. The country has chosen its leaders. So far as the prosecution of the war is concerned, we are in their hands. We must seek to co-operate in every way in our power. There are some things we would like to see different. In our opinion the daily press is often a greater hindrance than a help. Reports are given amazing prominence only to be contradicted in the next issue. We want a free press, but we cannot afford to have a foolish one at this crisis. The continual nagging at responsible officers ought to cease. Where there are helpful suggestions, by all means let them be made. But let us cultivate the co-operative spirit and try for once to do as we are told. Incidentally, we do not think it was a helpful suggestion when we were told to act on our

own initiative. Initiative is all very well in its place, but world-wide movements demand first of all readiness to fall into line.

We must trust our leaders or change them. We do not seem able to change them and many seem loth to trust them. Therein lies the danger. Perhaps our leaders might also remember that they see just a little way and have sacred duties of co-operation which occasionally are neglected.

The Calm Spirit.

There is a fine satire in the prophet's message, "Nay! but we will ride upon the swift, therefore shall they that pursue you be swift." We need to learn that lesson to-day. There is a restlessness always which offers clear evidence of nerves on tension. Pleasure is sought for the more madly because it may soon be beyond our reach. Messages of warning and exhortation fall on deaf ears. Thousands crowded into trains and thousands were disappointed. We have been calling for aid to Russia. Yet our shortened railway stock is taken as a personal grievance. We have been demanding more guns and aeroplanes, yet we ill-brook the curtailment of the holiday season. This is not mere thoughtlessness, it is a mixture of crude selfishness and jagged nerves. We must overcome this tendency to cry out before we are really hurt.

And we can only overcome it by cultivating a calm resourcefulness. We must join the little things to the big things, and view our minor inconveniences in the light of our major effort. A cup of tea less is a little thing. But the spirit that says "Even this also for a great object" is the spirit that inspires confidence and makes a people great. Are we calm? Are we calm enough to abide in danger lest the blocked roads should herald greater disaster? Are we calm enough to do the little things that make life smoother and set free our energies in the direction of prouder and nobler service should the call come?

These are searching questions and we cannot say as yet that we are mobilised as a nation along these lines. We are still jealous of our privileges and tenacious of our smaller rights. The assaults made recently upon earnest people in "The Daily Telegraph" is but one illustration of that pandering to baser elements that prove our need of discipline. Violent language is generally evidence of excitement. There is an old saying "There is nothing like a heavy sea to show what is inside a man." Our troubled waters have cast up the mire and dirt that easier days might have left lying torpid. But they are there and they must be cleared away if the whole people are to be calm and resolute in the hour of trial.

Internal Righteousness.

There will never be the highest ideal of service until we recognise that we are servants of God. In order to recognise this we need to be redeemed from all iniquity. The day set apart to remember the sacrifice of the Son of God has passed. Only a few thousand less we are told travelled in the restricted railway trains. Only a few thousand more gathered in the places of worship to call upon God. Penitence has not yet taken hold of us as a people. How many more hammer-blows of adversity will be needed ere we learn to humbly seek forgiveness through Christ our Lord? Reader! have you taken the lowly place? Are you helping others to take it? "They also serve who only stand and wait." They serve best who wait upon the Lord until He will be gracious unto us.

On Sunday, March 15, the Rev. V. L. Leaning was ordained priest in All Saints' Church, Nelson, N.Z. Mr. Leaning has been Archdeacon Kimberley's assistant in that parish for the past 12 months.

Mr. T. Holt, Jnr., of Roper Valley Station, N.T., met with a serious accident at Alice Springs, when a goods train ran into the passenger train in which he was travelling. He and two other passengers who were injured were flown to Adelaide and are now in hospital.

CHURCH MUSIC IN WAR TIME.

Talks to the Choirmaster.

(By Bishop Pilcher.)

Article No. 2.

Hymns in War Time.

The singing of hymns can be a powerful means for maintaining a right spiritual and mental attitude during war time. This may be achieved not only by the character of the words, but also by the character of the music. While well-known hymns should be sung to a large extent, and while tunes of a reflective character are not entirely out of place, it would seem fitting that the majority of tunes used during the time of war should be tunes which inspire confidence and courage. We would, therefore, suggest that tunes of the character of Irish, Duke Street, Carlisle and Darwall should find their place in our repertoire.

It is important to remember that the hymn in a special way belongs to the congregation and not to the choir. It is primarily an act of congregational worship. The organist, therefore, and the choir should do all that they can to help the congregation to sing with joy and enthusiasm. To this end, we would make the following suggestions:—

(a) As soon as the speed of a hymn has been established, allow the congregation to go its own way. Do not harass it by continually playing faster or by staccato playing, or by keeping up a kind of drum-beat on the pedals, or by playing the organ ahead of the congregation. It is very strange how some organists seem to feel it their duty invariably to play ahead of the choir and the congregation. They do this as they say, to lead the singing. The singing, however, is helped much more effectively by playing with the congregation, as soon as the speed of the hymn has been established, rather than by continually preceding them. If in an orchestral concert the first violins invariably played half a beat ahead of the orchestra they would

be said to ruin the concert by their incompetence. Yet this very fault is sometimes committed by organists without any consciousness that they are ruining the beauty of the singing.

(b) Sudden changes of volume from very loud to soft and very soft to loud should be discouraged on the part of the organ or choir when accompanying the congregation.

(c) Marks of punctuation should not be over-emphasised, as sudden breaks in the singing at the occurrence of commas tend to disconcert the singing of the congregation.

(d) The speed of the hymn will be more readily established if the organist plays the hymn tune over at exactly the pace at which he wishes it to be sung. It is important that this should be done. It is also important that the organist should train the choir to sing the hymn at the desired speed—although it may be necessary later to make some concession to a large congregation and to take the hymn at a somewhat slower pace.

Organists and choirmasters should remember that their most important duty is to encourage the congregation to sing heartily and happily—not to force them to a tempo which might be suitable for choir-singing alone, but which is unsuitable for a congregation.

The larger a congregation is, the more slowly it naturally sings. You cannot hurry a thousand people to sing at the pace of a solo choir boy. Any choirmaster who leads a congregation to sing heartily will gain a rich reward for himself and for the Church of which he is a member. Few things are more encouraging to rector and choir and congregation than the feeling of enthusiasm produced by good congregational singing.

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MELBOURNE ARCHBISHOPRIC.

A Worthy Choice.

The Right Rev. Joseph John Booth, Bishop of Geelong, has been chosen by the unanimous vote of the Archbishop Election Board to succeed the late Archbishop Head as Archbishop of the Diocese of Melbourne and Metropolitan of the ecclesiastical province of Victoria.

In making the announcement, Archdeacon H. B. Hewett, deputy chairman of the election board, said that on his appointment in 1934 by the late Archbishop as Coadjutor Bishop, Bishop Booth at once revealed distinct administrative gifts and soon won the confidence of his brethren. He comes to his new post in the most critical period in the history of the Church and the Nation, but, by the grace of God, he will be a worthy successor to Archbishop Head, and will prove a wise and able leader.

Career of Service.

Bishop Booth was born in Middlesbrough, Yorkshire, England, in 1886, and came to Australia in 1910. For a period before entering Ridley College he was engaged in industry, and matriculated at Melbourne University in 1915. He obtained the diploma of Th.L. with honors while at Ridley College and took his bachelor's degree in the School of History. In 1914 he was ordained by Archbishop Lowther Clarke and was priested in 1915.

His first curacy was served at St. Stephen's, Richmond, under the late Archdeacon Lambie, from which parish he went overseas in 1916 with the first A.I.F. He was awarded the Military Cross in December, 1917.

On return from active service he married Beryl Gertrude, the daughter of Mr. and Mrs. A. E. Bradshaw. In 1919 the Archbishop appointed him minister at Fairfield, where he stayed until 1924. In 1924 he accepted the incumbency of St. Paul's, Geelong, in which city he took a part in cultural activities. For a period he served as organising

secretary of the Cathedral Spire Fund, and in 1932 was made archdeacon of Dandenong and organising secretary of the Bishop of Melbourne's Fund.

In 1934 the late archbishop appointed him his coadjutor bishop and his senior archdeacon. About the same time he was made Vicar-General, and in 1937 he was made Archdeacon of Geelong. The bishop has for short periods taken charge of many of the activities of the Church, and since the outbreak of war assisted in organising the Church of England chaplains.

The bishop in 1935 was made a Fellow of the Australian College of Theology, and has done a great deal of service work outside the more immediate work of the Church. He has been Warden of the Deaconess and Missionary Training Home, and is now the Warden of the Community of the Holy Name. His home is in East Melbourne, and his three daughters are Joan, Margaret and Patricia.

He left Melbourne on August 19, 1941, for the Middle East, and had the opportunity of journeying round the whole area where our troops are stationed three times.

His election will be hailed with delight in the Melbourne diocese and wherever the Archbishop-elect is known. His election will also bring deserved honour to Ridley College, of which he is such a distinguished alumnus and to which the Victorian Province owes so much for the supply of its clergy.

The Archbishop-elect writes in the C.E. Messenger:—

"I have received messages beyond count from the clergy, both in Victoria and beyond, from the Bishops of our own Church. . . .

"I am sensible of the many gifts I ought to possess but do not, and their kindness makes me feel that, with such goodwill, I can go forward using whatever talents God has given me to the service of Church and State.

"At the final meeting (of the Board) Archdeacon Hewett, as deputy chairman, told me that during my absence they had elected me, by a unanimous vote,

to the vacant See. I shall never forget the prayer and the fellowship with which that meeting closed. If ever an atmosphere was charged with loving hope, the Electors' meeting room on Tuesday, March 24, was so filled. Men who generally show little emotion were strangely moved. Do you wonder that I feel both humbled and inspired?

"Then my elder brothers in the Episcopacy confirmed the Electors' choice. The Acting Metropolitan, the Bishop of St. Arnaud, wrote within a few hours of the receipt of the certificate of election telling me of his satisfaction and support. All the Bishops in Victoria (the Bishop of Bendigo being absent on military duty) confirmed the election. Archdeacon Hewett then arranged for the information to be given to the Press, with the result that on Saturday morning messages of affectionate goodwill came from all over Australia.

"I may be forgiven if I mention the cordial greeting from the man who directed my steps towards the ministry of the Church of England—Canon Baglin. He and his wife have the joy of knowing that all over Australia young men who shared their friendship are serving their day and generation, in no small measure, because of the inspiration of the Young People's Department of St. John's, Footscray, led by the Canon and Mrs. Baglin.

"I make no apology for myself. If God has laid a hand on my shoulder, He will keep it on my arm."

A PRAYER.

Lord, make me an instrument of Thy peace,
Where hate rules, let me bring love.
Where malice, forgiveness,
Where disputes, reconciliation,
Where error, truth,
Where doubt, belief,
Where despair, hope,
Where darkness, Thy light,
Where, sorrow, joy!
O Master, let me strive more to comfort others than to be comforted.
To understand others than to be understood.
To love others, more than to be loved!
For he who gives, receives,
He who forgets himself, finds,
He who forgives, receives forgiveness,
And dying, we rise again to eternal life.

—Attributed to St. Francis.

PROPER PSALMS AND LESSONS.

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.

April 19, 2nd Sunday after Easter.

M.: Exod. xvi 2-15 or Isaiah lv; John v 19-29 or 1 Cor xv 35; Psalms 120, 121, 122, 123.

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

April 26, 3rd Sunday after Easter.

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

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

AFRICA'S HELP.

Some of the African Christian leaders who have shown their devotion to Christ in missionary service are now determined to take their part with us in the great spiritual struggle against evil which is at the heart of the war effort.

A striking illustration of this spirit was given in the "East African Standard" last winter:—

"The Uganda War Fund is mounting steadily. This last week, £1319 has been added to the total, which now stands at £78,825. One contribution is a typical 'widow's mite.' The pupils of the small C.M.S. school at Aboke have forwarded the sum of 20/- which has been made by a sale of articles manufactured by the pupils themselves. The head master of the school, who is a cripple, writes in forwarding the money: 'I am unable to walk without a stick and feel great sorrow in my heart because I cannot join the British Army and go to the Sudan to fight against our enemy Mussolini and his friend Hitler; and to drive them out of every place from which they should be driven. There is a Luganda proverb: 'The man who does not walk on his legs produces those who walk on their own legs.' Accordingly, I wish to give 2/- per month to assist in carrying on the war from now until the end of the war.' Two shillings represent three per cent. of his salary."

Canon Lawrence, who has been obliged by ill-health to retire and is now in Australia, gives more details of this head-master, Benjamin Nalwe-manyide. He is a Muganda who volunteered fifteen years ago to work among the Lango, a Nilotic tribe whose

language and customs were quite unlike his own. When he reached Lira Canon Lawrence sent him to Aboke, where he built up a boys' school, one of the best among the out-stations. There he showed himself to be a keen Christian and a true missionary. Although as a cripple he is limited in his own activities, he has a wonderful gift of delegating tasks to others and of supervising their work.

Canon Lawrence writes: "Every year we have schools' competitions, when teams from twelve schools come to Lira to compete in school work and sports. One year the Aboke team won the competition, so I said to Benjamin: 'What would you like as a prize? Shall I buy you a large map of the world?' 'Oh, no,' he replied, 'please buy us a Union Jack; I know you will give us a map for the school in any case.'

"I heard that an inspector would be visiting our schools, and as I was passing Aboke, I called in to see the school and told Benjamin the inspector was about. He replied that the inspector would always find them at their work. This was very true, as reports testify.

Benjamin is also keen on making his scholars do handwork, such as pottery, papyrus mats, baskets, string nets, and many other useful articles, made of local materials which they collect themselves. It was from the sale of these goods that the boys raised the 20/- for the war funds."

Numbers of the African troops who have taken part in the campaigns in Abyssinia and Italian Somaliland come from the Lango and Acholi tribes. They are good soldiers, and have been very ready to help in the great struggle.

Lord Vansittart wrote these beautiful words:

Two thousand years ago a Man of Sorrow
Proclaimed a law which all His world belied:
Charged us forthwith to build a better morrow,
And so believing died.

Now that the foe, its German law abiding,
Burns the world black and bleeds it white again,
One Island has the honour of deciding
Whether He died in vain.

"Life is a bridle-path, taking unexpected and perhaps unwelcome turns, and essentially a way in which we must all move along in single file. Life is a bridle-path in which the rider may not draw rein until the end is reached."

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Correspondence.

IS BRITISH-ISRAELISM A HERESY?

(The Editor, "Church Record")

Dear Sir,

I wish to thank you for the timely remark in your editorial in the issue of the "Record" of February 26, 1942.

To characterise as heretics those earnest people who hold British-Israel views is not only unwise, but foolish, when considering the number of eminent and learned clergy who subscribe to such views.

The clergy can have little idea of the growth of this movement amongst the laity, who refrain from discussing the matter with their clergy on account of the unsympathetic attitude adopted by a large number of them.

As a result many regular Church-people and keen Bible students are quietly by-passing the clergy and discuss the matter among themselves.

Yours faithfully,

M. P. BROWNRIGG.

Woodford, March 20, 1942.

A PAGANISED PRESS.

(The Editor, "Church Record.")

Dear Sir,

Many thanks for copy of your paper with its kindly reference to my letter to the "Daily Telegraph."

I noticed they devoted fully seven column inches to the Day of Prayer last Monday, which, though totally inadequate, is a great improvement on previous performances. From this I conclude that the many letters they have received on the subject have had a beneficial effect. Once the Press becomes aware that there is a strong and vocal public which resents the featuring of pagan shows and demands respect, at least, for the things pertaining to Almighty God, it will take notice.

Yours in the Master's service,

JOHN E. DEAN.

3 Harkness St., Woollahra, 31/3/42.

RED CROSS IN MALAYA.

Word has been received by the N.S.W. Division that Red Cross stores in Malaya were evacuated successfully with a loss of only 5 per cent. of goods. Stores have now been established in Singapore. Australian Red Cross plans for the establishment of convalescent homes in Malaya were complete on the outbreak of war in the Far East, but fortunately the actual work in connection with them had scarcely begun. Satisfactory arrangements have been made for the cancellation of contracts for the building of one home and the lease of another.

EASTER SERVICES.

Both broadcasts and Press speak of the large attendances at the various services throughout the Commonwealth on Good Friday and Easter Day. It was pointed out that sporting events were mainly in abeyance. In Sydney there was no R.A. Show and little racing. The Press accounts stressed the atmosphere of reverence prevailing amongst the congregations who crowded cathedrals and city churches.

HOME MISSION SOCIETY,
SYDNEY.

Diocesan Festival Cancelled.

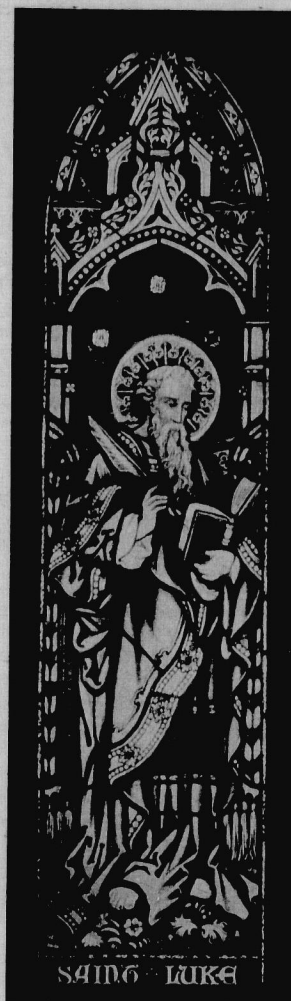
Owing to wartime conditions the council of the Society has been compelled to cancel the Annual Diocesan Festival at the Sydney Town Hall. This will be a great disappointment to many church-people who enjoyed the occasion for reunion and fellowship. The council of the Society is appealing to parishes to pay the two guineas subscription toward the festival, usually given for the provision of the tables. We hope that a very generous and general response will be given to this appeal, as the financial health of the society is of first importance for the work of God in the diocese.

A PROPHECY FULFILLED.

More than a hundred years ago, in 1834 to be precise, the poet Heine spoke of the strength of pagan forces in Germany, in words which have received dramatic fulfilment to-day. After saying how Christianity had occasionally calmed the German lust for battle, he goes on: "But when once that restraining talisman, the Cross, is broken, then the old combatants will rage with the fury celebrated by the Norse poets . . . Then the old stone gods will rise from unremembered ruins and Thor will leap to life at last and bring down his gigantic hammer on the Gothic cathedrals."

"Do not smile," he continues. "It is no mere phantasy . . . it will come, and when it (the German thunder) crashes, it will crash as nothing in history has crashed before; never doubt it, the hour will come."

"God's clock always strikes at last for those who have faith and patience to abide His Coming."

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OF 1936.

I.

We hear and read a great deal about the Russian Constitution. When anybody ventures to say anything about Russia the inevitable question emerges, Have you read the Russian Constitution? As our readers wish to talk about Russia we feel we ought to give them at least an inkling of the contents of this document.

A short history of precedent movements may help our readers to place the Soviet Constitution in its true perspective. One of the most fatal defects in the study of contemporary documents is to compare them without reference to their genesis. What marks a decided advance in Russia or Turkey may be evidence of serious retrogression in France or Holland. This fact needs to be borne in mind.

Catherine the Great in 1766 made a decided move towards representative government in Russia. She inaugurated an elected "great commission," representing all nationalities and classes, with the one exception of the serfs. War with Turkey, internal unrest among the peasants, and the French Revolution, destroyed the prospects of developing what was really a great scheme.

Under Alexander I, Speransky, his minister, drafted a constitution. The fall of Speransky, and Napoleon's invasion in 1812, hindered the development of this scheme. Many features of Speransky's scheme were embodied in the earlier Soviet movements. It proposed a system of local elected councils rising gradually to a national assembly.

Nicholas II established the Duma in 1905. In the main towns representatives to the Duma were directly elected on a scheme of universal suffrage. In the other districts there were stages of elections recalling Speransky's scheme. The representative character of the Duma was subsequently altered, but it continued to exert some influence up to the Revolution of 1917.

At first the Revolution of March, 1917, proposed a Constituent Assembly elected on universal, direct, and secret suffrage of men and women alike.

The Bolsheviks in 1917 dissolved the Constituent Assembly, restricted the franchise to "workers," abolished the ballot, and sent down from headquarters the names of persons to be elected by the various Soviets. All important questions were settled at the Communist Party centre. The ordinary law courts were superseded, and what was called revolutionary justice substituted.

From 1918 right on purges and persecutions were of frequent occurrence. It is to this period we must trace the unenviable reputation for tyranny which, not without justification, attaches to the Russian Soviet movement.

In 1925 the peasants agitated for two reforms, the restoration of the

ballot, and equal rights for peasants and workers. Previously the peasant vote was equivalent to one-fifth of the "workers" vote. The peasants also demanded an open market, and the abolition of taxation on thrift. The last demand was in conflict with Stalin's aim, and the Five Year Plan was a scheme to socialise agriculture. The Five Year Plan was not wholly successful in this aim. An ambiguous and highly debatable clause appears in the Constitution, Article 9: "Along with the socialist system of economy, which is the prevailing form of economy in the U.S.S.R., there is permitted by law small private economy of individual peasants and handicraftsmen, based on their personal labor and excluding the exploitation of the labor of another person." Article 10 reads: "The right of personal property of citizens in the income from their toil and in their savings, in their dwelling house and auxiliary domestic economy, in articles of their domestic economy and use, in articles of personal use and comfort, as well as the right of inheritance of personal property of citizens—are protected by law." The speculator may occupy himself with the inquiry, Will the "private economy of individual peasants and handicraftsmen" increase in volume in view of the guarantees secured under Article 10; or will "collective farms and co-operative organisations with their livestock and implements" oust "the private economy" of individuals; or, in the alternative, will a clash between the two interests lead to a modification of Article 10?

The Governing Body in Russia is the Supreme Council of the U.S.S.R. (standing for The Union of Soviet Socialist Republics). This Council consists of two chambers, the Council of the Union and the Council of Nationalities. The former consists of deputies elected by the citizens on the basis of one deputy for every 300,000 of the population. This ought to give a house of about 540 members. The

latter is elected on the basis of 25 deputies from each Union republic, 11 deputies from each autonomous republic, 5 deputies from each autonomous district, and one deputy from each national district. If these are calculated inclusively, and not exclusively, that is to say, if each Union Republic obtains 25 representatives together with 11 from each contained autonomous republic, and 5 from each autonomous district, and one from each national district, probably a second chamber equal or almost equal to the Council of the Union, would be created. But the Constitution is not quite clear as to the relation in which the proportions are worked out. A simple majority of both houses is sufficient to secure the approval of a law. The Supreme Council is chosen for a term of four years. The sessions of both chambers begin and end simultaneously. Both chambers elect a Presidium of the Supreme Council consisting of a chairman, eleven vice-chairmen, the Secretary of the Presidium and 24 members. The Presidium acts during the dissolution of the Supreme Council. It convenes the sessions of the Supreme Council; gives interpretations of the laws in force; issues decrees; dissolves the Supreme Council; carries out a referendum when required by one of the union of republics, or on its own initiative; annuls decisions and orders of the Council of Peoples Commissars of the U.S.S.R., and the Council of Peoples Commissars of the Union Republics in case they do not conform to the law; appoints and removes the high command of the armed forces; proclaims a state of war in the period between sessions of the Supreme Council; proclaims a general or partial mobilization, ratifies international treaties.

It will be seen that the Presidium has very wide powers, in some instances exceeding those given to our Cabinets either in the Home Country or the Dominions.

(To be continued.)

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CANON R. B. ROBINSON, General Secretary.
MR. F. P. J. GRAY, Hon. Treasurer.

C/o Diocesan Church House, George Street, Sydney.

BISHOP SONG'S APPRECIATION OF SYDNEY.

Leaving Singapore, we arrived at Sourtanaya the first night, Darwin the second night, Townsville the third night, and Sydney the fourth afternoon. What an unspeakable joy it was to see the Archbishop and Mrs. Mowll and Miss Mannett again, after eight years' separation!

It was a great privilege to stay at Bishops Court with Archbishop and Mrs. Mowll for a little more than a month. They both work very hard and excel each other in speed. The Archbishop is just as interested in detail as he used to be, though he has so much heavy responsibility; the way he considers the comfort and welfare of other people is really amazing. It was such deep joy for me to have this fellowship again with them for those weeks, after so long separation. Mrs. Mowll has two children to take care of constantly—her hut and her hostel. These two institutions take a great deal out of her, but they are so wonderfully managed that thousands and thousands of soldiers are benefited during this war-time. While I was in Sydney so many welcome meetings and receptions were extended to me that, on the one hand I felt I was very warmly welcomed, and on the other hand that I was quite unworthy of it all. The fellowship in each meeting was so rich that words fail me to express the beauty and oneness of it. All I can say is that in this wonderful Christian fellowship East and West do meet, and meet very dearly; each time, so many brothers and sisters gathered around that the meeting was just like one big family. During this short time it was such a privilege to speak to them about Christ, and about China. One is so grateful for their sympathy and help at this time of our national crisis, and the Diocese of Sydney and this Diocese have certainly been drawn closer together.

During my short stay I was able to get to know Mr. Arrowsmith, the Secretary of the Australian C.M.S., well. He drove me to so many meetings and places, and spoke for China and for the need of this diocese in such a way that I felt we had established a very deep fellowship. I also got to know Canon Robinson and his family, and there are so many other friends one had the privilege of meeting whose names must not be enumerated lest this letter should be too long. It was nice also, to be invited to dine with the Governor-General and to find during conversation that he is so optimistic with regard to the European war. His lady is so sweet and charming. It was very good of the Archbishop to have arranged for me to meet so many distinguished people in Sydney, such as His Excellency the Governor of New South Wales, Lord Wakehurst, Lady Wakehurst, and many others, including judges, politicians and professors from the University, apart from the leaders of the Christian Church.

It was very touching to meet so many returned missionaries from China,

and to have one afternoon of fellowship with them. It was also a great joy and satisfaction to have so much communion with Miss Mannett, Miss Armfield and Miss Cooper. They are my "three sisters" in Australia. I was also just in time to greet the Australian Minister for China and had several talks with him; and it was comforting to see the Chinese Consul-General, Dr. C. J. Pao and Madame Pao, and the two Vice Consuls and to know that they are doing so well in Australia. I was deeply touched, too, by being invited to lunch with Miss Newton, a returned missionary from China, who is seventy-five years old and lives entirely alone in her house, which is situated in a mountain district. We had prayer together.

I had the great privilege of speaking at Sydney University on Chinese Philosophy, with the Chancellor presiding, and at another time of preaching at St. Barnabas' Church, when the service was broadcast throughout Australia and New Zealand; and when I was called by the Archbishop to confirm the candidates in Sydney Cathedral, this was a wonderful realisation of the oneness of the world-wide Church. It was a great inspiration, too, to visit the boys' and girls' schools, and give them talks; and while in Sydney I had the opportunity of visiting Moore College several times, where the Rev. J. R. Stewart received his theological training. It was interesting to speak at the opening of the C.M.S. annual sale, which was opened by Lady Wakehurst; and to be asked to lecture on Chinese history and life in a big hotel—David Jones Ltd.—and at the Chapter House. It has been a wonderful inspiration to visit so many Church centres and to enter into fellowship with so many large bodies of Christians. I was grateful to meet such a sympathetic audience when I was asked to speak at the Hotel Australia on behalf of the Chinese war orphans; the generous gift received at that meeting was sent to Madame Chiang. Moreover, it was a great help to me to address a body of clergy at the Chapter House, and so nice to see representatives of other missionary societies at Bishops Court, as also to address a meeting of the C.M.S. General Committee at their Headquarters. The C.M.S. Annual Meeting in Sydney Town Hall was a marvellous gathering; there were about two thousand seven hundred people present in the hall and it was certainly an inspiration for me to address them. One feels surrounded by a wall of prayer for one's life and work, and this is a great strength, quite apart from the generous gift which has been subscribed by the Australian Church to help this Diocese over these very difficult times. When the time of my visit was ended, you can imagine how difficult I found it to say good-bye to my dear friends.

Real knowledge, like everything else of value, is not to be obtained easily. It must be worked for, studied for, and more than all, must be prayed for.



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Anywhere in Sind where you want to go
There's probably a 'bus, and it's not too slow!
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(And full means anything the bus can pull!)

Licensed for twenty-one—thirty-five inside,
Some squatting on the floor, what a jolly ride!
One riding on the step and hanging on behind,
Greybeard up aloft streaming in the wind.

Roads aren't bitumen,—mostly Sindhi dust;
Bus ploughs a way through, just because it must,
Dust in your nostrils, dust in your hair,
Dust in your eyes and throat, dust everywhere!

—From Karachi C.M.S. Newsletter.

Has it ever occurred to you that when a man is rebellious we call him red; when he is afraid we call him yellow; when he is straight we call him white; when he is loyal we call him true blue; when he is ignorant we call him green; and when he is uninteresting we call him colourless.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

COMMONWEALTH PUBLIC SERVICE ANGLICAN FELLOWSHIP.

On Sunday, March 22, 1942, the second annual corporate communion and breakfast was held in Sydney—the corporate communion at 8.30 a.m. in St. Andrew's Cathedral, and the breakfast in the Chapter House. The Archbishop of Sydney celebrated the communion. As on the previous occasion, the nave of the cathedral was filled by members of the Fellowship, with the exception of a few seats at the back. It was a most inspiring sight to see such a large body making their witness for Christ in this way. It was also a great tribute to the organisers of this unique movement that, despite the distractions and difficulties of the times, coupled with the inclemency of the weather, so many of its members should make this special effort to congregate as a corporate body and meet their Risen and Glorified Lord in the sacramental feast of Holy Communion.

The breakfast, too, was a great attraction. The tables were set in banquet style and the menu was most appetising. After a long wait, following an early rising, the hungry suburban residents did justice to the varied fare set before them. With their appetites satisfied and their spirits buoyant, members sat for about an hour and heard three addresses. The president, Mr. T. S. L. Vogan, gave a short but fervent address, urging members to put their trust in God and never to be ashamed to confess the faith of Christ Crucified. These were difficult days and men and women must come in penitence and faith before the Throne of Grace and recognise that God must be given first place.

Mr. Vogan then introduced the principal speaker, the Bishop Coadjutor, Rt. Rev. W. G. Hilliard, who delivered a most helpful address, well blended with touches of humour, which helped to make it exceedingly helpful and inspiring. His lordship spoke chiefly on the great challenge the present crisis afforded to all who profess and call themselves Christians, contrasting our way of life as a democracy with that of our enemies, Germany and Japan, whose code was ruthless oppression and destruction of everything we hold dear. He could not see their methods ultimately triumphant because they were unjust and inequitable. At the same time, we could only win the peace by strengthening ourselves and striving for those things we know to be right. He also paid tribute to the Fellowship and wished it every blessing and the greatest success.

In introducing the third speaker, Mr. H. R. G. Smith, the founder of the Fellowship, Mr. Vogan paid tribute to his work, and told of the debt members owed him for the success of this worth-while cause. Mr. Smith then spoke briefly of the progress of the movement since its inception eighteen months ago. He said that Mr. Vogan, on taking office in September of last year, expressed the desire to increase the membership from 300, as it then was, to 1000 by September of this year. Mr. Smith showed that this was well within their reach, as there must be at least 4000 Anglicans in the Commonwealth Public Service. He then launched an appeal for a wholehearted effort by each member to enrol new members and so help to swell the ranks.

After singing the Doxology, the Blessing was pronounced, thus bringing to a close a very successful and happy function.—Communicated.

LADIES' HOME MISSION UNION.

New Office.

Owing to the war and the necessity for renovations in the Diocesan Church House, the L.H.M.U. office has now moved from the ground floor to the basement. We hope that we shall not now be forgotten, and that the saying "out of sight—out of mind" will not be true in our case. We are also wondering if anyone would care to present the L.H.M.U. with a radiator. It would be a most appreciable gift. The address is Diocesan Church House, George Street, Sydney. Tel. MA2852.

JOTTINGS FROM OUR PARISHES.

St. Paul's Cobbitty.—The centenary of the consecration of St. Paul's Church, Cobbitty, was commemorated on Easter Day. A special service was held at 3 p.m. when the Archbishop of Sydney delivered an address and dedicated a lead-light window presented to the church by the Rev. A. F. and Mrs. Pain, a thanksgiving for twenty years' service in the parish.

On February 28th, Mrs. M. Chittick, an old resident of the district, passed away after a long illness. The rector, Rev. J. T. Phair, conducted the funeral service in the historic Cobbitty churchyard. The late Mrs. Chittick's husband was for many years in charge of the Cobbitty Public School.

St. Michael's, Vaucluse.—The debt incurred in the extensions made to the church five years ago has now been fully discharged.

On Sunday, March 8, the rector, Rev. H. N. Powys, conducted a memorial service to the late Oliver James Nicols, who has been killed in an aircraft accident. About 70 relatives and friends were present.

Miss Warren-Jenkins, one of the earliest members of St. Michael's Church, and a regular attendant until about two years ago, celebrated her 100th birthday on Saturday, March 21. Miss Jenkins belongs to an old pioneering family of the South Coast of New South Wales.

S.S. EXAMINATION PRIZES.

His Grace the Archbishop will distribute the prizes and certificates to the candidates successful in the Diocesan Sunday School Examination, 1941, on Saturday afternoon, April 11, at 3 p.m. in the Chapter House of St. Andrew's Cathedral. All interested in the religious education of our children are cordially invited.

C.S.S.M. CONFERENCE

The annual C.S.S.M. Conference was held at the Bible College at Croydon. There was a large number of leaders present in residence for several days. Canon Robinson presided at the conference, and well-known speakers addressed the gathering on the special tasks of the C.S.S.M. and Scripture Union. Several of the meetings were used for open discussion, which proved very helpful.

COLLEGES SHARE EXTRA £1000.

By a recent decision of the Chief Judge in Equity, Mr. Justice Nicholas, three university colleges, each of which had received a legacy of £4000 from the late Mr. William Grainger, will divide an additional £1000. A gift made by the testator of this amount to the Sydney Female Refuge was found to have lapsed.

Probate of the will was granted in 1930, the gross assets then disclosed being £72,852. The bulk of the estate was left on trust to the widow for life, the beneficiaries on her death to include St. Paul's College, St. Andrew's College, and Wesley College (each £4000), and the Sydney Female Refuge (£1000). The three colleges mentioned were also given equal shares in any residue remaining after distribution of the trust fund.

Mrs. Grainger died in 1937, and the directions of the will have since been carried out, except for the legacy to the Sydney Female Refuge. No such institution exists. The Church of England Homes claimed to be entitled to the £1000, and the trustees took out a summons, which has been heard.

A voluntary organisation known as the Female Refuge Society was formed in 1845, but in 1925 the society, which became an incorporated body in 1899, was wound up, and in terms of the winding-up resolution, a refuge in Glebe Road was transferred to the Church of England Property Trust as trustee for the Church of England Homes. This property subsequently was sold.

The Chief Judge held that the institution known as the Church of England Homes was not entitled to the £1000, but that the money fell into residue, and therefore passed to the three colleges mentioned as residuary legatees.

Rev. F. J. Eglington, curate of St. Matthew's, Manly, has been appointed to a chaplaincy in the A.M.F.

VICTORIA.

Diocese of Bendigo.

OUR DIOCESAN MISSIONARIES.

"The rector of Rochester, Rev. Eric Webber, and his wife, are leaving us after Easter, at the request of the Bishop of North Queensland, to take up work amongst the aboriginals on Palm Island under Canon Gribble. They have been waiting for their "call-up" for some years, and we, as a diocese, wish them God-speed in their new work. It will be hard but interesting, especially under an expert like Canon Gribble, who is one of the greatest authorities on the Australian aboriginal. I want the Webbers to be called 'Our Own Diocesan Missionaries,' the same as Canon and Mrs. Hillard, and their maintenance will be a first charge on the diocese's contributions to A.B.M. each year.

"I have had a very delightful letter from Canon Hillard, who has been made Canon and Sub-Dean of Mombasa Cathedral, where, he tells me, they have an average of 260 to 280 communicants at a service."—The Bishop's Letter.

Diocese of Gippsland.

UNITED GATHERINGS.

In order to seek God's guidance and power, the Anglican, Presbyterian, Methodist, Baptist and Salvation Army clergy and leaders, of the town of Korumburra, meet every Friday morning for prayer and Bible study, the meeting being held at St. Paul's Church. The meetings are having a big influence on the life of the Church throughout the district.

NEW ZEALAND.

CENTENARY CELEBRATIONS.

"On February 1st, 1842, the "Fife-shire" arrived at her anchorage in our Bay, bringing the first settlers to take possession of the settlement prepared for them by Captain Arthur Wakefield. A committee has been at work for some time preparing for the centenary of this important occasion, but owing to the war situation many of the plans had to be postponed. On Sunday, February 1st, 1942, however, special references were made in the churches of the City to the founding of Nelson, and in the afternoon an impressive gathering was held in Trafalgar Street below the Cathedral steps. I was glad to have the opportunity of preaching in the Cathedral in the morning on such an occasion so important from the civic and national point of view. Their Excellencies the Governor-General and Lady Newall were present, and the Governor-General read the Lessons. At the Steps in the afternoon many old settlers were present, and after speeches from the new dais, I was asked by the Mayor to dedicate the memorial to the memory of the

founders of the settlement. A combined choir of 100 voices, under the conductorship of Mr. F. Mitchell, then rendered most impressively the Hallelujah Chorus. Thus Nelson closed the first 100 years of its history. Our prayer is that as we look down the years of the second century we shall all seek to walk in the way of God, and will make our city and country places where He can bestow His blessing.

"One of the speakers at the afternoon ceremony referred with appreciation to the hope for the eventual completion of our Cathedral, and said that when the war was over he hoped that the citizens of Nelson would look upon that as a task worthy of their best effort. It was heartening to have that reference made, and if the City and the Province could feel that in the Cathedral we have a priceless national asset, we may well hope for the response when we come to resume our task."—From the Bishop's Letter.

TASMANIA.

CHURCH ARMY AND THE RED CROSS.

The Church Army van has been lent to the Red Cross Society for the duration of the war, and it is being converted into a mobile nursing unit, to be staffed and driven by Red Cross personnel. This acquisition will add to the splendid service the society is rendering the war effort.

The van, which will be available to both military and civil population, is being reconditioned and equipped for its war-time service, and when complete, will contain all necessary equipment, medical and nursing, for the care of the sick and wounded.

In addition to war work, the van will be available in the event of epidemic, floods or bush fires. It will be in charge of Mrs. I. L. Wolfhagen.

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Confirmation

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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APRIL 23, 1942.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

"The Son of Man is Lord also of the Sabbath."

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou in the darkness drear their one true Light.

* * * *

God said:

"Remember the Sabbath Day to keep it HOLY."

* * * *

"Is it worth making a fight to keep Sunday a sacred day
and 'different' from other days?"

* * * *

"If we let Sunday go as a 'Wartime Measure,' it will not
be given back to us when Peace is declared."

"GUARD YOUR SUNDAY."

* * * *

I know that I would rather my boys were walking in the streets than sitting in a stuffy, smoke-laden cinema, if it meant that they were soaking up the voluptuous atmosphere of some of the films that are shown. For some frankly are bad. Judging by the posters outside they are lecherous and lascivious. They are a direct appeal to man's lust. They make certain forms of temptation fiercer than ever.

I may be preaching to the converted, but each one of us has influence. I would urge you to try to think your way through this difficult question and come down definitely and bravely on the side which will guard the nation most effectively from those influences which are threatening it with materialistic selfishness, a force which can overthrow the British Empire and kill the true spirit of the nation far more completely and finally than any supposed danger from the military action of hostile States. I know the arguments which are being put forward for the opening of Music Halls and Theatres on Sundays. But I put over against those considerations the factors which have given Britain her spiritual strength and enabled her to win the admiration of the whole world in the way she has stood up to the German hostilities. Those factors are factors which lie behind the guarding of one day for the things of God. Therefore, in my view, to let Sunday go, as a wartime measure, is like cutting off the striking arm at the shoulder in order to measure the hand for a mailed gauntlet. Increase armaments by all means, but don't rob the arm that bears them of its power to strike, for real power in a nation, as in an individual, is not merely physical but spiritual, and needs all the spiritual support it can get, just as a human arm needs not only muscles but a nerve-strength from the brain and a blood supply from the heart.

From "Guarding Our Sunday," by Leslie Weatherhead.