

CLOSING MEDITATIONS.

Bishop Baker's subject was "Devotional ideas derived from the Epistle to the Hebrews." His initial thought, which carried right through being, "Get right with God." — (Abbreviated from C.M.S. News.

SOUTH AUSTRALIA.

Diocese of Adelaide.

MISSIONARY SUMMER SCHOOL.

In his opening address as chairman of the Australian Board of Missions' summer School at Retreat and Conference House, Belair, on Saturday, the Archbishop of Brisbane said that the Feast of the Epiphany was a most suitable day for them to begin. It brought a message to witness, worship and work — three words that summed up the task of missionaries abroad and their helpers at home.

No race of mankind, no tribe, however, low in human values, had not some religion, the Archbishop declared. Those sent out to the mission field longed that these striving after the unseen, those elementary forms of worship, might be transformed into the worship of the one true Saviour.

One of the most important needs of the time was to make clear a sense of sin. It was very unpopular to preach about people's failings and sinfulness, but until that failure and sinfulness were realised there was no realisation of the need for salvation.

"History has shown the progressive and instructive work of evangelisation," the Archbishop added. "We are looking forward to the increasing task God is setting before us. We want to stir up in our own hearts and in the hearts of those with whom we come in contact the desire to enter into the tremendous task of bringing the good news of salvation to all nations and peoples and tongues."

The school continued until Friday. Those attending studied the book "The Pacific and You."

CATHEDRAL SERMON.

In his sermon at St. Peter's Cathedral on January 1, Archbishop Halse, who took as text "When they saw the star they rejoiced with exceeding great joy" (Matthew 2, 20) said that Saul, the bigoted Pharisee, after seeing God's light and hearing His commandment became Paul the Apostle to the Gentiles, and "not disinterested to the heavenly vision." Gregory, too, seeing the Angels in the Roman slave market, became aware of a divine light leading him to ensure that these people in heathen faith preached to them. Six hundred years later, Francis of Assisi had his vision of the light of God which brought back into the lives of countless millions the truth of the love of God.

In the nineteenth century, Wilberforce, by his following of the divine call, and despite intense opposition from all classes, was able to remove the greatest blot upon European civilisation—the slave trade. In our own day, William Temple, as Archbishop of Canterbury, was surely guided by a star, and like the others had left a precious legacy.

God had a work and purpose for ordinary people, the Archbishop declared. None were so poor and mean that they could not in some way respond with entire self-surrender to the divine call.

NEIMOLLER'S WARNING.

Rev. W. B. Spofford, editor "The Witness," Episcopal News Magazine, in the U.S.A., writes: "I was in Germany in the fateful days of 1937. One Monday our group met with five of the foremost Protestant leaders in Germany. One was Martin Neimoller. He said to us: 'I approved when Hitler attacked the Jews for I thought that they were detrimental to German culture. I likewise approved when Hitler liquidated the trade unions for I thought they were detrimental to our economic life. It was only when the Nazis attacked the churches, and my own Church in particular, that I realised what Nazism really was. Let me say to you, and you may tell the American people, that if they stand by while other people lose their freedom then they may be perfectly sure that the time will soon come when they will lose their own.'"

LIGHT.

Say not the struggle naught availeth,
The labour and the wounds are vain,
The enemy faints not nor faileth,
And as things have been, things remain.

If hopes were dupes, fears may be liars,
It may be in you smoke concealed,
Your comrades chase e'en now the fiends,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes, silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly,
But westward, look, the land is bright.

—Arthur Hugh Clough (1819-61).

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(For Letterpress, see page 6)

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NOTES AND COMMENTS.

It was in a strikingly historic spot that the three great leaders of the Allied Nations held their fateful conference. They are really great men, the three of them, and it has been with the utmost satisfaction and relief that they have been able with so complete harmony to come to an agreement in reference to Germany's treatment in the near future and the bases of reconstruction for the devastated countries of Europe. What can be fairer than the demand that under potent safeguards a plebiscite in each should decide the kind and personnel of the government of those lands respectively. The Polish complaints which might seem to have some basis in reason have no real basis in fact inasmuch as but for Russia's intervention, and the assistance of Great Britain and the United States of America there would have been no Poland to be reconstructed. The homes referred to by Polish soldiers in Italy are probably quite non-existent after the smashing over them of the successive waves of warring armies. It would seem as if Poland is going to have a far more secure inheritance in the future division of Germany and Poland.

An article concerning the funeral obsequies in England for the late Archbishop of Canterbury appears in the current issue of our "Parish Messenger" of St. Mary's, Waverley, N.S.W. (Rev. E. Pattison-Clarke, Rector). It makes very curious reading. A paragraph which cannot but give offence to Anglicans who are loyal to the formularies of our Church, reads as follows:—

"On All Souls' Day a solemn Requiem (bold type not ours) for Dr. Temple was sung at the High Altar of Canterbury Cathedral. (A Requiem is another name for the service of Holy Communion with special intention for the repose of the souls of the departed.)"

"Such procedure represents the faith of our Church (bold type ours)—they were the obsequies carried out for the Head of our Church—and they are just what should be done when any of us pass on" (bold type ours).

We should search Anglican formularies in vain to find the slightest thread of evidence to support the gross exaggeration that these grave irregularities represent "the faith of our Church."

The Prayer Book Calendar contains no mention of any holy day known as All Souls' Day. In fact, the observance of such a day was deliberately abrogated in 1549 by the Reformers, as was all teaching that our prayers avail for the dead.

The naive explanation of the meaning of a Requiem is either a piece of ludicrous folly or is a deliberate attempt to foist Roman Catholic teaching upon trusting parishioners. Whatever "Requiem" might be a name for, it is not a name to be found in our Prayer Book. Since the doctrine of "intention" is a distinctively Roman accretion to the apostolic faith, it is obvious that when the writer refers to a Requiem "with special intention for the purpose of the souls of the departed," he is sugar-coating that old pill of deception, the "Requiem Mass."

Article 31 of the Church of England has some plain language concerning masses for the dead:—"The sacrifices of masses, in which it was commonly said, that the priest did offer Christ for the quick and the dead... were blasphemous fables and dangerous deceits."

The ceremony referred to, wherever and for whomsoever it was carried out, is obviously not "the faith of our Church" but is a complete denial of it. Support given to improper teaching in high places does not lessen the offence. We must be on our guard against this kind of specious pleading.

It would appear as if someone had blundered! A short while ago we were in the throes of a nation-wide drought and special days were assigned for "Prayer for Rain." Although the drought conditions have not been ameliorated in all parts of the land, there has been such a beneficial rain and so general as to have brought about a fairly general relief. No doubt in a great majority of places thanksgiving has been made to the Giver of all good, but it does seem as if a call to such Thanksgiving should have been issued by such of our leaders as called us to prayer. Last Sunday week will have witnessed Harvest Festivals throughout the country. It is good to know that they stand out as an expression of thankfulness and praise to God who gives us richly all things to enjoy. It is a sore loss to our common life when we fail in grateful recognition that every good and perfect gift is from above and that our Father does provide our daily bread.

Twice over in a short A.B.C. broadcast, the other morning, we were treated to an inaccuracy of description that is in line with a persistent policy of the Roman Church. It was Ash Wednesday morning

and listeners were informed that in Anglican and Catholic Churches there would be special services. Protest has frequently been made against this mal-description when it has occurred in general cemeteries in order to mark out the Roman portion and where it has been the action of that Church's agents. But in the present case a public officer whose accuracy should be unimpeachable in such a matter, and whose impartiality should be above suspicion is guilty of this grave and irritating error in description. In view of the relentless persistence of the Church of Rome to override the rights of non-Roman citizens and to seek to gain a wholly disproportionate influence in public affairs, the non-Roman citizens have a right to object to a contrasting description of that Church on the part of so influential a public servant as the A.B.C. broadcaster which is misleading and contrary to truth.

It needs to be emphasised that all Christians believe in and are part of Christ's Holy Catholic or universal Church, whose doors are wide open to the whole world of man for whom Christ died.

Evidently the Bishop of Adelaide is not having it all his own way in the unhappy controversy he has stirred up over the use of alcohol for moderate drinking. Two letters have appeared in the "Adelaide Register" from writers of standing and experience which controvert the bishop's statements. They are as follows:—

A BISHOP'S ATTITUDE TO ALCOHOL.

(To the Editor.)

Sir,—Some people fully appreciate the motive of the Bishop of Adelaide in his broadcast address. His chief desire is to win men to a Christian viewpoint, and get down to brass tacks about religion and life. It is his unfortunate illustration which has aroused the indignation of a section of the community. If it were possible for the Bishop to exchange his episcopalian gaiters for my soldier ones, he might not have used the illustration at all.

While a chaplain in the A.I.F. on the mainland and in New Guinea I did not find it necessary to drink with men to win their friendship, nor did my abstinence raise a barrier between us. In fact, I believe the men had a greater respect for the chaplains and the religion we professed. Moreover,

some of the chaplains who thought the Bishop's idea a good one, did not know when moderation ended and abuse began. You can just imagine what the soldier thought of them.

Again, we saw their difficulties and appreciated them by eating the same food, living under the same conditions, and suffering the same privations. This added lustre to our religion, far more than "cracking a bottle" or "breasting the bar." Further, we found comradeship of a very real nature in New Guinea, when the import of alcoholic drinks was banned by Gen. MacArthur. Men found friendship and got along alright without taking anything stronger than tea or fruit juice. So the Bishop's illustration is a weak suggestion.

Some of us have made a "study of the Bible with a new mind," carrying that same Bible into strange and horrible places. But we still believe that abstinence is not "a negative or one-sided interpretation of Christianity." Rather, it is a positive necessity for Christians and others who seek to prevent the crumbling bastions of our moral and religious life.—I am, sir, etc.,

S. J. M. HOLLY, Chaplain, A.I.F.

"ESTEEM" FOR ABSTINENCE.

Sir,—I have before me the "Patriot" and the statements of the Bishop, published in "The Advertiser." It makes poor reading, particularly in view of all that has gone before. Large numbers of people in South Australia well remember the efforts made—in which prominent Anglicans were concerned—for prohibition after the last war. And now, at this hour, we have this most unfortunate statement by Bishop Robin. "There is no support in the Old Testament or in the teachings of our Lord and His apostles in the New Testament for a doctrine of total abstinence." No; but there is an esteem for it in two instances, which are well kept in mind, as also the weaker brother argument used by St. Paul: 1. The prophet Jeremiah and the Rechabites. (Jer. 35); 2. the message of the angel Gabriel to Zechariah. (Luke 1-15). The Bishop's statement recommending a Christian to go with a brother man into the liquor bar and by drinking with him, etc., was somewhat unfortunate. Australian men do not need any encouragement to go into a bar, but many need to be reminded to go out when they have had their legitimate needs.—I am, sir, etc.,

WILFRED SCHOLEFIELD.

St. Paul's Rectory, Port Pirie.

A third rejoinder to the bishop's criticism of the Rev. F. Lade contains quite a worthy Roland for his Lordship's Oliver. Mr. Lade writes:

"What does the bishop mean when he suggests that because in the name of the latest science, I recommend total abstinence from alcohol. I am a representative of 'a negative and one-sided interpretation of Christianity'?"

"Is that true of the late Archbishop of Canterbury (Dr. William Temple), of his father (Archbishop F. Temple) and scores of other distinguished clergymen of all denominations, who were, or are teetotalers?"

"Did Dean Farrar, a most ardent advocate of total abstinence, represent because of that 'a negative Christianity'?" Is it not probable that his abstinence principles helped

to inoculate his world-famous grandson, "Monty," with what Bishop Robin regards as "eccentric" and unscriptural teetotal ideas."

A query the Bishop would find it difficult to answer.

The broadcasting issue in which the Diocese of Newcastle was interested, has been apparently ended by the Postmaster General's allocation of 2HD to the Labour Party in N.S.W. Dr. Batty finds no fault in a decision that gives a large political section means of publicity which had been denied it. But certain statements of very serious moral import were made against the Parliamentary Broadcasting Committee which Dr. Batty thinks, and most people will agree with him, demands further enquiry. The Bishop writing in the Newcastle Diocesan Churchman says:—

"But there are two points which have come to light in connection with our application for the licence, which seem to me imperatively to demand further enquiry. One is the very serious charge made against the Parliamentary Broadcasting Committee by Mr. H. G. Alderman, K.C. It will be remembered that in the course of our negotiations Mr. Alderman told Mr. Brown and myself that it would be necessary for us to agree to certain very valuable concessions being made to the Labour Party if we were to have any real hope of securing the licence. Mr. Alderman went so far as to say that if we were not prepared to agree to these concessions our chances of securing the licence would be virtually nil. Upon our enquiring the reason for this necessity Mr. Alderman explained that the Postmaster-General was guided in his allocation of licences by the recommendations of the Parliamentary Broadcasting Committee, and that a majority of that committee were Labour politicians. It would be difficult to imagine a more serious charge against a committee entrusted with an important public duty than to suggest that its favours were for sale in this way. The charge cannot be left where it is. It must either be substantiated or withdrawn. If it can be substantiated, a change in the composition of the Parliamentary Committee is surely inevitable.

"The other point which is profoundly unsatisfactory is the apparent change in the policy of the Postmaster-General's Department in regard to denominational broadcasting stations. We were told at the time of our application that if the licence were allotted to us, we should have to provide free broadcasting facilities to any other of the leading religious denominations which might care to have them. This appears to be in accordance with the present policy of the Postmaster-General's Department. Its effect will obviously be restrictive. It will tend to confine religious broadcasts to those of an undenominational character, and to hamper broadcasters in the expression of opinions which might conflict with the opinions of others. It is arguable (though I should not argue so myself) that it is the right policy to require those who make religious broadcasts over the air, to confine themselves to

those beliefs which all Christians hold in common. But if it is so required, the requirements must be made to apply all round. There is one station in New South Wales (2SM), which makes purely denominational broadcasts, and is said to hold itself free to criticise the beliefs of those who do not belong to its own communion, and particularly the beliefs and position of the Church of England. I am not complaining of this, though my own appetite for public religious controversy is a small one, it is clearly inequitable to allow the right of criticism to one denomination, and, in effect, to deny the right of reply to the rest. I am the last person in the world to desire the raising of sectarian issues, but it is inevitable that they will be raised unless the Postmaster-General is able to bring his policy more into accordance with the principles of fair-play."

We hope that the Bishop's protest will be persisted in and supported openly by those who realise the dangers and unfairness of the present position.

Ian Hay wrote a very clever skit entitled "The Oppressed English," in which he turned the tables on Poor growlers from the Emerald Isle Sydney, who were always complaining of the unfair treatment they received because of their connection with England. We could not help being reminded of this when we read a complaint against the mother diocese of Australia in the current issue of our great contemporary "The Church Standard." It appears that the "Herald" reporter, responsible for Church News in the Saturday issues had failed to notice or had not been carefully notified by diocesan responsables of the coming of Lent. In sad contrast "in the same paper on Shrove Tuesday the Roman Catholic observance of the opening of the solemn season is prominently featured." The mentor goes on to make an unjustifiable charge—he says, editorially—

"Anglicans in the Diocese of Sydney will regret that the Mother Diocese of Australia has not laid emphasis on the opening of such an important Season at a time when the lessons of fasting, penitence, prayer and almsgiving are more than ever necessary."

If the editor of the "Church Standard" had taken the trouble to read the Sydney Diocesan Magazine, he probably would have been more careful in his criticism. But can any good thing come out of Sydney! Ask the Bush Brothers and similar collectors of funds.

It is their happy hunting ground!!! Poor Sydney!!

The Revelation of God is not a book or a doctrine but a living person.—Emil Brunner.

QUIET MOMENTS.

LESSONS FROM THE DROUGHT.

(Senex.)

We who believe in prayer may recall the drought that afflicted our land two years ago. At that time, in addition to the woeful bareness of our gardens and pastures, and the ravages of bush-fire, Sydney was gravely menaced by the likelihood of a frightful shortage of water for industrial and home consumption, and for combating fires, that would have raged if Japanese invasion had materialised.

Moreover, we were assured by the Government Meteorologist that he could hold out no prospect of early relief.

Our condition was apparently hopeless, our plight desperate.

We seemed to be without resource; but were we? We had a resource, one which is always available to us in all our troubles; we could supplicate our Father in Heaven to give us the boon we desired, but which we in no degree deserved; and God's people, with various degrees of faith, responded to the call for wide-spread humble prayer for what we wanted.

And what was the result? God granted to us the "former and the latter rains" according to His promise. We brought to Him the tithes of penitence and faith into His storehouse, and He poured out such blessings that literally there was no room in our dams and reservoirs to contain them. In the midst of this bounty many of us felt a deep shame at our surprise at the extent of that bounty. When we came to Him in prayer in the time of our grievous need our petitions were not the "large" ones that were befitting us in our approach to a "King," we did not "open our mouths wide" that He might fill them; we dishonoured Him in a measure by forgetting that "His grace and power are such" that "we can never ask too much." Sufficient rain was sent over the Catchment area to provide three years' supply for our dams!

Lessons from the Drought.

But we should not content ourselves with feeling that we as God's children have a resource available in times of need; it is our manifest duty, as persons to whom have been given reason and wonderful powers of self-helpfulness, to learn the lessons which the mysterious dispensations of Providence are meant to teach us.

One lesson has already been indicated, that we should accept as reliable the promises of God, and not be tempted to think that anything is too hard for the Lord.

Next, in the intervals between the droughts that visit us (as some meteorologists, in cycles) we must do our best individually to conserve in our homes, our factories, our industries, and in our dams and reservoirs, the supplies available. It is notorious that a tremendous waste of water goes on, and that many people are quite content for the "other fellow" to make sacrifices. And when we find that certain undesirable industries, notably brewing, consume vast quantities of water, even when a shortage seems to be imminent, the time has come for official limitation in the interests of the people as a whole.

Though Australia is subject to droughts from time to time, our country is well supplied with water courses, down which in times of copious rainfall millions of gallons find their way to the sea and are thus practically wasted. We in Australia, to our shame be it said, have no thoroughly efficient and sufficient system of water conservation for purposes of irrigation and the creation of hydro-electric power, and this in spite of repeated warnings by men of wisdom and foresight. Such true "seers" foresaw the possibilities of great industrial and other development, and a marvellous growth of our centres of population; but successive governments have been more intent on piling up surpluses than on taking a long-range view of things, and this in a country where it has been found possible to raise hundreds of millions of pounds for war purposes!

Further Foolishness.

We have allowed our lands to be denuded of forests, with the inevitable result that rainfall has been reduced, that soil erosion has become an alarming evil, and that great areas lie exposed to hot winds and excessive evaporation. An aviator recently reported that when flying at a great height he was in the midst of torrential rainfall, but that when he dropped to within a few thousand feet of the earth he found that heat from bare and parched lands had caused the rain to disappear as vapour.

One of the first things that we ought to do when we get back to peace conditions is to see to it that the bountiful gifts of God in the matter of rain-

fall are properly conserved; and then, instead of the recurrent need of special times for prayers for rain we shall be acting with the wisdom and foresight which are not too much to expect from men so richly endowed with the intelligence needed to use aright the bounteous gifts of our Heavenly Father.

THE DEATH OF THE BISHOP OF DORNAKAL.

Missionary circles have heard with deepest regret of the death in India of Dr. Azariah, the famous Indian Bishop of Dornakal, in South India. Dr. Azariah, famed as a great evangelist and pastor, has been a household word for many years, as has been also his enthusiasm and statesmanlike work for Christian unity. For many English Christians he has been almost a symbol of the younger Churches at their very best.

Bishop Azariah was consecrated Bishop of Dornakal in 1912, and since 1935 he has had an Englishman, the Right Rev. H. B. Elliott, as assistant Bishop. He will be sorely missed both in Dornakal and in the wider councils of the Church of India, Burma and Ceylon.

THE VEN. JOHN FORSTER, D.D.

Many people throughout Australia heard with regret that Archdeacon John Forster had decided to resign from the Registrarship of the Australian College of Theology; a post he has filled so admirably for the past eighteen years.

During all his ministerial life, he has been intimately connected with the educational and academic work of the Church in Australia. He was the fourth young man to head the Class Lists of Th.L., a distinction awarded to him forty-four years ago.

Canon W. Hey Sharp, M.A., for a long period the Warden of St. Paul's College, was the first Registrar of the Australian College of Theology, a position held by him for thirty years; and on his retirement in the year, 1927, the choice fell upon Doctor John Forster.

He has attended to the work of the College with meticulous care, and has been generous both in word and deed in encouraging men in their theological reading. As a student once remarked, "It is almost worth failing to receive from the Registrar his sympathetic letter of advice on future reading."

Although he has resigned from the position of Registrar, he, fortunately, still remains a Member of the Council of Five Delegates.

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NEW REGISTRAR, AUSTRALIAN COLLEGE OF THEOLOGY.

REV. FRANK CASH, B.D.

He graduated M.A. Sydney University, with Honours in Philosophy. He obtained the ordinary B.D. of Melbourne in 1918; the Honours B.D. in Old Testament Literature, Hebrew and Aramaic, in 1920; the Honours B.D. in Biblical and Historical Theology, in 1923. He became a Fellow of the Australian College of Theology in 1934, and soon afterwards was appointed a Member of the Council of Five Delegates. His appointment as Registrar of the Australian College of Theology was made recently on the resignation of the Venerable Doctor John Forster.

He is also Archbishop's Chaplain and Chairman of the Board of Directors of St. Ives, Church of England Hospital, North Sydney.

However, he is best known for his photographic work, within and without the Church.

He was an assayer for seven years on the gold mines of the Golden Mile, West Australia, and studied Metallurgy during that time at the School of Mines, Kalgoorlie.

There will be a general regret that Archdeacon Forster has found it necessary to resign, for his enthusiastic discharge of the duties of Registrar and his unfailing courtesy has been highly appreciated by Churchmen generally. To succeed him no better choice could have been made, for Mr. Cash is an ardent student, has had a long and close association with the work of the College of Theology, and is possessed of a genial and friendly disposition coupled with a keen sense of humour. His contributions to debates in Synod are always constructive and invariably scintillate with flashes of humour that brighten up the debate. His strong sense of classical values saved the situation for Greek Testament as an essential subject for the Th.L. Diploma.

PERSONAL.

The Rev. H. P. Finnis, Precentor and organist of St. Peter's Cathedral, Adelaide, was married to Miss Mary Simpson on January 6 (the Feast of the Epiphany). The Bishop of Adelaide (the Rt. Rev. B. P. Robin) officiated at the ceremony.

Chaplain W. H. Henderson, R.A.N., of Melbourne Diocese, appears in the New Year's Honours List amongst those appointed to the Order of the British Empire.

Canon F. L. Hughes, Vicar of Mansfield, has been appointed Chaplain-General to the British Forces in succession to Rev. C. D. Symons, who has retired through ill-health.

The Rev. Ian Shevill, M.A., Th.L., was entertained by the C.E.B.S. executive, Diocese of Sydney, at a farewell dinner at the Knickerbocker Cafe on 6th February. Mr. Shevill has been Diocesan Chairman of C.E.B.S. for some eleven months and has now taken up work as Queensland Secretary of the A.B.M. Mr. E. C. Brindley made a presentation of a wallet of notes on behalf of many officers and members of the Society.

Congratulations to the Rev. F. N. Cash, M.A., B.D., Th.Soc., Rector of Christ Church, North Sydney, on his appointment as Registrar of the Australian College of Theology.

The Guest Speaker for the monthly meeting of the Protestant Action Society will be Rev. R. S. Meyer, of the Church of England, Abbotsford. Mr. Meyer is a very forcible speaker and one who certainly knows his Protestantism. All are welcome at Anderson Hall, 399 George Street, Sydney, 4th floor, Friday, 23rd inst., at 8 p.m. sharp.

The Rev. J. R. Le Huray, rector of Katoomba, has been appointed rector of St. James', Croydon, N.S.W.

We regret to hear that the Rev. J. T. Phair, Rector of Cobbity, is at present an inmate of the Royal Prince Alfred Hospital, Sydney. His many friends wish him a speedy recovery.

China.—Miss Annie Jones, of N.S.W. C.M.S. has had to leave China, and has arrived at Calcutta, en route to Australia. A letter from her, dated January 7, has arrived in Australia. Readers will remember that Miss Andrews preceded Miss Jones to India by some weeks. Evacuation from danger areas has thus reduced our Australian missionaries in China to one—Miss Nora Dillon, who herself has very little liberty; others are interned or home on furlough. There are now no Australian missionaries working in Western or South China, or in Chekiang.

The death is announced of Canon Edgar James McFarland, of Auckland, at the age of 87. He retired from parochial work in 1922.

Canon W. W. Averill, for 17 years vicar of All Saints' Parish, Ponsonby, N.Z., has been appointed vicar of Timaru. Canon Averill is the son of Archbishop Averill.

The Rev. Harold Sloman was inducted to the parish of St. Mary's, Western Line, New South Wales, on February 9, by Archdeacon Bidwell, in the presence of a large congregation.

The Very Rev. George Craig Cruickshank, M.A., Dean of Dunedin, is to be consecrated Bishop of Waipatu at Napier Cathedral on Friday, February 2, the Feast of the Purification of the Blessed Virgin Mary.

Rev. E. R. Elder, formerly of the Melanesian Mission, has been appointed to the staff of the Grammar School at Morpeth.

We regret to record the death of the Rev. L. Cole, C.F., in New Guinea. His previous ministry was ever used in the diocese of Ballarat.

Messrs. G. Costelloe and E. J. Viney are to be ordained in the Diaconate by the Bishop of Tasmania on Friday, February 23, in the Cathedral at Hobart.

Canon Frank Young is to be inducted to the parish of Tamworth, N.S.W., on February 27.

Mr. Philip F. Taylor, for some years a missionary to the Aborigines in Oenpelli and Groote Eylandt, is to be ordained to the sacred ministry by the Bishop of Gippsland on Wednesday, February 28, in the Cathedral at Sale. Mr. Taylor is the youngest son of the Rev. and Mrs. Stephen Taylor, and grandson of the late Canon Robert Taylor, for many years rector of St. Stephen's Church, Newtown, in the diocese of Sydney.

Proper Psalms and Lessons

Feb. 25. 2nd Sunday in Lent.

M.: Gen. xxvii 1-40 or Eccus. iv 11-28; Matt. ix 1-17 or Heb. ix-11. Psalm cxix 1-32.

E.: Gen. xxviii 10 or xxxii 3-30 or Eccus. v 1-14; Mark xiv 27-52 or 2 Cor. v. Psalm cxix 33-72.

March 4. 3rd Sunday in Lent.

M.: Gen. xxxvii or Eccus. x 12-24; Matt. xviii 1-14 or Heb. x 19. Psalm 119, 73-104.

E.: Gen. xxxix or xlii or Eccus. xvii 1-26; Mark xiv 53 or 2 Cor v 20-vii 1. Psalm 119, 105-144.

March 11. 4th Sunday in Lent.

M.: Gen. xliii or Eccus. xxvii, 30-xxviii 9; Luks xv or Heb. xii. Psalm 119, 145-176.

E.: Gen. xlv 1-xlv 8 or xlv 16-xlv 7 or Eccus. xxxiv 13; Mark xv 1-21; 2 Cor. ix. Psalms 39, 40.

THE BIBLEMAN'S CORNER.
THE BIBLE IN THE PHILIPPINES.

(By the Rev. A. W. Stuart, B.A., Bible House, Sydney.)

There are several reasons why we should wish the campaign in the Philippines to be successful, as it means the recommencement of the Scripture circulation. We hope it means also the release of the American "Bibleman." Since 1934 the Rev. W. H. Fonger has been in charge of the work. He is evidently a breezy type of man, for in a report received shortly before his capture by the Japanese he said: "There are just three in the Fonger family: two came together to the Philippines in 1923, and the third member arrived in February, 1925." Of him, Mr. Fonger says: "Burton, the son, is in high school doing about the usual things. Mrs. Fonger is organist for one of the large student churches in the city of Manila, and teaches the organ several days each week in one of the Bible Training Schools for girls. In addition, she has found time to run household affairs, to be treasurer of two or three organisations, and to be otherwise active in church groups." That was the friendly setting of the Bible House in Manila, until the enemy came, and since then there has been no word of the family.

INFANT BEGINNINGS.

The first attempt to distribute the Scriptures was made by the British and Foreign Bible Society as far back as 1838, and again in 1853. The distribution was effected through an American business house. Nearly 20 years later an Englishman came to carry on business in Manila, and being an earnest Christian he was grieved at the opposition to the circulation of the Scriptures. By disguising the covers he succeeded in sending New Testaments to various persons in the islands. One of these fell into the hands of a Dominican Friar who had been working for many years in the province of Pangasinan. His thirsty soul was refreshed by the life giving water of the Scripture message, and at once the effect was seen in his teaching and witness. He was charged with heresy, and was sent back to Spain. He was excommunicated by his church, and this ex-priest, Alfonso Lallave, retired to Seville. His thoughts returned continually to those who were in darkness in the Philippines, and he earnestly applied himself to the translation of the Scriptures in Pangasinan, for those among whom he had previously worked.

TRANSLATING THE WORD.

By 1873 the Gospel of St. Luke in this dialect, the first portion of Scripture for Filipinos, had been translated. Encouraged by the British and Foreign Bible Society, he worked at the translation, and by 1877 almost the whole of the New Testament was complete, and the four Gospels and the Acts were printed in Madrid. The Filipino rebellion in 1896 resulted in several influential and educated men being banished to Spanish penal fortresses. After their liberation they became acquainted with the British and Foreign Bible Society agent in Spain, the Rev. R. O. Walker, and he enlisted their interest in the translation of the Scriptures in several dialects. The four gospels and the Acts in Tagalog were translated by Don Poblete, a Filipino journalist and political exile. St. Luke in Bicol was done by a lawyer, and sometime prisoner of war, and the same gospel in Ilocano was entrusted to an exiled journalist. Thus soon after the advent of Americans in the Philippines, the British and Foreign Bible Society had the Scriptures ready for use in no less than five languages of the Archipelago. Prior to the Japanese attack the Scriptures were available in the Philippines in 14 languages. It is interesting to learn that one of the languages mentioned, namely, Tagalog, is to become the official language of the islands. The name will be changed to "The National Language." The whole Bible has been printed in this speech and doubtless the version will be revised.

THE POWER OF THE BOOK.

In 1939 a Scripture selling campaign was carried on in the Samar region. In 1938, the Samareño Bible had been completed for the first time and a group of a dozen workers was trained and sent out to cover the territory in a six-weeks' drive. A most interesting report of the campaign was given by a Presbyterian missionary. In Samar he stayed at the home of a Filipino woman who showed him a copy of a New Testament. She was in Sulat, a neighbouring municipality in 1909, when some people came preaching and showing lantern slides. Each person who bought a ticket for the lantern lecture was given a New Testament, which, however, apparently contained only the Gospels and the Acts. When the local priest heard of these Scripture copies he ordered the people to burn them, and she burned her copy. Her curiosity gave her no rest, however, and she obtained another volume from an American ex-soldier living there. She read diligently, and when she examined the contents, she separated the Gospels and the Acts, binding each one with thread and

paper and deleting all reference to the fact that it was part of the Bible. She also scored out the publisher's name and she circulated the individual copies in the Catholic Women's Society of which she was a leader. They used the books for their devotional exercises in meetings, but the priest discovered what they were doing. Rather than give up her precious Gospel this woman suffered expulsion from the Roman Catholic Church and with her went a large group of women, who form the basis of three evangelical churches in Taft, Mantang, and Maytigbaw. The small volume of Scripture is a treasured possession of the American Bible Society as a proof of the way the Word of God enters into the heart and lives of men and women. This little volume, purchased in 1909, had introduced this hospitable lady to Christ and her eyes were opened to the joy of His fellowship.

Such illustrations prompt new hope in the minds of Bible Society supporters, for the landing in the Philippines emphasises the fact that many devout Christian men and women will be waiting for the American Bible Society to recommence the work. This truth comes home to us strongly that the war has held up the circulation of God's Word in the East and in the West, in the North and in the South, and vast fields await all the Bible Societies as occupied territories are liberated.

Churchman's Reminder

"Thoughts that ascend . . . a shining Jacob's ladder of the mind."—Heyne.

"I was in the spirit on the Lord's day."—St. John.

February.

24—Saturday, St. Matthias, Ember Day. The Apostle chosen by lot by the Disciples. The last record of approval of casting lots, Some have thought that St. Paul might otherwise have been chosen later on. But was he not greater in his independence? Ember again calls for prayer for more clergy. Will the War bring added numbers to our clergy list?

25—2nd Sunday in Lent, Note, Sundays are not marked as "of" Lent. They are not part of the season of Fasting, because every Sunday is a Festival of remembrance of Christ's glorious Resurrection.

March.

4—3rd Sunday in Lent. "Hearty desires" is one theme of the collect of the day. We are reminded of the need of enthusiasm in our church-going and in our religious acts in private and public.



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TO AUSTRALIAN CHURCHMEN

The Japanese Church and Ourselves in the Post-War

(By the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.)

Attempts to Evangelise Japan.

On the 15th August, 396 years ago, two men disembarked at Cangoshima, at the most southerly point of Kyushu, the most southerly of the Japanese group of islands. They were Francis Xavier, the friend of Loyola, and Paul Anjero, the first Japanese Christian. Like Moses, Anjero fled from his country because he killed a man. He escaped from justice but could not escape from his own conscience. Through Xavier he found the peace he sought. Together they set forth to conquer Japan for Christ. Xavier, as well as his companion, ran considerable risk, for the Japanese were renowned for their hostility to foreigners.

The undaunted missionary was well aware of this as the following words, written at the beginning of the great adventure, clearly show:—"There is no greater enjoyment in this miserable world than to live in peril of death, when death comes from a desire to please Him and spread His holy religion." Thus began the first attempt to Christianise the land of the Mikado. The inability of the Jesuits to refrain from mixing in politics caused it to end tragically in 1614 when 30,000 Christians, who had taken up arms, were massacred at Shimbara. Thus "the wicked sect" as the Japanese called the Catholics, was exterminated.

The second attempt may be said to have begun in 1854. The story is well known, so we can be brief. When H.M.S. "Baracoota" was lying at anchor in Nagasaki harbour a midshipman dropped his New Testament into the sea. The book sank but was landed in the net of a fisherman, who took it to Wakasa Murata of Saga, commander of the garrison. Wakasa did not know English but his Secretary told him that the book had been translated into Chinese. A copy was obtained from Shanghai. After prolonged study, Wakasa, his brother Ayabe, and a relative named Molino, were baptised by Bishop Williams. Thus reformed Christianity entered Japan. The new faith had to face the accumulated hatred of 250 years and it is not surprising that progress was slow. It

was not until 1872 that the first Christian congregation, consisting of 11 members, was opened at Yokohama. In 1873 the complete Bible in Japanese was published. Since then the work has not looked back. There are now 1759 ordained Japanese Protestant clergy and 212,000 communicants. The total number of Japanese Christians, Protestant, Catholic and Greek Orthodox, is about 350,000. That is to say, one Japanese in every 200 is a Christian.

The Japanese Church in War-time.

The Japanese Church was gradually advancing towards autonomy when in 1940 the Government, aware of coming participation in world conflict, took action which gave her complete administrative and financial independence. The Law now declares that no foreigner is allowed to have any voice in the direction of Japanese Christianity, nor are Japanese Churches allowed to receive any financial support from outside sources.

The expulsion of the missionaries and the declaration of independence of the Japanese Church, closed an epoch in the history of Japanese Christianity. Do not let us think that the missionaries had failed, indeed, their success is seen in the fact that they were able to build up a vigorous national Church capable of taking full control of its own affairs. This Church is developing on its own lines and it seems likely that it will eventually evolve a Japanese form of Christianity. The infant Church is now facing its first great test; whether Christians should or should not attend and bow at official functions in Shinto shrines. It seems to us that she has not met the situation as well as might have been expected. Yet a church must be judged primarily, not by mistakes it makes in its infancy but by the type of character it produces. Some of us have met Japanese leaders at international conferences, and many of them were outstanding in ability and saintliness. But none more so than Kagawa. Even in his teens this great Japanese Christian was inspired by pity for his fellow-countrymen working in unspeakable slums. It may be

said that the Lord spake by his hand, so great were the reforms that he accomplished. In his courage, too, he resembles the Old Testament prophets. Think of his recent apology to China for the aggression of his own land; an action that placed his life in jeopardy. This did not deter Kagawa whose complete consecration is well expressed in his own words: "I am God's gambler, for Him I have wagered my last mite." To Chinese Christians Kagawa says: "Though a million times I should ask pardon, it would not be enough to cover the sins of Japan which cause me intolerable shame. I ask you to forgive my nation. And there is an uncountable number of souls in Japan who, like myself, are asking for pardon. I beg you to forgive us, especially because we Christians were not strong enough to restrain the militarists. Forgive us as we work and pray that the day may come when our two nations will be harmonious in the name of Christ."

So we need not be too anxious as to the future of the Japanese Church. The same Spirit that has brought the Western Church through many dangers, constantly revealing more truth as she is able to bear it, will not forsake her. The Church Universal must be complete in all her branches.

Now we are at war with this country in the life of whose Church the working of the Spirit of God has been so manifest. Let us ask ourselves how the Japanese Church is getting on in these difficult days, and what is the attitude of Japanese Christians towards their colleagues of the Allied Nations. It would appear that the Japanese Government allows the churches freedom of action within the framework of their Constitution—in the formation of which the State, as we know, had a considerable part. Generally speaking the churches have rallied round the government and given full support to the war effort. This is not to be wondered at; it is very difficult for any section of the community to stand firm when a wave of patriotic enthusiasm sweeps the land. Moreover, the attitude reflected in the slogan, "My country, right or wrong," is very powerful in Japan to-day.

The Post-War Period.

Now let us ask ourselves as Christian people, what should be our attitude to Japan once the war is won and war-criminals punished. It is said that the Japanese Government once sent a commission to Europe and America to study Christianity and its

effect on individual and national character, and that its report was unfavourable. If we had been more true to the Master, we might have impressed them differently and the consequences in the life of the East would have been incalculable. Nevertheless few will deny that, generally speaking, Japanese Christians were against the war, but numerically, as we have seen, they are an insignificant minority, quite unable to influence national policy. If we had been more generous with our missionary contributions a sufficient portion of the Japanese people to control national policy might have become Christian. Then the world would have been saved the present disaster and we should not have had to learn once again that a cheese-paring policy rarely pays.

Peace will never be assured in the Pacific until Japan becomes Christian and dedicates to Christ, the Son of God, the love and devotion hitherto poured forth so unstintingly at the feet of the Mikado, the Son of Heaven. When the war is over we must enter into fraternal relationship with Japanese Christian leaders and help them in every way to achieve this great task. Surely this is a part of Australia's responsibility as a Pacific power.

HOLLAND'S CHURCHES PRAY FOR HELP.

The following message was read from all pulpits in every Roman Catholic and Protestant Church in the occupied Netherlands on the Sunday preceding last Christmas Eve:—

"After all our people have suffered as a result of the occupation they are now threatened by the greatest disaster of all—destruction by starvation.

"In the West of our country, 4½ million Dutch people are suffering great hardship through lack of food. We know that continuous prayer for deliverance such as the churches now urge rises to God in Heaven.

"Never before was it more deeply realised what it means to pray 'Give us this day our daily bread,' so that we may all have a share of it.

"This prayer turns into a curse if our actions are in complete contradiction to it. We ask God 'Would you give us,' therefore we do not take it at the expense of others. While we call on God's mercy, our hearts must be moved to help others as best we can.

"The churches, in God's Name, appeal to you all to carry together the burden of this great distress and to lighten it as much as possible. The churches know that, in the matter of food supply there exists a maze of inequities which they cannot unravel. But, in the Lord's Name, the churches must attempt to save what can be saved. And, even if this effort is brought to nought, God's will be done.

"In these days immediately preceding the festival of God's mercy, the churches appeal to you who listen to us to do the best in accordance with your knowledge and strength for the sake of others. In the sharpest terms permissible, the churches condemn the black market. Desist from this terrible iniquity. The churches urge you with all their strength to follow exactly in the present calamity the instructions of the Dutch authorities as long as they can keep control of the food supply. Farmers particularly should now discharge their calling, their duty towards the suffering part of our people, as so many have already done, with the greatest of loyalty.

"Let barges and others concerned with transport face the dangers now that all means of transport are so greatly hampered and so let them collaborate for the saving of their 4½ million countrymen from death by hunger.

"While the Lord's word 'I have been hungry and you have fed me' must burn in our hearts we pray our God in Heaven that He may make us live in accordance with His word and law: 'You shall love thy neighbour as thyself.'—Netherlands Indies Government Information Service.

THE PRAYER BOOK AND WAR.

(By the Rev. J. R. L. Johnstone.)

In a previous article reference was made to the position of the Clergy in relation to the use of the Book of Common Prayer in the Public Services of the Church and to the widespread disregard of the law in the matter. The purpose of the present article is to point out how much there is in that Book which is suitable for use in time of war. Some of the prayers may be used without special authorisation by the Bishop. Others may be used in a Special Service or an Additional Service authorised by the Bishop in accordance with the provisions of the Acts of Uniformity Amendment Act of 1872 (English), in such Dioceses as have adopted the provisions of that Act. In such cases the Bishop could authorise a Special Service or an Additional Service incorporating a number of appropriate prayers and responses, and that Service could be used, for instance, after the Services of Morning and Evening Prayer or before the Service of Holy Communion, without breaking into the sequence of such services. One incidental advantage of such an order would be that deaf members of the congregation would be able to follow the services quite well, whereas now they must often be lost before the Service has proceeded far.

The prayers which may be used without any special authority from the Bishop include the following:—

"Prayers and Thanksgivings upon several occasions":—Printed after the Litany, and containing amongst others a prayer for use "In the time of war and tumults," particularly appropriate to modern warfare; and the "Collect or Prayer for all conditions of men," which it seems may be used with appropriate biddings for individual persons or for classes or groups of persons. This prayer is very adaptable for many special occasions.

The Litany:—There are many special petitions in the Litany which render it par-

ticularly appropriate for use in time of war. As a whole it should be used very frequently. Some of its petitions will be mentioned below as appropriate for inclusion in Special and Additional Prayers.

Morning and Evening Prayer:—Each of these Services contains Responses which are appropriate in time of war, and prayers for Peace and Deliverance, in the Second and Third Collects. They also contain a prayer for Victory in "A Prayer for the King's Majesty." The Collects for use through the various seasons of the year also contain a number of suitable prayers which can be used without special authority from the Bishop in their appropriate seasons, and possibly at other times also just before the sermon, in view of Sec. 6 of the Act above-mentioned.

Holy Communion:—In the Prayer for the Church Militant there is the petition, "And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity," followed by a Commemoration of the Faithful Departed. The "Collects to be said after the Offertory, when there is no Communion" contain several petitions which are appropriate in time of war, and "the same may be said also, as often as occasion shall serve, after the Collects either of Morning and Evening Prayer, Communion, or Litany, by the discretion of the Minister."

In addition to the above Prayers which may be used without any Special Authority from the Bishop, there are a number of others which could be included by him in a Special Service or an Additional Service, as mentioned above. They include the following:—

From the Litany:—There are several among the petitions which open at the words, "Remember not, Lord, our offences." They include prayers for the King; for unity, peace and concord; for all that are in danger, necessity, and tribulation; for all that travel, etc.; for victory; for our enemies; and many others. There is the prayer which commences with the words, "O God, merciful Father, that despisest not," and the following prayers and responses; and the prayer which commences, "We humbly beseech Thee, O Father."

Visitation of the Sick:—Here there are several petitions which could be used, notably the Versicles (used in the plural for the members of the Forces), the prayer, "O Lord, look down from heaven," and the prayer, "O Saviour of the world," etc.

Forms of Prayer to be used at Sea:—These contain several suitable prayers. The opening prayer, "O Eternal Lord God," could be used in the third person instead of the second version as a prayer for those at sea. There is a very fine prayer for victory (not only at sea) in that which commences "O most powerful and glorious Lord God." The General Prayers which follow it, opening with "Lord be merciful to us sinners," and the Special Prayers with respect to the Enemy are also appropriate to the people as a whole and all the Forces, as well as to the Navy.

Forms of Prayer for the Day of Accession:—Here there are several very fine prayers for the King and the Nation, and a Prayer for Unity, which is suitable for use both in peace and war.

Collects for the following Sundays:—4th in Advent, 1st, 2nd, 3rd and 4th after the

Epiphany, Septuagesima, Sexagesima, 3rd in Lent, and the 4th, 5th, 12th, 18th and 23rd after Trinity.

In addition to the Prayers, there are a number of Thanksgivings suitable for use after deliverances and victories.

Those Thanksgivings which may be used without special authority include "A General Thanksgiving" and one "For Peace and Deliverance from our Enemies" in "Prayers and Thanksgivings upon several occasions." In a Special Service or Additional Service the Bishop could include certain Thanksgivings from the "Form of Prayer to be used at Sea" such as that which begins, "O most blessed and glorious Lord God, who art of infinite goodness and mercy" (omitting the words "our ship, our goods, our lives"); that which follows it, "O most mighty and gracious good God" (omitting, perhaps, the words "and wonders in the deep"); another which is called "An Hymn of Praise and Thanksgiving after a dangerous Tempest," or certain sentences of it; another called "A Psalm or Hymn of Praise and Thanksgiving after Victory"; and the Collect, "O Almighty God, the Sovereign Commander of all the world."

A careful study of the Prayers and Thanksgivings referred to will reveal how many of the special needs of war-time prayer are met by the Book of Common Prayer. In 1845 a "Manual of Prayers from the Liturgy" was compiled by Mr. W. E. Gladstone "to furnish the heads of families with the Prayers of the Liturgy in such form as to admit of their free, full, and varied use, for the purpose of domestic worship." Writing to his father in 1844 he said, "Certainly they (the Prayers of the Church) are to me infinitely more satisfactory than any others; and so far from becoming wearisome by repetition, I love them better every day." How would Mr. Gladstone have felt if he had been able to see and hear some of the services which are used so commonly to-day? Any who are able to examine his Manual will be surprised to see how much provision the Church of the past has made for prayer and thanksgiving in the many "changes and chances of this mortal life." But better still would be a study of the Prayer Book itself by all Church people. One cannot help thinking that in this matter it is unfamiliarity which has bred contempt.

IN RUSSIA.

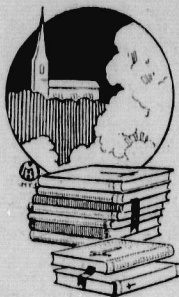
They Shoot Women who give Soldiers Beer!

Valentia Ray Mitz, a naturalised Ukrainian lecturer, the wife of a cadet at Fort Flying Field, at Arcadia, Florida, delivered a notable address at the Woman's Club, during which she made the following remarkable statement:—

"In Russia, if a woman offers a soldier liquor she has to serve six months in prison; if she gives it to him she is shot."

"There can be no drinking by the soldiers while the war is on," she declared, "for the men must be strong, healthy, and possessed of every whit of their strength and ability." — From "Temperance Review," Canada.

BOOKS.



AMONG GOOD BOOKS.

1. Bishop Burnet's "History of His Own Times."

Burnet withheld the publication of this great work in his own lifetime and its "warm" reception on publication in 1723, eight years after his death, is a testimony either to his sagacity or to his desire for a quiet life.

His warm advocacy of William of Orange and his blunt exposure of the intrigue of court and closet during the reign of the last two Stuarts, made him a target for Tory and Jacobite writers for over a century. Some seemed to prove Burnet's personal inability to be either impartial or truthful. Swift, Pope and Hume joined the attacks on either his historical accuracy or want of literary style. Yet the work has gone through hundreds of editions and has proved a reliable source book to every historian who has wished to convey an accurate picture of political and religious undercurrents in the England of 1660-1713.

There is a carefully compiled abridged edition in the modern "Everyman's Library" series, and its price puts it within the range of every reader of good literature. The very close acquaintance which the good Bishop enjoyed with most of the people with whom he deals, makes it even more worthwhile to those who would add to their understanding of such great events and people in the religious history of England as:—The Prayer Book revision of 1661-62, Charles II's perversion to Romanism, James II's attempt to restore papal authority in England, the reign of William III, the pious, gentle, Queen Anne.

Burnet records a remarkable fact concerning prayers and sermons in Scotland before the Restoration (1660). It was not uncommon that they should last eight, ten and even twelve hours in some places. Crowds were so great that no church could contain them or voice reach them. Evidently there was no uneasy shuffling after twenty minutes of a sermon. There is an amusing sidelight on the Prayer Book revision when he records the fact that Convocation added the epithet of "religious" to the King's title in the prayer for Parliament (see occasional Prayers). This addition, says Burnet, "gave some offence and occasioned much indecent raillery." It was unfortunate that Charles II was the first monarch accorded this grave title, for never did a king deserve it less. His profligacy and vice were the talk of the taverns. But the forces of reaction in 1660 had to be appeased!

It is recorded of Robert Boyle, the great physicist, that he was "a very devout Christian, humble and modest almost to a fault, and of a most spotless and exemplary life in all respects. He neglected his person, despised the world, and amidst a court of great licentiousness and intrigue, lived abstracted from all pleasures, designs and interests."

James II, who was an ardent Roman Catholic, one day handed the Duke of Norfolk the sword of State to carry before him to the Romanist chapel. When Norfolk came to the chapel door he stopped. "Your father," said the King, "was a good man and would have gone further." "And your Majesty's father was the better man, and would not have gone so far," answered the Duke. The King never failed to try and persuade his courtiers to become Romanists. A courtier named Kirk was asked by some of the King's favourites to change his religion. He told them that unhappily he was pre-engaged, for if he ever changed he had promised the King of Morocco to turn Mahometan. A bold and clever reply.

A MISSIONARY'S DILEMMA AND HOW IT WAS OVERCOME.

(Contributed.)

The Government had recently drawn up a new syllabus and I had altered our own time-table to coincide with it more nearly. I included sewing as one of the subjects, and put the matter out of my mind for about a week.

In the middle of a lesson one day I looked at the time-table and found that the next hour was "Sewing."

CONSTERNATION!

I had made out the time-table as a permanent thing, and when I put down "sewing" I expected that it would be taught by a lady. But here I was alone on the station, expected to teach sewing ten minutes later, and did not know one kind of sewing from another, nor had I any materials.

Still the lesson was on the time-table, the class knew of it, and it seemed cowardly to drop it out. What to teach them, however, that was the rub.

Bright idea! Let them mend their clothes. The lesson would then have a very practical value, and since the garments would soon be torn again, no record would be left if the sewing were of no known type.

So the class got instructions to wash their hands (a needless refinement this, since the clothes would be unlikely to show any extra marks) and produce a torn garment. I provided a sufficient number of needles and a piece of thread each from a bachelor's companion, and threatened fearful punishment on anyone who lost his, or rather my, needle.

Two pupils wore no clothes and thus defeated the object of the lesson. One said his garment was not torn. Incredulously, I turned him over and over, but it was true. I glared at him fiercely and asked him why that was, and he hung his head in shame. Fortunately one boy produced three garments, each of which was torn in several places, and provided work for all idle hands. This boy was very patronising to his helpers, but I was so grateful to him that I could readily sympathise with his feelings.

Once started, the class were tremendously engrossed, and I thought it wise to let well alone except in the case of one or two who very obviously knew less than me.

I had some difficulty in getting them to stop and we all left the class-room in triumph—the class because of mended garments, the teacher because of an evil day staved off successfully.—H.G.F.

"QUALIFICATIONS OF A PARSON."

THE IMPOSSIBLE AND THE POSSIBLE.

At a suburban church, the rector, during the course of the morning service, made reference to a paragraph in "The Australian Church Record," and again at the evening service. It was merely a brief request to the members of the congregation to read a paragraph to be found under the heading, "Qualifications of a Parson." He carefully refrained from adding any comment.

Curiosity, if nothing else, would cause some people to at least have a glance at the paragraph indicated. Some of us did so, and the feeling came to us as to what could have been in the back of the rector's mind when he made the request, or even that of the editor when he published the paragraph, or for that matter the writer who was prompted to pen the 17 points contained therein. Could it be possible that all or any one of them expected for a moment that a human could ascend to such a standard, or that anyone was foolish enough even to dream that there were men who could attain that state of perfection. Maybe, the paragraph was only a gentle hint to the laity, not to be too exacting in their expectations, otherwise they might suffer disappointment. Here is the paragraph:—

"QUALIFICATIONS OF A PARSON."

1. Strength of an ox.
2. Tenacity of a bulldog.
3. The daring of a lion.
4. The patience of a donkey.
5. Industry of a beaver.
6. Versatility of a chameleon.
7. Vision of an eagle.
8. Meekness of a lamb.
9. The hide of a rhinoceros.
10. The disposition of an angel.
11. The resignation of an incurable.
12. The loyalty of an apostle.
13. The heroism of a martyr.
14. The faithfulness of a prophet.
15. The tenderness of a shepherd.
16. The fervency of an evangelist.
17. The devotion of a mother.

Just seventeen points, all of them good—possibly too good!

It may not be out of place perhaps, if we now pass on another seventeen points from the laymen's outlook, with a "brief" request to the clergy to read them, and we also will be careful to refrain from comment. Here they are:—

(a) Of the Preacher.

1. Could you hear him?
2. Did he speak as one under a spiritual compulsion?
3. Was he entirely dignified, yet without pomposity?
4. Did he exhibit distracting mannerisms that drew undue attention to himself?
5. Did he have a necessary "sense of theatre"?
6. Did he seem to like us all?

(b) Of the Sermon.

7. Did it exhibit a supreme concern for God?
8. Had it a note of dignified and sane authority?
9. Did it teach the mind of the church, or merely the peculiar tenets of the preacher?

10. Did it show a true concern for the people?

11. Did it fill any real need of the actual congregation?

12. Had it unity of thought and mood — was the outline perfectly clear and coherent?

13. Was there too much material, or too little?

14. Did it follow sound pedagogy, moving from contact to instruction to result?

15. Had it distinction of style?

16. Did it end incisively?

17. Was it a bore?

(Contributed by members of the C.P.R.)

CHURCH LEADERS HONOURED BY STALIN.

Pravda prominently displayed Oct. 9 the news that Metropolitan Nikolai and other officials of the Russian Orthodox Churches in Moscow and Tula had received medals "for the defence of Moscow."

The news article said that the priests had helped to strengthen the defences of the two cities when the German Army drove to the gates of Moscow. They helped to organise anti-aircraft defences and collected funds for arms and presents to the Red Army.

Accepting the first medal, Metropolitan Nikolai expressed gratitude to "our dear government" and asked that a message be conveyed to Premier Stalin, whom he described as "our dearly beloved leader," that the whole Russian Church would intensify its efforts to serve the motherland in hard times and prosperity, peace and war. — "The Sentinel."

CORRESPONDENCE.

RELIGION AND EVERY DAY LIFE.

(To the Editor, "Church Record.")

Dear Editor,—

Thank you for printing S. A. Dixon's article "A Chain of Coincidences" 25/1/45). Apart from its own human and religious interest, it underlines a relationship between Christianity and the "material" and "practical" aspects of life which even to-day is widely ignored in Church circles. S. A. Dixon quotes C.M.S. Missionaries, Miss Latimer and Mr. Cockin as declaring—as evangelical missionaries—that evangelical missionary work is tied up with the very practical and material matters of "medicine, agriculture, water, erosion, standards of living, and safeguarding of all that is good in the life — food, nutrition, scientific methods, changes of environment (due to soil erosion, etc.)."

Probably only a few, to-day, would want to oppose the thesis of the article and of the missionaries' statements; and such few would be dismissed as out-of-date and unrealistic and as having failed to understand Christianity; yet the depressing fact is that many who accept the thesis wholeheartedly for the Church Missionary Society and Africa oppose it tooth and nail for (for instance) the Christian Social Order Movement and Australia. The only possible explanation seems to be the existence of a blind spot—the failure to recognise the relevance of the Christian Gospel to Australian political, economic, industrial, financial, educational life and structure, except, perhaps, in very restricted fields.

The basis of C.S.O.M. and of its claim to concern itself, and to stimulate the Church to concern itself, with "material" and "practical" affairs is the basis given so simply by

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Mr. Cockin: "God is interested. He cares. He is glad when He is sorry when If we fill in the blank spaces with actual instances of Australian social situations we are driven to the conclusion that everything that C.S.O.M. has claimed for its field of interest and action is not merely "social" but religious, and is the field not only of politicians and economists etc., but of every man and woman professing the Christian faith.

Whether in the "mission field" or in Australia the essential connexion between the Gospel and social conditions has to be acknowledged and acted upon. Would that those many Christians who recognise the connection for Africa, and act accordingly in missionary strategy, would come to recognise it for Australia, and act accordingly through the Christian Social Order Movement and any other organisation that seeks to make the Gospel relevant and operative.

Yours sincerely,
W. G. GOUGHLAN,
Director of C.S.O.M.

72 Pitt Street, Sydney.

A.C.T. ENGLISH.

Dear Sir,—

In the recent examination of the Australian College of Theology the paper on Christian Doctrine had the following curiously worded question:—

What are the effects (or benefits) of Baptism?

How would you answer these two criticisms—

- (a) Many baptised persons do not show the effects.
- (b) Many unbaptised persons show the effects.

An effect is the result or consequence of a condition, therefore if the condition has not first existed there can be no effect. I suppose what the examiner wanted to say was: "Graces usually associated with baptism (as results) are sometimes observable in unbaptised persons."

Yours,

"INTERESTED."

A WELL-KNOWN THANKSGIVING HYMN.

(To the Editor, "Church Record.")

Dear Sir,—

How the relative positions of nations change. In the last war the Japanese were our friends, conveying our men across the seas to defend our Empire against the German aggression. To-day Japan is our cruel and barbarous inhuman foe.

And when we gain the victory over Germany, whenever it may be, we are going to sing the German Te Deum which we love so much. "Now thank we all our God," as our opening act of thanks to God for the victory over the land which produced that hymn. The hymn was written by Pastor Martin Rinkart of Eilenburg in Saxony about three centuries ago, probably 1648, as a hymn of thanksgiving for the close of the Thirty Years' War (1618-1648). In those days Germany was a Christian nation and was fighting for the Faith of Christ. The sufferings endured by the German people during

that war were awful. In many districts four-fifths of the population and more than four-fifths of the property were destroyed. Martin Rinkart, the only surviving minister of his town, often took as many as fifty funerals in a single day.

Upon the signing of the Peace of Westphalia, the Elector of Saxony at once ordered thanksgiving Services to be held in every Church, and also selected a text from which ministers were to preach, viz. Eccles. 1.22. "Now bless ye the God of all, who everywhere doeth great things . . . and dealeth with us according to His mercy. May He grant us joyful hearts, and may peace be in our days forever." A splendid text from which Martin Rinkart wrote the beautiful hymn which has been translated into other languages and sung for many years in many lands.

So, from a people who have been false to the Peace of God and the Faith of our Lord Jesus Christ, we shall take the hymn in which they once trusted and humbly and tremblingly and yet honestly use it on the day of victory over those people when such day arrives. (St. Luke xi. 21.22.)

Yours faithfully,

P. R. WESTLEY.

St. Thomas' Rectory, Auburn.
10th February, 1945.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Anonymous £1; Mr. C. McMartin 12/-; Mrs. S. J. Marshall 12/-; amounts under 5/-, 12/-.

The Church Army in Australia Reconstruction and Rehabilitation

New Premises have been acquired at Stockton, N.S.W., to provide Free Training for Young Men and Women in Evangelistic and Social Welfare Work. (Ages 19-35)

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

JOTTINGS FROM THE PARISHES.

St. Chad's, Cremorne.—The Right Rev. S. H. Davies, M.A., was the preacher on Sunday, 11th February, at 11 a.m. The patronal festival of St. Chad's is being observed on Sunday, 4th March. Chad (or Ceadda) was a disciple of Aidan and a bishop of Lichfield. He died on 2nd March, 672.

St. Augustine's, Stanmore.—Special missions during the Special Lenten Mission in the parish will be the Rev. G. R. Delbridge, 14-16, 18th March, and Captain D. J. Young, 18-23 March.

Holy Trinity, Dulwich Hill.—The Rev. E. L. Millard draws attention in his Parish Magazine to the coming jubilee of Holy Trinity in 1946, and suggests the building of the Tower, and the carrying out of repairs to church and rectory as a thank-offering. Holy Trinity is one of our younger churches, but it has a splendid record as a centre of evangelical witness and missionary enthusiasm.

Kingsgrove-Bexley North.—This new district forges ahead under the energetic leadership of the Rev. R. A. Hickin. The Sunday School at St. Thomas', Kingsgrove, is developing splendidly. Miss G. Thompson has commenced training a church choir at Holy Trinity, Bexley North. There is also a fine body of men keen to help in a multitude of ways at each church. It augurs well for the future of church life in these new housing areas.

St. Augustine's, Neutral Bay.—The 58th Anniversary was held on Sunday, 11th Feb. The special preacher at Evening Prayer was the Venerable Archdeacon E. A. North Ash, a son of the first Rector of the parish. Captain Stanley Spain spoke at an after-church men's gathering in the Parish Hall on "The Early Days of Neutral Bay and the old St. Augustine's Church."

St. Faith's, Narrabeen.—The parish church was consecrated by His Grace the Archbishop on Saturday, 17th Feb. In less than two years the people of the parish church have found £2,100 to enable all debts to be cleared off. This is an admirable feat.

St. Alban's, Leura.—A men's tea is to be held at St. Alban's on Sunday, 4th March, at 5.30 p.m. The guest speaker will be the Rev. W. G. Coughlan, Director of C.S.O.M. A number of parishioners suffered the loss of their homes in the grievous bush fires on New Year's Day last.

St. Giles', Greenwich.—A special civic service was held on Sunday, 11th Feb., at 11 a.m., to mark the 50th Anniversary of Lane Cove Municipality. The Mayor and aldermen were represented at the service.

Holy Trinity, Baulkham Hills.—An Australian Flag, the gift to the Church of the Ladies' Guild, was dedicated at the Evening Service on Sunday, 18th Feb. A youth club is in the process of formation.

All Saint's, Austinmer.—The Missionary Service League arranged for the Rural Dean, the Rev. R. C. M. Long, to give an illustrated travelogue, "Rambles Round London" on 22nd Feb. Proceeds were for C.M.S. mission work.

St. Thomas', Auburn.—The St. Thomas' branch of the Church of England Boys' Society (Mr. G. Coomber—leader) has won the coveted Lord Wakefield Flag for 1944. This trophy carries with it the title of Premier branch in N.S.W. The previous holders were St. Michael's, Wollongong.

St. Andrew's, Roseville.—In the "Parish Chronicle" the Acting-Rector quotes an interesting paragraph from General H. Gordon Bennett's book "Why Singapore Fell." It concerns the Rector of St. Andrew's, the Rev. M. K. Jones, Senior Chaplain of the 8th Division and at present a prisoner of war. The General writes:—"25th December, 1941, Christmas Day.—I attended a quiet but most impressive service conducted by that man among men, Padre Jones, my Senior Chaplain, at St. Christopher's Church, in Johore, Bahra. Within the Church was the spirit of peace and goodwill, but outside it was war, bitter war."

St. Paul's, Redfern.—The C.E.N.E.F. hostel at St. Paul's, continues to fulfil a most useful function. Nearly 15,000 service men have slept there since its opening. Volunteers to make beds are urgently needed on Fridays, Saturdays and Sundays.

St. Thomas', Russell Lea.—Mr. F. Veyhl and Miss A. Jones were married at St. Thomas' on Saturday, 10th Feb. The choirs of St. Thomas' and St. John's, Abbotsford, combined to give these devoted Christian workers a fully choral wedding. Mr. Veyhl is the indefatigable lay reader, S.S. Superintendent, C.E.B.S. leader, choir master and district visitor at St. Thomas'. Miss Jones has long been associated with the church in several capacities. The couple carry with them in their life together the sincere wishes of many Christian friends.

St. Matthew's, Bondi.—The Rev. R. S. R. Meyer was the speaker at the young people's fellowship tea on Sunday, 11th February,

and at the evening service. The day was the occasion of the Harvest Festival and Quarterly Offertory.

St. John's, Ashfield.—The Rev. L. N. Sutton writes in his "Parish Notes": "I felt very sorry when I read the report in the local 'Aeroplane' that the Ashfield Town Hall had been let once weekly for the next twelve months for 'Housie Housie' Socials. This is a retrograde step for it gives the sanction of the local municipal council to one of the most popular forms of gambling in the community to-day. I am glad to notice that the proposal to let the hall was almost defeated, and I would like to acknowledge my personal appreciation of the stand taken by Aldermen Bridges, Grahame, Simmonds, Sinclair and Thomas, who protested against the move."

St. Mark's, Picton.—The sum of £100 has been raised by the free gifts of St. Mark's folk in order to effect necessary repairs to the organ, motor and blower.

St. John's, Glebe.—In lieu of the annual garden fete, a direct appeal is being made this year and in this connection, special services will be held on Sunday, 18th March. Mr. William Driver, a member of St. John's Parish Council and Acting Verger established a unique record in 1944. He never missed an attendance at the 8 a.m., 11 a.m., and 7.15 p.m. services. Has he any rivals in other parishes?

St. Andrew's, Summer Hill.—The local branch of the Missionary Service League (C.M.S.) recently presented its Fifty-second Annual Report. This is a splendid record for continuous service of a parish auxiliary. Parish organisations come and go but the M.S.L. came to stay at St. Andrew's. Four members of the branch are on missionary service. The late Miss Lucy Armstrong was hon. secretary of the branch for 32 years. We thank God for the devotion of all these good folk to the missionary cause.

St. Paul's, West Manly.—The Right Rev. the Bishop of Armidale, recently preached on three consecutive Sundays in churches in this parish, and resided at The Vicarage during the absence of the Vicar on vacation.

St. Alban's, Epping.—The Rector, the Rev. Eric H. Parsons, will shortly relinquish chaplaincy duties to return to the parish. The Rev. A. H. Lidbetter, curate of the parish, who has been locum tenens during the Rector's absence, is to take up chaplaincy duties.

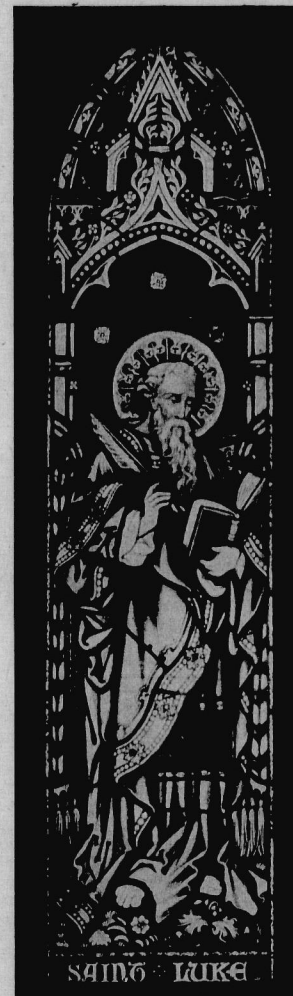
St. Michael's, Vacluse.—Two more stained glass windows are to be erected in St. Michael's Church. The first is on the north side of the Nave next to the chancel, in memory of Katherine Frances Foster, who died 24th September, 1941. The subject is "The Last Supper." The second is on the south side of the nave, next to the chancel, in memory of Emma Heath, who died 31st October, 1936, the subject being "Christ before Pilate."

St. Stephen's, Willoughby.—The Rev. Warren W. Brown, Curate of Willoughby, for the past two years, was married at St. Stephens on February 10th to Miss Charmain Burkitt, also of this parish. The Rev. Cyrus Flatau was best man. Mr. Brown and his wife are to leave as soon as passages can be arranged for South Africa to take up work in the Church of England in South Africa. The couple carry with them the earnest prayers of a large circle of Christian friends.

LADIES' HOME MISSION UNION.

WANTED.—Boys' and men's clothing, or the money to buy same, either will be most

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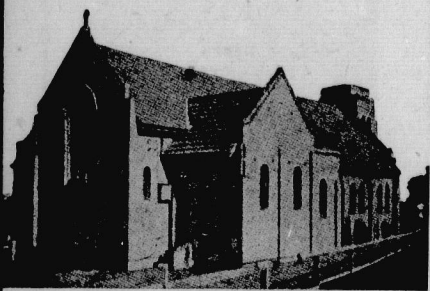
acceptable. During a week-end recently Mr. Paynter, the rehabilitation officer, had to supply 17 boys with clothing before he could take them out to jobs.

WANTED.—A large print Bible for an old lady of 80. We are never too old to read God's word, at any rate this old lady doesn't think so.

WANTED.—More friends interested in our L.H.M.U. so that we can support more workers in the field. We have yet to realise our £2,000 objective.

Her Majesty the Queen has said: "It is the strength of our spiritual life that the right rebuilding of our national life depends. . . . if the years to come are to see some real spiritual recovery, the women of our nation must be deeply concerned with religion and our homes the very place where it should start."

Will you help us to send the messengers of Jesus Christ into these homes? To support by prayer and gifts the Deaconesses who can bring the good news of the Love of God in Christ to men and women who so urgently need it?



Church of the Holy Trinity, Kingsford.

The foundation stone of Holy Trinity, Kingsford, Diocese of Sydney, was laid fourteen years ago by the late Dean of Sydney. It was consecrated on November 4th last by the Most Reverend the Archbishop of Sydney.

BROADCAST DEVOTION.

Over 2CH at—

March 3, Saturday.—Rev. M. C. Newth, B.A., of the Cathedral.

March 9th, Friday.—Rev. L. N. Sutton, M.A., of Ashfield.

March 15, Thursday.—Rev. C. A. Baker, of Rose Bay.

ST. ANDREW'S CATHEDRAL, SYDNEY.

Special services are being conducted during Lent. In St. Andrew's Cathedral, on Monday, 26th February. The Rev. H. M. Arrowsmith will speak at 1.15 p.m. on "Why Missions?" On Tuesday, 27th, the Rev. G. R. Delbridge at the same time will speak on "Youth Organisations To-day."

Each Wednesday evening the Reverend, the Precentor, will deliver a devotional address.

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On the subject of "Youth and the Bible" special Bible readings will be delivered by the Rev. M. Loane, M.A., Th.L., Vice-Principal of Moore Theological College, on the Thursdays of Lent at 1.15 p.m.

Commencing on February 23rd and on each Friday evening at 7.45 p.m. there will be talks on English Church Music; the first of the series will be delivered by the Rt. Rev. C. V. Pilcher, D.D., Bishop Coadjutor.

Y.E.C.L.

The Young Evangelical Churchmen's League has arranged a series of meetings to which all young people of the Church are cordially invited. The objects of the League are as follows:—

To unite the younger generation of Churchmen in order to strengthen and educate them in the study and defence of the Evangelical and Protestant Faith of the Church of England, as expressed in the Thirty-Nine Articles.

For the next three months the following meetings have been arranged. Meetings at St. Philip's, Church Hill, on the 2nd Friday of each month at 7.30 p.m.

March 9.—"Henry VIII and the Reformation"; Rev. R. S. R. Meyer, Th.L.

April 13.—"Purgatory Pickpurse"; Rev. C. A. Baker, Th.L.

May 11.—"The Soul's Approach to God"; Canon T. C. Hammond, M.A.

THE KING'S SCHOOL.

The annual commemoration and Old Boys' Day—the 113th anniversary of the School—was held on February 10.

CHRISTIAN WITNESS IN THE UNIVERSITY.

A sure faith in Jesus Christ as the sole means of man's salvation is the key-mark of the Sydney University Evangelical Union. Thus the energies and activities of the Union are directed towards the winning of souls for Christ. To this end weekly public meetings are held, to which members are encouraged to bring their friends and at which addresses are given by prominent Christian men and women who are specialists in their own sphere of learning or activity. In addition, in order that members may grow in spiritual strength and may come to learn God's purpose for their lives, Bible studies, discussion group and prayer meetings are held. Christian fellowship is enjoyed in such events as house parties, "squashes," picnics and tennis parties. Membership of the Union is open to all students who declare in writing their faith in Jesus Christ as Saviour, Lord, and God.

The Evangelical Union welcomes the opportunity of sending members or teams to speak at Fellowship teas, Sunday School anniversaries and on other occasions. If you require a speaker for such an event and feel that the Evangelical Union could be of help to you in this regard, we suggest that you contact the Vice-President, Box 58, the Union, Sydney University.

QUIET DAY FOR CLERGY.

Bishop Houghton, General Director of the China Inland Mission, will conduct a Quiet Day for clergy in the Cathedral on Monday, March 12. There will be a celebration of Holy Communion at 9.30 with address, Morning Prayer at 11.15 with address, and Evening Prayer at 2.15 with address. Bishop Houghton's devotional addresses and writings have been a great help to many, and we are sure that the clergy will find the day one of great spiritual stimulus.

Diocese of Newcastle.

THE OPENING OF THE CHURCH ARMY TRAINING COLLEGE AT STOCKTON.

The Church Army recently purchased the Institute and Chapel vacated by the Missions to Seamen, who found it necessary to remove to another part of Newcastle where shipping is now anchored. The property comprises a large main hall with three committee rooms, a fully equipped kitchen and servery, a very beautiful Chapel which will seat about 200 people, an eight-roomed house and a five-roomed cottage. The property has a tennis court and plenty of garden space and lawn.

The opening of the College was marked by a special luncheon for men in Tyrrell Hall. This was attended by 120 of Newcastle's leading men, including clergy, the Mayor of Newcastle and practically all the Aldermen of the City of Greater Newcastle and prominent business men. The Right Rev. the Bishop of Newcastle, Chairman of the Executive Board of the Church Army, introduced the Hon. Frank Cooper, M.L.A., Premier of the State of Queensland, who is the President of the Society.

Mr. Cooper gave a forceful and inspiring address on "Community Life." The address was studded with sparkling humour and telling illustrations. By the time he had finished his remarkable speech, those present realised to the full the interdependence of each on the other and the absolute need of social co-operation if we are to attain that degree of happiness which most men are seeking.

There was a very marked conviction in his words "If you begin now to work and slave for the community, until you can work no longer, even then you could not repay the community for all it has done for you." Good citizenship was the seed of community life and if any young man present felt that he could get on better alone, there were many islands off the coast of Queensland; he could have one all to himself; wit hno neighbours to worry him. He could start his own farm and have his own butter factory; keep his own cattle and sheep and do his own shearing; do his own weaving, make his own clothes, and in between times he could grow his own vegetables, and prepare his own meals in his spare time. He would soon discover the use of "Community Life." He, Mr. Cooper, accepted the Presidency of the Church Army because he felt it was doing a great job for the community and he felt it a great privilege to be associated with such a Society.

The Mayor of Newcastle, Alderman R. Norris, with most appropriate and well chosen words, thanked the President for his thought provoking and most practical address.

The Rev. J. S. Cowland, the Federal Secretary of the Society, thanked the ladies of

ST. BARNABAS', BALWYN.

The Vicar (Rev. C. W. T. Rogers) writes: Lent begins on February 14. Then sounds the Church's annual call to special self-examination and self-discipline. What will be your re-action? Supercilious superiority, contemptuous indifference, careless neglect, pettifogging observance, or honest, whole-hearted endeavour to have your life brought into a worthier harmony with the life of Jesus Christ?

Remember, it was "for us men and for our salvation" that "He emptied Himself, taking the form of a bond-servant . . . He humbled Himself, becoming obedient, even unto death, yea, the death of the Cross."

These catastrophic days are no days for trifling. Thousands upon thousands are suffering and dying, while we are enjoying peace, and, despite the drought, plenty. There is no virtue in doing without that which is unobtainable; virtue, i.e., strength, comes by self-ratting.

Our Men's Sunday was one of the most successful days we have had, both from the spiritual side and social aspect. Judging from the remarks about our male choir, its efforts were much appreciated, and members are keen to repeat their effort on a day to be chosen later in the year, when they will take the whole day's services again.

We are receiving many letters of appreciation from those in the services to whom we were privileged to send canteen orders as a Christmas gift.

FAREWELL AND WELCOME.

His Grace the Archbishop, was in the chair when the Africa party was farewelled on Monday, February 12, in the Chapter House. Outgoing Missionaries for Tanganyika are the Rev. C. D. and Mrs. Maling, Donald and Jillian, Miss Brenda Rodda and Miss Barbara Metcalfe.

Sister V. Payne, of Tanganyika, and the Rev. K. W. and Mrs. Prentice, and Paul and Hugh, were welcomed on their arrival for furlough. The charge was given by the Rev. J. B. Montgomerie.

On Tuesday, February 13, at 10.30 a.m., there was a valedictory service of Holy Communion for the outgoing missionaries and friends in St. Paul's Cathedral.

LENTEN ADDRESSES BY THE ARCH-BISHOP AND THE DEAN.

On the Sunday mornings in Lent the Dean will explain the significance of some of the Prayer Book Services, the first in the series being the Choir Offices of Matins and Evensong, and on the Sunday evenings in Lent a course of sermons will be preached by the Archbishop.

DIOCESE OF BALLARAT.

Christ Church, Warracknabeal.—As a result of Christmas appeals for Missions and St. Cuthbert's Home, £90 has been sent from the parish. The Rev. C. D. Crigan and his people are to be congratulated on this practical manifestation of the true missionary-hearted spirit. Alex H. Crigan, the son of the Vicar, is studying for Holy Orders at Moore College, Sydney.

Otway Ranges and Heytesbury Forest Mission Districts.—The Bishop of the Diocese recently made an extensive tour of the scattered districts which are ministered to by a Missioner of the great Bush Church Aid

the Church Army Women's Auxiliary for the splendid luncheon which they had prepared. Judging by the acclamation, which followed it was obvious that the thanks were unanimous.

In the evening a large company of friends journeyed to Stockton for the actual opening ceremony. At 7.30 p.m., the Bishop of Newcastle dedicated a number of gifts which had been made, to beautify and serve in the usefulness of what will be known as the "Wilson Carlile" Chapel. The Chapel was packed to overflowing and the Bishop's Chaplain was heard to say, "If it is whole-hearted and inspiring singing, one wants, it is always to be found in a Church Army gathering."

At the conclusion of the service the company retired to the Main Hall where Mrs. Cooper, wife of Queensland's Premier, in a few words full of grace and charm declared the College open.

VICTORIA.

Diocese of Melbourne.

We make no apology for the reprinting the following letter from the Church of England Messenger:—

Sir,—In the English Record of Friday, October 13, 1944, is found the following letter under the title The "Catholic" Movement.

"Sir,—In a recent issue of the Church Times, there was a very interesting article dealing with the reasons why the 'Catholic' movement in the English Church has not been gaining ground during the last few years (Evangelicals call it the High Church or Anglo-Catholic, or even the Romanist movement). However, by whatever name it is called, the reasons given are briefly as follows:—(i) Too much variation in the Celebrations of 'the Mass,' so that people moving from one place to another are often bewildered or confused; (ii) Too much attention paid to organisation, ceremonies and accessories; (iii) Too much laxity in the way the clergy live, and pointing out the austere ascetic conduct of the founders of this movement, Dr. Pusey, Keble, etc.; (iv) Not preaching the Gospel of the Lord Jesus Christ sufficiently, the message of salvation.

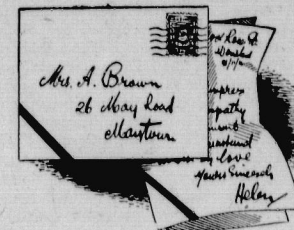
"Now, if all this be true, why do so many Evangelical clergymen seek to introduce little by little into their Church the very practices that the writer in the Church Times states are the causes of the failure of the 'Catholic' movement? Anyone who has lived to middle age can review this tendency. The Eastward position for the Creed, the Central position at the Holy Communion instead of the North side of the Table, the substitution of wafers instead of the ordinary bread as recommended in the rubrics, and many others, too numerous to mention here.

"I ask again, why should Evangelical clergymen (so called) copy what the Catholic writer pronounces a failure; for one thing is certain that ordinary parishioners have not asked for these things. They are generally introduced by a new rector going a step higher than his predecessors, sometimes at the behest of or with the encouragement of a few well-to-do people or possibly the patron of the living."

"A PARISHIONER."

I add no comments on this letter.

W. T. C. STORRS.



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Society, the Rev. W. Duffy. The Bishop visited many tiny settlements and villages, conducted Confirmation at Timboon in the Mechanics' Hall and visited the Corrie-mungle Prison Camp.

SOUTH AUSTRALIA.

Diocese of Adelaide.

PROPOSED THEOLOGICAL COLLEGE.

This year would be important in the history of the Church of England in this State, and perhaps in Australia, the Bishop of Adelaide (Right Rev. B. P. Robin) said recently.

After months of organisation and conference, Sister Julian and her assistants from the Community of the Holy Name, Melbourne, would arrive in Adelaide next month, and establish a branch house of the community at Wellington square, North Adelaide to undertake social welfare work in the diocese. Secondly, the establishment of a Theological College to serve not only the diocese of Adelaide, but the whole of Australia, was planned.

Probably the most famous theological college in the Anglican Communion was that conducted by the Society of the Sacred Mission at Kelham (England), and it had long been hoped that such a college might be established in Australia, the Bishop continued.

Last year Korralla, at Mount Lofty, had been left to the diocese of Adelaide, to be used as the Bishop thought fit, and after having consulted with the other bishops in Australia, and having received almost unanimous support for his proposal, he had invited the society to visit Australia to consider the possibility of inaugurating a branch house here, either as a community for men, or as a theological college. Together with that invitation, he had offered Korralla to the Community.

In November, said the Bishop, he had been informed by the Director of the Society of the Sacred Mission (Rev. Father Beddall) that he and Father Basil Oddie would come to Australia towards the end of this year to consider whether Korralla, or a similar place in another State, would be suitable for the establishment of a Community. Father Oddie had been chosen as the head of the Community in Australia. Father Beddall said that the establishment of the Society of the Sacred Mission in Australia would not mean the closing of any of the established provincial colleges, but would provide a college which would be conducted on the well-tested and now famous Kelham method.—From "The Advertiser."

St. Luke's Whitmore Square.—St. Luke's has voluntarily assessed its missionary contribution for the current year at £300, of which over £110 is at present in hand. Sister Ethel Nunn is St. Luke's Own Missionary in the field. Mr. W. Thompson, an old friend and vestryman at St. Luke's, has been laid aside for some time as a result of an accident but is making good progress.

DIOCESAN MISSION HOUSE.

The Bishop of Adelaide recently opened and blessed the Diocesan Mission House in North Adelaide. The House will be in charge of the Community of the Holy Name who will undertake welfare work.

WESTERN AUSTRALIA.

Diocese of Perth.

ORDINATION.

At an ordination held in St. George's Cathedral, Perth, by the Archbishop (Dr. Le Fanu) on St. Thomas's Day, the following were advanced to the priesthood: The Rev. Warwick Shaw Bastian, priest-in-charge of Kunanoppin; the Rev. Alexander Wesley Bateman, priest-in-charge of Morawa; the Rev. Jack Grattan Booty, general licensee; the Rev. William John Northern, assistant-curate at St. Luke's, Cottesloe.

"ARCHEOLOGY AND THE BIBLE."

"BIBLE AND SPADE"—A NEW SERIES OF TALKS.

Of recent years a flood of light has been thrown on the Old Testament as history by archaeological excavations in Palestine, Mesopotamia and Egypt. Great buried cities, tombs, temples, inscribed memorial pillars, all with their records in stone, have been uncovered, solving many mysteries of history referred to by biblical writers, and—even more important for an understanding of the Old Testament—marking many stages in the development of religious and moral ideas and customs among the early Hebrews and their kindred races all sprung from a common Semitic stock.

Under the heading "Bible and Spade—The Teaching of the Monuments," the results of those researches will be summarised by Professor Hector McLean of Ormond College, Melbourne, in a series of three A.B.C. radio talks in the "Spirit of Man" series (3.30 to 4.00 p.m. E.S.T. on the Alternative relay, beginning on Sunday, February 18.)

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who lives our life; and to do the greatest
things as though they were little and easy,
because of His omnipotence.—Pascal.

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