

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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AN EFFECTIVE WAY TO INTEREST THE UNCONVERTED

(By Col. Bjelke Petersen.)

Churches in Scandinavian
ies have applied Gallop-Poll
ds in their work and have often
ted information of practical

"Christian Students Movement
olical Foundation" (the equiva-
our E.U.) at Copenhagen Uni-
ascertained in this way an inter-
fact, namely, that all regular at-
ts had at some time been under
elical Influence before entering
iversity.

ow can we improve our methods
to interest the unconverted" be-
their problem. The addresses
did not accomplish this. Their
m is often ours. How frequently
il to attract outsiders into our
gs when we are so anxious to do

I express some of the conclu-
have arrived at after being in
hick" of "front trench" Youth
for very many years.

Ploughman at work in spiritual fields.
en studying Christ's Parable of
ower we sometimes forget that
the Gospel Seed is scattered on
nd, there is a great preparatory
done.

drainer deals with the swamps.
reman cuts down the trees and
growth; the ploughman breaks up
rd surface.

v can we get our soil — the
and minds of youth—into a
on where they are more likely
orb our Gospel Seed? I have
ried the principle underlying the
e of the Dry Bones in Ezekiel
ses 1-10. Here we have a speak-
ing a "Dry Bone" audience,
were brought to life by two sep-
efforts in preaching.

Two Type of Addresses.

er the first address there was
of life whatever, no conversion

(see verse 8), though he preached
faithfully as God commanded (v. 7).

Is our address necessarily useless be-
cause there is no immediate conver-
sion? Most emphatically NO!

There was a splendid result though
only preparatory work.

There was a noisy shaking of the
poor dry bones, there was movement.
The material was made ready for the
second type of address.

When this was given "breath"
came into them and they lived; the
aim, real regeneration was obtained.

Applying this principle to our Chris-
tian work made it much easier for me
to get the unconverted to listen to a
message.

I appeal to youth workers who find
it difficult to draw in the "outsiders"
to ponder these parabolic statements,
namely, to give two types of talks: One
type aims at giving the "Dry Bone
listener" a good shaking. Get some
movement in their minds first, which
will make their heart soil ready and
receptive, then you give the second
type; the deeply spiritual message —
bringing about real conversion.

In preparing the first type of address
the "Bone-shaker" type, I found great
help from studying Genesis Chapter 3.
Here we have Satan's attempt at get-
ting a "movement" in human souls.

The Devil's Strategy.

He aimed at getting them away
from their God by a clever strategy
of sowing doubt in their souls about
this their God.

The "dry bone" members of our
audience also have gods they worship.
It is human nature to worship at some
shrine.

Let us follow this effective strategy.
Let us find out the "gods" which our
"Dry-Bone" folks worship and let us
sow seed of doubt in their hearts with
regard to their gods.

They may idolise religious leaders
who worship the true God unspiritu-
ally and therefore ineffectually. They
may follow leaders who advocate the
fashionable, but soul destroying,
modern godless humanism.

They may burn their incense on the
altar of the numerous leaders in
materialistic philosophies; men, who
really follow the pagan ancient priest-
hood, advocating the deification of
man's lowest desires, both on the phy-
sical and the soul plane of life.

These are some of the gods our
modern youth worship consciously or
unconsciously! Let us attack their
faith and confidence in these or other
idols by sowing doubt and uncertainty
about their being efficacious gods and
worth following or worshipping. To
do this, is effective pre-gospel strategy.

It requires much prayerful study of
the type of youth you are dealing with,
of their heroes and leaders, and also
of the books that they read.

Shakespeare expresses truth when
he says, "All the world is a stage and
all the men and women players." An
actor displays to his audience a char-
acter that is not his own true self. The
Greek actors put on masks.

Confront them with this fact and
help them to remove the deceptive
masks from their heroes and from their
own selves also and thus discover to
them the real and unsatisfactory per-
sonality hidden by the mask. The ex-
posure which modern Psychology
gives of the subconscious part of the
soul is sometimes helpful here.

When Hitler was cautioned by his
advisers not to attack the Churches he
replied: "Most of modern Christianity
is only a veneer, I will tear off the
veneer and expose the pagan heart
underneath. I will appeal to this and
I will succeed"—and he did!

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We must thus endeavour to remove the deceiving veneer and expose the pagan hearts of our "Dry Bone" friends.

Facts and Figures to prove my Contention.

Now may I quote a personal experience showing that this type of attack gives definite results—

The I.S.C.F. workers for years had failed to get access to a leading High School in spite of serious efforts. They asked me to try. The Headmaster gave me permission to give an educational address on a spiritual background, what I call a "fifty-fifty" type. He had 500 senior students and the staff at the talk. After this meeting I tried to get his permission to form an I.S.C.F. Group, but he refused. However, remembering Christ's statement about audacity in appeal (Luke 11.8), I invited three sympathetic prefects (they had just expressed their thanks for the address) to follow me to the Headmaster's Study. There I again appealed, asking him to get the opinion of the prefects in this matter. His answer was: "The students are so taken up with their curriculum of study, sport, and social activities, that they could not and would not make room for anything else."

Prefects versus Headmaster—The Former Won.

A brave prefect suggested putting up a notice about a meeting outside school hours. He gave his permission reluctantly, saying: "You may get 25 and if you are lucky, 40." We tried and had about 300 seniors. (Over 200 juniors had not attended my "fifty-fifty" talk for lack of room). I believe all the prefects were present.

I took the meeting for several weeks and the average attendance was well over 200 (generally about 250). I put plenty of preparatory "bone-rattling" matter into the talks as well as the full gospel. I find this makes the "Dry Bone type" turn up and I have

them for the spiritual attack also. You say you do not particularly believe in numbers. In cases like this, I do. Obey Christ's injunction: "Compel them to come in" by the type of matter you give—you have the chance of a bigger harvest.

You ask, was there any real spiritual fruit? We do not see all the results unless we cross the paths of our listeners years later, but here is some of the visible fruit of this short campaign.

Prefects Converted. Five Old Scholars Preach Christ.

Some time later the leader of the boys' group (afterwards an earnest and gifted young Church of England clergyman) wrote me saying: "I think I can claim truthfully that all the boy prefects are converted." Think of what that means in a large high school where close on 800 pupils attended. After some six years the same leader wrote in a letter: "You will rejoice to know that from our first batch of boys who took a stand for Christ when we began this work, we have now three young men ready to go to the mission field, two of them after taking university degrees, also two preaching Christ on Sundays."

The leader of the Girls' Group (also a very spiritual and earnest teacher)

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"John," W. E. Vine, 13/3 (13/9).

"The Believer Priest in Tabernacle Furniture," F. Street. 12/3 (12/8).

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gives an equally delightful report of visible fruit.

If you suspect that I may, with the failing of an enthusiast, make my "Geese" into "Swans" to prove my contention, may I assure you that the highly satisfactory attendances quoted represent definitely a fair average for this type of school when I am given similar access.

When facing "Dry Bone" problems let us attack with a double-barrelled gun. Load the first barrel with Prayer, prayers saturated with the "Mountain Shifting" "Mustard Seed" type of living faith. (Mark 11.23.) Load the second barrel with soil softening, preparatory work based on our studies of Genesis 3 and Ezekiel 37.

What Christ says about Unprepared Soil.

Go back to Christ's parable of the Sower (Matt. 3). He maintains that seed sown on the hard, unprepared roadside soil shows no results whatever, not even temporary, the birds picked it all up—alas, it was wasted.

A Parable that Sums up our Study.

These thoughts revive in me a visit to Mt. Vesuvius. The surface some distance from the crater was hard as stone, but break through this with suitable tools and you find soft, warm lava underneath. Apply this as a parabolic statement in this our problem. Make skilful use of your tools and break through the various crusts: ignorance, indifference and the hard one of definite sin and in a great many cases you will find underneath a soft soul material made up of hopes, dreams, ideals (more or less confused) restlessness, fears and a vague longing for God.

May the Holy Spirit help us to grasp and practise the underlying principle in this meditation and we shall have the joy of attracting and holding more of the semi-pagans that crowd our Educational Institutions.

ANNUAL LABOUR SERVICE HELD IN CATHEDRAL

The third interdenominational Labour Day Service was held in the St. Andrew's Cathedral, Sydney, on Six Hour Day, October 2, at 9 a.m.

The service is designed to give workers, and especially Trade Union members, an opportunity to renew their sense of the importance of spiritual and moral values in the world of work.

The service was conducted by the Dean of Sydney, Dr. S. Barton Babbage, the Rev. John Garrett, Secretary for the Australian Council of the World Council of Churches, and the Rev. W. G. Coughlan, Director of C.S.O.M., organised the Service at the Dean's request.

His Excellency the Governor of New South Wales, Lieut. General John Northcott, was present in the congregation which numbered about 200, most of whom were men.

The Attorney General, the Hon. C. E. Martin, was also present.

The Lesson was read by Mr. G. E. Holden, Sec. of the Plumbers' & Gasfitters' Union.

The Rev. Alan Walker delivered the address, in which he instanced a number of reasons why the Churches and the Trade Unions, "the two most influential voluntary bodies in Australia" should have closer contact and interpretation.

After the service those present had light refreshments in the Chapter House, before taking part in the Six Hour Day Procession.

The Dean and the Director of the C.S.O.M. expressed themselves as encouraged by the growing interest and co-operativeness of Trade Unions.

NEW PRIZE FOR RELIGIOUS ART

An exhibition of Religions Painting will be held in March, 1951, in connection with the newly inaugurated Blake Prize for Religious Painting.

This prize has been begun by a religious committee of citizens desirous of stimulating interest in religious art in Australia.

With this end in view the exhibition is to be held next year and a prize of 200 guineas will be paid to the best painting.

Similar exhibitions have attracted wide attention in England and on the continent, and it is thought that, if given sufficient publicity, the exhibition would attract artists from all over Australia, and thereby materially assist in raising the standard of religious art in this country.

Students' Unique Experiment

A unique experiment in "pastoral" training is to be undertaken by the Rev. M. G. Sullivan, Principal of College House, Christchurch, New Zealand, during the long vacation following the final examinations in November.

Mr. Sullivan has decided to gather a dozen students together and go out as a group working for their living in certain parishes and helping with the Church activities as the opportunity offers.

The students have obtained an old truck to aid them in their task.

Mr. Sullivan's plan is for the students to work in about four parishes taking what work is available in the countryside.

By this means they will keep the sense of solidarity bred by their life together in college, get practical experience in evangelism, stimulate the life in the parishes with "something different" and bring the problem of the need of men for the ministry before the parishioners.

"It is not a stunt," Mr. Sullivan insists, "but a natural development arising out of the needs of the times, one of many suggestions how to meet these needs."

While perhaps it is not the most favourable time, as life in the parishes is dormant in the harvest season, it is the only time available for the students and the time when such a visit can be received without the disturbance of the parochial routine.

DEATH OF MAORI BISHOP

Following a serious illness the Bishop of Aotearoa, the Right Reverend F. A. Bennett, C.M.G., died on September 16th at his home, Kohupatiki, near Hawke's Bay, aged 78 years.

Bishop Bennett was ordained in 1896 and was educated at St. Stephen's College, Auckland, Nelson College, and Bishopsdale Theological College, near Nelson, and was consecrated first Bishop of Aotearoa in 1928.

In 1948 he visited Great Britain for the Lambeth Conference and was the first Maori to preach at Westminster Abbey.

Until recently he was chairman of the committee which revised the translation of the Bible into Maori.

The Prime Minister of New Zealand, Mr. Holland, said "everyone who saw him and heard him, could not fail to be impressed by his fortitude, his courage, and his abiding faith in the Christian religion."

"His work in promoting Christianity was an inspiration to the Maori people. With his clear logic, Bishop Bennett saw that the root of the Maori problem was not solely economic but also spiritual."

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PERSONAL

After serving the Parish of Taralga (Diocese of Goulburn) faithfully for over fifteen years the Rev. H. F. A. Champion has resigned. He served in the Goulburn Diocese for forty-four years and prior to that served curacies in England and Balmain, Sydney. He received his training at St. Augustine's College, Canterbury, and was ordained Deacon by the Archbishop of Canterbury, 1904, and Priest by the Archbishop of Sydney in 1905. Mr. and Mrs. Champion will live in retirement at Mittagong (N.S.W.).

On Friday, 22nd September, 1950, the death of Mrs. Florence A. Garbett, wife of the late Rev. M. G. H. Garbett, cousin of the Archbishop of York, took place at the age of 90 years. She was an active and inspiring partner in her husband's work in the Brisbane and Newcastle Dioceses. She was one of the first to re-organise Sunday School method and to institute the Archbold System of Kindergarten. Her training and Bible Class for young people have left a lasting influence. She also took a very active part in the work of the Mothers' Union and the Women's Christian Temperance Union. In the latter organisation she became a State Vice-President and in 1927 was made a Life Member. The inner radiance of her loving nature and her brave and fearless spirit will remain an inspiration to all who knew her.

The Rt. Rev. Dr. F. de Witt Batty has appointed the Rev. H. Hampden Hobart, Rector of Musswellbrook, N.S.W., an Honorary Canon of Christ Church Cathedral, Newcastle. We offer Canon Hobart our congratulations.

The sudden death of Major General Fewtrell took place on Monday last. He was a well-known Sydney Churchman, and was attached to the Parish of St. Augustine's, Neutral Bay, and was also a member of the Diocesan Synod. His brother, the very Rev. H. P. Fewtrell, is the Dean of Hobart. General Fewtrell, who was chief engineer of the N.S.W. Railways, was responsible for the building of the new Hawkesbury River Bridge for which he was awarded the Baker Gold Medal which is presented by the Council of the Institute of Civil Engineers, London, and is awarded only once in three years as a mark of distinction for some engineering project. Recently he was engaged in the construction of the overhead railway at Circular Quay. General Fewtrell had many interests in the Church, including the Missions to Seamen of which he was a council member, also he was the Chairman of the Hospitaliers' Club in connection with the Order of St. John of Jerusalem. We extend to Mrs. Fewtrell and those bereaved our deepest sympathy. He served with distinction in the two World Wars.

Much sympathy will be felt for Archdeacon H. S. Kidner, the General Secretary of the Victorian Branch of C.M.S., and with his sister, Miss Kidner, on the death of their father, as the result of an accident last week in Sydney. The late Mr. Kidner was well known for his active Christian witness over many years, and his loveable character had endeared him to many.

The Rev. A. C. Tipping, Curate of St. Luke's, Mosman, has been appointed Rector of St. Augustine's, Stanmore, Sydney, in succession to the Rev. R. Harley Jones, who has resigned.

The Federal Council of the C.M.S. of Australia and Tasmania, met in Melbourne last week. The Primate presided and there were representatives present from the various C.M.S. branches in the Commonwealth. Bishop C. K. Jacob, Bishop in Central Travancore, India, addressed the members. He was presented with a portable typewriter as a personal gift.

A pipe organ to the memory of the late Rev. H. G. J. Howe, was dedicated on Sunday afternoon, October 15th, at Christ Church, Gladesville, where Mr. Howe had been Rector from 1923 to 1932. There was a very large congregation. The Rector, the Rev. R. C. M. Long, conducted the service and Archdeacon R. B. Robinson dedicated the organ and gave the address, and spoke of the long and effective service Mr. Howe rendered to the Diocese. There were also special services morning and evening in the Church, the preachers being Canon D. J. Knox, and Archdeacon H. S. Begbie.

We offer our congratulations to Mr. and Mrs. R. Michael, of Cabramatta, on the birth of a daughter.

SOUTH COAST CONVENTION.

For the past few years a Convention for the promotion of Christian Fellowship and the Deepening of Spiritual Life has been arranged for the October holiday in St. Michael's, Wollongong, N.S.W.

Interest in this has been gradually growing and the indications are that these gatherings will increase in their influence. The speakers at the recent convention were Dr. Howard Guinness, Canon D. J. Knox and Mr. G. P. Moore (C.I.M.). Archdeacon Gordon Begbie presided.

APPOINTMENTS AND PREFERMENTS.

PENDER-BROOKES, Rev. O., to be Rector of the Parish of St. Helen's, Diocese of Tasmania.

PYWELL, Rev. A. B., to be Archdeacon of Central Otago, Diocese of Dunedin, New Zealand.

WARE, Rev. C. L. G., to be Rector of Mossman, Diocese of Carpentaria.

WILLIAMSON, Rev. R. J., to be Rector of Charlton, Diocese of St. Arnaud.

OBITUARY.

BENNETT, Rt. Rev. F. A., C.M.G., Bishop of Aotearoa, New Zealand, aged 76 years.

"THE AUSTRALIAN CHURCH RECORD."

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THE CHURCH NEEDS YOU

The Bishop of Melanesia writes:—

We need four Trained Teachers immediately to keep open the two schools formerly run by the Sisters of the Cross; One at TORGIL in the New Hebrides, and the other at BUNANA in the Solomons.

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NOTES AND COMMENTS

What a wealth of episcopal presence we are privileged to have.

Our Episcopal Visitors.

That great Christian of Japan, Bishop Yashiro, in spite of rumblings of criticism and opposition, has come and gone leaving on all sides the fragrant memory of a humble and eminently sincere Japanese Church leader, full of love for his people and also full of sorrow for the crimes of his countrymen in the recent war. He has left a challenge to the Christian Church in relation to the evangelisation of a land that could be a menace to our peace and yet, in the will of God, a wonderful sphere of influence for the messenger of the Gospel. Is the Australian Church going to accept the challenge and claim a due share in this great undertaking?

Now we have with us, under the aegis of the C.M.S., Bishop Jacob, Bishop of Travancore, India, of Indian birth and a leader of the South India Church. He is touring various dioceses in the interests of the larger work of our Church and advocating the claims of that interesting experiment in Reunion. We rejoice to hear that his advocacy of that cause is clearing up in the minds of some erstwhile critics of the scheme difficulties that have prevented whole-hearted support of this new and interesting venture to unify the Church in her conflict with unbelief and misbelief, in what is termed the Foreign Missionary work of the Christian Church.

In his own person the Bishop presents a potent witness to the universal and powerful appeal of the Christian gospel.

Then we are to have the Primate of all England, breaking all records by being the first Archbishop of Canterbury to grace our land. He is sure of a great welcome and we pray God that his visit may be one of deep spiritual influence. It will give our noble visitor an opportunity of some first hand knowledge of this important branch of the great Anglican Church.

Then Bishop Stephen Neill is to be here in the opening of the New Year, fresh from his round trip to some of the important mission fields of the Church and brimming over with the zeal of a great love for the unevangelised peoples of the world.

His special mission to the Australian Church is as messenger for that

great movement, "The World Council of Churches," a movement that is fraught with great potentialities for the Reunion of Christendom and is doing a remarkable work for the unifying of the Church of Christ in its worldwide outlook. Bishop Neill is a comparatively young man and is coming, as well, to conduct missions in the Universities of our land. He has seen seventeen years of service in India and has gained a rich experience of travel and contact with leaders of the Churches in many lands as an ecumenical statesman and there is no doubt that his words will be informative, provocative and challenging. He was for three years Bishop of Tinnevely, then Assistant-Bishop to the Archbishop of Canterbury and is now Associate-General Secretary of the World Council of Churches.

The other impressive visitor, we understand, will be the present Archbishop of York. Dr. Garbett is coming later on and will be conducting several missions in some of the Australian dioceses. The Archbishop of York is well-known beyond his Archdiocese as an intellectual giant and very forthright in utterance. A great deal of prayer will be offered up in the Australian Church that these church leaders from overseas may be the means of a great and reviving blessing to the Christian Church in general in this great southern land.

"Nero fiddled while Rome burned," a well worn adage but strikingly relevant to the present attitude of too many of our "responsible statesmen." We hesitate in

this description of so many irresponsible politicians. Here is the world peace appallingly threatened by the Communist menace — a movement cleverly geared up for world domination. It is a world-wide movement in that, with the Soviet centre, its delegates are relentlessly seeking to extend its influence in every quarter of the globe.

Armed conflict is in process in China, Indo China and Korea, and open or underground action is to be found in more peaceful environment. But it is all the 'one conspiracy against humanity, sailing under a false description, concerned to disguise a cruel dictatorship that has little or no regard

for human life and liberty. The Archbishop of York has in a recent York diocesan leaflet, summed up the three revolting aspects of Modern Communism, in the following way:—

"There are three characteristics of modern Communism which are especially revolting to all who value Western civilisation. It stifles all freedom of thought; when the Dictator or Party speak on science, the drama, philology, or any other subject, all criticism is silenced and grovelling recantation is expected from those who have expressed other views. Secondly, it has restored slavery; there are in Russia millions—prisoners of war and those convicted or suspected of hostility to the State—who are used for cheap labour under conditions indistinguishable from the worst form of slavery.

Thirdly, by the Iron Curtain of a rigid censorship and by lying propaganda the rulers of Russia are plunging a whole nation into complete ignorance of everything they wish to conceal from them. They make them believe that they belong to a highly advanced society surrounded by backward people, who out of envy and hatred, plot to destroy it by war. The rulers of Russia are making their people blind."

And yet in spite of such warnings not lightly given, in spite of the dislocation of our social life by strikes and the use of the darg, in spite of our own fellow citizens engaged in a life and death conflict, men who aspire to the leadership of our nation act in Parliament like a lot of irresponsibles and prevent the accredited government from giving that protection to the people from Communism which they have charged them to give, and have the colossal impertinence to pose as champions of justice—for whom? Citizens or Communists? We could wish that the two leaders of this political scheming had some sense of proportion!!

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FILMSTRIP—A CHALLENGE.

(By the Rev. P. James, St. Luke's, Watford.)

Every advance in technical knowledge in any branch of Visual Aids constitutes a great opportunity which Evangelists should be quick to seize, but unfortunately many are over-cautious in their desire to make sure that this is really a useful method, and so it may be that we are letting slip a great opportunity, both for propagating our viewpoint within the Church of England, and also for equipping ourselves with the materials for positive evangelism and teaching.

In the years since the war there have been tremendous strides in the technical development of Filmstrip and there is now available a large range of good material to use for education and recreation. In the Christian sphere a lead is being given by Visual Education Ltd. in their production of Bible Teaching material and their new production of Pilgrim's Progress, but in the specifically Anglican sphere the lead seems to be almost entirely in the hands of Anglo-Catholics, who have recognised the opportunity of this method and are using it.

The Church Union have produced a Filmstrip on the Holy Communion, and two on this subject have been published by the National Society, neither of which is of any value to Evangelicals. From the point of view of central sources of material, a very fine lead has been given by Mowbrays, who make no secret that their shop is a medium of Anglo-Catholic propaganda, but their Filmstrip Department is very fine indeed and stands as a challenge to Evangelicals to do something, and to do it soon. This challenge ought to be met in two ways:—

On the one hand Evangelicals should equip themselves with Filmstrip Projectors and not rest content with the old-fashioned lantern (though this still has a very real usefulness) thus being enabled to avail themselves of filmstrips produced with their needs in view, and making it worthwhile for societies to go into production. The Filmstrip is comparatively cheap (ten to fifteen shillings is the normal price), and is both light and unbreakable. Many firms are now making strips which, from the technical point of view, are of very high quality.

An Evangelical Agency.

On the other hand there is need for a truly Evangelical Agency to sell filmstrips and projectors, an agency which is known to be reliable both technically and evangelically. Those of us who are using filmstrip feel such an agency is an urgent need, for a busy clergyman is not able to pick and choose amongst the mass of material which is coming onto the market. He needs to know of an agency which he can trust.

This agency would need to stock a reliable projector, and to sell only those filmstrips which had been viewed and passed by a visual aid panel, who would seek to provide the needs of the parochial clergy for Confirmation preparation, arousing of missionary interest, Bible instruction, and even, perhaps, be able to solve the problem of entertainment at Christmas parties!

Those who already use the filmstrip method are agreed that its scope is unlimited, but I think it will also be agreed that a Central Agency is an urgent need, and what better organisation exists to supply this need than a Church Book Room? — "The Church Intelligencer."

CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents)

MASONIC SERVICES.

(The Editor, "Australian Church Record.") Dear Sir,

Some weeks ago we wrote to you about Masonic Services which had been held in Sydney Anglican Churches. Since then we have received another copy of such a service and also some private correspondence which castigated us for writing the letter published under our names. There are, however, some points raised in the letters of the Rev. J. Harvey Brown, and the Rev. Allan Bennett, which appeared in your columns, which, we feel, require replies.

Mr. Harvey Brown says that it is well known that Freemasonry is a brotherhood of men who profess faith in a Supreme Being. If he is speaking of Freemasonry in general, then he has failed to remember that the Grand Orient Lodge of France repudiated this belief many years ago. However, the main point of his letter is that Masonic services which do not alter the Prayer Book are quite loyal to Christian principles. This may be so, but the fact remains that Masonic services which do alter the Prayer Book so that they have a Deistic rather than a Christian meaning, are not uncommon in Church of England Churches to-day.

The latest service which we have received was held on 17th September at a Sydney suburban church. The opening hymn was "Onward Brother Masons," a parody of Baring Gould's famous hymn. The parody is obvious if this verse is compared with the sentiments in the original:—

"Like a mighty army
Move we on the road;
Brothers, we are treading
Where our fathers trod.
We are not divided—
All one body we,
One in thought and feeling,
One in charity."

The last verse of this Masonic version ran:

"Truth within the Temple,
Love around us shine,
Shall through countless ages
Stamp our work Divine."

which contrasts strangely with Baring-Gould's

"Glory, laud, and honour
Unto Christ the King,
This through countless ages
Men and angels sing."

The service then continued with the usual departures from the Prayer Book. For example, in place of the Psalms, Magnificat, and Nunc Dimittis were the songs "Where are you walk?" "Calm is the Sea" and "Linden Lea." These songs are pleasant enough in themselves, but very much out of place in Christian worship.

Mr. Allan Bennett says that a "man should be a better man for being a Mason, although not a 'new man in Christ Jesus'." We fail to see how this helps very much, for we read in the Book of the prophet Isaiah that "We are all as an unclean thing and all our righteousnesses are as filthy rags" and again in the book of the Prophet Jeremiah "The heart is deceitful above all things and desperately wicked." Thus unless a man has righteousness which is by faith in Christ Jesus, "being better" is ultimately useless and a dangerous deception, obscuring the truth of

the verse "For all have sinned and come short of the glory of God."

It is the type of Masonic service which, by altering the Prayer Book, fails to present these fundamental truths, to which we would voice our objection, and the fact remains that these services are not uncommon.

Yours sincerely,

JOHN F. CAMPBELL,
JOHN STOCKDALE.

Newtown.

October 7th, 1950.

[It should be noted that English Masonry officially repudiated the Grand Oriental Lodge of France.—Ed.]

EVOLUTION AND THE BIBLE.

(The Editor, "Australian Church Record.")

Dear Sir,

If the report in the "Sydney Morning Herald" can be relied upon "The Church Standard" is delighted that the Sydney Diocesan Synod has rejected the motion for the appointment of a committee to deal with the matter of text-books used in Church schools. No one will question the right of "The Standard" to its opinion but one would have hoped that a Church paper could show more understanding in its criticism.

"The Standard" referred to the "Echoes from Tennessee" during the debate. Some of us still remember the criticism of the Tennessee Case. The daily press was in its element. It did not suit the critics to remember that the man who was charged with teaching evolution in the schools was notorious for his antagonism to Christianity and that, in defiance of the State laws, he was using the theory as a lever against the Bible. Nor, if my memory serves me correct, do I remember that the daily press was any less antagonistic when the case against the teacher was so ably defended by a brilliant lawyer, William Jennings Bryan, who, in his earlier years, had stood for election as President of the United States. Bryan won his case.

Sydney is not concerned, however, with a matter of State law. Everyone knows that evolution is taught in our public schools. But there are many, parents and friends alike, who are deeply concerned about the attitude shown to the Bible in our "Church" schools. Apparently, rather than finding a more positive attitude to the Scriptures our children in "Church" schools stand in even greater danger of having the Bible explained away. Is it any wonder that, even allowing for the much smaller total number of pupils in church than in public schools, the result so far as it effects active Christian witness, full-time or otherwise, is most disappointing.

But we have every right to expect a church school to be primarily neither academic or social but spiritual. Is it? Many who are not biased are compelled to admit that it is not. Church schools may be "Church" schools, but taken at large they can make no more claims at being "Christian" schools than can any well conducted public school.

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No evangelical is foolish enough to suggest that a man will be condemned to a lost eternity because he is an evolutionist but he strongly objects to schools under the control of the Christian Church teaching a scientific theory of the nature of the evolutionary theory as indisputable fact. To say the least, it is not honest. First year students in particular are not in position to weigh the evidence. In all likelihood the teacher himself knows the subject only on the surface and is not prepared to admit, or does not know, of the powerful evidences against the theory. What, however, is of far greater importance is the fact that, as the late Dr. Griffith Thomas so ably pointed out, the doctrine of evolution cuts right across the Bible teaching on sin. (No wonder then that the theory received such universal applause.) This alone should be sufficient to insist that the theory be taught, if it must, with infinite care, for disagree with the teaching of the Scriptures on Sin and you disagree with the whole spiritual message.

I am not prepared to say that I agree with the actual form of the recent motion in Synod but I am in hearty agreement with the protest. Something ought to be done. If our Church institutions, schools, hospitals, hostels, etc., cannot be truly Christian then they are doing far more harm than good. They are not a good advertisement. Moreover they create a wrong impression. It is time that we did a little spring cleaning and set our house in spiritual order. The outside world might then be a little more moved. "If the trumpet give an uncertain sound, who shall prepare himself to the battle." 1 Corinthians 14.8.

Yours faithfully,

H. R. SMITH.

Wentworth Falls.

ASSURANCE OF SALVATION.

(The Editor, "Australian Church Record.")

Dear Sir,

The manner of treating this all-important subject, by your correspondents, seems to me to be lacking in the definiteness which is deserved.

Deductions from the teaching of the Church are not altogether obscure.

The Sacrament of Holy Baptism confers on us certain benefits. Being "grafted into the Body of Christ's Church" is no mean privilege when we consider all that that may and should hold for us.

The Catechism informs us that "we were made a member of Christ, a child of God and an inheritor of the Kingdom of Heaven."

So we heartily thank our Heavenly Father that He hath called us to this state of Salvation.

The "I do" of the rightly prepared conferee confirms, and ratifies the same in their own person." Individual acceptance.

The Assurance of Salvation is then brought to us in the magnificent redundancy of the Holy Communion Service, where with arresting emphasis we have the extremely explicit—"full, perfect, and sufficient sacrifice, oblation, satisfaction, for the sins of the whole world." A hundred per cent. efficacy and altogether indivisible all or none. Not fifty per cent. now and another fifty per cent. in the hereafter. Not plus Penance, or plus Purgatory.

The two "onlys" of Article xi of the 39 Articles give us the bedrock of our religion. Then, what saith the Scripture?

Christ's triumphant cry "It is finished" from His Cross, has echoed down the centuries conveying not only the Message of Salvation, but surely the measure of assurance, too.

At least there are three groups of texts which may be considered as one, in this connection. A few references may help. First, there is the "We are" group. Beloved now are we the Sons of God" (1 John 3, 2). The Spirit Himself beareth witness with our spirit that we are the children of God (Rom. 8.16). "Rejoice that your names are written in Heaven." The second group is the "We have" group. He that believeth on the Son of God hath everlasting life (John 3.36). He-a-h spells "got it." See also John 5.24 and 6.47. The third group is the "We know" group. "These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life" (1 John 5.13). "We know that we have passed out of death into life." We are. We have. We know.

It is rather unfortunate that one of your correspondents cites the words of St. Paul to deduct the conclusion that the Apostle was timid about the assurance of salvation. His words that "I myself might be a castaway," have I believe, nothing to do with such a notion. The Apostle, was thinking rather of service and its reward than salvation.

St. Paul, be it remembered, wrote, "I am confident of this very thing that he which hath begun a good work in you will continue it until the day of Jesus Christ." Also, for "I am persuaded that he is able to keep that which I have committed unto Him against that day."

"Confidence" is the opposite of timidity and persuasion cannot be construed as presumption.

Furthermore, St. Paul writing to the Romans 5.10 states: "We were reconciled to God by the death of His Son (salvation) much more, being reconciled, shall we be saved by his life (Assurance)."

The Living Christ is the answer to our quest.

Yours, etc.,

H. W. MULLENS.

Bilpin.

CLERGY AND THE OLD AGE PENSION.

(The Editor, "Australian Church Record.")

Dear Sir,

A correspondent writes:—

In view of statements made at the recent session of Sydney Diocesan Synod I made enquiries of the Diocesan Registrar at Armidale and received the following reply:—

"The Diocese does give a grant of £100 per year to all the Retired Clergy who have served the Diocese for 20 years or more and not only this but it makes a grant of £50 per annum to the widows of the retired clergy. This has been done for very many years and of course both grants are in addition to the Superannuation allowance they receive from any Clergy Provident Fund."

The following motion was moved in the recent session of the Synod of the Diocese of Sydney by Mr. Ronald Mann:—

"That this Synod reaffirms the opinion expressed in its Session of 1948 'That the Maximum Annuities payable under the Sydney Clergy Provident Ordinance 1944 of £193 15s. for Clergy and £100 for Clergy widows are altogether inadequate to meet the present cost of living and that they should be increased to £300 and £150 respectively,' and asks that a Committee be appointed to consider by what means such increases can be effected and to report their findings to Standing Committee."

This was opposed by Canon Cameron, Deputy Chairman of the Clergy Provident Fund (Sydney). The motion was lost on the voices.

The maximum pension for a retired clergyman and his wife under the Clergy Provident Fund is £193 15s. per annum. The only practical suggestion for augmenting this made so far in Sydney is the recommendation of the Home Mission Society that retired clergy apply to the State for the Old Age Pension.

[We believe that if an appeal were made to the laity a substantial capital sum could be raised.—Ed.]



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

AT CHRIST'S FEET IN HIS SCHOOL OF PRAYER

Some fifty years ago a book was published by a well known devotional writer under the title "With Christ in the School of Prayer." That book had a wide circulation and is still being read with profit.

But the title printed above suggests a somewhat different approach.

On one occasion Jesus was praying his finger on the mercy seat on the East; and before the mercy seat shall he sprinkle of the blood with his finger seven times . . . to make atonement in the holy place."

The mercy seat covered the ark which contained the law written on the tables of stone. But God made provision that sinners who had broken His law might draw near to the mercy seat. The ground before the mercy seat was sprinkled seven times with the blood of the atoning sacrifice. The mercy seat itself was also sprinkled. This mercy seat was central in the worship of the Old Testament Church. And it could only be approached on ground sprinkled with the blood of the atoning sacrifice. The Christian believer understands the meaning of this. With us the Cross of Christ is central in all our relationship with God.

A Question Answered.

Young people sometimes wonder why the Lord's Prayer occurs in only two of the four gospels? The two words by which the prayer is introduced gives the answer.

In Luke we read, "When," but in Matthew "so" or "after this manner." The Lord's Prayer has two uses as a prayer, and two only. It is a form of prayer—a printed prayer for use as it stands. It is also a pattern prayer—a copy to guide us in making our own prayers.

We ask our readers to consider with us the Lord's Prayer as a pattern prayer.

The Number Seven.

Reading the Lord's Prayer carefully we find it "made up of seven short prayers."

Now the number is at once suggestive. It is a number that often has special significance in the Bible. Perhaps its most distinctive use is on the Day of Atonement. The law for the High Priest on that day was: "he shall take of the blood of the bullock (of the sin offering) and sprinkle it with

The seven petitions in the Lord's Prayer divide themselves into three and four. And in this way—the first three relate particularly to the things of God, and the remaining four to ourselves and our needs. There is one word common to the first three—

the last four—"us." This teaches us the fundamental but difficult lesson to put the things of God first in our prayers.

Hallowed be Thy Name.

The first petition is concerned with the name of God. The name of God in Scripture stands for God as He is revealed to us.

Our first desire should be that God might be revered and loved by all men. That means that God might have his rightful place in men's minds and hearts and be given his rightful place in life.

Now this is exactly where the ten commandments begin. Rightly understood, all the commandments are positive, and not the fourth and fifth only. They are all both positive and negative.

The first commandment relates to God Himself, and his rightful place in our life. He only is to be central and supreme—not self or the world. It is the second commandment that has to do with worship. Idolatry is forbidden and thereby spiritual and truth-informed worship is enjoined.

The Lord's Prayer is in a very real sense man's response to the revelation of the will of God made known in this word. It is man's response to God.

If readers doubt that the ten commandments are positive as well as negative, which, of course, is necessary to this analogy, we ask them to consider two things—first, that the ten commandments are an epitome of the whole Mosaic law, whether positive or negative; and secondly, that the ten commandments are themselves summarised in the two commandments which our Lord lifted verbatim from the Mosaic law. And both of these are positive.

When we offer this first petition we are asking for man's highest good. No prayer is greater or nobler than this. The knowledge of God is man's true riches. Without that the greatest millionaire would be poor. And the knowledge of God is freely accessible to all men in the gospel. To know God in the scriptural sense is to know Him in our experience—to know Him as our Redeemer and Lord.

Thy Kingdom Come.

We are next taught to pray that God's gracious rule may be established in the earth. This prayer has an immediate meaning as well as one more remote. Every heart that is surrendered to Christ and every life that admits Him as King is to that extent a fulfilment of this prayer. Where the

King actually reigns there is His Kingdom—and nowhere else.

Consider the meaning and importance of this prayer. There is no real good for man apart from the active and actual rule of God. Every other promise of good is misleading and deceptive.

The Book of Revelation is an unveiling of truth by means of symbols. In that book the throne is the symbol of rule. The dominant symbol is the throne of God. But His is not the only throne. There is the delegated or subsidiary authority of the four and twenty elders who sit on thrones. But their rule is subservient to and dependent upon the rule of God. There are also hostile thrones—the throne of Satan and the throne of the beast. These are temporary and usurped. The book closes with a final throne—the throne of God and of the lamb." God's rule is mediated for men through Christ our Saviour. And we notice the result: "And he showed me a river of water of life bright as crystal proceeding out of the throne of God and of the lamb." The rule of God is clear as crystal; it is free from all doubtful or dark admixture. And that rule brings healing and life and beauty wherever it comes.

This prayer has an immediate meaning as well as one more remote. Every heart that is surrendered to Christ and receives Him as King is to that extent an answer to this prayer. Wherever the King reigns there is His Kingdom—and nowhere else. All good for men is bound up with the active and actual rule of God.

Thy Will be Done.

The rule of God is expressed in the doings of His will. God's law for man is His will for man. The Father's will was the rule of the earthly life of Jesus. That was the yoke that He as man bore; and that is the yoke which He asks us to take and wear. The Christian life is no more than this and no less than this.

The will of God also governs the life of heaven. The Lord's Prayer lifts our eyes daily to heaven. We pray that grace may be given to us and to all men to share the heavenly life. This brings to our mind two beautiful prayers—the collects for the fourth Sunday after Easter and for the Ascension Day. We commend these to the frequent use of our readers.

The Great Lesson.

The Lord's Prayer teaches us to put the things of God first in our prayers. Our own needs are important. They

find a place; but it is a secondary prayer. This plainly is our Lord's place. The man or woman who can enter into the spirit of the Lord's Prayer and the experience which it presupposes will find a wonderful enlargement and liberty.

The Lesson Applied.

We would here make two practical suggestions:—

First, let every reader test his prayers by the standard of the Lord's

Secondly, let us test our hearts by the same standard. It is the voice of the heart that God hears. Prayer, to rise to the throne of grace, must rise on two wings—faith and love. And love here means desire.

Right praying is probably scarce.

Right praying is vital.

CHURCH SCHOOLS AND CHRISTIAN EDUCATION

IV. THE CHURCH IS RESPONSIBLE

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

It may appear to be a statement of the obvious, to say that the church is responsible for the conduct of its schools, but it is unfortunately necessary to stress the point in the present age. A feature of the system which at present prevails with regard to many of these schools is that they exist almost in isolated units, out of touch with much of the life of the diocese and the parishes, and sometimes out of sympathy, in no small measure, with the true aim of the Church.

During a debate on the question of State aid for denominational schools in the recent Sydney Synod the Rev. W. J. Siddens found occasion to stress the fact that Church schools exist above all for the glory of God. Schools of a purely secular system do not exist for this sublime object, and the distinction is important. This fact about our schools in itself provides a solid reason why the Church and churchmen must realise that the institutions of the Church are matters for which the Church itself must acknowledge a large degree of responsibility. The practical workings of this responsibility must of necessity be entrusted to councils and individuals, but the responsibility itself cannot be delegated.

Subject to the first objective, which is the glory of God, there are two lesser objectives which are matters of very great importance. They are the evangelisation of the children of the Church, and the production in them of thinking character. Once again the Church is responsible, and cannot divest itself of its responsibility.

The agencies of the Church are subject to the supervision of the Church, through its properly constituted authorities. These authorities have the right and the duty to exercise a due supervision in order to keep the institutions of the Church in line with the objects for which they exist.

If the schools of the Church are failing in relation to these objects, and in some cases there is good reason to believe that they are, then the Church as a whole should face its responsibility in the matter. When this is done, it will be found that two types of reform will be necessary. The present system of control and administration, so far as there can be said to be a system, will need some reform. For example, the tendency to allow increasing representation of organisations of former pupils of schools or parents' organisations, has had a weakening effect, considered from the standpoint of the Religious Educa-

tion to be given. It is reasonable that such organisations of interested people should have a means of offering useful suggestions and criticisms, but there is no solid principle which justifies a system which affords them any measure of control in the institutions of the Church. It is the Church, and only the Church, which should control, under God, the instruments and agencies of the Church. Another example of the defects which exist in the present system is the degree of power which is allowed to rest in the hands of a lay headmaster or headmistress with regard to both the "secular" and the religious curricula, the appointment of staff, and sometimes even the conduct of service of worship. The Church cannot afford to tolerate any longer the idea, all too often accepted, that a headmaster or headmistress must be allowed a free hand in these matters.

The other type of necessary reform is in the matter of appointments of the governing bodies of the schools and the appointment of staff, particularly those in the key positions. Those appointed to membership of Councils have a great responsibility to attend meetings and to guard the school from teachings and practices which are contrary to the objects for which they exist. Those who find that they cannot do these things should resign and make way for others who can. Too often one has felt that a position on such a body has been regarded as an honour given in recognition of past service or dignity of office, rather than as a responsibility to be an active agent of the Church in relation to a particular need. Privilege always entails responsibility, and this should not be forgotten.

In the case of teaching staff, the fact is that the individual holds an office of the Church, and should be one who is capable of recognising this fact and acting accordingly. Those entrusted with the peculiar responsibilities of the office of headmaster or headmistress should be trained, to no small degree, in the doctrines of the Church, and should certainly not be impatient of it. The recent tendency to appoint lay persons to these offices needs a thorough re-examination within the Church, and such a re-examination may well result in a reversal of policy. It is no more reasonable that the head teacher in a parish church should be a layman. Of course, it may be quite reasonable to argue that the clergy should be trained more adequately in teaching methods, but that is a reform coming within a different depart-

ment of the Church altogether. Perhaps the Church will have to see to it that more of its clergy are trained in principles and methods of education in order to affect the necessary reforms in church schools.

The Church must put its House in Order.

Another aspect of the problem is that the Church, through its responsible authorities, should take the initiative in reform and not wait until something has gone seriously amiss before acting. The personal responsibility of a child of God to his Lord requires him to confess his sins, and not to wait until someone else lays a formal complaint against him before the Almighty. The same principle applies to the Church in its corporate responsibility. Every ordained priest and consecrated bishop has solemnly vowed "to be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word." This is a positive duty, inherent in these offices. It is therefore the duty of the clergy who are members of particular institutions of the Church to keep watch and to carry out the vow in the exercise of their office. Often it is true that the parents of children in our schools are too ignorant of Christian doctrine to detect the "erroneous and strange doctrines" that creep into the education of their children. The Church has no right to wait for them to complain, but if they do, the complaint should not fall on deaf ears. The Church and its institutions are responsible to God to carry out His work faithfully, regardless of criticism, or the lack of it.

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PUBLIC LIBRARIES IN BRITAIN.

One in every four people in Britain makes regular use of the public lending libraries. Last year more than 12,000,000 people borrowed more than 300,000,000 books. These figures were recently given by Lord Mountbatten at an international congress arranged by the British Library Association. This gathering has been organised to mark the centenary of the passing of the first Public Libraries Act by the U.K. Parliament which laid the foundation for the public library systems.

Tribute was paid to the man who was the pioneer of the public library movement. This was Edward Edwards, who was chiefly responsible for the drawing up of the Public Libraries Act and devoted most of his life to the cause of making books freely available to everyone.

ENGLISH CHURCH RESTORATION

The parish of Lydbury North, in Shropshire (Eng.), although it has only a scattered population of about 700 people, inherits a church building of great historic interest. Domesday Book contains the record of a church here in 1086 of which William the Clerk was Vicar. The present building, with its imposing tower, was erected two centuries later. An appeal is now being made for money to repair this tower, where there are evident signs of deterioration. We are asked to make this known to any friends of Lydbury who may be amongst our readers. The cost will be about £7000.

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Property left by Will, or Gifts towards Christian Work may be placed in the hands of the Trust for Administration.

B.C.R. RALLY.

The offering at the annual Rally of the Bush Church Aid Society, Sydney, has now grown to a total of £660. This includes amounts sent in by people who could not attend, as well as £140 given at the meeting.

THE TEMPERANCE ALLIANCE.

SUNSHINE FAIR.

The Anglican Church is, as usual, taking a stall in the 1950 Temperance Alliance Sunshine fair, to be held in the Sydney Town Hall on Friday, 3rd November, and goods for the fete may be left at the Alliance Office, 77 Castlereagh Street, for the convenors up until the day before.

Opening and Business People's Sessions.

Rev. Hector Harrison, M.A., B.D., Moderator of the Presbyterian Church, is to open the Fair at 2.30 p.m. An innovation this year is a Business People's Session, commencing with a High Tea at 5.45, when Mr. Sid Everett of 2CH is to speak on "What the Church could do with radio."

Younger folk are being specially catered for with novel contest, and a first rate programme is being provided for the opening, while, in the evening the Hurlstone Park Baptist Girls' Choir will give a "Choral Feaste."

The whole of the proceeds are to be devoted to the second phase of the campaign for Local Option.

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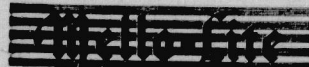
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ROMAN CATHOLIC DOCTRINES

AURICULAR CONFESSION

(By Archdeacon T. C. Hammond.)

The word "auricular" means pertaining to the ear. It has gathered in time the sense of private—we can recall the popular saying, "This is for your ear alone." When employed in the theological sense, "auricular confession" means a confession made secretly to the priest, a matter intended for his ear alone. It is used to distinguish a confidential outpouring of the soul, from the Public Confession which was practised in the Early Church and survived in the form of public penance to a very late period in Christian history.

But our immediate interest is with the development of Auricular Confession in the Roman Catholic Church.

According to the Church of Rome, auricular confession is an essential part of the Sacrament of Penance. Penance, as the Council of Trent points out, is used in at least two senses. It is an inward virtue and also an external sacrament. The Sacrament was instituted according to the same authority when our Lord, being raised from the dead, breathed upon His disciples, saying, "Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." The words of our Lord are interpreted to mean, "that the power of forgiving and retaining sins was communicated to the apostles and their lawful successors, for the reconciling of the faithful who have fallen after baptism." (Sess. xiv C.1.)

Auricular confession is a part of Penance thus instituted according to the same Council. So that all the mortal crimes, into which the faithful of Christ may have fallen, should be carried to the priests, Christ's own vicars, who cannot observe equity in enjoining punishments if sins were declared in general only, and not one by one. (Sess. xiv. C.2.)

DETAILED CONFESSION.

Further, the circumstances which change the species of sins are also to be declared in confession. We are further told that while public confession is not forbidden, the secret sacramental confession was in use from the beginning of the Church, and has been commended by the holy and the most ancient Fathers with a great and unanimous consent. I trust from this brief summary of its official teaching, you will be able to perceive that according to Roman Catholic belief, auricular confession is a part of the sacrament of Penance; that the sacrament and therefore this essential part has been instituted by our Lord Jesus Christ; that properly ordained priests are the ministers of this sacrament. It might be added that in normal cases where a priest can be had, no absolution is possible without this confession; even bad priests possess this power from God, and that the sentence of absolution is not a bare ministry of declaring that sins are forgiven, but is a

judicial act of the priest as a judge, so that faith without penance does not bestow any remission of sins, and if a priest absolves in jest, a man is careless of his salvation who does not seek another priest who would act in earnest. (Sess. xiv. C.6.)

CONDEMNED BY CHURCH.

This doctrine of the Church of Rome is most definitely condemned by the Church of England. It is interesting to notice the various stages in this deliberate condemnation. The first stage is reached when in 1549 confession is made no longer obligatory. As early as 1540, Cranmer in reply to questions and answers on the sacraments declared, "A man is not bound by the authority of this Scripture, 'Whosoever sins ye remit,' and such-like, to confess his secret deadly sins to a priest, although he may have him." (Works II, p. 117, Parker Ed.) Evidently he had not changed his mind in 1549, because the Exhortations in the communion service while recognising secret auricular confession, distinctly teach that it is not an essential for forgiveness of sins. But a still further change was introduced in 1552.

The session of the Council of Trent to which reference has been made, was celebrated on 25th Nov., 1551. There is clear evidence that the proceedings at Trent were watched with very great interest in England. Cranmer wrote to Calvin on 20th March, 1552, "Our adversaries are now holding their councils at Trent for the establishment of their errors. . . They are, as I am informed, making decrees respecting the worship of the host." The session to which Cranmer refers was celebrated on 11th Oct., 1551. How then did the Church of England react to the decrees concerning Penance?

ROMAN DOCTRINE CORRECTED.

The second Prayer Book was introduced into Parliament on March 9th, 1552, nearly four months after the determinations by Trent on Auricular Confession. It cannot be an accident that the form of public absolution for the first time included in Morning and Evening Prayer, and never since removed, corrects the deliberate statement of the Council of Trent. Trent declared, "If anyone saith, that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be forgiven to him who confesses; provided only he believe himself to be absolved, or (even though) the priest absolve not in earnest, but in joke; or saith, that the confession of the penitent is not required, in order that the priest may be able to absolve him; let him be anathema." (Canon IX.)

With full knowledge of this formal decree, every clergyman was required to announce to His people being penitent, the absolution and remission of their sins. It seems reasonable, at least, to declare that had the Church of England intended to adopt the same interpretation of Confession as that which the Council of Trent enjoined, it would have avoided putting the condemned words as to declaring and pronouncing forgiveness in the mouths of all her ministers. Of if she found it necessary to use those words, would have qualified them in such a manner as to remove all ambiguity. Cranmer had expressed concern at the decrees touching the worship of the host. These decrees were followed immediately by the decrees on Penance.

The changes in the Book of Common Prayer relate directly to both of these determinations.

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ations. Nor is the change accidental. As early as 1551 Bishop Hooper inquires "Whether they (the curates) require and demand of such as come to the communion first to make their auricular confession unto the curate, as they did in the time of papistry?" (Hooper's later writings, p. 146. Parker Soc.)

Further, the exhortations in the Communion Service were altered. Instead of advising the penitent to confess and open his sins and grief secretly, the New Prayer Book of 1552 advises him to open his grief and the reference to those who used auricular and secret confession was wholly removed. The very term as well as the essential practice disappears from the Prayer Book and has not been re-instated officially.

Bishop Drury summarises the changes as follows: "In 1549 auricular and secret confession to a priest, and particularly to open their sins, was expressly sanctioned, and a special form of absolution (in the case of private confession) enjoined; in 1552 the definite mention of such a confession is withdrawn, and no special form of absolution is enjoined." (Confessions and Absolution, p. 255.)

There is yet another declaration of the Church of England to which attention must be directed. In 1563 the Second Book of Homilies with the exception of the homily against wilful rebellion, appeared. The first Book of Homilies had already appeared in 1547. These two books have received official recognition in the Articles, and in 1662 a rubric in the communion service authorised the reading of them as a substitute for the sermon. They have therefore direct sanction as "containing sound doctrine." In the Homily on Repentance we read: "It is most evident and plain that this auricular confession hath not his warrant of God's Word, else it had not been lawful for Nectarius, Bishop of Constantinople, upon a just occasion to have put it down . . . I do not say, but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word; but it is against the true Christian liberty that any man should be bound to the numbering of his sins, as it hath been heretofore in the time of blindness and ignorance." (II Pt. Corries, Edit. p. 540.) Ever since 1552 the Church of England has resolutely set itself against auricular confession.

It remains to inquire as to the justification for this attitude. We maintain that the Scriptural evidence offered is not sufficient to justify the claims made. The Council of Trent cites John xx, 22-3, and denies that the words refer to the power of forgiving

and retaining sin in the sacrament of penance—Canon III.

In reply we urge that the inspired historian of the Catholic Church deliberately refers to these words as conferring authority through the preaching of the Gospel. If Luke xxiv, 36 and following verses be compared with John xx, 22-3, we discover that there are two accounts of the same circumstance. In both accounts it was evening on the day our Lord rose when He appeared to the disciples. In both accounts He showed them His hands and His side. Luke adds the interesting feature that He partook of a piece of broiled fish.

It is generally believed that Luke here adds a summary of our Lord's message to His disciples during the forty days. But it is significant that he lays stress on the very point that the Council of Trent regards as a wresting of the sacred message. He wrote, "And that repentance and remission of sins should be preached in His Name among all the nations, beginning at Jerusalem." If a special power other than this had been conferred it is surprising that Luke does not mention it. It has often been pointed out that there is no reference to confession in the text in John's Gospel, nor is there any case in which the words of our Lord are cited to enforce this duty of secret confessions, in the writings of the New Testament. Nor were the words spoken to the Apostles alone. We know from St. Luke's Gospel that the two disciples from Emmaus, "found the eleven gathered together and them that were with them." (xxiv, 33.)

Following the guidance of Scripture therefore, the Fulham Conference 1902, unanimously agreed that the words "Whosoever sins" were spoken "to the Church and not to any ministry in the Church" (Report, p. 124.) We might add that there is no instance in the New Testament of the exercise of this power. Indeed in the Acts of the Apostles there is an example where we might naturally expect the exercise of the gift had it been conferred. When Simon Magus, a baptised person, was reproached by Peter he is told, "Repent therefore of this thy wickedness and pray God, if perhaps the thought of thy heart may be forgiven thee." (Acts viii, 22.)

Here we have a man found guilty of sin after baptism, and yet there is no exercise of judicial power, nor any exhortation to make a full confession. We conclude that the practice lacks Scriptural authority. Nor can historic evidence be produced to justify the statement of the Council of Trent that "The Catholic Church has always from the beginning understood the word, 'Whosoever sins ye remit they are remitted unto them' of the power of forgiving or of retaining sins in the sacrament of penance." There is no reference to such secret confession to a priest

in the earliest Fathers. There is no reference to confession at all in the works of Ignatius, Justin Martyr and Clement of Alexandria. It might be said that in such fragmentary records it is not reasonable to expect such references.

But Clement of Alexandria tells us quite distinctly that in the matter of abstaining from the Lord's Table or partaking, conscience is the best and most accurate guide. (Stromata Bk. I, p. 318, Oxon 1715). Had he been acquainted with the modern Roman system, he could not possibly have written in this strain. When we come down later, we find that the Fathers had an entirely different view of Penance to that which now prevails.

Ambrose writes, "They are worthily blamed, who think penance should be done often, because they are waxed wanton in Christ, for if they do penance truly, they must not think it should afterwards be repeated. For as there is one baptism, so there is one penance, which however is done in public. For we ought daily to repent us of sins, but this of lighter offences, that of graver." (De. Poenitentia, Migne, Patro. Latin 16, p. 520.)

Had there been the practice of regular penance, as the Church of Rome understands it, such words could not have been written. About fifty years later Chrysostom wrote: "It is not necessary that thou shouldst confess them to thy fellow servant, who may reproach thee therewith. Confess them to God who healeth them." (Hom. de Poenit et Confess. Tom. 5, Edit. Lat. Col. 901, Basil 1558). Much more might be said on the historic question, but when Ambrose and Chrysostom so plainly correct the judgment of the Council of Trent, we can be assured that the judgment is not well-founded.

There is no evidence in the sacred Scriptures and there is no indication of a continued practice in the Early Church that would justify us in accepting the Roman Catholic doctrine of auricular confession. We prefer the dictum of Hooker: "We labour to instruct men in such sort, that every soul which is wounded with sin may learn the way how to cure itself; they clean contrary, would make all sores seem incurable, unless the priests have a hand in it." (Eccles. Pol. vi, vi. 2.)

Proper Psalms and Lessons

Oct 22, 20th Sunday after Trinity.

M.: Ezek. ii; Luke xiii or I Pet. iii 8-iv 6. Psalms 114, 115.

E.: Ezek. iii 4-21 or xiii 1-16; John xv or I John iii. Psalms 124, 125, 126, 127.

Oct. 29, 21st Sunday after Trinity.

M.: Ezek. xiv; Luke xiv 1-24 or I Pet. iv 7-v 11. Psalms 116, 117.

E.: Ezek. xviii 1-4 and 19-end or xxxiii 1-20; John xvi or I John iv. Psalms 128, 129, 130, 131.

Nov. 5, 22nd Sunday after Trinity.

M.: Ezek. xxxiv 1-16; Luke xiv 25-xv 10 or 2 Pet. i. Psalm 118.

E. Ezek. xxxiv 17 or xxxvii 15; John xvii or I John v. Psalms 132, 133, 134.

MEDITATION.

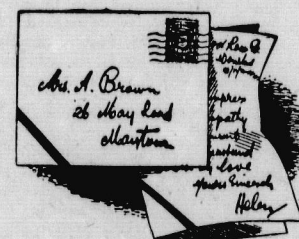
ALL SAINTS' DAY.

The opening verses of the fifth chapter of Matthew, which contains what we call the beatitudes are the portion of Scripture appointed as the gospel for All Saints' Day. Why is this? No doubt because these verses describe the life which God approves and which He can bless. Here is God's pattern of sainthood.

The beatitudes as here given are eight in number. The last is duplicated — probably for emphasis. The first seven give the Christian life in outline. The eighth, the circumstances under which the believer must be prepared to live that life.

The Tap Root.

It is most important to understand the meaning of the first beatitude, "blessed are the poor in spirit" for this is the root of all true Christian living. We must begin by realising our own spiritual poverty. This knowledge brings us to God and brings us to God in the right spirit. How often in the



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Gospel story did men and women confess their need and utter helplessness. This was in their case the condition of blessing.

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"Like A Tree."

We might then liken the Christian life as outlined in the first seven beatitudes to a tree. The first is the root. Consciousness of need brings us to God. That consciousness if continued roots us in Him. From this root as we see it in the passage before us spring six graces. These appear in pairs.

Each pair has one grace that we may speak of as inward and one as outward.

The First Two.

"Blessed are they that mourn." Ronald Knox, commenting on these words in his "Epistles and Gospels" (Roman Missal) says, "the Patristic explanation seems simplest that our Lord refers to those who mourn over their sins and the sins of the world in general."

"Blessed are the meek." Meekness is not an easy lesson to learn though it was taught us by our Lord Himself, both in word and deed. Meekness is only possible as we live near to our heavenly Father and ever remember that we are His servants as well as His children. We serve Him in serving our fellow men. Our sinful nature objects to this. And yet the remembrance of God's grace to us should help us here.

The Second Two.

"Blessed are they that hunger and thirst after righteousness." The inward mourning over sin passes here into the earnest and positive desire for a life of victory over sin. Righteousness is in itself an absolute term. The gospel is a revelation of the righteousness of God. "Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God." A converted sinner accepts the righteousness of Christ as his own by grace, but longs that the righteousness of God may be his by experience and become expressed in his life.

"Blessed are the merciful." To the degree in which the inward fight with

sin is real to that degree will we feel sympathetic and merciful towards all our fellow sinners.

The Third Two.

"Blessed are the pure in heart." The Greek word rendered "pure" is given in the lexicon as (1) the opposite of dirty; (2) the opposite of cluttered; (3) the opposite of guilty; (4) the opposite of mixed. Pure in heart means the inner life of the soul right with God. Our Lord later said, "if thine eye be single thy whole body shall be full of light."

"Blessed are the peacemakers." This word expresses activity — men who make peace. These men are needed. The world is in a state of war. Men are at Enmity with God. Men are not at peace among themselves. The jealousy, envy, competition, and inconsiderateness that prevail is evidence of this latter. And there is evidence of the former on every hand. Christ is the Prince of Peace. The Gospel is a message of peace—peace with God through the death of Christ for us and peace between men through a spiritual experience — a death unto sin and a new birth unto righteousness.

The Eighth Beatitude.

"Blessed are they that have been persecuted for righteousness sake. Blessed are ye when . . ."

The Christian is here forewarned. These are the circumstances for which he must be prepared. And more than that, our Lord encourages us here to faithfulness in witness. Faithful witness may provoke hostility, "for so persecuted they the prophets which were before you." Ministers, and Christians generally, who by their witness provoke hostility are often condemned by their fellow Christians. But God may reverse that judgment. It is of them that are persecuted and opposed for His sake that our Lord says "great is your reward in Heaven."

A.C.R. DONATIONS.

The members of the Board of Management are most grateful to the following for their donations:—Mrs. Roberts 10/-; Mrs. Catlin 1/-; Mrs. Appleby 2/-; Mr. J. E. Robinson 5/-; Mrs. Dennerley £1/12/-; Mr. H. A. Shaw, 10/-; Mr. W. S. Gee £1/10/-.

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YOUTH PAGE

YOUTH TO YOUTH CAMPAIGN.

Not many people realise that 70% of the community are not actively attached to any Church.

In order to help fill the need of this 70%, plans were discussed at a recent Clergy School for a Diocese-wide mission to be conducted by the parishes with assistance where needed from the Youth Department of the Diocese and the Board of Diocesan Missions.

The aim of the Mission will be to reach young people, who have been confirmed in the last ten years, and through these two groups to reach their parents with a view to winning all to a definite allegiance to the Lord Jesus Christ and the Church.

For 1951, the Mission is to concentrate on "New Districts," i.e., in parishes where new buildings have been erected on such a widespread scale that it has been impossible for the Church to keep pace with the increased population. It is planned to adopt the following methods—

(1) In each such district it is hoped to hold a Children's Week, with a view to touching children not attending Sunday School.

(2) Youth Week-ends, and Youth Weeks in some cases, designed to win teen-age youth, both those attending Secondary Schools and those who are working and doing further study.

(3) Family Services, to be held on Sunday mornings, so that parents of the young people may be reached.

(4) Teams of young people, under the Rector's and Missioner's guidance to visit every Anglican family in such districts where a Mission is to be conducted, with a view to obtaining their names and addresses, and distributing suitable literature; the nucleus to be supplied by the Youth Department. Each such team will have been specially trained under the Diocesan Youth Leadership Course.

Careful attention will be given to good advertising, and literature will be made available from the central organising body for the use of all parishes which desire to avail themselves of the same. They will include:

Posters; Literature of two types—a pamphlet setting out what the Church of England teaches, and one indicating the place of the Church of England in the community, as well as advertising the Mission meetings; and further use is to be made of broadcasting and the press.

Due preparation is to be given in the parishes to the Mission by prayer, teaching, and by organising whatever resources may be available in the parish in which the district is situated where the Mission is being held.

Other points being considered are:

- (1) That a tent should be erected in certain districts where no church building is available.

- (2) That the youth of the neighbouring parishes could assist in districts where the Mission is being held.

- (3) That special consideration be given to the choice of the Missioner—it is suggested that the Rector should be the Missioner.

AN EXHIBITION OF INTEREST TO ALL YOUNG PEOPLE.

The Church Missionary Society this year celebrates its 125th year of history, and has with attractive pamphlets publicised its Missionary Exhibition which is to be held in the C.E.N.E.F. Memorial Centre, Castlereagh St., Sydney, on Thursday, 26th, Friday 27th, and Saturday morning, 28th October.

There will be courts on every country where C.M.S. is working, one on the Jungle Doctor, one for the Young People's Union, and one for the League of Youth, together with many other interesting features and a special C.M.S. film service.

The whole programme should prove interesting to all missionary minded people.

GIRLS' FRIENDLY SOCIETY.

The Exhibition of Handicrafts and Hobbies is to be held in the Auditorium of the C.E.N.E.F. Centre on Friday, 20th and Saturday, 21st October. The Auditorium will be open from 3.00 p.m. on Friday and from 11.00 a.m. on Saturday.

The official opening will take place at 8 p.m. on the Friday evening when Mrs. Bertram Wright will be the guest speaker.

Do come along and see the work the girls are doing, and encourage them by your presence.

Calendars.—Place your order now for the 1951 Australian G.F.S. Calendar. These are most attractive, and include scenes from all parts of Australia.

SUMMER CAMPS.

The Sydney Diocesan Youth Department has planned a very full and attractive programme of camps and houseparties for the Christmas-New Year holiday period this year. Young people will be able to choose between different kinds of holiday, whether they like to be in the country or at the seaside, whether they like to "stay put" in one place or be on the move.

Arrangements have been made for a house party at Leura to accommodate those who would like to attend the Katoomba Conven-

tion, from Boxing Day to the 9th January, and there will be a ten-day houseparty at our Port Hacking property, "Chaldercot," from the 12th to 21st January.

There are to be two camps specially for teen-age boys, one a canvas camp at Gerrington from 18th to 25th January, and the other a bicycle tour through Picton, Bowral, Kangaroo Valley, Cambewarra Mountain, Ulladulla, Port Kembla, from 9th to 16th January. This latter should prove a particularly good time, as it will be taken in easy stages with plenty of opportunity for swimming and sightseeing, and all equipment will be carried by truck. Mr. I. Campbell is in charge of both these.

Also for those who like changes of scenery Mr. Don Noble will be leading a trek for teen-age boys and girls through the South Coast district. This will be from the 9th to 16th January.

Plans are in hand for a car or bus tour for older young people. This is a new venture for the Youth Department, and final dates and details are not yet available but will be in a few weeks.

Prospectuses for these camps are on the press now, and any further information may be obtained from the Youth Department, telephone No. MA 1942.

S.P.T.C. EXAMINATION.

DOCTRINE.

First place was gained by Miss Betty Williams of Holy Trinity, Concord West, 89%; second by Mrs. M. Hoyle, St. Paul's, Lithgow, 88%; third, by G. S. Clarke, St. Paul's, Chatswood, 87%.

The following students gained a Pass. (In order of merit).

Betty Williams, Mrs. M. Hoyle, G. S. Clarke, Dulcie Carter, S. C. J. Smith, Judith Hansby, Shirley Bell, J. B. Henderson, Elspeth Brooks, J. E. Gilmour, Judith Procter, Mary Graham, R. Morris, Owen Phillips, Peter Morrow, Patricia Duff, Allan Redshaw, Peter Duke, Marguerite Marrett, Betty Power, Miss D. E. Hutton, Del White, M. J. Sainsbury, D. Mutton, Ursula Malir, Beryl Palmer, K. C. Gilmour, R. C. W. Hampton, Nita Wallace, Billel Jones, Mrs. J. D. Moon, Norma Howell, Judy Knowles, R. E. Cale, David Baker, Jean Wear, C. A. Farley, Betty Krause, W. Lackenby, Mildred Knight, Hazel McCann, Alan F. Smith, W. L. J. Hutchison, Barbara Short, Joan Lawson, Georgina Serpell, K. Brushaber, Judith Pulsford, K. E. Goard, Allyn Gazzard, Nancy Latta, Jeffrey Roper, Valerie Hancock, Joan Wilson, Mrs. F. Ingoldsby, Hilda Hughes, Gloria Lee, Beryl Daniel, A. J. Somerville, Gwen Watkins, Myra Patterson, K. A. Lovett, Mrs. E. Mettam, S. J. G. Hodge, Peter Holland, R. W. Bravery, J. M. Wells, Gloria Short, Ena Dickson, R. G. Burrows, Alice Gibbons, J. B. Simpson, Valenciennes Brealey, Patricia O'Loughlin, Eric H. Face, M. C. Eatch, Jocelyn Turner.

Six candidates were unsuccessful.

Prayer Book is the subject this term. New students may enrol at the Deaconess Hall, Carillon Avenue, Newtown, any Tuesday evening at 6.30 p.m. A correspondence course is also available, telephone LA 1243 for further particulars. Fees are 2/6 per term for those attending lectures, and 3/6 per term for correspondence students.

SYDNEY

Church's 131st Anniversary.

The historic Church of St. Luke's, Liverpool will celebrate the 131st Patronal Festival of the parish from 15th to 22nd of October.

His Grace the Archbishop will take part in the celebrations and the Bowral Choral Society is coming to the Parish Tea specially for the occasion.

C.M.S. Exhibition.

A missionary Exhibition is being arranged by the Church Missionary Society to be held in the C.E.N.E.F. Centre, Castlereagh St., Sydney, on Thursday and Friday, 26th and 27th October, with a special Children's Session on Saturday morning, 28th.

The exhibition which will be arranged in courts will illustrate every phase of C.M.S. activity.

Seafarers' Service.

The annual seafarers' service of the Sydney Missions to Seamen will be held in St. Andrew's Cathedral on Sunday, 22nd Oct., at 11 a.m.

The special preacher will be the Rev. J. O. Were, M.A., R.A.N., the Port Chaplain of Sydney.

Organ Re-Dedication Service.

A special dedication service of the rebuilt organ at St. John's, Ashfield, will be held on Friday, October 20th, at 7.45 p.m. by the Right Reverend Bishop Hilliard, a former rector of the Parish.

The arranged form of service is interesting, as it is a replica of that used at Liverpool Cathedral in 1926, and permission for its use has been granted by the Dean of Liverpool.

College Reunion.

Sixty-four former students of Moore College recently attended their annual meeting at the College. The Principal was the celebrant at Holy Communion assisted by the Rev. R. P. Gee, and His Grace the Archbishop took the chair at the meeting following.

The members decided to increase their annual subscription to 4/-, which will include in future a posted copy of "Societas," the magazine of the Moore College Students' Union.

Doctors Take Service.

The parish of St. Alban's, Epping, held recently a special Medical Service when the preacher was Dr. N. F. Babbage, M.B., B.S., F.R.C.S. (E.), and Dr. G. A. Chambers, and Dr. P. O. Armitage read the lessons.

Diocesan News

The object of the service was to emphasise the complementary character of the two great healing ministries, that of healing through the Church and the healing through the medical profession.

Rally for Mrs. Fisher.

A Women's Rally, organised by the Mothers' Union, will be held at the Town Hall, Sydney, on Wednesday, November 22, 1950. The speaker will be Mrs. Fisher, wife of the Archbishop of Canterbury, and Central President of The Mothers' Union. Tickets, 2/- each.

BALLARAT

Generous Gift to Diocese.

The Bishop reveals in the "Church Chronicle" that Mrs. Thos. Millar has given £500 to the diocese.

This sum is for the purpose of training ordinands for the Sacred Ministry of which the diocese needs £1000 each year.

CANBERRA AND GOULBURN

Bishop Attacks Totalitarian Faiths.

The Bishop of Canberra and Goulburn, writing in the "Southern Churchman" reminds his readers of the dangers of Roman Catholicism and of Communism.

He says that Anglicans do not look to Roman Catholicism in Australia to save them from Communism and are not prepared to strengthen Romanism to fight Communism.

NEWCASTLE

Installation of Dean.

The Ven. W. A. Hardie, dean-elect of Newcastle will be installed in Christ Church Cathedral, Newcastle, on Friday, October 27 at 7.30 p.m. by the Bishop.

Archdeacon Hardie was warden of St. John's College in the University of Queensland prior to his appointment to Newcastle.

BRISBANE

Archbishop's Anniversary.

Archbishop Halse, celebrated the 25th anniversary of his consecration to the Episcopate by a special celebration of Holy Communion in St. John's Cathedral, Brisbane, on September 29.

Before the service the clergy of the diocese of Brisbane presented the Archbishop with a gift.

New Church Site for Groveley.

A church site with a small building thereon has been purchased for the Gaythorne centre of Groveley Parish. The building is to be enlarged to make it suitable for use as a church hall.

Before the purchase of the property, Church services were held in a hall not owned by the Church.

The urgent need for a suitable Church building is shown by the speed with which the local people acquired the property and contributed towards the purchase price.

MELBOURNE

"Friends of Ridley College."

On Tuesday, September 19, Mrs. Donald Baker (President) and "Friends of Ridley" invited about 50 guests to afternoon tea at Ridley College.

Mrs. Baker welcomed Mrs. Booth and the guests and presented her with a shoulder posy. Mrs. Baker briefly outlined the object of the function, which aimed to bring under notice the "worthy object," and the functions held at intervals during the year, and an interest generally in the College.

Farewell to Mr. Rainey.

The official farewell of the Victorian Auxiliary of the British and Foreign Bible Society to the Rev. W. H. Rainey, was given on September 26, when a fully representative company, at the invitation of the president and vice-presidents of the Melbourne Auxiliary gathered at the "Russell Collins."

As chairman, the Archbishop of Melbourne, the Most Rev. J. Booth, president of the Victorian Auxiliary, voiced the appreciation of Victorian friends of the work of Mr. Rainey, who for a whole decade had led the activities of the Bible Society in the Commonwealth with outstanding ability.

Mr. Rainey was widely known through his writings and in the pulpit.

Confirmation Service

As Approved by the Archbishop of Sydney.

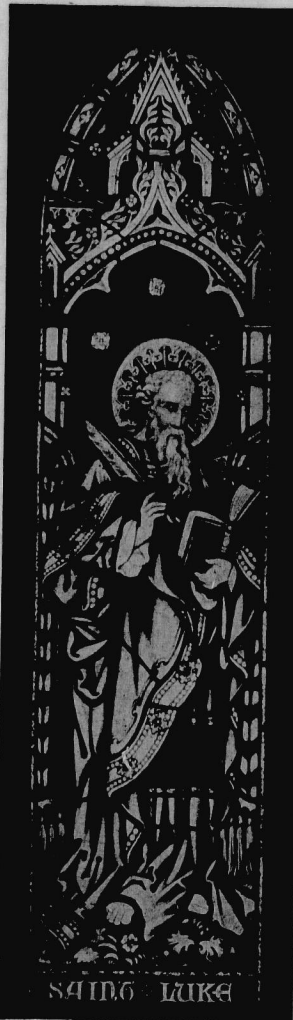
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