

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 aborigines 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 its footsteps.

Confirmation

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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"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.

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Notes and Comments.

The decision to keep Anzac Day in a quiet and reverent manner will contribute to the due observance of Anzac Sunday on April 26. The stress and poignancy of this terrible war-time, with the losses we have experienced and those that overshadow the future, will enhance the meaning of Anzac for the men of to-day are acting up to the best traditions of Anzac in the loyalty and heroism with which they fight in the cause of King, Empire and Country. The men of Anzac were not "little Australians" who had no true vision of the Empire's needs and claims. They call to us still, those men who have passed; and point out to us all the obligation of loving service that is the natural response of every part of our gracious King's great dominions to the self-forgetting goodness of our Motherland to all her dependencies. We, unfortunately, need to stress this national obligation in view of the anti-British propaganda which seeks to play off our American Ally against the Empire's throne. We are thankful to know that in the President of U.S.A. we have a friend and ally who would heartily despise the inventors of such tactics.

In reference to the election of Archbishop Temple to Canterbury, in the Canadian Churchman there was an appreciation of Archbishop Lang, in the course of which the Editor gives this interesting detail of history:

"The Archbishop was born a Presbyterian, and the time came when his brother was Moderator in Scotland. The two brothers met in solemn Presbyterian conclave in the north. It was a great and touching day, yet personal. A greater day helped perhaps by the other will be that day when the Protestant Episcopalians of the United States and the Presbyterians of the United States bring to pass their joint ordination plan. This is a beautiful and Christ-like step towards union. It will greatly strengthen a similar movement in South India. We live in great days."

All Churchmen, except those of the extreme ecclesiastical type, will echo the fervent desire of Canadian Churchmen in reference to the union of the Protestant Episcopal Church of America and the Presbyterian Church of U.S.A. It would give a great lead to the divided Church and would make for a strengthening of the Church's witness to Christ to a world war-weary and war-scarred longing for peace and brotherhood.

We must again, with regret, return to a criticism of another movement that persistently presses the needs of Russia. As we said in our last issue, we support any sincere movement to give Russia all the help that is possible in her part of the conflict with Germany. But we very distinctly protest against the methods employed by the Aid-Russia Committee. The impudent effrontery of these people in organising a pressure upon our war leaders to the pursuit of a particular strategy is beneath contempt. The latest piece of impudence is to circularise the country in order to boost Russian claims and incidentally to suggest that Great Britain lags behind in doing her duty and making her due sacrifice. Here is the cheap and criminal clap-trap ending of the circular.

"Open the Second Front now!! Without an instant's delay, demand that Britain throw her armed millions into the fight."

"This is not the season for procrastinating soliloquies of 'To be or not to be.' This is the time for action. Awake! Arise! Or be for ever fallen."

"Open the Second Front now!!"

And we add a few more!!!!

These are the men, "little Australians" if they be Australians, who did their best to check the outflow of our men overseas to the help of the Empire. They are fine leaders for a free and loyal people!!!

It was a terrible judgment spoken to the prophet by God concerning Ephraim. Ephraim and In spite of all God's his idols, dealings, His calling, His care, His patience, His correction, Ephraim refused to serve the Lord. Hence the words of judgment: "Ephraim is joined to his idols, let him alone." These words recur to our mind as we read the bombastic blasphemies of some portion of our daily Press. The fulmination against what they term "wowserism" and the determined attack on the Christian view of Sunday observance is the thing that at last tends to breed a pessimistic outlook on the war. As the Tasmanian "Church News" rightly says: "Since the last war the national character has deteriorated; it is plain for all—friends and foes—to see. A wave of materialism has swept over the Empire. Crooning and Jazz in music, eccentricities of fashion, freak dancing, the increase of drinking and gambling, the loosening of home life, and frequency of divorce, indifference to religion, all these are symptoms visible to everyone."

A Godless Press is symptomatic of a prevailing godlessness. If that be the real character of our nation, we can have no grounds for optimistic hope. But we do not think that it is so. The noisy minority are often mistaken for an overwhelming majority and we believe that the nation is really sound at heart, in spite of a waywardness painfully apparent and difficult to

overcome. The King's Call to Prayer was far more generally and sympathetically received than the crowds of worshippers indicated, for deep down in the human heart there is thought of and reverence for God. If only this were more vocal a semi-blasphemous press would be constrained to hold its tongue lest financial loss should follow its foolish speaking. It may be that the day is not far off when a Christian people will demand a press more truly representative of the real popular opinion.

We cannot forbear reprinting this interesting extract from the Ballarat Chronicle. No doubt the great majority of its readers accepted the explanation, but fortunately one reader could not swallow the excuse and called the bluff.

CORRESPONDENCE. Half-Caste Problem.

The Central Council in Sydney wrote asking us to obtain information about half-castes in this diocese. At the Bishop's suggestion we wrote to the Rev. J. C. Neale, of Dimboola, who reported that there are about 300 of these unfortunates around Antwerp. So far nothing has been done for them. The chief difficulty is lack of petrol for transport of those who could help them.

7 Skene Street, Stawell.
February 17, 1942.

Dear Editor,—Re attached extract from February's "Chronicle," may I ask what about the long period previous to the war? (September 3rd, 1939), when petrol flowed freely on all sides, or even the horse and buggy era before the last war (1914-18). The matter is of long standing, and to offer "lack of petrol" as an excuse is not acceptable.

Having recently heard an address by the Rev. Webb from Wesley Church, Melbourne, I feel sure that many of us are not shouldering our responsibility to the aborigines or the half-castes.

Yours truly,

(Cr.) A. WATERFIELD.

We are glad that the Editor of the "Chronicle" emphasised the claim of the half-caste and aboriginal in a long article on the subject in which anthropologist and missionary were quoted in support of the worth-whileness of seeking for the uplift of a people who have been so criminally neglected.

The difficulty that hinders a sane policy for that uplift is the curious lack of understanding on the part of the white population even including missionaries. The general feeling seems to be that they are on a lower level of human life than the white inhabitants of the Commonwealth and specially prone to evil.

In the present war situation, when half-caste women and children are being evacuated from the northern missions, we are hoping to hear that "full-blood" mission children, many of whom have given their hearts to the Saviour, left behind on the stations, are not to go back again to the squalid and demoralising camp life of the aboriginal, without any practical provision being made to foster the spiritual life which they have come to value.

We should expect that a great many of our readers felt righteously angry at some of the things said by the American representative in the recent conference on the question of Sunday entertainment. It was a piece of bombastic effrontery to announce what he was going to do in spite of the laws a country in which for the time being, he and his fellow Americans are sojourning. By what manner of right do the American forces claim to transgress the laws and social customs of our Australian people. Considering the reception our allied troops have received it is most unreasonable, not to use a stronger term, that they should claim the right to override the convictions and principles of the people whose hospitality they are enjoying.

We are not careful in this matter to put the case in all plainness. We are under no obligation to the American troops for their presence in Australia. They are here because America needs them here. In spite of the puerilities of our own Government in fawning upon the U.S.A. we can not forget that for long, in spite of the rape of Belgium, Czecho-Slovakia, Holland, Norway, Poland and other

lands by Germany, our Motherland was left to fight the battle lone-handed, and great opposition was found in America in granting her the "privileges" of armaments under possible terms for the conduct of the war. Very tardily did America make up its mind to come in. Subtle influences, not absent from Australia, worked relentlessly against the better conscience of the American peoples. There was great opposition to their forces being sent overseas, an opposition unfortunately which operated in Australia as well. Only the spiteful and treacherous action of Germany and Japan has produced the strong determination on the part of America and also of our "Little Australians" to fight Nazism to the death and defend the furthestmost frontiers against invasion.

We welcome even at this late moment, American aid at one of these frontiers, but that aid gives them no right to make the outrageous demands that were stated by their representative at the conference. By these Christian principles we live as a people. If we give up those principles, we give up our claim to survive.

We regret that some reputed leaders in Church circles are forward in expressing views contrary to right do the best interests of our people. All the more do we appreciate Bishop Hiliard's strong stand at the recent conference held in Sydney. We also welcome the clear statement by the Archbishop of Sydney, Dr. Mowll, writing to the "S.M. Herald," is reported to have said:

"But I am convinced we must resist strenuously all suggestion of commercialism and insist that all entertainments by whomsoever given should be wholly free.

"The proposal to throw open cinemas on Sundays raises many difficulties and needs to be approached with the greatest caution.

"Personally, I think it is undesirable and unnecessary, and would inflict hardship on many people. If such a decision should be made, I trust it will be arranged by the Federal authorities using their special war powers rather than by having an alteration in the law of the State which might continue when the war is over.

"We are fighting this war for great principles. These cannot be maintained if our religious customs are imperilled.

"I deplore the vulgarity and secularism in articles appearing in some sections of the public Press.

"I venture still to hope that the spiritual value of observing God's holy day in a manner that recalls our indebtedness to Him will receive greater attention than it seems at present to secure.

"Finally, may I say that it saddens me to notice that the sustained efforts put forth alike by the Churches and by some earnest Christians acting independently in an honest endeavour to grapple with the problem that confront us, have received such scanty recognition in recent discussions."

This last paragraph contains a very much justified protest against what seems like studied ignorance of what the Churches are doing for the fighting forces.

We have just had the privilege of reading the most recent book from the pen of the authoress of those soul-stirring books "The Triumph of John and Betty Stam" and "Pastor Hsi."

In her eightieth year, Mrs. Howard Taylor, the well-known missionary to China, has given to the Christian public a little book of comfort. "Sirs, Be of Good Cheer" is well said to sound "a jubilant note of cheer in these dark days."

By the generous foresight of one of our leading Christian workers the booklet is available at a remarkably easy price, and we anticipate a large circulation and correspondingly, a large measure of challenge and comfort from the heart of a long experience of life and work, giving strong testimony to the faithfulness of the God in Whom we believe.

THE ARCHBISHOP-ELECT OF MELBOURNE.

The enthronement of Bishop Booth as Archbishop is to take place on Tuesday, April 28, at 10.30 a.m. The ceremony will be performed by Bishop Baker, the senior Archdeacon.

On Tuesday, April 7, the Lord Mayor invited a number of guests to meet the Archbishop-Elect in the Mayor's Room at the Town Hall. The Prime Minister was one of the guests.

BOOKS.

Facing the Facts, by J. S. Whale. Published by Hodder and Stoughton, London. English price, 1/6.

This booklet of some 90 pages, printed in good, clear type, reproduces a recent series of Wireless Talks. Consequently, they are set in an easy, popular style that will appeal to a large company of readers. The great facts of life are dealt with in a challenging manner: The Facts of Personality, Evil, Death, Christ and Faith. The writer incisively brings his readers face to face with these great facts. His chapter on the Fact of Evil gives a good illustration of his directness of approach. After showing the bankruptcy of humanism he goes on to say, "The tragic misdirection of human life is not something exceptional at this or that crisis of history—something for which we may complacently make Hitler, or the Capitalist System, or the Treaty of Versailles our scapegoat. It is typical of all history. It begins with Adam—Man himself—and will endure to the end of historic time. . . . The whole world lieth in wickedness. It is the very pre-supposition of the Gospel. Any other pre-supposition would make the Gospel meaningless."

There is in his chapter on "The Fact of Christ" no pandering to Modernism: "Here in human life we meet the living God. Jesus is more than genius or holy man. He is the Personal Presence of God in this world of darkness, sin and pain."

Mr. Whale is a new writer to us, but we heartily commend to our readers a presentation of Facts well worth the reading and study.—2nd Notice.

"Fading Light" is the title of a new book by the Rev. Canon T. C. Hammond, M.A., T.C.D. Dealing, as it does, with the decline of spiritual life in Germany, it is a book of topical interest. But it is far more than that; it is a most timely warning of the inevitable result of the destructive criticism of the Word of God. Germany has long led the world in this type of criticism, and very often English scholars and theologians have followed blindly in the footsteps of their German colleagues. We have now an object lesson which should warn us against making a similar mistake. Once the historical accuracy of the Word of God is questioned, it is not long before its moral authority is denied. The result is a reversion to some form of paganism.

It is not true that religion is merely a department of man's life; any true religion must control every phase of life; there is no such thing as a really valuable Sunday religion. In Germany, the Church is a department of the State, and most of the evangelical pastors are in concentration camps for protesting against this secularisation of religion. But it is not generally known that the Church as a whole brought this upon herself; what happened in

Germany can happen here, unless the Word of God is given its rightful place as the moral arbiter both for the individual and for the community. Every clergyman and theological student should read this book. Its simplicity and "readability" should make it an enjoyable book for laymen.—B.R.H.

Mixed Marriages. The Rev. B. R. Horsley, B.A., has written a timely tract on this subject. It explains carefully the Roman Catholic attitude to mixed marriages, and reproduces the promises that have to be made by both parties to such a marriage before it can be recognised in the Roman Church.

Mr. Horsley points out that "to yield to the Roman priest's demand of remarriage is to break the law of the land." He points out very clearly that with Roman Catholic demands as they are a marriage cannot be contracted without violating conscientious obligations.

Every clergyman and every parent should get a copy of this timely publication. It can be obtained from "The Australian Church Record" Office, Diocesan Church House, Sydney. Price 3d.

R.S.P.C.A. WEEK.

The Royal Society for the Prevention of Cruelty to Animals (N.S.W.) has decided to celebrate its annual "Be Kind to Animals Week" from April 30 to May 8, 1942. "Humane Sunday" has been scheduled for May 3 this year, when it has been customary for the past 19 years for clergy, Sunday School superintendents and others to give addresses on, or references to, the subject of "Kindness to Animals." Undoubtedly, much has been effected by the propaganda of this society during that "Week" for the better treatment of our dumb friends and servitors. Clergymen are respectfully requested to note that date in their diary.

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ANNUAL MEETING

and

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FRIDAY, MAY 8, 2.30 p.m.

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Chats on Church Topics.

(Sponsored by the Anglican Church League.)

Ought I To Go Regularly To Confession?

Quite an influential body of people within the Church of England are answering "Yes" to this question. A recent article in "The Australian Church Quarterly" (March 31, 1942) has the following sentence: "Clearly, no priest can be qualified to hear confessions unless he has himself made frequent use of confession as a penitent." Again, "In the case of a first confession, it will be generally advisable to say something on the importance of a regular use of the sacrament: after a long lapse of time since the last confession, the advantages of more frequent confession may be urged."

But you have never been to confession to a priest, and do not intend to go. Are you, therefore a bad churchman? Worse, are you neglecting a provision of our Lord Jesus Christ for the strengthening of your spiritual life? These are surely important questions. The last is the more important, but we will take them in the order in which we have stated them. Of course, you could not be a good churchman and neglect a sacrament.

The Word "Sacrament."

There is general agreement now as to the meaning of the word "sacrament." You are taught as a child to answer the question, "What meanest thou by this word sacrament?" with the words, "I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof." The Creed of Pope Pius IVth. by which every Roman Catholic is bound, says, "I profess also, that there as truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for everyone." Here is an agreement on two points: Sacraments are instituted by our Lord Jesus Christ, and they are instituted for the salvation of mankind, or to give inward and spiritual grace. We can leave over all questions as to the relation between the sign and the grace given. Not that they are unimportant, but they do not affect the matter we have in mind.

Is Penance a Sacrament?

As is well known, the Roman Catholic Church regards Penance as a sacrament. Is this the view of the Church of England? Her articles seem to be against it. Article 25 says: "Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and extreme Unction, are not to be counted for Sacraments

of the Gospel." The only other place where the word "commonly called" appears in the Articles is in Article 8, "commonly called the Apostles' Creed." The words "commonly said" appear in Article 31: "It was commonly said, that the Priest did offer Christ for the quick and the dead."

We are told, however, that it is a mistake to think the first are ruled out. The five commonly called sacraments are not indeed sacraments of the Gospel, but they are sacraments of the Church. The unfortunate thing about this distinction, for those who make it, is that it appears nowhere in our Articles or our formularies. There is no mention made anywhere of a sacrament of the Church. "There are two Sacraments ordained of Christ our Lord in the Gospel." We are told that definitely. There is a studied silence about any other sacraments ordained of Christ our Lord in the Church. There is an equal silence about any sacraments ordained by the Church. This is a simple matter of fact.

Sacraments and Sacramentals.

Now the Church of Rome is more explicit here. She distinguishes between "Sacraments of the New Law" and Sacramentals of the Church which she calls "Sacramentals." Here is the definition of Liguori: "But Sacramentals are certain actions instituted by the Church as are holy water (aqualustralis) blessings of objects, consecrations and such like. These have not in themselves the power of remitting sins but only of seeking divine help to the calling out of good impulses by which afterwards sins are remitted." (Moral Theology, Tom. vi. Cap. I. Sec 3.) It seems strange that the Roman Church can make a distinction so clearly and our Church should hint at it but never make it explicit.

Sacraments of the Church in Jewel.

The matter is even worse. So unconscious were our early divines of this distinction, which is now regarded as so important, that they confused the two types of sacrament which we are told they intended to distinguish sharply. Bishop Jewel was the man who translated our Article into English. If anyone was aware of the distinction we would expect the man who performed this task to be aware of it. Yet it is Jewel who wrote: "But, to leave these vanities, and to come to the purpose, unto every necessary sacrament of the church two things specially are required; that is, a sensible outward element, and the word of institution. Without either of these there is no sacrament . . .

The other five sacraments want either the word or the element, or both together. As for example, matrimony, order, and penance, have the word of God, but they have no outward creature or element: extreme unction and confirmation have neither word nor element. Therefore these five latter, in proper use of speech, are not taken for necessary sacraments of the church."

Again, speaking of baptism and of the supper (Augustine) saith thus: "These be the two sacraments of the Church." (Defence of the Apology, pp. 458-9, Parker Society Edition.) Evidently then sacraments of the Gospel and sacraments of the Church were not distinguished either by Augustine or by Jewel.

Nor can any help be got from Jewel's use of the adjective "necessary" as though he distinguished between two necessary and five other sacraments. He explains his use of the word: "Thus many and many more sacraments it had been easy for M. Harding to have found in the catholic learned fathers. Yet, I trow, he will not say that either the helve of an axe, or the whole religion of Christ, or a cross printed in the forehead . . . are the necessary seven sacraments of the Church." (Ibid. p. 458.)

Confession not Sacramental.

Our eminent divines did not regard confession as sacramental. This is a late idea intruded into the Church at the time of the Oxford Movement. Hooker, who was the chosen defender of the Church of England, puts the idea that Penance is a sacrament very late. He writes: "When once private and secret confession had taken place with the Latins, it continued as a profitable ordinance, till the Lateran Council had decreed, that all men once in a year at the least should confess themselves to the priest. So that being made a thing both general and also necessary, the next degree of estimation whereunto it grew, was to be honoured and lifted up to the nature of a sacrament; that as Christ did institute Baptism to give life, and the Eucharist to nourish life, so Penitency might be thought a sacrament ordained to recover life, and Confession a part of the sacrament" (Eccl. Polity, Bk VI. c. iv 3). Again, Hooker writes: "We teach, above all things, that repentance which is one and the same from the beginning to the world's end; they a sacramental penance of their own devising and shaping. We labour to instruct men in such sort, that every soul which is wounded with sin may learn the way how to cure itself; they, clean contrary, would make all sores seem incurable, unless the priest have a hand in them." (Ibid. Bk VI. c. vi 2.)

Hooker is not alone in these opinions. Dr. Wake, Archbishop of Canterbury from 1716 to 1737, had a controversy with the famous Bishop of Condom, Bossuet, on many points. Referring to these exchanges in a lengthy examination of "The Doctrine of the Church of England," Dr. Wake wrote: "We do not believe penance to be a sacrament, after the manner that

baptism and the holy eucharist are; because neither do we find any divine command for it nor is there any sign in it established by Christ to which his grace is annexed. We suppose that if the ancient Church had esteemed it anything more than a part of Christian discipline, they would not have presumed to make such changes in it, as in the several ages it is evident they did. The primitive Christians interpreting those places of St. Matthew and St. John, which Monsieur de Meaux (Bossuet) mentions, of public discipline, and to which we suppose with them they principally at least, if not only refer, at first practised no other. For private faults, they exhorted their penitents to confess them to God, and unless some particular circumstances required the communication of them to the priest, plainly signified that that confession was not only in itself sufficient, but in effect was more agreeable to Holy Scripture than any other."

One hundred years separate the two writers, both eminent exponents of the teaching of the Church of England. You are, therefore, not a bad Churchman if you steadily deny what "The Australian Church Quarterly" affirms, that confession is sacramental.

THE RUSSIAN CONSTITUTION OF 1936.

II.

Each Union republic, of which there are eleven, has a similar Supreme Council elected for a term of four years. Each republic has power to determine the ratios of representation. It, however, is a house of a single chamber. It has power to adopt the Constitution of the Republic provided that it is in accord with the Constitution of the U.S.S.R. It is its duty to amend it so as to secure this accord. It also elects a Presidium and defines its powers.

The government of each republic is carried on by two bodies, both called the Council of Peoples Commissars. One such body is formed in a joint session of both chambers of the U.S.S.R., and is called "The Council of Peoples Commissars of the U.S.S.R." The other body is formed by the Supreme Council of the Union republic, and is called "The Council of Peoples Commissars of the Union Republic." By a division of labour between these two bodies questions of defence, foreign affairs, foreign trade, railways, communications, water transport, heavy industry and defence industry are permanently under the control of the Commissars of the U.S.S.R. Food industry, light industry, timber industry, agriculture, finance, internal trade, internal affairs, justice and health are committed to the control of the Union Republic Commissars.

There is an interesting gradation of authority which makes for firm consolidation. At the head stands the

(Continued on page 16.)

TRIALS AND TEMPTATIONS.

(Senex)

It is very necessary in our study of the Scriptures that we should have as clear an idea as possible of the exact meaning of certain words that we meet with. This is all the more necessary because many words that are used in the priceless Authorised Version have in the course of time so changed their meaning as to need definite knowledge of what they used to mean and what they mean now. This is one reason why such versions as the Twentieth Century New Testament, and Moffatt's translation of the Bible are invaluable to those who wish to grasp the full meaning of Scriptural passages. The advice given by Professor Murdoch in his broadcasting regarding haziness about what words and phrases in common use mean, is apposite in this connection.

Let us think for a few minutes about the words "trials" and "temptation."

Trials.

Trials are tests to find out the truth, to reveal excellences or defects. This process is often attended with sacrifice of ease and even with acute suffering. And so it comes to pass that we often speak of our trials without any other idea about them than that they are experiences of pain, mental or physical.

But if we were to keep continually before us the fact of an over-ruling Father Who takes no pleasure in the sight of the sufferings of His children, and Whose purpose it is, in either sending or allowing these times of trouble, to make them the means of our profit, we would regard them as something more than bitter afflictions that must be endured with all the stoicism which we can summon up. These "trials" are educative tests, means of enlightenment as to our own insufficiency and the all-sufficiency of Divine grace for us in our periods of extremest helplessness.

Temptations.

If we study the etymology of the word "tempt," we find that its primitive meaning is to "try

or test." We are told that God tempted Abraham, or, as Moffatt puts it, He put the Patriarch to the test. Of course He in His Omniscience knew that Abraham would stand the test; but the occasion was intended to show to Abraham the need for full trust and for obedience even when the reason for the Divine command was utterly inexplicable to him.

So, too, we are forbidden to "tempt the Lord our God," that is, presumptuously to put to the test His promises of help without regard to our obligation to seek first His glory and to trust Him fully to supply to the full all our real needs.

There is also the other meaning of the word, viz., to allure, to entice to some act that is morally reprehensible. Our Lord Himself experienced temptation of this kind, but He used the weapon that should be ours, saying after each approach, "It is written."

St. James warns people against the impiety of thinking that God's "temptations," i.e., testings, of us, are of the nature last referred to. He says, "Let no man say when he is tempted (tried by temptation—Moffatt), 'I am tempted of God,' but every man is tempted as he is allured by his own desires." And when the temptations of the world, the Flesh and the Devil assail us, it is for us to bear in mind the assurance that "No temptation has waylaid us that is beyond man's power (of resistance); trust God, He will never let you be tempted beyond what you can stand, but when temptation comes He will provide the way out of it, so that you can bear up against it." (1 Cor. 19: 13—Moffatt.)

Other Relevant Passages

Let us look at some other passages relevant to the subject. (The bracketed phrases are from Moffatt's version.)

Our Lord, speaking of the seed that fell upon the rock, tells us of those who in time of temptation (the hour of trial), fall away. St. James tells us to count it all joy when we fall into divers temptations, because the trial of our faith worketh patience;

(Greet it as pure joy when you come across any sort of trial, sure that the sterling temper of your faith produces endurance).

St. Peter says, "The Lord knoweth how to deliver the godly out of temptation; (how to rescue pious folk from trial)."

Of the generous Macedonians St. Paul says, "In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality; (Amid a severe ordeal of trouble their overflowing joy and their deep poverty have poured out a flood of rich generosity)."

1 Pet. 1: 6, 7, "Ye greatly rejoice, though now for a season ye are in heaviness through manifold temptations, (you may need to suffer various trials) that the trial of your faith might be found to praise at the appearing of Jesus Christ."

1 Pet. 4: 12, "The fiery trial which is to try you; (The ordeal that has come to test you)."

We cannot hope to escape trials and temptations, whatever be their nature or source; but we are not left alone. Like Our Lord Himself, we have strength given to bear them, and the ministry of angels to comfort us in our weariness because of our bitter struggle.

NEW YORK CATHEDRAL.

The Cathedral of St. John the Divine, New York, has just been dedicated in the presence of a congregation, said to number 16,000. Bishop William T. Manning drew aside the immense grey curtain, and for the first time the full length of the 520 feet from the massive west doors to the richly decked altar was revealed. The celebration lasted throughout the week. Tuesday night gathering the clergy of many denominations, affiliated in the World Council of Churches. The claim is that St. John the Divine is the largest cathedral in America and when completed will be superior to any other Gothic temple of worship in the world. It has cost \$20,000,000 and probably it will reach a total of \$32,000,000 before finished.

A CALL TO PRAYER.

(Composed by the Bishop of Adelaide at the request of the A.B.C. and "on the air" every day at noon.)

It is our privilege now in Australia to share with our fellow men and women in other lands the menaces and the dangers which they have known so deeply and borne so bravely.

A living and humble faith in God is no guarantee against suffering, but it is a defence against fear and hate, against pride and selfishness, and it will help us to acquit ourselves as men in time of trial.

In such a faith let us pray now for the deliverance of all peoples, our enemies and our friends, from the bondage of darkness and evil that lies upon us, that the world may be brought out of the shadow of death into the way of peace.

For our own people in this time of their testing, let us pray, in the words of Chesterton:

"In ire and exultation
Aflame with faith, and free,
Lift up a living nation,
A single sword to Thee."

Let us hold up to God, for His strength, His protection and His healing, those who fight and those who suffer—our sailors—soldiers—airmen, the sick and wounded—the prisoners and the oppressed, the victims of air-raids in Australia and elsewhere.

And let us remember before God the fallen:—

"They shall grow not old, as we
that are left grow old,
Age shall not weary them, nor
the years condemn.
At the going down of the sun and
in the morning
We will remember them."

Rev. G. F. Pyke has been accepted as a whole-time padre with the R.A.A.F. He has resigned the parish of Temora.

Personal.

The Bush Church Aid Society desire to acknowledge with thanks the receipt of £1 donation from "Interested."

Canon A. Burton, who has served in South Australia for some time past, has returned to West Australia, and has been asked to take charge of the parish of York.

Rev. I. A. Cardell Oliver has been inducted as rector of Bridgetown, W.A., in succession to Canon Strugnell, who is now at Wagin.

Mr. T. A. Morpeth, who has been a member of the choir and held office on the vestry of All Saints', St. Kilda, Vic., for more than 50 years, has retired from office.

Pilot-Officer John Alfred Harvie, only son of the late Rev. E. L. Harvie and Mrs. Harvie, secretary of the G.F.S. and librarian of the Mothers' Union in Adelaide, has died as the result of an aircraft accident in the Middle East.

The Archbishop of Brisbane admitted Mr. Arthur Leonard Gillespie to the diaconate in the Chapel of the Holy Spirit at Bishopsbourne, Brisbane, on March 25.

The Rev. Leonard Ayscough, Rector of Wingham, N.S.W., who died recently, was a man of immense energy and of a consuming zeal in the work of the ministry. He will be long and well remembered in all the parishes which he served.

Rev. P. N. Connell has been appointed vicar of Rappville, N.S.W. Mr. Connell has been curate to Canon H. T. Langley at St. Mary's, Caulfield, Vic., and has been released by the Bishop-Administrator of the Diocese of Melbourne for B.C.A. service.

Mr. V. E. Stanton, who for the past ten years has been Director of the New South Wales Band of Hope Union and the School Health and Temperance Examinations, has resigned from the movement. He is, however, continuing his association with the Temperance Alliance as one of their field representatives.

The Rev. Allan Pain is acting as Chaplain to the Sydney Missions to Seamen in place of the Rev. F. J. Evans.

Rev. E. S. Veal, the senior clergyman of the Melbourne diocese, reached his ninetieth year recently. He was born in February, 1853, entered Melbourne Grammar 1865, entered Moore College, Sydney, July 1876, Hodgson Greek Prizeman 1876, ordained by Bishop Moorhouse, Trinity, 1877, retired from parochial service 1925, obtained A.C.T. Th.Sch. in Old and New Testament Greek, Church History and Hebrew 1936, still retains a chaplaincy held since 1905. Authorship: Biblical By-paths; Job, An Old Prophet's Dream, The Unity of Isaiah.

Ex-Pilot Who Sank a German Submarine.—The King has nominated the Rt. Rev. William Louis Anderson, D.S.C., Bishop Suffragan of Croydon, and Archdeacon and Vicar of Croydon, for election as Bishop of Portsmouth, in the place of the late Rt. Rev. Frank Partridge, D.D. The new Bishop, who is 49, has been Bishop of Croydon since 1937. He graduated from Gonville and Caius College, Cambridge, in 1914, and served in the 1st King Edward's Horse until 1916, then in the Royal Naval Air Service, and afterwards in the Royal Air Force. He sank a German submarine while serving as a pilot in the R.N.A.S.

From Tokyo to Peterborough.—Rev. S. C. Woodward, of the C.M.S., lately Professor in the Central Theological College at Tokyo and Examining Chaplain to the Bishop of Tokyo, has been appointed to the vicarage of St. Mark, Peterborough, vacant by the cession of the Rev. G. H. Roper.

Mr. V. S. Murphy, who has been Headmaster of Trinity Grammar School, Dulwich Hill, N.S.W., for four years, has resigned on his appointment as Headmaster of the Hutchens School, Hobart. His departure is a great loss to Trinity. Mr. C. E. Latham, whose work for Trinity has meant so much to the school for so many years, will be the Acting Headmaster during the rest of 1942.

Mr. J. A. Nimmo, Red Cross Field Searcher, has recently returned with the A.I.F. from operations in Egypt, Palestine and Syria. Mr. Nimmo, who has been appointed First Field Searcher in the Australian war zone and says, "When this war is over the world will

be amazed at the startling methods of escape devised by members of the A.I.F. who have been captured. Their initiative and daring challenge credulity." He continued, "The result of our searchers after the debacle of Greece and Crete also seems too astounding to be true. We set out to look for roughly 8000 men, traced 6000 of them as prisoners of war and failed to trace only fifty. Consider the number of prisoners who escaped and the amazing manner in which others, who dodged capture for months, finally turned up somewhere and you will get an idea of how hard they were to trace. Mr. Nimmo related how Corporal Carroll, of W.A., escaped from Crete in a 14-foot boat with a blanket for a sail and headed for Mersah Matruh. He sailed for eight days guided by the North Star at night and steering by the shadow of the blade of his pocket knife by day. On the eighth day the boat sank under him and he swam ten miles in seven hours and was helped ashore only 15 kilometres from his destination.

Rev. A. M. Hollis, vicar of Charlton Kings, Cheltenham, and at present a Chaplain to the Forces, has been elected Bishop of Madras, in succession to the Rt. Rev. E. H. M. Waller. Mr. Hollis was a Scholar of Trinity College, Oxford, where he took a First in Lit. Hum., won the Senior Denyer and Johnson Scholarship, and received the B.D. degree in 1931. After training at the Leeds Clergy School he was ordained in 1923 as curate of St. Andrew's, Huddersfield, in the Diocese of Wakefield. In 1924 he was appointed Chaplain and Lecturer at Hertford College, Oxford, and Fellow in 1926. He went out to the Diocese of Tinnevely on the staff of the Bishop's Theological Seminary, Nazareth, in 1931, and returned to England in 1936.

The Rev. Canon C. A. B. Watson, B.A., vicar of St. Paul's Church, Auckland, will be retiring during April. He has been in holy orders for 44 years, and after five years as vicar of Stratford, he became vicar of St. Paul's. For 34 years he has given faithful service to that parish. His service to the Church was recognised by the Archbishop and the diocese in 1934 when he was a canon of St. Mary's Cathedral. The good wishes

of his friends and of the clergy and laity of the diocese are with him and his family.

For the first time in its history, the Oxford Union has elected a Palestinian Jew, Mr. Gershon Hirsch, as its president. In his presidential address Mr. Hirsch made a striking reference to the present world war: "The world will see no peace until justice is done to this ancient people. The Shield of David, which was now a sign of shame in Berlin, will one day be looked upon as a sign of dignity and respect." Mr. Dingle Foot, M.P., Parliamentary Secretary to the Minister of Economic Warfare, congratulated Mr. Hirsch on his "peroration on behalf of the Jewish people."

Mrs. W. J. White, who was in charge of the St. Andrew's Cathedral Hut Canteen, Sydney, last Sunday, said that between 1800 and 1900 meals had been served, about the same number as on the previous Sunday. She had expected a crowd and had provided extra accommodation.

We are pleased to note that the Rev. K. N. Shelley has graduated in Science at Sydney University, and that the Rev. N. Gelding, curate of All Souls', Leichhardt, has graduated in Arts at the same University.

Old Rideleians will regret to learn of the death of Dr. Lisle Carr, who recently retired from the Bishopric of Hereford. Dr. Carr was at one time Bursary of Ridley College, Cambridge, while the late Bishop Moule was Principal.

Bishop Hicks, of Lincoln, died on February 10, at the age of 69.

FOR DISGRUNTLED PARISHIONERS

"The Southwark Diocesan Gazette" quotes the following lines as having been displayed some years ago by the Rev. P. B. Clayton outside the now demolished church of All Hallows, Barking:—

"If you cannot stand your Vicar,
Do not advertise your view,
Ask the Lord to make him quicker,
And — perchance — to quicken you."



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To Australian Churchmen

Meddling With the Prayer Book

Readers of our notes and comments will recall the proposal in Convocation in England to introduce a change in our Communion Service. We think the protest of the Bishop of Birmingham was most timely. We are in the throes of a mighty conflict. Our whole civilisation is threatened. This is the time when the Upper House of Convocation proposes to place what is called The Prayer of Oblation before, instead of after, the reception of the elements. We were told by the Rev. E. J. Davidson, of St. James', Sydney, at a meeting to consider our attitude towards Russia, that it was reported that while the guns were thundering near the Kremlin the Russian Bishops were discussing the length of a chasuble. Here is a parallel nearer home that fills the souls of the thoughtful with dismay if not despair.

What does it all Mean?

We are certain to be charged with imputing sinister motives to godly men unless we walk very warily here. But it is evident that there is dissatisfaction with our present Prayer Book. We welcome the statement of the Archbishop of Canterbury that he, for his part, saw no occasion for change as he was perfectly satisfied with the 1662 Book. But in this particular the Archbishop does not voice the opinion held by a large section of the clerical members of the Church of England. The days have long since gone by when it was the fashion to speak of our "incomparable liturgy." Almost the time has come when there are none so poor as to do it reverence. It is a sad change, and has been brought about by a steady minimising process. Dr. Frere told us years ago that many clergymen found our present prayer of consecration "jejune and unsatisfactory." He added that they felt compelled to incorporate into it sections borrowed from the Latin

Mass. Dr. Frere is the mentor of hundreds of clergymen so far as the history of the Prayer Book is concerned. It is only charitable to assume that the Fathers in God who proposed to change the Prayer Book at this critical time had some serious reasons behind their action. We can hardly, therefore, be blamed if we hazard a conjecture or two as to what it all means. It must be more than a matter of convenience. However slight the movement it must have as its goal some alteration that is conceived to be important. What is it?

A Picture of Disorder.

We are not convinced that the Bishop of Rochester, who professed to voice the feelings of Evangelicals, was sufficiently alive to the inwardness of the contemplated change. As a result of the discussion occasioned by his intervention, and the statement of the Archbishop of Canterbury previously mentioned, the words "if desired" were inserted in the new rubric. This is another blow to the uniformity towards which the Prayer Book had been directed. The Preface shows that one ambition of our Reformers was to have one Use throughout the whole realm. Now we have a medley similar to that which prevailed before the Reformation, and this new proposal adds one more item of confusion to the rapidly accumulated heap that perplexes the lay mind. We are not going back, indeed, to Lincoln, Bangor, Hereford, Salisbury. We are going to the B.B.C., a chain of prayer through the ages, the devotions of Bishop Andrews, the layman's Mass Book, the Sarum Mass translated by five clergymen, and a host of manuals not one of which can boast even episcopal sanction. To this helpless incoherence has our once stately Church of England been reduced. It is time to call a halt. But fearful lest this should be done, ecclesiastical jurisdiction

resident in the Crown has been deliberately crippled under a plea of spiritual liberty.

A Peep into the Past.

But still that lamentable discord does not explain this movement for readjusting the words of our Communion Service with a minimum of verbal alteration. Deissmann, in one of his books, speaks rather acidly of "word-shifters." The proposed change might readily provoke his satire. "What does it matter?" says the unsophisticated, "if the words are right to use, does it really make any difference where they come?" This is to confine attention to the words, and to ignore the important question of structure. And it is here that the past helps us. The 1549 Prayer Book is the least English book of any. Bishop Dowden for one, and Bishop Jacobs for another, has made that fact quite clear. Bishop Jacobs laments that the Lutheran influence, which is so strongly exhibited in that first monument of Cranmer's genius, has been modified and almost destroyed in the later production from his pen. Bishop Jacobs supports his theory with abundant examples. Yet it is this book, so strongly tinged with Lutheran colour, that is so much in favour to-day. The clamour everywhere is to return to it. Evidence counts for nothing against prejudice.

A radical change was effected in the Communion Service in 1552. It was a distinctly English change. This will not be denied even by those who dislike it. Their one contention is that this change violates all previous liturgical usage, and is without precedent in any written service books. The old vestments to which the Lutherans still clung were discontinued; the word "altar" was altogether removed; the priest was directed to stand at the north side of the Table when before he was directed to stand humbly afore the altar. But these important alterations fade away into comparative unimportance before the greatest change of all. For centuries the consecration occurred at a comparatively early stage of the proceedings. In 1549 this usage was followed. A

long prayer appears immediately after the Proper Prefaces, which were then at an earlier part of the service following directly upon the Offertory. This prayer consisted of what we now call the Prayer for the Church Militant, the Consecration Prayer, and the prayer that now follows the Lord's Prayer after reception. This long prayer also included a petition for the descent of the Holy Spirit upon the elements, the commemoration of the Saints, and a prayer for the faithful departed. The exhortation, "Ye that do truly," the Confession, Absolution, Comfortable Words, the Prayer of Access, intervened before the reception of the consecrated elements. In 1552 this order was changed, never to be restored so far in the Church of England. Our present order and words in this part of the Communion Service is identical with that of 1552.

Why was the Change Made?

Here, also, we must be upon our guard against introducing conjectures that can only remain conjectures. But there are clear indications in the general outlook of the Reformers that help us to understand the purport of the change.

One great subject of discussion related to the question as to whether the Holy Communion is perfected in the use of the Sacrament, or has what may be called an independent value. The Church of Rome, since the days of Aquinas, taught that alone of all the Sacraments the Holy Communion contained the Author of all sanctity before use. To bring the act of consecration into close juxtaposition with the act of reception certainly added emphasis to the Reformed view. The communicants set apart the elements for a particular purpose, and proceed at once to carry that purpose into operation. The requirement added in 1662 that after reception the elements should be withdrawn from sight by being covered with a fair linen cloth added yet another feature of symbolism that threw the concept of reception as the central act into bold relief. This offers a very reasonable ground for the abandonment of a custom that had prevailed for a very length-

ened period of Church history. The growth of false ideas concerning this sacrament has led to a misunderstanding of its main purpose to be a sign of grace given to us. The change restored this very necessary and Scriptural idea.

The second great subject of discussion related to the question as to whether there was a sacrifice offered to God different from the sacrifice of praise and of ourselves. The view of the Holy Communion as a Sacrament had been almost wholly obscured by the view that a sacrifice was offered to God for the sins of the living and the dead. The Reformers totally rejected any such suggestion, and weeded out carefully any phrase that might lend it support. Canon Estcourt, a competent Roman Catholic commentator, tells us: "Though 'sacrifice of praise' is the favourite term with the Reformers, they will not admit it when coupled with other words making it propitiatory or impetratory." (Dogmatic Teaching of Book of Common Prayer, p. 40.) Gasquet and Bishop indeed carry this idea into the First Prayer Book. Speaking of it, they say, "The closest theological scrutiny of the new composition will not detect anything inconsistent with, or excluding Luther's negation of the sacrifice of the Mass." (Two Prayer Books of Edward VIth, p. 224.)

A Revival of Current Superstition.

But the ideas thus rejected were brought under the notice of the members of the Church of England by the celebrated Non-juror, John Johnson, whose work "The Unbloody Sacrifice" is criticised by Daniel Waterland. Through Johnson they found their way into Wheatley's "Rational Illustration of the Book of Common Prayer," and more than one hundred years after were revived by the Tractarians. Wheatley contends that "Our Liturgy at that time suffered a more material alteration, the Prayer of Oblation, which by the First Book of King Edward, was ordered to be used after the Prayer of Consecration (and which has since been restored to the Scotch Common Prayer), being half laid

aside, and the rest of it thrown into an improper place; as being enjoined to be said by our present rubric, in that part of the office which is to be used after the people have communicated; whereas it was always the practice of the primitive Christians to use it during the act of Consecration. For the Holy Eucharist was, from the very first institution, esteemed and received as a proper sacrifice, and solemnly offered to God upon the Altar before it was received and partaken of by the communicants."

Seeking a Return to the Past.

Those who are attracted towards this idea will naturally seek for a restoration of the old order. Here we think we discover the inwardness of the new move. It is worth observing that in 1662 the arrangement of the Scotch Prayer Book of 1637 was not followed in this particular, although on that occasion the Revisers adopted the rubric requiring the consecrated elements to be covered with a fair linen cloth. So the idea was before them, and was evidently unacceptable.

But Evangelicals are not prepared to accept Wheatley's theory. They admit, of course, that Wheatley, and even Johnson in his "The Unbloody Sacrifice and Altar," believed that they were steering clear of the Roman Catholic errors. They both speak of the sacrifice offered to God as "representative." They both repudiate in express terms the Roman doctrine of the Mass. But what Evangelicals contend is that their refined subtleties could not prevent the errors which they repudiate from taking root in our very midst.

The Reformed view for which we contend is that there is an offering to man of Christ's broken Body and shed Blood in sacramental form. There is no offering to God except the loving devotion of grateful hearts who by means of our Lord's appointed signs receive the sacrifice through faith. The best way to preserve this essential truth is to relate consecration closely to reception. The Reformers saw this, and we honour them for their perspicuity. The concession being made of replacing the prayer wrongly called a prayer of Oblation in the

earlier position before reception will be followed by a demand to restore the old prayer, as otherwise it is meaningless. The old prayer read in 1549: "Wherefore, O Lord and heavenly Father, according to the Institution of thy dearly loved Son, our Saviour Jesu Christ, we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts, the memorial which Thy Son hath willed us to make . . . entirely desiring thy fatherly goodness to accept this our sacrifice of praise and thanksgiving." The changes from Sarum are most significant, but they were not sufficient. The alteration of position removed the last ambiguity. The return to the old order is designed, we believe, to pave the way for a restored doctrine of a sacrifice to God.

PROPER PSALMS AND LESSONS.

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.

May 3, 4th Sunday after Easter.

M.: Deut. iv 1-24 or Isaiah lx; Luke xvi 19 or Acts iii; Psalms 128, 129, 130.

E.: Deut. iv 25-40 or v or Isaiah lxi; Luke vii 1-35 or Revel. ii 18-iii. 6; Psalms 145, 146.

May 10, 5th Sunday after Easter. (Rogation Sunday.)

M.: Deut. xxvi or Isa lxiv; John xiv 1-14 or Ephes. i 3; Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa lxv 17; John xvi 5 or Acts i 1-14; Psalms 149, 150.

"Christianity is a gospel. Good news, to bring hope and freedom to thousands of people who are dissatisfied with life as it is and want new life, but quite definitely fail to see it in so-called religious people. Only the love of God, as shown in Jesus Christ, can save them from despair for themselves, and the whole world. If they can come in touch with Jesus through those who know Him, they will find not only new life, but a new idea of Religion and its power to help them."

CHURCH MUSIC IN WAR TIME.

Talks to the Choirmaster.
(By Bishop Pilcher.)

Article No. 3.

The Music of the Holy Communion.

It is always important, and particularly so in times of national crisis, that the music of the Holy Communion should be of a character to help the devotional spirit and strengthen the souls of the communicants. We shall, therefore, offer a few suggestions in this connection:—

1. It is first of all important for us to understand that music is not a necessity at the Holy Communion. It is frequently better omitted. Personally, I am inclined to believe that at least one celebration of Holy Communion on a Sunday should be entirely without music. There is a certain type of worshipper who feels that music is nearly always disturbing and prefers unbroken silence for his moments of recollection and penitence and aspiration. The disadvantage of music lies in the fact that if it is bad it makes prayer, to those who are musically sensitive, almost impossible; while if it is good, it tends to attract too much attention to itself.

2. When the Holy Communion is choral it is of supreme importance that the music accord with the intention of the service. Everything that is merely noisy or flamboyant, or ugly, or for display, should be ruthlessly excluded. Unfortunately, not a little of this kind of music is still in use. It is, however, possible in these days to obtain settings of the Holy Communion of a worshipful and reverent and congregational character.

3. It is important that the congregation should be able to join in the music of the Kyrie, Nicene Creed, the Sanctus and the Gloria in Excelsis—these being part of the service which are traditionally sung. In order that the congregation may be able to take its part it is necessary that a simple setting should be used, and used with sufficient frequency

for the congregation to be accustomed to it and learn it by heart.

In this connection we would suggest a greater use of the traditional Anglican music of Merbecke.

Merbecke was a chorister in the choir of St. George's Chapel, Windsor, in the reign of Henry VIII. Merbecke became interested in the English Bible and began to prepare a Concordance. The Concordance was discovered and Merbecke, with several others, was condemned to be burnt at the stake as infected with Protestant heresy. At the last moment, possibly because he was too good a musician to lose from the Royal Choir, his life was spared.

When Edward VI came to the throne, Archbishop Cranmer prepared the first English Prayer Book. He asked Merbecke to set to music the English words. This Merbecke did with such success that his music is often used in our Anglican churches today.

In singing words to Merbecke's melody, the rule is first to read the words naturally and reverently, and then to intone them at the same speed and finally to sing them in the same way to Merbecke's music. Unfortunately the well-known setting by Stainer suggests that Merbecke should be sung to the regular beat of barred time. Basil Hardwood's setting is good, but while he explains that Merbecke should be sung according to the principles described above, he prints his music in such a way as to suggest a much slower rendering.

The setting of Merbecke by Healey Willan, published by the Oxford University Press, will suggest by its manner of printing the right method of singing and the right type of organ accompaniment, which should be always light and quiet.

Merbecke, of course, should be sung in unison. It is well for us to learn to understand the beauty of unison singing. We have become so used in the Church of England to singing in four parts that we have almost forgotten the beauty of a melody sung in unison. At this time of war, when it is difficult to get men in our choirs to sing tenor and bass, it is well for

us to feel that unison singing has a beauty of its own and is not merely a second best to be taken up when the men of a choir are on active service.

If our congregations could learn to sing the Kyrie, the Nicene Creed, the Sanctus and the Gloria in Excelsis to Merbecke's setting we should have music for the Communion at once reverent and beautiful and congregational.

I would also suggest that even in a Choral Communion it is well to observe certain periods of silence. The fairly common practice of filling up every space of the Communion Service with organ music is not at all to be commended.

GOD SPEED OUR BRAVE.

God speed our warriors brave,
In air, on land and wave,
Be Thou their Guide.
Our Father, give them grace,
When dangers grave they face,
In Thee their trust to place.
God save them all.

"CENTENARY" PRONUNCIATION.

The Bishop of Liverpool, Dr. David, solved a problem of pronunciation when he spoke a few days ago at a centenary celebration. He quoted this jingle:—

Up at the Deanery that call it "Centenary";

My Uncle Henery, he says "Centenary";

Dear old Aunt Mary, she speaks of "Centenary";

The Bishop added: "I belong to the Deanery party."

St. Peter's, East Sydney.—The 75th anniversary of St. Peter's Church will be celebrated from July 25 to August 2. A beautifully illustrated anniversary book has been published, containing a complete story of the parish. Copies may be obtained from the rector at the cost of 2/-.

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.

II.

The Road of Hard Work.

"There is no Pentecostal gift of tongues to be looked for now," wrote Mr. Love. "The translator must first work on his new language, find out and draw up the rules of grammar, use and test them, being ready to correct first impressions and to confirm or amend his rules until they will stand the test of usage among his people. In learning the language of a primitive tribe, one that has not previously had any system of writing, not only has a vocabulary to be acquired, but the would-be translator has to deduce the rules of grammar that govern the language. In the case of Worrora, though the people themselves have no formulated rules of grammar, and, indeed, would be astonished to know that their language is built on a complicated system of pronouns and grammatical genders that are incorporated into the verb, the grammar is all-important.

"I picture the missionary making contact with a savage tribe. The missionary and the natives meet: the missionary settles down at a site, that may later prove to be unsuitable for the mission, and the natives come to him. Neither can speak one word of the other's language. The missionary picks up, say, a stone, throws it to a native and says, "stone." The native replies "kaiug." So on with tangible objects, part of the body, sun, moon, stars, land and sea, until a vocabulary begins to grow. But this is only the beginning. In trying out names of parts of the body it was at once apparent that the word varied with the speaker. The solution was that parts of the body have a pronominal inflection, e.g., my hand, your hand, his hand, her hand. This discovery led on to the working out of the pronoun, in which many intricacies needed to be unravelled—locative and narrative forms, etc. The verb, with all its complications of prefixes and affixes for subject and object, suffixes for tense, inflections for mood, took years to tabulate satisfactorily."

Hunting for Words.

Mr. Love found his hunt for words most interesting and he received much

help from his aboriginal friends. He continues:—

"The happiest feature of this work among the Worrora has been the pleasure and interest of the Worrora people themselves in imparting their language to the missionary, and their delight at hearing the Word read to them in their own tongue. One reads of missionaries who have found it necessary to draw words from unwilling natives; not so from the Worrora. They have all and always been very willing to repeat words till a satisfactory pronunciation was arrived at, laughing with pleasure when the missionary could give to them properly the phrase he wishes to convey, and shouting with amusement over early failures; while the regular team of translation men, who have helped for twelve years in the preparation of the four Gospels in their tongue, have never failed in their keenness and patient intelligence in following out the correct form of a difficult verb. In a country such as Australia that is under British rule, and where English is universally spoken, the young people will all, sooner or later, learn to speak English; but the older men and women will never get beyond such words as "flour," "tobacco," "tea" and "sugar." To them the Gospels must come in their own tongue, if they are to come at all. And to the young people English will remain the white man's language, the English Bible the white man's Bible. To be their own it must come to them in their own tongue."

"Teaching to read Worrora has not been the simple matter that it is in English, owing to the scarcity of monosyllables. Such a sentence as "I pat the fat cat" is not possible in Worrora. Still, there are monosyllables that serve as a stepping-stone to mastering the reading of polysyllabic words, and when once the essential vowel and consonant sounds are learned, reading progresses quite well."

Christ in the Mother Tongue.

One is impressed with certain statements in this narrative, and one extract which impresses the "Bibleman" is this, "To the Worrora the Gospels must come in their own language if they are to come at all. To the young people English will remain the white man's language, the English Bible the white man's Bible. For the Gospel to be their own it must come to them in their own tongue." So the missionary wants to present Christ to them as their own Lord and Saviour, not a white Christ but their own. That is the wonder of the Gospel in the Mother Tongue which is the heart of all translation work.

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Correspondence.

WHAT IS AN EVANGELICAL?
(The Editor, "Church Record.")

Sir,
Will you find room for some friendly comments, written from a different point of view, upon the article, "What is an Evangelical?" in your issue of March 26?

1. My first remark is one of approval of your action in publishing the article. It is all to the good that such descriptions of the principal schools of thought in our Church should be printed. Men of goodwill in all schools may then have an opportunity of studying the principles of others—and, if need be, of discussing the points of difference. The article, if I may say so, is objective in its examination and courteous in its accounts of movements other than that which is the subject of its exposition.

2. Various points in the article might be discussed. But one seems to be so important that I single it out for comment which shall be both critical and friendly.

You agree with the English writer in stating that an Evangelical is distinguished from other representatives of Christian thought, first, by his attitude to Holy Scripture, which he regards as "absolutely trustworthy."

With great respect I suggest that this statement (a) is not consistent with the meaning of the word "Evangelical," (b) fails to present the proportion of the faith and theologically speaking puts second things first, (c) leaves the Evangelical preacher in a bad position when confronted by the vast increases in human knowledge brought about by the scientists of the last three or four centuries.

(a) The "good news" which the Evangelical (like other Christians) has to preach is that God the Creator is also a Saviour and Redeemer, delivering men from sin. "God was in Christ reconciling the world unto Himself." It is not a message about a Book, but about the Living, Loving Active God always near us, within us, working to win, convert, edify the man He has made and put into the world. True, the Book tells us about Him—but the telling may be done, has been done (as by St. Paul at Lystra and Athens and by many a missionary among savage folk) without reference to the Book.

(b) My second point follows: Take the order of the Creeds or of the Articles. Always God first—and only in a subordinate position the Book that tells about Him. In the Nicene Creed the only references are "according to the Scriptures," and the extremely broad one "who spake by the Prophets." The importance of the Scriptures is that they tell us about God. Your article seems to say that the Scriptural account of the creation of man in innocence, of the Fall and the entail of spiritual death which has resulted is the foundation of Evangelical teaching. Surely you are wrong again. Genesis starts with "In the beginning

God," the Creed begins with affirmations about God. The 39 Articles follow the Creed-structure—and do not touch man's condition until they reach Article IX. You, however, say that Evangelical teaching begins with an affirmation about (1) the scriptures, (2) man. Are you preserving the proportion of the faith?

(c) Comparative study of religions, acquaintance with the many varieties of form assumed by religious literature (poetry, drama, myth, folklore, imaginative tale, parable, and so on), geology, astronomy, and many other sciences have now to be reckoned with. Are you not leading your "Evangelical" with too heavy a burden when you bid him maintain "the absolute trustworthiness" of the Scriptures, unless you and I attach different meanings to "absolute"? I suggest instead of "absolute" the word "essential."

Yours, etc.,

ARTHUR H. GARNSEY.
St. Paul's College, April 14.

[Our correspondent seems to have overlooked the fact that our article was dealing with those points by which an Evangelical is distinguished from other representatives of Christian thought.

[We appreciate the spirit of Canon Garnsey's letter and hope that the examination of conflicting currents of thought will prove helpful to all. We would suggest that Canon Garnsey is confusing the content of Scripture which places God first with the conception of the source of our authority for such statements. We know nothing of consequence concerning God and the process of redemption apart from the Scriptures. Etymology is never a safe guide in the matter of names. We are all Anglo-Catholics in the strict derivation of the word. The name Evangelical has got a definite connotation and we believe that the points raised are distinctive of that school of thought. Canon Garnsey's direct criticisms deserve more careful discussion and we hope to return to them later. —Eds.]

BRITISH-ISRAELISM.

(The Editor, "Church Record.")

Dear Sir,

In reply to the correspondence, "Is British-Israelism a Heresy?" in the issue of April 9 of your paper, may I express the view that B.I. propaganda, in stating "the number of eminent and learned clergy," believing B.I. teaching, has been worked to death?

In 1937, I lived in a parish where the rector advocated openly B.I. ideas, but never, to my knowledge, used the name British-Israel when in the pulpit. The rector used to fulminate from the pulpit, Sunday after Sunday, prophesying tremendous happenings—not specifically mentioned—that would soon astonish the pew (the pew was expected, apparently, to be an ignoramus).

The thunder came—the great event of 1936—not as prophesied, but contrary to B.I. ideas; the pulpit roaring

While the Australasian edition lasts, Mrs. Howard Taylor's new book, "in graceful prose," titled,

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ceased. No wonder, after the false B.I. prophecies, if the pew by-passed that rector's teaching!

Later, in the adjoining parish, a B.I. advocate warned some Sunday School teachers and parishioners of everlasting condemnation, if they did not accept B.I., Biblical, so-called interpretations. The parish hall had been used previously for B.I. meetings, but not now.

Who would not by-pass such B.I. advocates and their teachings?

In the face of facts as these, the practical man of the pew, perhaps unconsciously, but nevertheless truly, formulates his own definition and declares that British-Israelism is heresy.

Yours faithfully,

Cronulla,

R.J.T.

"THE VIRGIN BIRTH."

(The Editor "Church Record.")

Dear Sir,

Your words on p. 4 of Feb. 12th, and the words on p. 9, third paragraph, first column, encourage me to write to you yet once again. The question or subject of the marriage of the Mother of the Lord, although so little is heard about it, I do believe is at the root of our religion. I do believe that the text, St. Luke's Gospel 2: 23, is the text which explains and teaches the Virgin Birth. Here we have "the parents", v. 27, bringing in the Child Jesus to do for Him after the custom of the Law. What law? It is in Exodus 13, and Numbers 9: 17, says: "All the firstborn of the children of Israel are Mine: I sanctified them for Myself"—"And it shall be when thy son asketh thee in time to come, saying 'What is this?'—there is the answer, in the Temple, when the parents brought in the Child Jesus, the first-born of their marriage. For His sake had every Jewish male infant been thus brought in—it was not a mere rite, it had a very deep meaning for us. It meant Calvary. Exod. 13: 15; Deut. 6; 21; Exod. 12: 13.

I have heard sermons and read religious papers that said "the Virgin Mary" need not have gone to the temple for her purification, because her Child was the Son of God; it was even stated that it was no more necessary for her than it was for our Lord to be baptised of John.

But there is no similarity whatever in these two events. John's baptism was voluntary and for all.

The presentation of Christ in the Temple was "according to the law," and His Mother, as a Jewess, was bound to conform to that law. That the birth was a virgin birth had nothing to do with it at all. No one knew that then, nor for a very long time after. Our Lord said to Peter, "Flesh and blood hath not revealed this unto thee." The only "flesh and blood" who could have done so, did not. Mary could have told Peter's wife, "An angel told me before my Son was born that He is the Son of God." But she never told anyone until after "He shewed Himself alive after His Passion by many infallible proofs." Acts 1. 3.

Rev. Pitt, of the West London Bible Institute, says in his "Light on the Virgin Birth": "Until we clear our minds of the idea that Jesus went about with everybody wondering whether He were an illegitimate son or virgin born, we shall not get the right atmosphere for seeing the truth. Neither of these things was suspected during His life. He was regarded simply as the Son of Joseph and Mary. According to the Gospels, not only did Jesus not refer to His birth, but no one else did. During the Lord's life, from the time He was born till after He died, there is no word of anything being said which would show that anyone either knew of, or spoke of, the Virgin Birth, and it was only spoken of before His

birth by the Angel from Heaven, by Mary His Mother, Elizabeth her cousin and Joseph her husband. After His birth and before His death it was spoken of by no one at all. This may astonish, but it is a fact."

Strange that after 400 years of the Open Bible, facts embedded in the Sacred Page should come as an astonishment. Yet is there one person in ten who can give a clear account of these facts? Mary said that all generations would call her blessed. But she did not say "the Blessed Virgin," and what she certainly meant was, the Blessed Mother.

The fact is, Christianity is so stained still with errors of ancient days. A good man writing recently in the "Protestant World," said there is some good in the Church of Rome or it could not survive. That reminded me of an argument I once had with a Jesuit priest about "the religious life," the three-vow cloister life for women. He said that millions of people had lived that life and so it was right for others to live it and perpetuate it. I replied that millions had lived in sin, and, of women, in professional sin, in what is called the oldest profession in the world, but that fact did not make it right for any woman to take up that life. Now note his reply. He said, "Yes, millions of women, or thereabouts, had lived that life and thereby perpetuated it, they being cohorts of the god of the flesh in whose power the world now lieth, and for any woman on that level the life was not a wrong life. But we are speaking of the cohorts of the Church, of women on another level." I always got plenty to think about when I talked with that "Father," and I never forgot his argument that anything will survive and prosper provided there is force enough in it to perpetuate it. It need not be "Right." It may be wrong, the power of the prince of darkness in whose power the world now lieth, but given enough perpetrators it will go on. And so the Church of Rome goes on. It is not "some goodness" in her, but the vast evil that is in her which keeps her alive, "our ancient foe," as Luther said.

And our true Christian teaching is still beclouded with ancient errors. This "Virgin Madonna" worship. Take Xmas cards, for instance. Have they the remotest likeness to what the scene in the stable must have been like? When Oberlin removed an image long venerated in the mountain regions, he went to as pastor, a relic of pre-Reformation days, he was asked, "Is it another God nowadays? Do you come to teach us about a new God?" "Yes," said the valiant Oberlin, "Formerly you worshipped the god of darkness. Now you shall hear about the God of Light."

It is time we dropped calling Joseph's wife the "Blessed Virgin" and gave her her Bible name, "the Mother of the Lord." That is her only distinction above any other Jewish wife and mother, that her first-born Son, the first-born son-in-the-law of Joseph

her husband, was the Light to lighten the Gentiles and the glory of His people Israel.

"'Tho in a human walk He trod,
Yet was the Man Almighty God
In glory all His own."

L. T. THOM.

Paxcroft, Denmark, W.A.
22/2/42.

THE RUSSIAN CONSTITUTION.

(Continued from page 7.)

U.S.S.R. with its Supreme Council and Presidium, and its Commissariat, formed by the Supreme Council. Then comes the Union Republics, with their single Chamber Council and their Presidium, and a Commissariat formed by their Supreme Councils. The Union Republics, while exercising a good deal of autonomy, must conform to the Constitution of the U.S.S.R., and their Commissariats must issue "decisions and orders of the Council of Peoples Commissars of the U.S.S.R. and supervise their execution." The autonomous republics in turn must submit for approval to the Union Republics their constitutions, and permit the "Union Republic to define the boundaries of their territory." Here we discover an interesting problem of the limits of autonomy which is fraught with great difficulty, and may occasion trouble in the future. Article 17 indeed declares: "To each Union Republic is preserved the right of free withdrawal from the U.S.S.R." Students of history will recall the similar right urged on behalf of the Confederates in the U.S.A., and President Lincoln's stern repudiation of this alleged right. The problems connected with the war in Finland, 1917, and the incorporation of the Ukraine, and particularly Georgia, in 1921, offer examples of the difficulties of observing an article of this kind. It may be that the elaborate interweaving of Commissariats, and the finely-graded distinctions in autonomy may be designed to prevent questions of this kind entering once more into the region of practical politics. This seems more likely as Article 17 is an inheritance from Lenin, and not a new creation of Stalin.

The Court system is modelled upon that prevailing in the U.S.A. The Supreme Court of the U.S.S.R. and special courts of the U.S.S.R., are elected for a period of five years. The same holds true of Supreme Courts of the Union Republics, the Supreme Courts of autonomous republics, provincial and regional courts. Peoples Courts are elected by citizens of a rayon. They are not elected by the Council of toilers' deputies, but "on the basis of universal, direct, and equal electoral right with secret ballot, for a term of three years." The State Attorney of the U.S.S.R. is responsible for "the highest supervision for accurate execution of the laws." He is appointed for a term of seven years. He appoints State Attorneys of republics, provinces, regions, districts, rayons

and cities. All these carry out their duties independently of any other local organs, and are subject only to the State Attorney of U.S.S.R. Article 112 declares: "Judges are independent and are subject only to the law."

All citizens, male and female, of eighteen years old and upward are entitled to exercise the franchise, and the voting is by secret ballot. Every citizen has one vote.

It will be seen that the machinery of State has close resemblance to former Liberal movements in Russia, and also to corresponding machinery in other countries. The feature of judges occupying office for a term of five years is open to criticism, and has been frequently criticised in the system of administration that prevails in the U.S.A.

The Supreme Council that elects the Court for a term of five years goes out of office normally after a period of four years. The Court thus survives the Council that elects it for one year. After that, in the event of any violent political reaction in the country, the prospect of re-election would appear to be slight. It is also rather strange that the Constitution makes no provision, ostensibly at all events, for any special legal training which members of the Supreme Court are expected to possess. But this seems a characteristic of modern constitutions. In the Constitution of Eire there is no specific mention of prior legal training, but provision is made to regulate by law "the constitution and organisation of the said Courts which can well include such provisions."

The fact that opens the road to difficulties is the independence of the State Attorneys of any other local organs. The individuals so elected in the various Unions hold office for a term of five years, and are responsible directly only to the State Attorney, who holds office for seven years. It will occur to the critical that an individual is here invested with enormous powers, "the highest supervision for accurate execution of the laws by all People's Commissariats," and has little or no check upon his activities. Even the Supreme Council of the U.S.S.R. is given no power to rescind its appointment of the State Attorney.

"There shall be an Attorney General who shall be the adviser of the Government in matters of law and legal opinion, and shall exercise and perform all such powers, functions and duties as are conferred or imposed on him by this Constitution or by law. The Attorney General shall be appointed by the President on the nomination of the Taoiseach (i.e., the Prime Minister). All crimes and offences . . . shall be prosecuted in the name of the People and at the suit of the Attorney General . . . The Taoiseach may . . . request the resignation of the Attorney General . . . Subject to the foregoing provisions of this Article the office of Attorney General . . . shall be regulated by law."

(To be continued.)



C.M.S. EVACUEES.

The half-caste members of the Groote Eylandt and Roper River Missions reached Sydney on Friday, 10th instant. At first it was intended that they should remain at Adelaide, but it was decided to bring them on to Sydney. The rector and churchwardens of St. James', Croydon, very kindly placed the Parish Hall at the service of the C.M.S. for a temporary lodging place and we understand that the Children's Home at Millewa, Ashfield, has been secured as a more permanent place of refuge.

Mrs. Port and Sister Faith Ward are in charge of these good people some 29 in number. It may be that in this enforced displacement some good will come to these fine young Christians. Their coming to town will make possible and practicable an enrichment of their education and training that will make it easier for them to take their place as good citizens, side by side with ourselves, of the country of their birth. After all a policy of segregation is a poor and apparently an unrighteous policy for the uplift of these people. The enforced breakdown of that segregation will give large opportunity for the trial of a policy somewhat wiser, and after all, more Chris-

tian. Their coming to us is a challenge to the reality of our profession of Christian love and brotherliness.

Churchman's Reminder.

"When bad men combine the good must associate."—Edmund Burke.

April.
23—St. George. It is good to know that St. George, the patron saint of England, was not altogether an alien to Old England, for King Richard the Lion-hearted, adopted him as his patron saint, since when he has been associated with Glastonbury's story.

25—St. Mark, Evangelist. The word indicates a writer of an "evangel" or Gospel. St. Mark's Gospel is held to be based upon the oldest writings about our Lord, and that the basis of it formed the original early record. Both words mean the same—good news.

26—3rd Sunday after Easter. This day calls for us to pray to be consistent. What a rare gift this is! How hard indeed to be consistent, probably impossible, judged by human standards. Yet if we follow Him we must at least strive to be consistent.

May.
1—St. Philip and St. James. It is hard to see why these two were coupled together except for convenience. Both did their good works in such a way as to adorn the Gospel.

3rd—4th Sunday after Easter. This collect speaks of what might be termed the Christian's anchorage. Much is this to be desired in these days that we may be "kept peaceful in the midst of strife."

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

WAR CHAPLAINS.

"We mourn the loss of the Rev. R. S. Bevington, the chaplain of H.M.A.S. Perth, and offer our sincere sympathy to his fiancée, Miss Sheila Nicholson. After serving a most successful curacy at Portman Square, London, Mr. Bevington came to Sydney three years ago to help in the work of the Children's Special Service Mission. His attractive personality, intense spirituality and his special gifts for young people's work enabled him in the brief time he was with us to exercise a ministry which will be long remembered.

"We remember our chaplains who are prisoners of war—the Rev. M. K. Jones and the Rev. K. F. Saunders, in Malaya, and the Rev. F. J. Camroux, in Java. I understand that Mr. Camroux, with other chaplains, was given the option of leaving, but chose to remain with the men he was serving. General Gordon Bennett spoke to me in terms of high appreciation of the services of the Rev. M. K. Jones, who was the senior Chaplain of the Division. He saw Mr. Jones half an hour before he left Singapore and Mr. Jones told him that he had decided to remain as the hospitals were shorthanded through the women nurses being evacuated. The General said he was glad, for he felt it would mean so much to the morale of his men. Canon Hinsby recently writes of a narrow escape: 'An officer to whom I was speaking when the bomb fell was killed instantaneously and the blast threw me some distance, wrapped a curtain tightly round me and dumped a door and some debris on the top of me. When I came to and picked myself up, I was scratched and bruised and my back was rather strained, but I was not seriously hurt. Naturally I was considerably shaken, but I think the fact that I lost consciousness for a few moments relieved me of much of the shock I would otherwise have felt.'—From the Archbishop's Letter.

S.S. TEACHERS' ASSOCIATION.

The Parramatta Teachers' Association have arranged the annual Quiet Day, to be held on Anzac Day at All Saints' Church, Parramatta. It is to be conducted by Archdeacon Denham (for 30 years a missionary in China) and now in charge of Harris Park. The subject of the addresses is as follows: Three talks on Jeremiah, chapters 13, 30, 23. The Quiet Day will begin at 3 p.m. and close with the 7.15 p.m. session.

SOUTH COAST FESTIVAL.

The annual festival in connection with the Home Mission Society is to be held on May 12, at Wollongong.

DIOCESAN SUNDAY SCHOOL EXAMINATION

Distribution of Prizes and Certificates.

The Chapter House was a scene of happy enthusiasm on Saturday afternoon, April 11, when a special programme was arranged for the distribution of the prizes and certificates won by the successful candidates in the Diocesan Sunday School Examination, held on November 30, 1941.

For half an hour previous to the time of the opening of the meeting, the young people came steadily, and were assigned to their special positions on the floor of the hall. The number of successful candidates was so large this year that all the floor space had to be reserved for them. The adults and other friends were shown to seats on the gallery.

The programme was brightened throughout by the singing of favourite children's hymns to well-known tunes. For this purpose of Board of Education had prepared a special hymn sheet. Our attention was especially attracted by the hymn, new to this country, which commenced "For Christ to learn—for Christ to teach," set to the tune "Pentecost."

His Grace the Archbishop took the chair. The Principal of Moore Theological College, Rev. Canon T. C. Hammond, M.A., opened with prayer.

The address to adults was given by the Rev. Harry Bates, B.Sc., who drew sound counsel from the contrast between Ahaziah and Timothy. In both cases the young lads had been educated by those at home. A definite programme had been followed, and definite but different aims had been adopted. Mr. Bates then commended the use of the Diocesan Syllabus and Teachers' Quarterly, and urged the parents to use to the fullest the opportunities that were offered them by the diocesan authorities for the religious training of their children.

His Grace the Archbishop distributed the prizes and certificates. Special congratulations had been merited by Miss Grace Barwick who carried away first prize in the senior grade for the second time, setting up a new record of 94 per cent.

The Director spoke to the children, giving a graphic description of what St. Paul referred to when he said: "Henceforth there is laid up for me a crown" (2 Tim. 4: 8), and pointing out to the young people that we must show in our lives what we learn at Sunday School and at home.

His Grace then addressed the gathering, and laid upon the hearts of both children and adults two great ways in which we can help to win this present war. The first way is by regular attendance at Sunday School or Church and the second by constant prayer.

His Grace expressed gratitude to the Director of Education (Rev. C. K. Hammond, M.A.) for his work and organisation which had made the Diocesan Sunday School Examination so successful. The success of the examination was borne out in the Director's

report that the entries had increased by 85 per cent. and the number of passes by more than 100 per cent. To this may be added that the general standard of the results reflected considerable improvement.

His Grace brought the meeting to a close by pronouncing the Benediction. A pleasant and profitable afternoon had been enjoyed; and, in the compass of 90 minutes, there had not been a dull or unedifying moment.

The Director informs us that the next Diocesan Sunday School Examination will be held on the first Sunday in Advent, which will be November 29, 1942. Copies of the syllabus, and any information desired will be made available to all applying to him at the office of the (Church of England) Board of Education, 109a Bathurst Street, Sydney.

SEVENTY-FIVE YEARS.

This is the title of a well illustrated and well printed brochure published in connection with the seventy-fifth anniversary of St. Peter's Church, Sydney. The booklet contains an interesting and complete precis of the history of the church and parish. The dedication reads: "Seventy-five years of splendid service: This book is dedicated to the memory of the noble, loyal and devoted souls who, down all the seventy-five years, have played their part and given of their best in the interests of the Kingdom of God."

"As we journey back into the past, let us do it reverently, being conscious that the ground upon which we tread has indeed been hallowed by the Presence of the Spirit of God."

The review of the past, coupled with the portraits of most of the incumbents of the parish, is well done and reflects great credit upon its compiler and author, the Rev. Gordon King.

Old parishioners will find great delight in the perusal of the book.

The actual date of the anniversary proceedings will be July 25-August 2.

SEX INSTRUCTION.

Reliable Illustrated Booklets for guidance of Parents and Young People.

"The Guide to Virile Manhood," 80,000 published. 7½d posted.

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P.O. Box 64, Broadway, N.S.W., and mention "The Church Record."

BENSON BARNETT MEMORIAL.

On Thursday, March 26, a meeting was held at the Missionary and Bible College, Croydon, to take steps to perpetuate the memory of the late founder, Rev. C. Benson Barnett, and his wife, who have recently passed away.

It was decided to erect a simple headstone over their joint grave and to place in the lecture hall their photograph, enlarged and suitably inscribed.

In addition to this, a fund is to be established, called the Benson Barnett Memorial Fund, to assist needy students through the college. It is thus hoped to keep green the memory of one who was greatly loved and revered by all the students of the college, as well as that of the gracious lady who so nobly helped him through more than twenty years at the institution. The fund is to be administered by the principal, secretary and treasurer for the time being, and donations are invited from the many friends of Mr. and Mrs. Barnett.

ST. ANDREW'S CATHEDRAL.

A Service of Youth was held on Monday, April 20, at 2.30 p.m. The Cathedral was filled with boys and girls from the Secondary Schools. The Rt. Hon. W. M. Hughes delivered a fine address.

The service was arranged under the auspices of the Empire Youth Movement.

JOTTINGS FROM OUR PARISHES.

St. Matthew's, Bondi.—Deaconess Doyle has made a good recovery from her recent illness, and hopes that she will soon be able to continue her ministry in the parish.

St. Philip's, Eastwood.—The 35th anniversary of the opening of St. Philip's Church will be commemorated on Sunday, May 3. There will be a men's Communion Service at 8 a.m., followed by a men's breakfast at 9 o'clock. At the close of the breakfast an address will be given by the Rev. Canon T. C. Hammond, M.A., who will also be the preacher at 11 a.m. The Rev. E. Walker will preach at the evening service at 4 p.m.

The Sunday School anniversary will be held at all services on Sunday, May 10.

St. John's, Rockdale.—The parish branch of C.E.N.E.F. has been busily engaged in recent weeks, giving particular attention to the making of camouflage netting. The netting is done daily from Monday to Friday from 10.30 a.m. to 3.30 p.m., and from 7.30 to 9 p.m.

A daily intercession service is held by the rector from Monday to Friday, commencing at 11 a.m., and lasting for ten minutes.

In place of the Church fair this year there will be a direct giving effort, culminating in a Temple Day on December 13. A system of envelopes is being used whereby gifts will be made during the year.



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CHAPELS IN ALL SUBURBS

St. Paul's, Sydney.—Mr. T. E. Flower has been invalided home after serving in the Mediterranean, and later in the Pacific. Mr. Flower had been on the Yarra before her loss. It is hoped that he will soon be restored in health.

Mr. and Mrs. Sullivan and their daughter have moved from St. Paul's Parish to Fairfield. They will be missed on account of their active interest in the church life and work.

Parish of Lawson.—The debt on the rectory building has now been completely liquidated, a testimony to the splendid efforts of the parishioners over a period of years.

Coming events in the parish are the sale of work to be held in the rectory grounds on Friday, May 1, and the tea meeting and entertainment to take place at St. James', Hazelbrook, on Saturday, May 2.

Diocese of Goulburn.

PERSONALIA.

Rev. B. Boddington, until recently assistant priest at Albury, is in charge of Kameruka for April. On May 1 he succeeds the Rev. G. F. Pyke as rector of Temora.

Rev. P. de M. Pickburn, at present locum tenens at Bungendore, has been appointed to a chaplaincy in the R.A.A.F.

Rev. R. H. E. O'Hara, at present locum tenens at Kameruka, succeeds the Rev. P. de M. Pickburn as locum tenens at Bungendore.

The Vicar-General, Ven. Archdeacon Pike, took a month's duty at Bega recently during the illness of the rector, Rev. R. Upjohn.

VICTORIA.

Diocese of Melbourne.

SERVICE FOR AIRMEN.

An impressive church service was conducted on Easter Day at Flemington racecourse. The service, which was combined, and embraced more than 3500 airmen at stations out of the city proper, and 200 members of the W.A.A.F., was taken by Chaplain Russell Clark, of the Church of England. The sermon on The Resurrection was preached by Chaplain Waters, Presbyterian, and the whole service was amplified through the main grandstand where the airmen were congregated. Chaplain Albiston, Congregational, also assisted. Each Sunday a church parade is conducted for the airmen, but it was the first time it has been held at Flemington. The airmen were under Wing-Cdr. Brown. Also present were Wing-Cdr. Spinks, Sqd-Ldr. Johnson and Flt-Lt. Callaghan.

RIDLEY COMMEMORATES.

The annual Commemoration was held on Saturday week at 3 p.m. The weather was all that could be desired and a good company of friends and supporters of the College were present. The Archbishop-elect presided and spoke of the good record of the College, of which he was at one time a member. Bishop Baker, the Principal, read the annual report, which was well received. Professor Gibson was the chief speaker for the occasion.

Professor Boyce Gibson gave a compact and lucid address on "Pessimists, Optimists and Christians," which showed truer realism and a helpful appreciation of the needs of the times. He considered that a real Christian might be defined as one whose eyes and feet are properly co-ordinated. Some optimists think that all is right now or will become so, and pessimists think the reverse.

Such viewpoints assume that men are instruments and not co-operators, but overlook the element of free choice.

A feature of bad optimism is a revived form of pelagianism, men thinking themselves self sufficient—this has led to the present distress.

A rightfully pessimistic view of oneself is a good thing, but we must not be despondent about the ultimate outcome of the world's travail. As long as the Christian is true to his faith, his eyes are on the Kingdom of God and his feet firmly planted on the earth, and, while conscious of defects and faults within and without, he is assured that God is working His purpose out.

Diocese of Gippsland.

THE BISHOP'S FAREWELL.

The diocesan farewell to Bishop Cranswick was held on Wednesday, April 15, in Sale. The Church News, writing in farewell to Bishop and Mrs. Cranswick, said:

"Now that the time has come to say farewell to the Bishop, 'Church News' and its readers feel that they will be joined by hundreds of others in saying to him a very sincere 'Thank you.'"

"In doing this we realise that we also owe a very great debt of gratitude to Mrs. Cranswick and family. As president of the Girls' Friendly Society and Mothers' Union in Gippsland, Mrs. Cranswick has given invaluable service and has been an inspiration to the women of the diocese. Many are the happy memories that will be cherished of meetings of the Mothers' Union and Girls' Friendly Society held at Bishops Court under the presidency of Mrs. Cranswick, and of her capable and kindly way of taking these meetings. It would be impossible to estimate the numbers who have enjoyed the hospitality of Bishops Court in these twenty-four years, and it may be said that no more gracious host and hostess could be found than the Bishop and Mrs. Cranswick, assisted by the members of their family. Clergy, students, members of synod and visitors from far and wide have shared in and appreciated this generous and warm-hearted hospitality, and untiring efforts for the welfare of the diocese."

"We believe that the Bishop and Mrs. Cranswick, too, will find it hard to say farewell, but they may rest assured that their place in the esteem and affection of their people in Gippsland is real and permanent."

SOUTH AUSTRALIA.

Diocese of Adelaide.

ARCHBISHOP TEMPLE.

"We shall all take great courage for the future of our Church from the appointment of Archbishop Temple as Archbishop of Canterbury. There are other great men available in the Church of England, but probably none who at this moment could with such universal confidence be entrusted with so great a task. He is both a scholar among scholars, and a man among men. He has a great and wise zeal for the freeing of the Church from some of the unhandy shackles of the past, and for the deepening of her life and strength to meet the tests of the present and the future. And those who know not only his great philosophical works but the simple profundity of his 'Readings in St. John's Gospel,' will have no doubt about his spiritual, as well as his mental, equipment."—From the Bishop's Letter.

S.P.C.K. SUNDAY.

The Bishop writes: "I have appointed Sunday, May 10, as our diocesan day of giving for S.P.C.K. All who know the generous gifts which this, the Mother of all Church Societies, made in earlier days to this diocese, will realise that there lies on us an unceasing debt of gratitude and an unceasing duty of support to the S.P.C.K. Among over a hundred grants she made to Adelaide Diocese, the specially con-

spicuous ones are grants of £2500 to St. Peter's College, £2000 to the Cathedral, and £1000 to St. Barnabas' College. Three of our present priests were trained with the help of the Theological Studentships which S.P.C.K. provides, and she helps every priest who is ordained to-day with the foundation of his library. Now that our foundations have, with her help, been well and truly laid, it is our privilege to help her with the laying of yet other foundations."

PERSONALIA.

Rev. W. C. Gray, rector of Burra, has been appointed rector of Renmark.

Rev. H. H. Overall, of Mallala, has been appointed rector of Maitland.

The following news of past students of St. Barnabas' College will be of particular interest to those of our readers who knew them as Catechists in this diocese not so very long ago.

Rev. Leslie P. G. Smith was ordained Deacon on All Souls' Day, November 2, 1941, at Christ Church, Geraldton, in the Diocese of North-West Australia. His ordination was the first held in the Diocese since its formation in 1909. He is stationed at Geraldton, with the title of Deacon-in-Charge of the Parish of Greenough.

Rev. Robert G. Long, B.A., Th.L., was ordained Priest on December 22, 1941, St. Thomas' Day (transferred), at Christ Church Cathedral, Ballarat, Victoria, in the Diocese of Australia. Mr. Long remains at Christ Church Cathedral as Assistant Priest, where he has been Deacon Assistant.

Rev. J. J. Maurice Bromilow, Th.L., was ordained Deacon on December 21, 1941, at St. Paul's Cathedral, Bunbury, West Australia, in the Diocese of Bunbury. Mr. Bromilow is stationed as Deacon Assistant at St. Paul's Cathedral, Bunbury.

Rev. L. William Riley, B.A., was ordained on February 15, 1942, at Christ Church, Claremont, Western Australia, in the Diocese of Perth. Mr. Riley is stationed as Deacon Assistant at St. Andrew's, Subiaco.

NEWS OF C.M.S. LEAGUE OF YOUTH.

The monthly fellowships this year have been very happy and successful, speakers including the Rev. W. H. Irwin (president of C.M.S.) and Miss Constance Isom, B.A., a full member who has been teaching in the country.

A pleasing number of new members were admitted at the annual membership service at Holy Trinity on February 28, when the Bishop of Central Tanganyika gave the address.

Officers elected for 1942 are: President, Miss Ellen Measday, B.A.; vice-president, Mr. Ben Hammet; secretary, Miss Betty Page; assistant secretary, Miss I. F. Jeffreys, A.C.A. (Aust.); treasurer, Mr. Bob Davis; council members, Mr. Colin Cook and Miss Pauline Jeffreys.

Misses Dorothy Tunbridge, Heather Gumbley and Dolce Tomlinson, who

have all entered the nursing profession, were farewelled at St. Luke's in March, and wished God-speed. We also congratulate our 1941 president, Miss I. Jeffreys, on becoming a Chartered Accountant (Aust.).

Sympathy is expressed for Misses Betty and Pauline Jeffreys (formerly of St. Andrew's, Kowloon), whose father and fiances were in the Hong-kong V.D.C. at the time of its surrender.

Prayer is requested for members in the fighting forces, including council members Allan Fairweather (Army) and Gordon Hewitson (Navy), and for our members on the mission field, namely, Rev. and Mrs. David Gurney, Isfahan, Iran; Gordon Chittleborough, Tanganyika; Mr. and Mrs. Max Hart, Uganda, Miss Dorothy Davis, Tanganyika.

It is expected to have the Bishop of Adelaide at one of our coming fellowships, and all members of the Church of England between the ages of 14 and 30 are welcomed to the meetings held every first Wednesday of the month at the C.M.S. Depot, corner of Grenfell and Chesser Streets (Worando Building), Adelaide, at 7.45 p.m.

QUEENSLAND.

Diocese of Brisbane.

WARTIME DIFFICULTIES.

"The war is at last beginning to make itself felt in our everyday life and is necessitating changes in our normal activities. In view of this fact and of the uncertain future I think it would be quite wrong for synod to meet as usual this year. I have consulted the Diocesan Council on this point and I find that its members unanimously agree with me. It is true that I am compelled by canon to summon synod every year, but I hope this year when the citations are sent out members from a distance will not attend. No allowances will be made for travelling expenses, and it is expected that the attendance will not be much more than that of a 'glorified Diocesan Council.' I on my part will give as president an assurance that no more than formal and necessary business will be transacted.

"Several of the clergy have written to me in alarm about the officials who have been demanding particulars about dimensions of church buildings. I did not myself know what was happening, but I got in touch with the Department, and I was informed that a survey was being made of all possible accommodation that might be available in an extreme emergency. It is, however, a pure precautionary measure, and I was assured that a church would be used only in very exceptional circumstances. I am quite sure that if such desperate need did arise we should be only too glad to offer our churches.

At the same time, if churches were so used, we might well expect some consideration for our own views about facilities for services and about the isolation of the sanctuary. Naturally we are more likely to receive such consideration if we have shown ourselves helpful from the outset. If in any instance there seems danger of disagreement I should like the matter to be referred to me, so that I can deal directly with the Department. In times like these it is always possible that common courtesies may be forgotten or neglected, but as Christians and patriots we should be slow to notice or resent the omission."—From the Archbishop's Letter.

OFFICIAL.

The following licence has been issued:—

The Rev. Richard Grenville Pearson, Th.L., as a member of the Bush Brotherhood of St. Paul.

The Archbishop has accepted the resignation of the Rev. Robert Henry Mullen, Th.L., as vicar of St. Mark's, Eidsvold.

The Rev. Christopher Moore Compton, Th.L., formerly a member of the Bush Brotherhood of St. Paul, Charleville, has now been appointed chaplain to the Australian Military Forces.

The Rev. Arthur Leonard Gillespie was ordained Deacon in the chapel of the Holy Spirit at Bishopsbourne on March 25.

THE MOTHERS' UNION.

The Quiet Day at Bishopsbourne on Shrove Tuesday came as a wonderful help to many anxious mothers. Never before has its need been so much felt, and there cannot have been one member who came away without feeling that a new light had been thrown upon many perplexities, and inspired with a determination to make the best use of Lent and to meet with calm and courage the difficulties ahead.

The day was conducted by the Archbishop, who took as the leading thought for his addresses three words characteristic of the fourth Gospel—Life, Light, Love, which correspond to those parts of the human constitution known as Affection, Reason, Will.

As usual, Mrs. Wand had left nothing undone to ensure that feeling of quiet and rest essential to a time of retreat and prayer. This fact, the lovely chapel set in peaceful surroundings, and hymns appropriate to each address, all contributed to the making of a beautiful quiet day.—Chronicle.

LATEST JEWISH STATISTICS.

The most recent statistics show that there are about 15,750,000 Jews in the world. In the United States there are about 4,779,000 Jews.

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HOME MISSION SOCIETY (p. 2)
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MAY 7, 1942.

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

of the Archbishop of Melbourne



GROUP OF THE BISHOPS OF THE PROVINCE OF VICTORIA AT THE ENTHRONEMENT.

May I say to the laity of this Province, 'I will strive to be faithful,' to my brethren of the Clergy, 'I pray God for strength from that together we may fulfil our task in this day whereunto God has called us.' To my brother Bishops, 'I need your co-operation and your understanding criticism,' and from all of you, a word to God for me in this great duty. Lastly, this word of affection for the former occupant of this See, whose example and devotion has been a constant spur to what has been best in my nine years of association with him. May God grant me those gifts of patience, generosity, spiritual light, and unswerving devotion which marked his life and work."—The closing words of Archbishop Booth's sermon.

—Block by courtesy of "Sun" Office, Melbourne.