

BOOKS.

This Service. Notes on the Order of Communion according to the use of the Church of England. By Albert M. Member of the Church Assembly. Published by the National Church League. Order from C.M.S. Bookroom, Bathurst Street, Sydney. Price 18/-. (Second Notice.)

Some of our readers may remember Mitchell's visit to Sydney a few years ago and may have had the pleasure of hearing him speak of matters germane to the Church's position.

In this book he sets out to give, as precisely as is reasonable, for ordinary use an account and the meaning of our Service of Holy Communion. In the words of the writer: "It is not only a finely proportioned work of literary art, but the most worthy provision for the reverent ministrations of the most venerable sacrament of the Body and Blood of Christ our Saviour that has yet been presented to the English-speaking members of the Holy Church throughout the world in complete conformity and agreement with God's Word written, which is the ultimate authority in all matters of doctrine and practice." This is a challenge issued not only but lovingly to all those who seek to vary the principles of our liturgy. In spite of all attempts to suppress it, it stands to-day as the only form of Communion in the Church of

Very tactfully Mr. Mitchell in an appendix, reproduced the Roman Mass; so that his readers could compare the reformed with the unreformed. He computes the sanity of those men of the Anglican Church who, strongly imbued with some Italian germ, would see the work of the Reformers as a return to an order strikingly unscriptural, one in which both in language and in action, the priest dominates the laity seemingly are not essentially different from the Roman rite, whereas in our English Church there is a balanced arrangement of clergy and people in which the laity's central action of the service—the Eucharist—is emphasised.

In "This Service" the first of the Notes devoted to the careful reprinting of the Book annexed to the Act of 1662, of the Order of Holy Communion without note or comment. The next some 72 pages of Notes on the Order of Holy Communion, explanatory, devotional and in places of necessity, controversial: for the most part appealing to the intelligence as well as seeking to be helpful. The Notes are carefully done by a sound and patient scholar and writer, who, in matters controversial, is temperate and conciliatory in spirit, illustrating his meticulous accuracy in the title of the Service he discusses. He points to the fact that the words "Communion" are in smaller print in the Book, indicating that the term is a short title for the Eucharist, just an alternative name for "Supper." "The fellowship is not the sacrament but our eucharistic sacraments." Of course

and all of us may not accept the inference. It is interesting to be reminded that the

information and sound arguments in questions of the Ornaments Rubric, the Posi-

India Union Scheme

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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Our Lord's Prayer

... may be one in us that the world may believe that Thou hast sent Me."



The Right Reverend V. S. AZARIAH, L.L.D., Bishop of Darnakal, S. India.

NOTES AND COMMENTS.

No apology should be needed for devoting this issue to the important subject of our Church's attitude to Reunion. The South India Scheme has got to its last stage and a questionnaire has been sent to every

Province of the Anglican Communion to which some answer must be given. Consequently Provincial Synods will have to discuss the question and to define the attitude of their respective provinces to the South India Scheme if a union be effected on the lines of the proposed scheme. We have, therefore, thought it advisable to get together information, mainly contained in articles by theological experts, so that synodsmen may have some reasonable idea of the subject and its grave importance upon which they have to debate and vote.

There is grave opposition to the Scheme, mainly on the part of that section of churchmen who have departed from the true Anglican position and seek to get recognition of a view of episcopacy which has no historic grounds and certainly no Scriptural basis.

As a matter of fact, their position is so contrary to the Evangelical tradition of our Church as to merit the stinging rebuke of a great historical and theological student of a past generation—that it is a defiance of Christ Himself to seek to press episcopacy on other Churches as essential to the Church's being.

We invite our readers' special attention to the article on "The Appeal to Precedent," which will give them

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information concerning the views of representative Anglican Church leaders concerning the validity of the order of the non-conforming Churches. They will be able to judge for themselves the value of that "neo-Anglican" teaching which would foist upon the Church unscriptural ideas and further impede a movement so Christian and sane as the South India Union Scheme.

We urge our readers to a careful perusal of a Pastoral Letter to his diocese from the Bishop of a Weighty Newcastle on the subject of our Moral Laxity. The subject is not a pleasant one, and the Bishop of Newcastle has always shown a fine sensitiveness of approach to questions akin to this subject.

All the more important and timely is Dr. Batty's exhortation and we gladly reprint it so as to give it the wider circulation it merits, and that his appeal may be heard throughout the Churches of our land. The widespread immorality is causing great heart-searching and heartache throughout that portion of the community which stand for decency and righteousness. It is time a halt was called—but that halt cannot be called until men and women who value higher things really give themselves to the task of doing all they can, in spite of ridicule and anger, to stem this tide of vice which threatens to overwhelm all that makes for purity, honour and loyalty in our national ideals.

Bishop Pilcher, preaching in St. Andrew's Cathedral, Sydney, last Sunday made an impressive reference to the White Paper of the Chamberlain Appeasement Policy. As reported in the daily press, the Bishop said:

"The closing of the gates of Palestine on March 31 against Jewish refugees in accord with the terms of the White Paper brought the suffering of the Jewish people vividly to the attention of Christians."

He said that the Balfour Declaration of 1917 promising a Jewish national home in Palestine aroused new hope for the Jews. Since then the Jewish population of Palestine rose from about 60,000 to about 600,000. The ensuing prosperity brought about by the capital and energy of the immigrants, benefited the Arab population, whose standard of living was raised, and which increased in number from about half a million to more than a million.

At first the Arab leaders welcomed the Jews, but soon the spirit of Arab nationalism, led by wealthy Arab landlords, rose in

opposition. This was aided from outside by Hitler and Mussolini and from within by an Arab desire for Arab Palestinian independence similar to that granted to Arabia, Egypt and Iraq.

To appease Arab hostility which was fomented by Fascist minded Arab leaders the Chamberlain Government in 1939 secured the passage through Parliament of the White Paper, which in effect ended Jewish immigration to Palestine on March 31 this year. This White Paper was denounced by Mr. Chruhchill and by the Mandates Commission of the League of Nations as a violation of the Balfour Declaration.

"In view of the appalling need of the Jewish people as a result of the Nazi persecution it is too much to ask the Arab world to revert to the original Arab attitude?" Bishop Pilcher said. "There are 50,000 British Jews serving with the forces, 300,000 are in the American Army, 600,000 in the Russian armies, and 42,000 Palestinian Jews are also serving.

"Is it too much to ask Australians to favour the Kimberley scheme of Jewish settlement and to admit the 7,000 promised admission before the war whose arrival was prevented by the outbreak of hostilities?"

Christian people generally are looking with hope to the present government to prevent the execution of the terms of the White Paper.

Two items of news recently published in the daily press are well calculated to cause concern if not consternation in the minds of all right-thinking citizens: (1) The Liquor Traffic. An accountant and three hotel keepers were condemned to gaol for 3, 2 and 1 years, for having conspired to sell liquor above the legal price. There was no option of a fine in these cases.

(2) An organised traffic in black market liquor from Melbourne to supply to street corner pedlars in Sydney has been discovered. It was found that the liquor was being transported in large quantities, adulterated and re-labelled as Scotch whisky, and sold to Servicemen and others for £4 and £5 a bottle—incidentally far beyond the legal price.

The driver of one of these transport cars was being paid £25 a week and expenses. He was fined £50 (two weeks' wages) in default 100 days in gaol!!! Senator Keane said, "The sale of liquor of this kind is morally and physically undermining the nation . . . raw spirit used for adulterating liquor is a poisonous liquid which must affect the health of those who drink it."

Surely there is some need of a review of these verdicts by the Department of Justice.

Last Sunday, mid-Lent Sunday, sometimes called Refreshment Sunday from the Gospel for the day, used to be regarded as "Mothering Sunday," and Mothers' Day.

not ecclesiastically, but socially, by reason of the customs of the day in relation to the position of domestic servants. In the days of long ago when travelling was tedious, difficult and costly, servants were not able to visit their homes very frequently. Apparently this Sunday became one of the special days when apprentices and servants were allowed to visit home. A closely allied custom was to take a "mothering" cake with them. Hence, probably arose the popularity of the Simnel cake—a very special cake. We have known an old blind clergyman who walked annually from Bolton to Bury in Lancashire, to get his Simnel cake for "Simnel" Sunday.

We cannot help thinking that the present-day revival of "Mothering" Sunday is a kind of pigheaded protest on the part of a certain type of Anglican against the popularity of the Mothers' Day of American manufacture on the second Sunday in May. The practical silence of the older Prayer Book commentaries is sufficient to shew the modernity of this enthusiasm for Mothering Sunday.

What a strange disregard for fair play and human life has been recently manifested in the hysterical demand of the Pope that Rome ought to be held "sacrosanct" from the sutterings and tragedies of the war. Perhaps

some day we shall be able to judge how many precious lives have been sacrificed by the unwillingness on the part of our leaders to destroy places of historic and religious value unnecessarily. The Nazis have not been slow to take advantage of British and American chivalry and reverence, and many of these places have been found nests of Germans and their destructive weapons. We can quite understand the intense sorrow and chagrin with which the Pope has seen to him, sacred city of Rome suffering the tragedy of air raids. He must be sorry indeed to-day for the part of the papacy in encouraging the Abyssinian campaign and the eager hopefulness expressed at the great probability of Italian possession of the Holy Land and city. These hopes were dupes and the Church leaders who en-

tertain them can only blame themselves for such a departure from Christian principle as has made them the holders of such hopes.

But His Holiness should have known better than to threaten the curse of God upon men who are freely giving themselves in this war for freedom in its widest meaning, and who have proved themselves the true friends of the whole race of man in the consecration of their lives to that purpose. The Pope seems to have forgotten that there are other cities in the world which rightly have earned the affectionate regard of men and women for the generous service, in gift and life, that has flowed from them for the blessing of the world. Rome may vie with them in possessing monuments of past greatness, but Rome bears no comparison with them in the matter of present beneficence.

From the daily press we extract the following information concerning the loyalty of Archbishop Mannix and the gathering in the Roman Cathedral Hall, in Melbourne on St. Patrick's Day.

MELBOURNE, Friday.—There was only one answer that Mr. de Valera could have given to the British and American demand that Eire should close the German and Japanese legations in Dublin, and Mr. de Valera had given it, Archbishop Mannix said at an Irish national concert in St. Patrick's Cathedral Hall to-night.

He said he proposed to send a message of congratulation to Mr. de Valera in the name of the gathering.

"In my view, Eire's neutrality was of immense help to England's war effort, for if Eire instead of remaining neutral had declared war on Germany," said the Archbishop, war on Germany," said the Archbishop. "There was, I think, no power on earth at the beginning of the war to prevent Germany from overrunning and occupying Eire, as she occupied Belgium and France, and from using Eire as a base against England—that might have changed the whole course of the war.

"However, that may be, Eire's neutrality was accepted all round, and as a consequence of the diplomatic representatives of both sides continued to function in Dublin. However desirous Germany might be of closing the British and U.S. legations in Dublin, she had the good sense never to make any demands or request that they should be closed."

We should like to know whether the "Message of Congratulation" was really sent and allowed to go to the Irish man with a Spanish name. It reminds us of a Christmas card we saw some years ago with Mephistopheles in vivid red. "From one M. to another, wishing you a bright and sparkling Christmas." Certainly we

have here an instance of the truth of the adage, "Birds of a feather flock together." And memory is stirred over some similar expression of 'loyalty' (1) that caused our friend in Australia some little limitation on his freedom during the last war. We are glad that the Curtin Government gave a right reply to de Valera's impudent request for support against the American Note. We hope it will be equally strong in curbing the disloyal activities and utterances of the Melbourne cleric. Was it a mere coincidence that side by side in the pages of one newspaper we had the display of fine loyalty on the part of General Smuts, and the disloyal utterance to which all patriotic Australians will take strong exception. What with the Pope's curses and the Archbishop's pro-de Valera sentiments. The Roman Church is not being very well represented by reputed leaders.

General Smuts' statement about Eire's attitude to Britain and her obligation to the British Navy entirely evacuates Dr. Mannix's protestation of any sane value.

Eire, by her curious policy of neutrality must bear the responsibility of many Allied sufferings and losses; and her leaders probably glory in it all.

This in reply to an editorial note in the "Church Standard" under the heading, "Where would they stop?" We can only express surprise at the effrontery of a section of Churchmen who

twist the language of our formularies to support their own recrudescences of doctrine and practice and then have the impudence to charge with disloyalty the men who are quite content with the Prayer Book statements "in the plain and full meaning." Nowhere is it stated in our standards that the threefold order of ministry is essential and that episcopal ordination is alone valid. We can be loyal Churchmen without resorting to untruth concerning what our Church really teaches. The veriest tyro in Church of England history and doctrine will know that the ordination sermon preached recently in the Melbourne Cathedral and printed in extenso in the columns of the "Church Standard" is insolently outside the proportion of truth. The preacher cannot have forgotten that in the Church's order he himself received The Bible from his ordaining Bishop with the words, "Take thou Authority to

preach the Word of God, and to minister the Holy Sacraments in the congregation where thou shalt be lawfully appointed thereto." The whole emphasis of his sermon is out of all proportion with this solemn charge. The "Church Standard" should look nearer home for the men who are destroying their sacred heritage.

THE CONSECRATION OF THE NEW BISHOP OF TASMANIA.

There were 27 Bishops at the Consecration of the new Bishop of Tasmania, on St. Paul's Day, January 25, in Westminster Abbey. Canon Guy Rogers preached the sermon, his text being, "Behold I set before you an open door." He paid a great tribute to the new Bishop's work, not only during the last six years in C.M.S. in London, but when he was Curate with Canon Rogers at West-Ham Parish Church, the beautiful old Church seating a thousand was always full on Sunday evenings.

The Bishop received many cables on his Consecration Day, from America, Africa, Persia, India, Australia, New Zealand and Tasmania. One from the Metropolitan of India saying "The Indian Church remembering you on St. Paul's Day thanks God for your past work, and rejoices in Hope." Westminster Abbey, to which admission was by ticket, was full, special seats being given to Mrs. Wright and Mrs. Chambers to whom we are indebted for much of this information. After the service the Bishop and Mrs. Geoffrey Cranswick entertained 250 guests for a sandwich lunch at the Central Hall, Westminster. Amongst many letters of congratulation the Bishop received was one from General Montgomery whose father was Bishop of Tasmania some years ago.

Bishop and Mrs. Cranswick are already on their way to Tasmania.

Canon R. North, rector of St. Peter's, Ganmain, N.S.W., for the past five years, was inducted as rector of St. Peter's, Leeton, N.S.W., on February 4, by the Administrator of the Diocese of Riverina (Archdeacon Hardingham). Prior to their departure from Ganmain, Canon and Mrs. North were entertained by a very large and representative gathering. Canon North was presented with a wallet of notes and Mrs. North with a leather handbag. During Canon North's ministry some £300 of debt was paid off, leaving the parish free of debt of any kind.

Victory is in the air. Enlist to-day in the R.A.A.F.

THE VINDICATION OF LENT.

The history of missionary endeavour throughout the ages is steeped in sacrifice. It began when the Apostles, such as Stephen and James, Paul and John, learnt by experience the Master's prophecy, "In the world ye shall have tribulation," and all through the years there has been the same willingness to lose life that the gift of everlasting life might be given to perishing souls.

"Is it worth while?" "What a waste of life and money!" "What a misuse of talent!" Such criticisms have always followed in the wake of this service, and the Church Missionary Society has had its share.

Was it worth while for the C.M.S. to send out missionaries to a settlement of degraded, freed slaves on the West Coast of Africa? After 22 years ministry there, the committee in London saw but fourteen remaining of the seventy-nine persons who had ventured for Christ in that difficult land. Yet out of that picture of death has come another picture. The Church of Jesus Christ in West Africa to-day numbers nearly half a million people. These are shepherded in three dioceses, led by three Bishops, five Assistant Bishops, close on 200 African clergy, and over 6000 African lay workers. The Church is rapidly becoming self-supporting, and over 47 per cent. of the West African men who are serving in the Forces are Christian.

In Uganda, the seed was sown in blood and suffering—the blood of the martyr Bishop Hannington, who was speared to death, and three native Christian boys who died singing at the stake for the sake of their Lord. To-day, Uganda rejoices in the knowledge of the Saviour, and an English sergeant, attending a service for Baganda soldiers held in a recreation tent somewhere in the Middle East could write, "I had in that moment a clearer vision of Christ than often comes in these clouded, dusky days of war."

In 1844, exactly one hundred years ago, China was opened to the Gospel. During that period, new China has emerged, and the travail of this new life has meant the sufferings and death of missionary heroes and martyrs. To-day a Christian Chinese Leader and President, by the very greatness of his personality linked with Christ, is leading his nation along the paths of courageous endurance into the highways of national and spiritual reconstruction.

Space will not permit to speak of the mission to the Maoris of New Zealand,

to the great land of India, or the lands of the Middle East. Suffice it to say that where a Samuel Marsden, a Henry Martyn, or a Bishop Heber laboured and suffered to bring the living Word to needy men and women, there is now seen the upspringing of that new life which is the priceless heritage of the Church of Christ.

To-day we are called to further sacrifice, to greater endeavours, to the challenge of a future rich in opportunities which, by their very urgency, are swiftly passing. The self-discipline and self-sacrifice of the spirit of the Lenten season should not be a spasmodic exercise in the life of a consecrated Christian, but the perpetual dynamic of missionary enterprise. The rich harvest which invariably follows, contains not only an objective blessing, but the reflex reward which is our Lord's unfailing gift to those who serve in the cause of the King of Kings. "There is no man," He says, "that hath left house, or wife, or brethren, or parents, or children, for the Kingdom of God's sake who shall not receive manifold more in this time, and in the world to come, eternal life."—The Open Door.

SPECIAL PSALMS AND LESSONS.

March 26, 5th Sunday in Lent. (Passion Sunday)

M.: Exod. ii 23-iii-end; Matt. xx 17-28 or Heb. xiii 1-21; Psalm 22.

E.: Exod. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10; Psalm 51.

April 2, 6th Sunday in Lent. Palm Sunday.

M.: Isa. lii 13-liii end; Matt. xxvi; Psalms 61, 62.

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

April 7, Good Friday.

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

E.: Isa. lii 13-liii end; John xix 31 or 1 Pet. ii 11; Psalms 40, 69.

April 9, Easter Day.

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

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

"THE FLYING PADRE."

(Chaplain the Rev. Hubert Dixon.)

A cheery young A.I.F. officer gave me this name: whether deserved or not, I felt that it might serve as the title for an article on the very interesting type of chaplaincy work upon which I am engaged. Over three months ago, I was appointed chaplain to a unit, with my headquarters in Moresby, my job to visit subsidiary units scattered in isolated places throughout the Northern New Guinea battle area.

Since then, in three months' travelling, I have covered 3200 miles by such diverse means of transport as Douglas aeroplane, Piper Cub light plane, Catalina flying boat, Lockheed plane, truck, ketch, landing barges of various types, picket boat, and, of course, the ubiquitous jeep.

At the risk of repetition, I shall describe some of the scenery, for New Guinea is often a fascinating place. To travel from Port Moresby to Nadzab in the early morning is a grand experience. The ground mist lies heavy in hollows and valleys like snow; the great mountains rise abruptly, clothed to the summits with dark green jungle; the rising sun touches cloud and peak with silver and pink. Far below lies a maze of valleys, ridges, spurs, with the white streak of a mountain torrent scoring the depth. It is cold in the 'plane at 10,000 feet, even in the tropics, yet above rise the mountains.

I stayed at what was a thriving gold mining town before the war. Now the great dredges are silent, the valleys filled with long ridges of gravel, the spoil of man's search for wealth. We visited Wau, a green cup, with its famous uphill landing strip. Quiet and silent now, under the hot sun, cradled in blue mountains, no sign of the desperate fighting which took place there not so very long ago, life must have been pleasant, if expensive, in these places before the war—hot days, cool nights, bananas, pineapples, papaws, vegetables in abundance, a sense of peace and seclusion in homes, gardens gay with poinsettias, crotons, hibiscus, vivid red and yellow and green, now all run wild.

Then there are the Markham and Ramu valleys, like a great road cutting through the mountains from Lae to north of Madang. In Nadzab, it is hard to realise that paratroops were dropping down to drive out the Japanese a few months ago. Now busy

with war it parallels the mushroom growth of many places in New Guinea which before the war knew only the native, missionary, district officer or prospector. The Markham, a grey muddy river, weaves fantastic patterns as it meanders to the sea between wide flats of pale green kunai grass.

Most people have seen newsreels of the type of country in which our men have had to fight; they are vivid enough, but the reality is all the more dreadful. I went over much of it on foot, and as a mere sightseer—along muddy jungle trails, up steep hillsides, scrambling through bamboo thickets. There were no enemy bullets to worry about, but my clothes were soon drenched with perspiration, mud clung in great sticky lumps to my boots. Through swamps, jungles, mud-flats, across streams, up precipitous hillsides our men have toiled, and fought and died. We owe them a great debt.

But what of the work in which I have been engaged? First, I found quite a welcome on arriving at a unit, tinged with an air of reserve, of course, until we came to know each other. Perhaps the welcome was merely because it was a new face! Usually it was genuine pleasure, many have said so to me. For long periods they have had no services, no spiritual help. There is real hunger among many who in civilian times had been indifferent to religion. It is my custom to stay with each unit for three or four days, and during that time to hold an informal service and a celebration of Holy Communion. The discussion period often proved spirited, though many "old timers" in the problem questions were brought out, "Evolution and the Bible," "God and the War," "Innocent suffering," "Hell," "Value of missions," and so on. There was much genuine seeking, but there were also the argumentative ones who were out to trick the padre! But it was a chance to clear up many misconceptions, and develop a new outlook on Christian thinking and living. The ignorance of fundamental Christian facts, even among those keen about religion was one real tragedy, and challenge that unfolded. We must be ready to meet this problem in our parishes after the war. Communion has been celebrated in tents, mess huts, an open-air chapel. In each unit I have suggested the building of a chapel, and it has been taken up rather keenly.

It is hard in such a short visit to get to know the men well, but they respond to friendship, an interest in their

work and play, and a willingness to mix with them in all that they do. To many of them now, the parson is not nearly such an unknown quantity, but rather someone at least as human as themselves, who is ready to help them in their problems. That must mean much for the future of the Church.

So I pack and move on from place to place; sometimes the journey is wearisome, often of interest, the climate is not easy to live in, my mail arrives infrequently, and books are few. But always it is worthwhile, for by the Grace of God, the Gospel is preached, the hand of Christian fellowship is held out to men far from Church and home.

SOME BACKGROUND OF MONTE CASSINO.

"This Cathedral is now a temple dedicated to the cult of blood and race." In these words, Governor Frank, Nazi Governor of Poland, aptly summed up the Nazi attitude to sacred buildings. He was actually referring to the Wawel Cathedral at Cracow. Concrete evidence of the unwavering Nazi policy (anti-Catholic, anti-Christian, anti-religious, uncivilised, pagan or what you will) has never ceased to flow from all over Europe. It can be analysed roughly under three headings: (1) Despoliation, destruction and militarisation of buildings; (2) Looting of treasure, and (3) Treatment of priests and other persons dedicated to the service of religion.

The following are instances selected at random:—

(1) (a) **Italy.** Before they reached Monte Cassino, the Allied troops had found churches militarised. In one village, for example, German headquarters was in the church, and before they retired the enemy laid booby traps inside it.

(b) **Norway.** The famous Church at Sorreisa, first used as a munition store, is only one of many churches cleared for fortification purposes.

(c) **Holland.** Actual pictures of at least five churches destroyed to make way for German fortifications have reached England. One of these was the Catholic Church dedicated to the Blessed Martyrs of Gorinchem.

(d) **Poland.** "In Poland nearly all churches have been closed. Some of them have been turned into stores. One of the churches in the diocese of Poznan has been transformed into a riding school." This statement was made by Cardinal Bertram, Archbishop of Breslau, in a protest to the German Minister for Education. In the diocese of Pelplin in Poland the Bishop's Palace and the Chapter House have been turned into stapo centres. The Cathedral itself has been turned into a garage.

(e) **Russia.** The world-famous monastery at Kiev was converted into a fortress by the Germans.

(f) **Austria.** The famous Cistercian Abbey of Wilbering, near Linz, has been turned into a monument to Hitler. There is ample evidence that all the way from the North

Cape to the Pyrenees sacred buildings have been sacrificed to German defence work.

(2) (a) **Belgium.** The famous 10th century Belgian altar-piece known as "The Adoration of the Lamb," which was originally in Ghent Cathedral, has appeared in a German museum.

(b) **France.** The famous Gobelin tapestries and many other treasures of Strasbourg Cathedral were carried off by German troops armed with machine-guns.

(c) **Czechoslovakia.** Nearly all the priceless religious treasures of Prague, including the valuable silver from the Cathedral of St. Vitus, have been removed to "places of security."

(d) **Poland.** The Pelplin Diocesan Library, the richest in Poland, possessing among other things one of the few existing first editions of the Gutenberg Bible, has been dispersed. The more valuable books have gone to Berlin, the others into the furnace of a local factory.

(3) According to prisoners who escaped from the camp into Switzerland, about 1500 priests died in Dachau in one year alone. Poland has probably seen the greatest slaughter of priests, and records show that over 1600 have been killed in Western Poland alone. In one Polish diocese alone only 60 priests now remain out of the original pre-war total of 600.—From the High Commissioner for the United Kingdom, February 22, 1944.

PERSONAL.

Deaconess-Sister Evelyn Stokes, organising secretary of the Ladies' Home Mission Union, Sydney, has been appointed Manageress of the C.M.S. Depot, Adelaide.

Miss Mabel Simon has arrived in Victoria on furlough from Ceylon.

Mrs. L. Griffiths and Rosemary and Rev. and Mrs. David Gurney have also arrived in Victoria and South Australia respectively, from Persia.

Miss Kathleen Dyason, formerly of Japan, was married to Mr. E. England in St. James' Church, Sydney, on February 19th.

Wycliffe College, Toronto, has conferred the Degree of Doctor of Divinity on Rev. Max Warren, General Secretary of the C.M.S., London.

Rev. Alwyn Prescott and Miss Millicent Stephenson, daughter of the Bishop of Nelson, New Zealand, both of whom are leaders in the N.S.W. League of Youth, were married in St. Andrew's Cathedral on Tuesday, March 7.

Deaconess Marjorie Appleby, of St. Paul's, Sydney, has been appointed as Deaconess to the Parish of St. Luke's, Adelaide, under the Rev. C. J. Gumbley.

The Bishop of New Guinea states that the Rev. A. P. Jennings, who suffered recently from a very severe attack of dysentery, is slowly recovering his health. He spent many weeks in the R.A.A.F. Hospital at Milne Bay, and before resuming his work in New Guinea it will be necessary for him to come south for some months for furlough and recuperation. His work at Taupota will be carried on by the Rev. Reymond Nicholls.

On Sunday evening, March 12, Bishop Donald Baker preached at the Nicholson Methodist Church, Melbourne, with the consent of the Vicar of the parish, on the Re-Union of the Churches.

Rev. Canon F. H. King has tendered his resignation to the Bishop of Adelaide to take effect from April 30. The Rev. F. F. Reed has been appointed to succeed him as rector of St. Theodore, Rose Park, S.A.

Lt.-General Sir Edmund Herring, K.C.M.G., C.B.E., D.S.O., M.C., M.A., B.C.L., K.C., who has been appointed Chief Justice of Victoria, is Chancellor of the Diocese of Melbourne, while his brother is Chancellor of the Diocese of St. Arnaud. Sir Edmund is the son of the late Mr. E. S. Herring, who was official Principal and Chairman of Committees of the Diocese of Ballarat.

The Right Rev. Bishop A. V. Green, formerly Lord Bishop of Ballarat, will celebrate the jubilee of his consecration as a bishop on May 1. The Archbishop of Melbourne and the Bishop of Ballarat will attend a service in St. James' Church, Ivanhoe, on that day to mark the occasion. The Archdeacon of Ballarat, Ven. J. Best, who was one of Bishop Green's first students at St. Adan's College, will accompany the Bishop.

Mrs. Archer, wife of the Registrar of the Diocese, is acting-organist of St. Peter's, Ballarat, during the absence on active service of the organist and choirmaster, Mr. William Morris.

Mr. B. J. B. Cole, of Morrisons, who died in Ballarat on January 28, was one of the most faithful churchmen in the diocese. As secretary of the beautiful little Church at Morrisons, he was unflinching in his attendance. His untimely death was the result of an accident in which he was crushed under a load of hay.

Wing-Commander Charles Cuthbertson Learmonth, D.F.C., who was reported missing, believed killed, during air operations on January 6, was the son of Mr. and Mrs. Noel Learmonth of Tyrendarra.

We understand that the Rev. Arthur Killworth, M.A., L.L.B., of Sydney, for many years rector of St. Mary's, West Maitland, in the Diocese of Newcastle, will be attaining his 90th year within the next few days. Mr. Killworth still maintains an active ministry in occasional duties. He is a very forceful and effective preacher.

Within a few weeks of his retirement from St. John's, Heidelberg, Vic., the Rev. A. E. F. Young died, after an operation, at St. Andrew's Hospital on February 24, aged 70.

He was ordained deacon in 1899 by the Archbishop of Sydney, and priested by the Bishop of Melbourne in 1900, and then served at St. Matthew's, Prahan, Walhalla, Leongatha, Bairnsdale (1909-24), and was Vicar-General of the diocese, and Archdeacon of North Gippsland, also Editor of the "Church News," 1920-24.

In Melbourne, he served in the Mission District of St. James and St. John (1924-28), was locum at St. Thomas', Essendon (1929), Vicar of St. Luke's, South Melbourne (1929-35), and appointed to Heidelberg, in 1935. Then came appointments as rural dean of Melbourne East in 1935, and to the Council of the Diocese in 1941.

A diligent worker in his parish, he made time for study and obtained the Th. Schol. in 1925 (pass) and with 1st class honours in 1935. As a lecturer and hon. secretary of the Council of Ridley College, he gave valuable service.

He is survived by a widow, five daughters and three sons. One, the Rev. Geoffrey Young, died several years ago. A member of a prominent church family at Malmsburg, two brothers are also in the ministry, the Rev. C. P. Young (Gisborne), and the Rev. H. P. Young (Crewe, England).

The Archbishop of Melbourne, wrote of him. Through the death of the Rev. Arthur Young, the Church in this State has suffered the loss of a wise leader, a fine scholar, and a devoted and faithful priest. He comes of a family which has given very great service to the Church, and all his life he has been surrounded by the love of Christian friends.

Mr. A. F. French, who for many years served in the Diocesan Registry, and has been a welcome contributor to "The Messenger," recently reached the venerable age of 90 years. He lives in the parish of St. Hilary's, Kew, where he has been Churchwarden and Secretary.

Rev. Brian Macdonald, recently released from service in the Army, will succeed Canon Bell as rector of Christ Church, Claremont (W.A.).

Mrs. Chittenden, wife of Rev. E. R. Chittenden, of St. Andrew's Church, Toogoolawah (Q.), was killed when the steering gear of their car failed on February 4.

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(DIOCESE OF SYDNEY)

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ALEXANDRIA

The South Indian Union Scheme

(By the Bishop of Dornakal.)

In the course of an article in the Lahore Diocesan Magazine of January last, on the scheme of Union in South India, the Bishop of Dornakal (Dr. Azariah) writes: Let us now examine the provisions which assign a new position to the bishops in the Synod, which "a majority of the Committee viewed with grave concern." The 1929 provision was that when any proposition touching Faith, Order and Worship is brought before the Synod, after discussion it shall be voted upon by the Synod in terms approved by the bishops. If, when it is thus voted on, the proposition secures three-quarters majority for proposals for an alteration in the governing principles, the proposition will become law.

If the bishops refuse to place such a proposition before the Synod in any form whatever, the matter shall be dropped for that meeting of Synod, but may be brought forward again after an interval fixed by the Synod. This means there is no finality in this matter. The subject may be again and again brought before the Synod and again and again withheld by the bishops, thus creating an interminable stalemate situation.

The proposals of 1939 which have stood since 1934 aimed at bringing about a finality. It secures that the views of the bishops are given full weight by the whole Church for four or more years. After such repeated and careful consideration, if three-quarters of the Synod passes the new proposition, it will become law.

This prolonged procedure may be stated thus in detail:

(1) When a proposition, after discussion and after amendments, if any, is passed by a majority of the bishops, they may submit it to the Synod in their own terms for final voting. If passed by two-thirds of those present, it becomes an Act of the Church.

(2) If the Bishops submit it in a modified form, they shall give reasons for this modification. If then the Synod passes it in the modified form, then the proposition becomes an Act of the Church.

(3) If the bishops refuse to submit it in any form whatever, and the proposition fails to receive the required majority of votes, the matter shall be dropped.

(4) Any one of the constituent dioceses may bring such a matter up again through its Council to the next ordinary session of the General Council, two years later.

(5) The proposition shall again be discussed in the Synod, amended if necessary and re-submitted to the bishops. If the bishops again refuse to bring it in any form for final voting, the whole Synod will now vote upon the original proposition. If three-quarters vote in favour of the proposition, this vote shall be recorded, and the proposition will be referred to all the dioceses together with the bishops' memorandum embodying their reasons for their action.

(6) If not less than two-thirds of the Diocesan Councils accept it substantially in the same terms as it first went to the bishops, the Synod at its next ordinary meeting (i.e., four years after the proposition was first promulgated), shall vote upon it, and if passed by a majority of three-quarters of the total membership present and voting, the proposition will become an Act of the Church.

Let us suppose for the sake of clearness that there were in the United Church twelve dioceses, and let us assume that half of these were entitled to maximum, and the other half to minimum representation. The Synod membership will then be as follows:—

Maximum Dioceses: 6 Bishops, 36 Presbyters, 48 Laymen.

Minimum Dioceses: 6 Bishops, 12 Presbyters, 24 Laymen.

Total: 12 Bishops, 48 Presbyters, 72 Laymen.

That is 132: three-fourths of this will be 99.

A proposition will thus be passed by the Synod in spite of the bishops' opinion, if out of the 120 presbyters and laymen all but 21 voted for it. In other words, the Synod would require 27 out of the 48 presbyters as well as the entire vote of the 72 lay members to overrule the bishops.

As the Bishop of Bombay has said, if after four years the bishops have not been able to persuade four dioceses to reject the proposition, or convince even half of their own clergy to their way of thinking, there is something radically wrong either with the bishops or the whole Church. When in addition to this, it is remembered that at least four of the dioceses entitled to maximum representation, will be ex-Anglican, it is preposterous to think of any one of these dioceses that their eighteen clergy votes and twenty-four lay votes would go against the bishops' view, unless the bishops had absolutely gone crazy.

If votes by houses had been accepted in the scheme, as some of our critics seem to favour, twenty-five presbyters and thirty-seven laymen could have passed the proposition, leaving the bishops in the unenviable position of seeming to obstruct a piece of legislation which was favoured by a majority of presbyters and a majority of laymen. Similarly, if the bishops wanted a measure touching governing principles, either twenty-five presbyters or thirty-seven laymen could have prevented the measure becoming an Act of the Church.

It was upon considerations like these that the Episcopal Synod resolved not to raise this issue again, because the Synod was satisfied that the alteration did not nullify the authority of the bishops, and was of opinion that the voting by houses was not a more equitable provision than what is in the scheme now.

One word more. In the Church of England, a Canon or Act on matters of Faith and Order cannot be passed by the Episcopate only. The laity can reject it. In matters of services of the church (like the proposed Prayer Book of 1928), the Parliament could, and did, reject it.

In the Constitution of the Church of India, nothing can become a canon and law of the Church unless the whole General Council passed it, and also the Diocesan Councils. By our system of votes by houses, a proposition agreed to by the bishops could be rejected by a mere majority of the clergy, or of the laity. The South India proposal is more equitable, charitable and does not give the power exclusively either to the bishops or the presbyters or the laity.

One new doubt has been raised about the

scheme that it does not encourage the development of a type of Christianity suited to Indian needs. This is a question that need not be raised in this connection at all. Certainly, as long as the Church of India, the Methodist Church, and the S.I.U.C. are more organically bound to their parent Churches in the West and their missionaries, the chances of Indianization are less than when they are united as one India Church. The union negotiations were inaugurated by men who firmly believed, and still believe, that through union alone would the Indian Church be enabled so to order its life and worship as to make its indigenous appeal to the heart of India. Through union alone, we hope, will there be any possibility of a large number of Indian bishops and freedom to venture on Indian lines. This is, however, not brought about by Constitution and Legislation.

The sole aim of this article is to clear some misunderstandings to which public expression has been given. My only excuse is that having been for twenty years the Convenor of the Anglican Section of the Joint Committee, I have felt it my duty to do what I can to make available to the dioceses the reasons behind our acceptance of some of these proposals.

WHAT CHURCH LEADERS SAY.

THE ARCHBISHOP OF YORK.

"The Guardian" reports: "In speaking of the South India Scheme, the Archbishop said that the great experiment had its risks and might fail, 'but the call to Christian unity in India is so great that it is right that risks should be taken, especially when they are taken after long years of prayer and conference'."

The Bishop of Tasmania and the Rev. M. A. C. Warren, M.A., general Secretary, C.M.S. (in a pamphlet entitled "A Vital Issue," issued by them in collaboration).

"The writers of this pamphlet, and those who agree with them, believe wholeheartedly that the South Indian Union Scheme offers the possibility of a significant advance towards the realisation of the Catholic Church. They are confirmed in this belief by the happy certainty that it has been shared by two Lambeth Conferences representing the acknowledged leaders of the Anglican Communion.

"As loyal Anglicans who treasure the peculiar heritage of their own Communion they also rejoice in the opportunity offered by this Scheme of sharing with a wider circle those benefits of church order and church worship which they have themselves enjoyed; and they look forward with gratitude to the privileges that lies ahead for them of being allowed to discover the riches of an inheritance that has not yet been theirs when they in turn are made free of those good things which will be contributed from other communions; and they humbly believe that through the real adventure of faith and hope and love they will hasten the day when the whole of Christendom will realise that rich unity which is the will of God for His Church."

DR. H. HENSLEY HENSON—sometime Bishop of Durham.

Episcopacy not the only form of Legitimate Church Order.

Of course we shall all agree that, if vital truth be at stake, then no gravity of consequences can be allowed to release us from the obligation to stand firmly to it. If the exclusive validity of an Episcopal Ministry be part of Christ's revelation of truth, then at all hazards we must assert it, and endure whatever results shall follow. Yet, surely, we shall all allow that nothing short of vital truth could justify such an insistence on Episcopacy, and that if inwardly persuaded—as many, I believe most, English Churchmen are—that Episcopacy, although possibly the best, is not the only form of legitimate Church order, we yet allow ourselves to acquiesce in the intolerant attitude which is now fashionable in Anglican circles we shall be grievously guilty. Can we as a Church rightly continue to place the "Historic Episcopate" on the same level of importance as the Scripture, the Sacrament, and the Catholic Creeds? On the answer to that question everything really at this juncture depends. My whole purpose in preaching to-night is to persuade every Churchman, as well as clergyman and layman, resolutely and honestly to answer it for himself, and then to bring his personal influence to bear on the general policy of the Anglican Church as a whole.

THE ARCHBISHOP OF CANTERBURY.

The Lambeth Appeal of 1920 roused great hopes, and was followed by a number of conversations, conferences, and pronouncements. On the Anglican side the high-water mark was reached in a memorandum drawn up by fourteen Anglican representatives (including both Archbishops, Dr. Talbot, Bishop of Winchester, Dr. Strong, Bishop of Ripon, Dr. Headlam, Bishop of

Gloucester, Dr. W. H. Frere, afterwards Bishop of Truro), and presented on July 6, 1923. The crucial paragraph was quoted on Tuesday, May 25, 1943, by the present Archbishop of Canterbury, Dr. Temple, in his Presidential Address to the two Houses of the Convocation of Canterbury in full Synod. It runs as follows:—

"It seems to us to be in accordance with the Lambeth Appeal to say, as we are prepared to say, that the ministries which we have in view in this memorandum, ministries which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church."

After quoting these words the Archbishop went on to say: "To me it seems to be a primary question in this connection whether or not we are entitled to form such a judgement. I cannot doubt that we are both entitled and obliged to make such a judgement."

THE BISHOP OF TRURO, Rt. Rev. J. W. Hunkin, D.D.

It seems to me that the experience of the past strongly suggests the following procedure:—

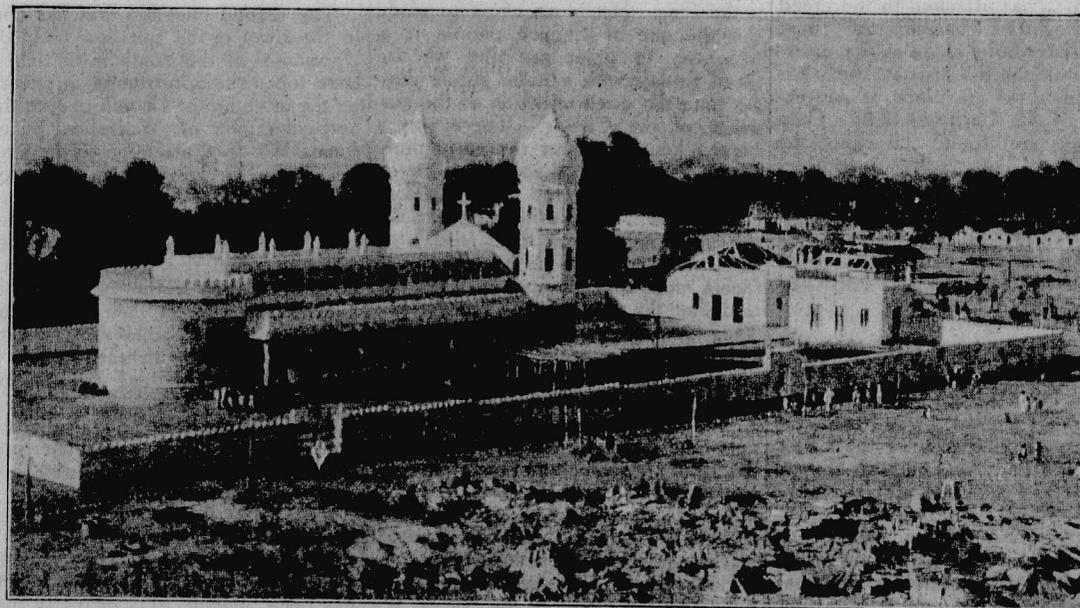
That we should encourage our brethren in South India to go forward with their great Scheme of Reunion. It is a very thoughtfully worked out scheme, and, though it inevitably involves certain concessions all round, it preserves essentials, and is indeed in accordance with the Lambeth Quadrilateral. Union is specially necessary in South India. This experiment is on a grand and generous scale, and if it succeeds, as we pray it may and believe it will, it may prove to be a harbinger of Union over a far wider area.

THE ARCHBISHOP OF CANTERBURY.

(1) There has been, as I think, widespread misinterpretation of the stipulation that "no particular interpretation of the historic episcopate . . . is . . . implied or shall be demanded from any minister or member" of the United Church; this misunderstanding is, I think, due to the fact that no attention is paid to the functions attributed to the episcopate in the Constitution of that Church. For example, it is there provided that admission to the ministry of that Church is to be by episcopal Ordination only; and that is all that the Church of England itself demands. Indeed our Church is often content, as in the Preface to the Ordinal, to direct what shall be done without binding upon the consciences of its obedient members any "particular interpretation" of its requirements.

Consequently it does not seem to me that the question of Intention is raised by the Scheme as it stands, or will be a source of difficulty if the whole plan is worked in the spirit which seems to govern its formulations, though it is right that vigilance should be exercised in this regard. The requisite Intention "of doing what the Church does" is involved in the declared purpose that "continuity with the historic episcopate shall both initially and thereafter be effectively maintained" (par. 9, iii.); consecration will be by the laying on of hands of at least three Bishops (par. 9, iv.); the traditional Catholic functions of a bishop "according to the customs of the Church" are stated and are accepted (par. 9, i.). And while no "interpretation" of the allocation of these functions to the bishop is made obligatory—as none is obligatory among ourselves—the traditional Catholic interpretation may be held and taught, so that a new opportunity of witness to it among those who hitherto have not accepted it is offered. It must be remembered that among those

Continued on page 12.



NEW CATHEDRAL AT DORNAKAL, INDIA, opened at conclusion of Madras Conference.

TO AUSTRALIAN CHURCHMEN

THE QUESTION OF RE-UNION

THE SOUTH INDIA SCHEME.

The revival of the South India Scheme of re-union has brought to the front two very important factors that must be considered if the Christian Church is to heal its visible breaches and continue to express in its fulness the Catholic faith.

The Question of Doctrine.

It is idle to deny that there has been a great shifting of opinion on certain vital matters of doctrine during recent years. There is a noticeable change from the attitude of sixteenth century thought. In those days the three ancient creeds represented the final minimum of doctrinal statement which was regarded as essential for the preservation of the Catholic tradition.

In recent times attention has been focussed upon two of the three creeds and the third, the Athanasian, has been dropped in silence. Even the now famous Lambeth Quadilateral has contented itself with acceptance of the Apostles and the Nicene Creeds. This is a matter of more significance than is usually thought. The damnable clauses in The Athanasian Creed have been the subject of much controversy. But as a result of the discredit which has attached to the creed in some quarters because of these clauses, the whole creed in its assertion of undoubted Christian truth has been robbed of its place as an expression of the Christian faith. Only too many are found to echo the cheap gibe, "The Father incomprehensible, The Son incomprehensible, The Holy Ghost incomprehensible, the whole thing incomprehensible." We have loud protests about our Catholic inheritance and yet this particular aspect is rarely discussed.

The Importance of Watching Doctrine.

At the close of the nineteenth century the movement away from the old doctrinal standards of the Christian Church had reached such dimensions that the principal articles of the Apostles' Creed were called in question: Theodore Zahn, undertook their defence and the admirable work which he submitted to the public has been translated by C. S. and A. E. Binn. In the preface to the English trans-

lation the translators observe "Objections are raised, first to one article, and then to another. 'He descended into hell' is put aside as unintelligible to the mind of a nineteenth century critic. 'The resurrection of the flesh' is explained away. Finally, the doctrine of the Incarnation itself, which is the foundation truth of Christianity, is denied outright. We are not surprised to hear of a professor who whittled down his creed to the words, 'I believe,' thus reconciling credulity and scepticism." So the movement which began with the silent exclusion of The Athanasian Creed has ended in some quarters in the abrogation of The Apostles' Creed.

A Subtle Danger.

Supporters of the South India Scheme may very truly say that this difficulty has been overcome by the acceptance of the Nicene Creed. We would be sorry to convey to our readers the slightest suggestion that the framers of this new concordat are animated by the ideas that prevailed very largely in Germany, and to a lesser extent in Great Britain and the United States of North America at the beginning of the nineteenth century. We have no reason to think that such is the case. But in an effort to guide the thought of Church people it is necessary to point out that we are faced to-day with a more subtle danger than the open rejection of the language of the Creeds. There was a rugged honesty about the early nineteenth century theologians even though they were led into mistaken conclusions. They said bluntly, "We can no longer accept the Creed." In these more modern days we have to face a more difficult situation. We are told that the Creeds are "categories." They are categories of the inexplicable. They express in human language spiritual concepts that far transcend any human form of thought. As a result the framers of Creeds seized upon the current conceptions of their day, and through them sought to give expression to the great spiritual truths which they could only inadequately formulate in words. Our age is a different age with different speech categories, therefore we can no longer be bound by the words of the creeds. We may, some would say we should, pre-

serve them, as bearing historic witness to the forms in which faith found an outlet, but we cannot be bound any longer by them as determinations of doctrine. "Born of the Virgin Mary" means having a unique relation to God which at the time appeared to be most adequately expressed by a virgin-birth. We no longer need this category and so long as we hold to the uniqueness of our Lord Jesus Christ we need not insist on a literal virgin-birth. The Commission on Doctrine in the Church of England informs us, "We recognise that the work of scholars upon the New Testament has created a new setting of which theologians in their treatment of this article are obliged to take account" (p. 82). This may be compared with the general statement in the same report, viz.: "It is not therefore of necessity illegitimate to accept and affirm particular clauses of the Creeds, while understanding them in this symbolic sense" (p. 38). The whole section would need to be read to gather the full meaning, but we think we are right in suggesting that the general burden of the new interpretation is in favour of very great latitude of opinion in relation to those credal statements which have been most under review in recent years.

While we are thankful, therefore, that ancient formularies are still proposed for belief we need to watch lest their essential meaning shall no longer be regarded as obligatory on those who recite them.

The second question that has come to the front is the question of Order. Opponents of the South India Scheme have taken the opportunity of pressing on the attention of Church people their particular view of Apostolical Successions. We draw attention to the wording of our statement here, "their particular view of Apostolical Succession." It is said the Bourbons remembered nothing and forgot nothing. They remembered no incident that questioned their authority. They forgot no slight upon their pretensions. Many years ago Archbishop Whately dealt faithfully with the people he called "The Tractites." They have altogether forgotten his arguments. Although his article on Apostolical Succession has been reprinted lately the successors to the Tractarian party prefer to treat it with silence.

Whately's Careful Distinction.

Whately points out: The "Apostolical Succession of the Christian Ministry has been, indeed, very properly insisted upon by many of our Divines, who

only meant thereby the existence of such an Order of men as Christian Ministers continuously from the times of the Apostles. And the existence of an Apostolical succession (in this sense) is perhaps as complete a moral certainty as any historical fact can be. . . . But the 'Apostolical Succession' which the Tractites insist upon—and with which they often artfully confused that just explained — is really a very different thing. What they require for the lawful ministrations of the Sacraments is, that each priest should be ordained by some bishop, who was himself consecrated by some other bishop that derives his Episcopal orders transmitted in unbroken succession by a line of bishops like himself, the first of whom was ordained by an Apostle." (Cautions for the Times, p.p. 301-2 1853, Ed. Parker and Son, London). On this view Archbishop Whately makes bold to affirm: "There is not a minister in all Christendom who is able to trace up with any approach to certainty his own spiritual pedigree." (p. 302.)

It is necessary to emphasise these two views of Apostolical succession and the great difference between them.

Is Whately Alone?

The attempt is frequently made to suggest that Archbishop Whately held peculiar views in no way representative of the true Church of England. At the time when the articles under his editorship and personal supervision appeared, the Archbishop was accused of being a disseminator not of one only, but of several heresies. This explains the remark of a witty Dublin Dean: "Tractarians worship Episcopacy in the abstract but kick it in the concrete." Archbishop Whately was not alone. A great predecessor of his Archbishop Whitgift, who was Archbishop of Canterbury, however, had been chosen by Archbishop Parker, a little more than ten years before he succeeded to the high office which Parker held, to refute the opinions of the Puritan Cartwright. In his "Defence to the Answer of the Admonition to Parliament" Whitgift wrote "It is counted no strange matter to have divers kinds of calling and electing ministers, even in the Apostles' times" (Works, Parker, Ed. Vol. I. p. 429). He also wrote: "Hereby it may appear that there is no one certain form of calling and electing ministers prescribed and commanded in the scriptures at all times to be observed, but that the Church hath liberty

to ordain and appoint the same, as time and other circumstances require; so that the end and purpose of the Apostles be observed, that is, that these be fit and meet ministers (p. 417). In 1582, Archbishop Grindal, of Canterbury, licensed Robert Morrison, "to celebrate divine offices and minister the sacraments throughout the whole Province of Canterbury." "The official document is in existence which declares that Morrison had been ordained according "to the laudable form and rite of the Reformed Church of Scotland."

In 1935 an agreement admitting members of the Church of Finland to communion in the Church of England was ratified by the Canterbury Houses of Convocation. In 1884 all the episcopal sees in Finland became vacant by death. At that time an Archbishop was consecrated for the Finnish Church by a University Professor in priests' orders.

The present Bishop of Gloucester wrote: "I do not think that anything can justify us in saying that the sacraments of those who have not episcopal orders are invalid and no sacraments at all. I believe that the arguments in support of such a position are not for a moment tenable in face of any sincere historical criticism ("London Times," Feb. 4, 1933).

The South India Scheme, therefore, insofar as it recognises the validity of non-episcopal ministries can claim a strong and continued tradition in the Church of England.

PERSONAL.

We regret to learn of the death of Mr. H. P. Conolly, of Newcastle, younger brother of the late Rev. Arnold Conolly and uncle of the rector of All Saints', Woollahra, N.S.W. The deceased gentleman inherited and carried on fine traditions of Churchmanship. In Newcastle he did a great work as architect and building contractor in the furtherance of the building of the Cathedral.

The Rev. Eric T. Thornton has been appointed to succeed the late Rev. B. C. S. Everett, as Chief Organising Secretary of S.P.C.K., and will take up his work early in March. He held various appointments in the Diocese of Melbourne, including 15 years as Superintendent of the Church of England Home for Boys, and went to England in 1938. He has been an Organising Secretary for St. Andrews' Waterside Church Mission, Vicar of St. Barnabas, Derby, and Chaplain to a large hospital in Kensington.

The death is announced of Mrs. H. P. Finnis, wife of the Rev. H. P. Finnis, of Adelaide.

THE RE-UNION OF THE CHURCH.

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

The present war has done many things that are for the good of the community. The "Blitz" in England has driven people together as nothing else would have done. It has also revealed the great need of "A United Front" of the Christian Church in meeting the pressing needs of the world situation.

"Our unhappy divisions" are a source of weakness in the Church's authority and message.

The Lambeth Conference in 1920 affirmed that "We are prepared to say that the ministries which imply a sincere intention to preach 'Christ's Word and administer the Sacraments as Christ has ordained and to which authority so to do has been solemnly given by the Churches concerned, are real Ministries of Christ's Word and Sacraments in the Universal Church."

This utterance was the "high water mark" of many hopes of Re-Union, but since that time the tide has been receding until to-day there are growing evidences of doubt as to its value both among Anglicans and the other Free Churches.

The trouble in the Church of England has been that there is a large section of our members who are afraid that their belief in Apostolical Succession might be threatened. In this rigid attitude of uniformity on the question of Holy Order they will not concede the principle of "mutual recognition" by occasional inter-communion. They seem to desire the preservation of a monopoly of privilege which threatens the spiritual values of all religion—a spirit which haunts our secular institutions as the Trades Hall and the B.M.A. The "power of the keys" is a most deadly weapon when it is in the hands of an hereditary, priestly or official class. This idea of a "monopoly of Grace" operating through Episcopal Ordination is the greatest hindrance to Re-Union.

There have been two Occumenical Conferences on Faith and Order at Lusanne and Edinburgh to promote mutual understanding and closer fellowship in Christ by frankly discussing differences as well as agreements. But all the Church did was to "stand put" although a sense of unity was deepened.

The South India Scheme which recognised "other ministries" within the Church has been attacked by the Anglo-Catholic section of our Church because they say that to them an episcopally ordained ministry with perpetual succession by the laying-on of hands was ordained by Christ Himself and there can be no Church as He designed that does not possess these characteristics.

What do our friends of the other Churches say about this? They say the Anglicans are reluctant to concede the principle of reciprocity to the other churches. The General Assembly of the Church of Scotland made it quite clear in 1934 to us that "mutual recognition" must precede Re-Union.

The Evangelical section of the Church think it is entirely a mistake to take this rigid view of Holy Order. They accept the historical episcopate as possessing valuable elements of Order, elements that have proved themselves through the ages, but to

them there seems no evidence that Christ ordained this, but that all the evidence points the other way.

We cannot unite on an ambiguous interpretation of Apostolic succession. There is a lot of work to be done in our Church before we can expect Re-Union. There must be a bold attack on the fetishes, complexes and superstitions which have grown up and which prevent members of Christ's Church from meeting and communicating together around the Table of our common Lord.

In view of this horrible war which is being waged to-day with its threat to all that is of good report, thoughtful people cannot understand how any Christian can oppose proposals for wholehearted, joint action even though it may mean the modification of cherished claims.

The courageous practice of occasional intercommunion seems to me to be the only key which will unlock the door into the new world we are entering, and of which we are dreaming and planning.

Continued from page 9.

who will for the first time accept the Historic Episcopate and the attribution to it of the functions specified are men who have long exercised non-episcopal ministries which they believe that God has blessed and which truth and gratitude alike forbid them to repudiate. In accepting Episcopacy they are bound to safeguard themselves against an "interpretation" of it which would imply such a repudiation.

(2) It has been suggested that the action of the four dioceses in going out from the Anglican Communion to form the United Church of South India will be an act of schism. I hope our reply makes it clear that we do not so regard it. I am aware that schism has been defined in various ways; but if the whole enterprise of advance towards union by such methods as I have outlined above is to be allowed, I do not think it can be maintained that schism is in any way involved; and if such methods are to be condemned in principle, it seems to me that we commit ourselves to the continuance of the existing schisms. I take it for granted that the Church of India, Burma, and Ceylon will not approve the Scheme if the replies received by the Metropolitan show that that Church would forfeit communion with the other Provinces of the Anglican Communion by so doing. Nor would the four dioceses directly affected by the Scheme take their part in it without the approval of the Church of India, Burma and Ceylon; and if that approval is given, those who are now in communion with the Metropolitan of India and his provincial Bishops would be in communion with them still. The whole question seems to me to depend on our approval or disapproval of the new enterprise whereby, without forfeiting one iota of our tradition we seek to foster the growth of a United Church in which those who have been Anglicans will still bear full witness to their faith and will have a new opportunity of commending it to those who, while in spiritual separation from us, have little opportunity of experiencing its value and power. Whatever other grounds of anxiety the Scheme may contain, it does not, I submit, merit condemnation on the ground of schism or of condonation of schism.

THE APPEAL TO PRECEDENT IN ENGLISH CHURCH HISTORY.

(By the Rev. J. P. Hickinbotham, M.A.,
Chaplain of Wycliffe Hall, Oxford.)

Precedents cannot prove a thing right or wrong. The South India Scheme must be judged on its merits. But precedent can decide whether the scheme is consonant with the position of the Church of England as expressed in its official formularies and interpreted in its historic practice, or whether (as the critics claim) it is such a violent departure from that position as to render acceptance of it impossible for loyal Churchmen. It is held that we cannot have fellowship with the proposed Church because (a) its ministry will not at first be fully episcopal; (b) it will not insist upon certain practices and doctrines allowed or insisted upon in the Church of England: e.g., Confirmation, Apostolic Succession, Eucharistic Sacrifice. Church history from the Reformation to the Oxford Movement contradicts this contention.

* * * * *

The Prayer-Book says of the ministry: (1) the three orders ought to be revered as dating from the apostles' times. (2) The order of priests is "necessary to the Church of Christ." (3) Ordination must be by imposition of hands, "by lawful authority," i.e., by "men who have public authority given them in the congregation to call and send ministers." (4) In the Church of England these Orders are the sole form of ministry. (5) Therefore only one episcopally ordained is to be "accounted a lawful bishop, priest or deacon in the Church of England. Points 4 and 5 only express the rule of the Church of England; points 1 to 3 permit the view that elsewhere (a) the threefold Order is desirable, but only priests essential, (b) others than bishops may ordain if legally authorized to do so. Thus Presbyterian Orders may be recognized as sufficient, though less desirable than Episcopal. (The Latin version of the Articles makes it clear that "priest" referring to the second Order of ministry means "presbyter," not "sacerdos.") As the compilers were resisting pressure to admit Presbyterian ministry within the Church of England they would certainly have condemned it on principle had they felt able to do so; instead of basing their refusal on the relatively weak grounds of Anglican rule. The correctness of this interpretation is attested by ample evidence. The early Reformers held all forms of ministry equally good, provided they were legally recognized: Cranmer asserts the right of "the godly prince" to ordain, the apostles only having done so because the rulers were heathen. Whitgift, with Parker's approbation, wrote "We do not condemn other Churches for such Orders as they have received most fit for their estates; every Church may do therein as it shall seem most expedient." Later writers stress that because of its apostolic origin Episcopacy should be accepted "where it can be had," but all agree that where circumstances prevent this, Presbyterian ministry will suffice. Bancroft, when consecrating Presbyterian ministers as bishops of Scotland, declined first to ordain them priests, saying "where bishops could not be had Orders given by presbyters must be reckoned lawful," otherwise "the calling and character of the ministry in most Reformed Churches might be questioned." Cosin states "If bishops become enemies to

religion, as the care and government is devolved to the presbyters, so the duty of ordaining pertains to them likewise." Andrews says of non-episcopal Churches abroad that they "want something that is of divine right," but "not by your fault." This "highest" pre-Tractarian bishop had a Presbyterian ministry in part of his own diocese, the Channel Isles, claimed that Calvin and Beza were "bishops indeed, though not in name," and declared that though "the government of our Church is such as cometh most near to the form of the Apostolic Church," nevertheless "it follows not that a Church cannot stand without it; he must needs be stone blind that sees not Churches standing without it." These beliefs were officially acted upon. First, Presbyterian ministry is recognised as sufficient: the canons of 1603 acknowledged the Presbyterian Church of Scotland as a branch of the Holy Catholic Church. Secondly, non-episcopal ministers were given cures of souls in the Church of England: an Act of 1571 was passed (to quote Strype) "to comprehend cases of those who had received their Orders in some of the Reformed Churches when they were in exile"; he also preserves Grindal's licence to Morrison, ordained "according to the laudable form and rite of the Reformed Church of Scotland," permitting him "to celebrate the divine offices and minister the Sacraments throughout the province of Canterbury." Cosin mentions French Calvinists who "received cures of souls in the Church of England," adding "the bishops did not reordain them." Thirdly, intercommunion was encouraged with non-episcopal Churches overseas. Du Moulin, French Calvinist and friend of Andrews, writes, "We assemble with the English in their Churches, we participate together in the Supper of the Lord." Cosin urges that as French Calvinist ministers have been given cures in the Church of England "without any prohibition of our people to go and communicate with them," so Englishmen in France should "communicate reverently with them in the French Church." Archbishops Sharp and Usher both declared that on the Continent they would communicate with the Protestant Churches, and Archbishop Wake describes as "mad writers" those who would "cut off" their members "from our communion." Intercommunion appears to have been accepted as a matter of course. But no such practice applied to the Roman Catholics, Cosin writes, "There is no prohibition of our Church against communicating with them (the Protestants) as there is against communicating with the Papists, and that well grounded upon Scripture and the will of God."

* * * * *

The reason for this distinction leads on to the second criticism of the South India Scheme; for it is that right faith, not correct ministry, was regarded as constituting a true Church. The marks of such a Church were the pure preaching of God's Word, and due administration of the Sacraments. These marks were interpreted as the acknowledgment of Scripture as the supreme standard of faith (with particular emphasis on justification by faith), and of Baptism and Holy Communion as effective means of grace (Articles 19, 6, 25). When these conditions existed, and only then, could there be fellowship. Thus while the "Romish doctrine" condemned in Article 22, as "repugnant to the Word of God" was maintained both by Papists and Orthodox there could be no approach to reunion; Abbot's negotiation with the Orthodox was dropped as

soon as the Protestant Patriarch Cyril Luear fell; even the Non-jurors broke off their conversations rather than accept transubstantiation; while in the one approach by the Roman Church, Wake demanded as a preliminary repudiation of Papal supremacy, and doctrinal agreement in all Articles of any moment." But unity of faith with Protestants, whether Lutheran or Reformed, was taken for granted; Park speaks of "Luther, Calvin, and other orthodox clergymen"; Andrews agrees that "all the Reformed Churches are united by one faith"; Bishop Hall writes, "The Articles of religion wherein the divines do fully agree are abundantly sufficient for a firm and lasting peace in the Churches." Differences of detail, such as those between Calvinists and Lutherans described by Jewel as "neither weighty nor great," did not matter; there being broad unity on Bible and Sacraments, full intercommunion followed, as we have seen; and that with Churches none of which retained any of the doctrines or practices whose permissive absence in South India is criticised. Moreover, the Church of England was held to have special responsibility for promoting full Protestant reunion; of which Laud says, "As far as I am concerned I will strive with all my might not to seem lacking in a work so worthy of the Name of Christ; moreover, I know honestly that this undertaking will be most acceptable to the Anglican Church." No suggestion was made that Anglican doctrines or practices should be accepted by other Churches, except that it was felt that a commonly recognised ministry, based on Episcopacy as the best and most Apostolic form, would be needed; so Andrews hoped that "all the Reformed Churches who are united by one faith may be united by one and the same bond of ecclesiastical government." But they were willing for this to be a gradual process, nor was intercommunion to wait upon it; thus in 1610 (Andrews participating), and again in 1660, bishops were consecrated for the Scottish Church although it was clear that they would not re-ordain their existing Presbyterian ministers.

* * * * *

Thus the mind of the Church of England is expressed over more than 200 years, in its official formularies, its corporate acts and customs, and the opinions of its responsible leaders. Recent agreements with Orthodox and Old Catholic Churches are indeed a departure from the position so expressed since they base intercommunion on a common Ministry while doctrinal differences are largely glossed over. But the South India Scheme, whatever its defects, marks a genuine return to this position, which until the Oxford Movement was unquestioned, by basing intercommunion on broad doctrinal agreement concerning the authority of the Bible and the two Gospel Sacraments, and making this the starting-point towards complete organic reunion through gradual acceptance of Episcopal ministry, a reunion in which each uniting body will retain its own particular practices and doctrines in all non-essentials, and may commend, but will not force, them on the others.

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THE MINISTRY OF THE UNITED CHURCH.

(Extract from A Statement by a representative body of Clergy in England, addressed to the Archbishops and Bishops of the Anglican Communion.)

(a) It is objected that the recognition of all existing ministers of the uniting Churches at the time of the Union as presbyters of the United Church without reordination, and the recognition of non-episcopally ordained missionaries of the sending Churches as presbyters during the first thirty years of the Union, is a denial of the historic Episcopate.

But (i) Unity is, as we have seen, necessarily a process. There is no reason why this should not be so in the case of the ministry, just as in other spheres, e.g., that of doctrine. The aim is unequivocally stated, "It is the intention and expectation of the Church of South India that eventually every minister exercising a permanent ministry in it will be an episcopally ordained minister." We have to commend episcopacy as well as to defend it. The process should be welcomed rather than condemned; for its declared purpose is not to deny Episcopacy but to spread it to areas where at present it does not exist. If the Union entails certain concessions by Anglicans, we should recognise gratefully how very great are the concessions being freely made by the Free Churches in order to achieve union with us.

(ii) During the interim period of thirty years, the non-episcopal ministries will continue, in diminishing numbers, to exist alongside the episcopal. This association may be justified by a statement made during negotiations with the Free Churches by an official Anglican delegation which included Archbishop Davidson and Archbishop Lang and Bishop Frere. They declared that "the Free Church ministries are real ministries of the Word and Sacraments in the Universal Church." If this is so, there can be no radical objection to their functioning for a limited period in the South India Church; the more so as the purpose of their so functioning is to eliminate as soon as possible from that area such irregularity as may be involved in having a ministry not episcopally ordained.

(iii) Nor is such a ministry without good precedent. There is sufficient evidence to show that though the Primitive and Medieval Church held strongly to episcopacy it was by no means unanimous in regarding it as of such Divine authority as to preclude exceptions to it. St. Jerome's strong Presbyterian views, for which he claimed historical precedent, make it clear that this opinion was held in the Early Church; while the acceptance of prophets and confessors as presbyters makes it possible to deny that such exceptions in fact took place only by doing violence to the available historical evidence. This tradition continued throughout the Middle Ages. St. Thomas Aquinas and the Scholastics denied that the episcopate was an "Ordo" separate from the priesthood or that it possessed a "character" of its own. This in turn led to the reassertion (e.g. by Pope Innocent III) that any minister could with ecclesiastical permission, ordain to his own order, and to occasional Papal bulls permitting ordination by abbots not in episcopal orders. More important to us is the fact that the Church after the Reformation fully and gladly recognised the validity of the non-episcopal ministries of the Continental

Reformed Churches. Archbishop Whitgift, writing with Archbishop Parker's approbation stated, "We do not condemn other Churches for such Orders as they have received most fit for their estates; every Church may do therein as it shall seem most expedient." The view of the later "High Church" party is expressed by Bishop Andrews, who declared that though "the government of our Church is such as cometh most near to the form of the Apostolic Church" nevertheless "it follows not that a Church cannot stand without it; he must needs be stone blind that sees not Churches standing without it." Moreover, this opinion was put into practice. Scottish Presbyterian and French Calvinist ministers were at times granted licences or even admitted to Cures of Souls in the Church of England without re-ordination; and that with the approval of so sound a churchman as Bishop Cosin. In 1610 (Bishop Andrews participating) and again in 1660, Presbyterian ministers were consecrated as bishops for the Scottish Church in the hope that an episcopal ministry might gradually spread and become universal. The Anglican consecrators cannot have been ignorant that the Scottish bishops had no intention of re-ordaining their existing clergy. It would be hard to imagine a more striking parallel to the South India proposals for a gradual extension of episcopal order, and it was one officially inaugurated by the act of the Anglican episcopate. Throughout that period Anglican opinion was fully agreed that non-episcopal Orders were real and valid, though Episcopalianism was generally regarded as the best form, to be had when it could be got; it was of course enforced in England as being the established order of the national Church. It is noteworthy that Archbishop Bancroft refused to ordain the Scottish bishops-elect as deacons and priests before consecrating them to the Episcopate, on the ground that that to do so would be to cast doubt on the Orders of all the Reformed Churches.

(iv) Even if non-episcopal ministry is irregular, association with it does not, even on the strictest theory, invalidate the Orders of those who have been episcopally ordained; nor does such association invalidate the claims of a Church, which in exceptional circumstances allows it, to be a true part of the Church Universal. Otherwise, in view of the precedents noted above, the Church of England would have no valid ministry, and no valid existence to-day.

(v) The Church of England has never officially held that Sacraments performed by a non-episcopally ordained minister are invalid. The recent recognition of Free Church ministries as "real ministries of the Word and Sacraments in the Universal Church" contradicts such a theory. Moreover, it was the continuous practice of the Church of England from the sixteenth to the nineteenth century, both to allow foreign Protestants when in England to communicate in Anglican Churches, and to encourage Anglicans when abroad to communicate in Protestant Churches. The fact that former Anglicans will, under the Scheme, be able, if they wish to communicate in Sacraments performed by non-episcopally ordained ministers, and that former Free Churchmen will be at liberty, without confirmation, to communicate in those performed by former Anglican priests, is thus in accordance with historic Anglican practice.

(v) But no Anglican will be compelled to participate in Sacraments which he personally holds to be invalid or irregular. The Church pledges itself that no unwelcome

form of ministry shall be forced upon any congregation. Thus no one who has been accustomed to the ministry of an Anglican priest and still desires it, need fear that he might be deprived of it.

(b) It is objected that the statement that after thirty years the Church will determine whether there shall continue to be any exceptions to the rule of episcopal ordination is a further denial of the historic episcopate.

But (i) if such hypothetical exceptions should be allowed, they will be the temporary ministrations of visitors only. We have already quoted the Church's declaration of its intention and expectation that all regular ministry will be episcopalian. Such exceptions, as we have seen, have been allowed in the Church of England itself; and exceptions are still made in regard to the ministry of the Word, though not of the Sacraments.

(ii) We may justifiably hope that episcopacy will so commend itself in experience that the desire for exceptions will disappear, exactly as has been the case within the Church of England.

(c) It is objected that the Anglican and Free Church ministries, though both real, are different in kind. This is usually expressed by saying that the Anglican ministry is priestly, that of the Free Churches prophetic. It is objected that the Scheme, by allowing them for a time to function alongside each other, obscures this difference, and in particular, that there is no assertion of the priestly character of Episcopalian ministry.

But (i) both Anglican and Free Church ministers are ordained to the ministry of the Word and Sacraments. If there is any

difference, it is a difference of emphasis not of function; they are precisely the same in kind.

This is challenged by the assertion that the Sacraments are differently regarded in the Free Churches and the Church of England, and that the ministry of the Sacraments in the latter but not the former includes the offering of the Eucharistic sacrifice. This function is the specifically "priestly" function of the Episcopalian ministry, and the reply of the Archbishops to the Pope's condemnation of Anglican Orders is quoted as evidence that the Anglican Church has always intended to convey this power to its ordinands.

But (ii) there is no suggestion in the Prayer Book or the Articles that the Eucharist is to be understood as a sacrifice, apart from the offering of the alms and oblations, praise and thanksgiving, and ourselves. If it is understood in this sense it in no way differentiates the Anglican's function as celebrant from the Free Churchman's.

(iii) The deliberate removal of the word "altar" from the Prayer Book, the condemnation of the "sacrifices of masses" in Article 31, the omission from the Ordinal of the commission to offer sacrifices, and the deliberate substitution of the Bible for the paten and chalice in the "porrectio instrumentorum" show that the Anglican reformers did not believe in, or intend to retain, Eucharistic sacrifice in any sense other than those above described.

(iv) The reply of the Archbishops is a purely personal expression of opinion and has no binding power. It cannot commit the Church of England. If it is taken as implying that the Church of England's in-

tention in ordaining is to endue its ministers with functions in regard to Eucharistic Sacrifice other than such as are warranted by the conceptions of that Sacrifice outlined above, then it is misinterpreting the official Anglican standards, and must be overruled by them. Nevertheless we believe that the Archbishops' reply, though necessarily couched in the phraseology of the statement which it seeks to refute, can be, and is intended to be interpreted in strict accord with the teaching of the Prayer Book taken in its plain meaning.

EXAGGERATED OBITUARY

THE BISHOP AND THE SEA-SERPENT.

(By Lloyd Rhys.)

The death of Bishop Harmer was announced a few days ago, and all who remember him will regret his passing.

Even though the Bishop reached the ripe age of 86 years "The Times" will be cautious about publishing his obituary, for its columns record his death as having taken place over forty years ago. Bishop Harmer was Bishop of Adelaide from 1895-1905, and Bishop of Rochester from 1905 until 1935.

It so happened that in the early days of this century, while the Bishop was still resident at Adelaide, a Press correspondent sent a message from South Australia stating that a huge sea-serpent had been observed cruising off the coast. His head office, at London, however, took the view that stories

about sea-serpents could be invented in their own office without incurring the cabling cost of 5/- per word.

This correspondent eventually was superseded by another who, in the course of his instructions, was cautioned against any sea-serpent stories. For a time the service operated smoothly until one of his messages arrived at London giving a summary of a statement made by the Prime Minister, some details of the wheat harvest, and—BISHOP OF ADELAIDE FOUND COLWYN BAY DEAD—. The concluding sentence was despatched to the obituary department and duly appeared in the columns of "The Times."

Next day the Postmaster-General at London descended upon the Editor demanding an explanation. "What do you mean by killing my brother-in-law?" he roared. "He is not dead. I have had no end of trouble sending messages of condolence and asking particulars, and I am assured that the Bishop not only is alive but is enjoying particularly good health." The Postmaster-General further demanded apologies and recompense, which were made.

But some investigations by the Editor were necessary and the original message was called for. There it was—BISHOP OF ADELAIDE FOUND COLWYN BAY DEAD—but alas! the final part of the sentence had been blue pencilled. It read—SEA SERPENT THIRTY YARDS LONG.

I first heard this story from the late Archdeacon Bussell, of Adelaide, who also was a brother-in-law of Bishop Harmer, and it is further vouched for in Wickham Steed's autobiography, "Through Thirty Years."

In all probability "The Times" will pay tribute at the passing of a lovable man, a fine scholar, and a distinguished dignitary of the Church, but it is doubtful if any mention will be made of the sea-serpent.

—S.M. Herald.

Our readers in South Australia will be interested in the above. The older members of the Church in Adelaide will regret to learn of Dr. Harmer's death. He was indeed a man of charming personality, of high scholarship, and of singular piety and devotion. He was a man definitely in the Dr. Westcott tradition, and will be remembered for the important part he played as Chaplain to that great Bishop of Durham, and editor of some of his later works.

SUNDAY OBSERVANCE.

The following statement is commended by the Archbishop of Canterbury and is issued on behalf of the Archbishop of York and Wales and many Diocesan Bishops.

We believe that our nation is suffering serious loss through widespread misunderstanding and misuse of Sunday. As Bishops of the Church we therefore remind Christian people of the true nature of the day and the purposes for which it was instituted.

First, Sunday is the Lord's day. It is the weekly commemoration of His Resurrection. For Christians, therefore, it should be a day of worship, and a day of thanksgiving.

Secondly, Sunday is a day of rest. The principle of one day of rest in seven was observed in the Jewish Law and has been justified by human experience. All men need a weekly day of rest. The conditions of modern life make this more necessary than

ever, if the nervous energy of the nation is to be maintained.

Every Christian ought therefore to regard himself as a trustee both for himself and others of that inheritance of Sunday rest and worship which Christianity has hitherto preserved.

Accordingly we urge upon the attention of Christian people the following principles:

1. Christians will use the day as a day of religion, for the united worship of God and the strengthening of their own spiritual life. They will do this best by attendance at the services of the Church, especially the Holy Communion, and by giving time to reading, prayer and meditation.
2. Christians will be careful so to order their Sundays that other people shall not be deprived of the same opportunities for worship and rest as they desire to safeguard for themselves and their families. Transport and other workers should never be continuously employed on Sundays, and should have at least some Sundays free from work. Christians will ask for no labour from others save what is necessary for the general welfare.
3. Christians, although healthy recreations and amusements are not forbidden to them on Sundays, will not occupy themselves with pastimes at the expense of their religious duties and responsibilities. They will seek for opportunities of active Christian service on Sundays as on other days.
4. Christians, while defending Sunday as a day of rest and spiritual opportunity, will recognise that there are many people who live in circumstances which make change of air and scene on Sunday desirable for their welfare. Such people, if they are Christians, will be careful to make use each Sunday of opportunities of worship.
5. Christians will also recognise their obligation to assist by their witness and influence the common cause of preserving Sunday from encroachment. For the sake of the nation's moral character and physical welfare they will oppose all enterprises which in the interests of commercial advantage or their

own enjoyment would make Sunday like any other day in the week.

Christian public opinion should honour and support all those who at cost to themselves refuse to deviate from the principles herein set forth.

RESOLUTION OF THE C.M.S. GENERAL COMMITTEE, OCTOBER 20, 1942.

In view of the fact that the Scheme of Church Union in South India in its definitive form is now before the councils of the participating Churches, and that the time for decision is imminent:

The Committee of the Church Missionary Society reaffirm their conviction that this development of the life of the Church in India is in full accord with the principles and policy which have guided the Society throughout its history.

They are convinced that the Scheme will further the cause of unity in the Church throughout the world which they believe to be according to the will of God.

They are satisfied that the Scheme adequately safeguards the witness of the Church to the Apostolic Faith, and at the same time secures due order without involving an unreasonable loss of freedom.

Bearing in mind that it is intended and expected that after thirty years the Church will be episcopally ordered throughout, they consider that the provisional arrangements during the interim period are satisfactory.

The venture of faith demanded by the Scheme is approved to their conscience by the conviction that the challenge is not from men but from God.

They, therefore, most thankfully and confidently commend the Scheme to the attention of the missionaries of the Society in India and elsewhere, to the attention of those Christians in India who have been associated with our Missions, and to the attention of all members of the Society in this country, praying that God may soon bring to fulfilment this movement towards closer union which has so manifestly been guided by the Holy Spirit.

The CHURCH MISSIONARY SOCIETY

is joined to

Great Issues of the World-wide Church

THE CHURCH MISSIONARY SOCIETY was founded on April 12, 1799. The Society is working in the following dioceses:—

IN AFRICA: Sierra Leone, Lagos, Niger, Mombasa, Central Tanganyika, Uganda, Upper Nile, Egypt, and the Sudan.

IN THE NEAR EAST: Jerusalem and Iran.

IN INDIA AND CEYLON: Lahore, Bombay, Nasik, Lucknow, Nagpur, Chota Nagpur, Calcutta, Bhagalpur, Madras, Dornakal, Tinnevely, Travancore and Cochin, and Colombo.

IN CHINA: Victoria (Hong-Kong), Kwangsi-Hunan, Fukien, Chekiang, and Western Szechwan.

IN NORTHERN AUSTRALIA: Carpentaria.

SUPPORT OF THE CHURCH MISSIONARY SOCIETY INVOLVES A FELLOWSHIP WITH THE WORLD CHURCH.

The Church Missionary Society, 93 Bathurst Street, Sydney

The Society had sent out up to June 1, 1943, 2656 clerical and lay missionaries and 1855 women, not counting wives. Of these, ninety-three C.M.S. missionaries and nineteen of the native clergy-men connected with the Society have been raised to the episcopate. The native clergy ordained in connection with the Society have numbered 2169, and of these 827 are still associated with it. There are 27,860 native lay teachers of all classes.

The native Christian adherents connected with the Society number 1,536,494. There are 360,471 communicants. In 1942, 43,835 adults and 32,181 children were baptised. The number of colleges and schools connected with the Society is 6329, containing 466,214 students and pupils.

OUR RESPONSIBILITY

The Commonwealth Council of THE BRITISH AND FOREIGN BIBLE SOCIETY has assumed responsibility for translations of the Scriptures into the languages of the Pacific and New Guinea.

Help us to carry out this great task by sending a contribution to the Commonwealth Secretary, Bible House, 95 Bathurst Street, Sydney, N.S.W.

CORRESPONDENCE.

ADMINISTRATION OF THE LORD'S SUPPER.

(To the Editor of "Church Record.")

Dear Sir,—
In your issue of 9th instant Lady Montgomery is quoted as saying, "But the ideal is surely to come to the Lord's Table every Sunday." It is quite evident that Lady Montgomery was not a pioneer in the work for which God created man (vide Gen. 1. v. 28); or she would realise how impossible it is for many people to attain to her ideal.

The Almighty does not expect the impossible from us, even though our Church may! If all who are entitled to receive the Holy Communion came each Sunday, how about the clergyman? If he alone could administer? I would go further than Lady Montgomery then, and suggest that the "ideal" is "daily" but then it would have to be at home, as a grace or at family prayers (see Acts 11. v. 46 rv.). One advantage of this would be, it would do away with the unseemly rush one sees at times, when participants are anxious to get home early, and leave in a hurry; after having received the Sacrament, without waiting for the full service, with the rest of the congregation. We ought to remember that the Passover was a family service and held only once a year; it was a commemoration service of thanksgiving to God for deliverance from bondage; it was at this family gathering that our Lord instituted the Lord's Supper, in commemoration of His Death: Both you see are instituted to prevent the Jews (young and old) forgetting what God had done for them. It was so important that they should be kept in continual remembrance.

Where does the Church He founded, get the right to prevent any baptised Christian from partaking of what Our Lord provided for the strengthening and refreshing of our souls" as our Catechism says? Our Lord told His Apostles to go and teach all nations "baptising" them, etc. (Matt. xxviii. 19-20); but I do not find it stated anywhere that the elements must be consecrated by an ordained man. There are many people who would prohibit our adherents from the uses of what Our Lord actually provided for their help, and to prevent them from forgetting what he had done for them. The very people who are most in need of such help, are those who suffer most (i.e., the pioneers with children to rear). I cannot think that this is God's Will.

In an emergency we are taught by our Church, that Baptism by a layman is valid—why not the same attitude towards the Holy Communion?

When anyone is admitted to full membership of our Church—as our Lord was, to the Jewish Church, at 12 years old—i.e., that is at Confirmation; they ought to be told what their duties were as well as their rights; they ought to be taught that in the absence of an ordained minister (male or female) they would have full power, and indeed their duty to administer the Sacraments and carry on the usual services of the Church. This would be applicable to the lonely pioneer in his home, as well as to any place where there was an organised congregation.

Yours truly,

C. R. BARRY.

Chatswood, March 12, 1944.

BROADCAST SERVICES.

(To The Editor, "Church Record.")

Dear Sir,—
Recently a correspondent wrote about the ordering of broadcast services with special reference to the chanting of the Psalms. St. Andrew's Cathedral sets an example in chanting that might serve as a model for all churches.

The service broadcast this morning had poor Psalm singing. The opening verse of Venite sounded like "O come (pause) letucing," and there were two other references to "lettuce." The Psalm 26 was gabbled through irrespective of phrasing, as in good reading. In the Gloria we heard, "Glory beat the Father and tither Son." The Te Deum bore the same relation to chanting as "swing" does to music.

The "saying" of the Creed and Lord's Prayer is highly commendable, but why should the organist play a snappy Amen at the end!

The rule is simple: When the minister says the response, be it verse or amen, is "said." When the Minister "sings" the response is "sung."

The use and the abuse of Amen in our sung services needs more consideration. Here again our Cathedral sets an example.

Let organists remember, that the music, especially in chanting, should fit the words, not the words fit the music. The notes in a chant have no time value.

Yours, etc.

"PSALTER."

Toothill St., Lewisham.
March 5, 1944.

"TWO MESSAGES OF THE CHURCH OF ENGLAND."

(To the Editor, "Church Record.")

Dear Sir,—

It seems to me possible that Rev. R. S. R. Meyer is straining at a gnat. His argument is quite in order. It is also likely that the article in question did not do full justice to the Anglican view of the Sacraments along the lines suggested by Rev. W. F. Pyke, but the article was, if I remember aright, contrasting rather than expounding. Mr. Meyer is right to mention Calvin, whose doctrine we follow, but the impression I have gained from not infrequent fellowship with some of the non-conformist denominations, is that they are, if anything, less mindful of Calvin's doctrine than is the Church of England. True, they have but few formularies to draw attention to the depth of meaning in the Lord's Supper as does our own service and there can be no doubt that the Sacrament is one as the Lord who gave it is one. But we are the poorer if controversy robs the Sacrament of the intrinsic significance, it should have for every Christian. Let me add that it has been a singular disappointment for me in the Army where I am to have the Communion administered by a padre who uses an altered and Romanised version of our service.

We all do well to mark Calvin's own words:

"Our souls are fed by the flesh and blood of Christ exactly as bread and wine protect and sustain physical life . . . the sacred mystery of the Supper consists of two parts . . . they are much mistaken who imagine that there is no presence of Christ in the Supper unless it resides in the bread . . . If anyone asks me, I confess that the secret



Children Loved Him

Up on the high promontory, surrounded by happy children, he'd relate absorbing tales of the sea. And he'd show the little audience his treasured books filled with pictures of ancient sailing ships. The children still await him, but he doesn't go to the cliff-top now. . . . Yet sometimes when I look out of my window I fancy I see him there.

Inevitably the time of parting brings sorrow. But I feel a sense of abiding peace in the realization that our sad farewell was accompanied by the true fulfilment of my wishes, through the sympathetic and beautifully conducted services of Australia's premier funeral directors.

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is too lofty to be grasped by my intellect or expressed in words. Frankly—I experience rather than understand . . . I do not doubt that He Himself gives and I receive."

Yours,

DONALD ROBINSON.

New Guinea, 3/3/44.

EPISCOPAL ORDINATION.

(To the Editor, "Church Record.")

Dear Sir,—

I did not know till I saw your issue of March 9 that Canon Hammond had been getting into hot water because he actually had the temerity to assert that he could find "no real justification for confining the administration of Holy Communion to men who had received episcopal ordination." From what I know of the Canon I imagine he is quite capable of taking care of himself, but for the benefit of your readers, sir, might I add to what you say in your Notes and Comments (March 9)? Obviously a great deal might be said, e.g., about "Confessors" in the early Church, but I content myself with drawing attention to one of the Resolutions of the last Lambeth Conference. It is No. 42, found on p. 52 of the Encyclical, and I would like to suggest that you print the relevant parts. Because it has always seemed to me that there has not been sufficient attention drawn to this most significant statement issued by such an august authority. The implication of the 2nd paragraph of p. 120 of "Doctrine in the Church of England" is also worth noting. "Therefore" may we not say with Hooker, "we are not simply and without exception to urge a lineal descent of power from the Apostles by continued succession of bishops in every effectual ordination."

I am, etc.,

DONALD BAKER.

Ridley College, Melbourne.

[The Bishops of the Anglican Communion will not question the action of any Bishop who may, in his discretion so exercised, sanction an exception to the general rule in special areas, where the ministrations of an Anglican Church are not available for long periods of time or without travelling great distances, or may give permission that baptised communicant members of Churches not in communion with our own should be encouraged to communicate in Anglican churches, when the ministrations of their own Church are not available, or in other special or temporary circumstances.]—Lambeth Conference, 1930.]

[On the other hand, important as such continuity is, it is possible to pay too high a price for it. There are possible circumstances, such as gross and long-continued abuse of authority by its rightful holders, where fundamental loyalty to the Lord may involve rebellion against the existing ministry, and even the establishment of a new ministry, as the lesser of two evils, though still a grave evil. Because of the spiritual character of the Church not only the normal duty of loyalty, but also the duty in the last resort of revolution is more imperative in Church than in State.]—Doctrine in Church of England.]

MORAL LAXITY.

A PASTORAL LETTER FROM THE BISHOP OF NEWCASTLE—LENT, 1944.

I have it on my heart to write to you at this time about a matter which should, I believe, be causing very grave concern to us all. There is general agreement amongst thinking people that we are to-day witnessing a widespread collapse of the moral standard, especially, though not exclusively, in regard to the sexual relationship. That appears to be true, not only in Australia. We hear of similar convictions in countries with which we are allied. And if their Press and their pulpits were as free as our own, we should doubtless hear the same from the countries with which we are at war. The phenomenon of widespread moral laxity is one of the recognised concomitants of war.

I know how easy it is to take a view of such matters which is out of proportion to the facts. I thankfully acknowledge that the obligation to keep the body in temperance, soberness and chastity is one which is recognised and fulfilled by very many, possibly by far more than is generally supposed. There are very many, I know, who, despite powerful temptations, are keeping their chastity and their honour unstained.

But when every allowance has been made, it remains true that the situation is very grave. I was recently talking about it within a space of not very many hours to three laymen, a doctor, a lawyer, and a police inspector. None of them could be criticised as having an excessively puritanical outlook: all of them were men of the world. All of them volunteered to me their grave apprehension in regard to the existing situation. The doctor told me of the almost daily evidence given to him in his consulting room, in most cases without any diffidence or sense of shame. The police inspector said that we had to face the fact that there were a plentiful number of young women, many of them from what are called good homes, who are ready to sell themselves to the highest bidder

in a market where money is plentiful and bidding keen. The lawyer told me of a young man known to him who, through some agency with which he was acquainted, had found no difficulty in securing the temporary companionship for immoral purposes of a girl of fifteen. All three were agreed that there was nowadays but little scope for the professional pandering to the lusts of men. The competition of the amateur had largely deprived her of the opportunity to trade.

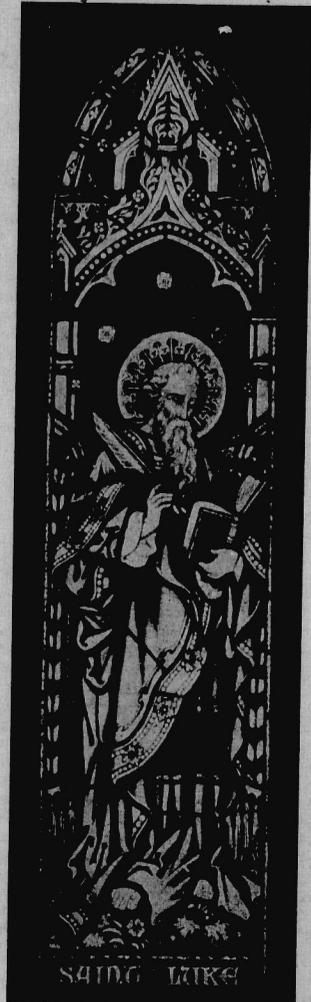
Such evidence as this could easily be multiplied. It faces us every day in the columns of our newspapers. It is given us in the form of statistics by Commissioners of the public health. We have recently heard complaints from a northern city in Queensland that the number of young women who come there from the South, and whose purpose in coming is not in any doubt, is so great as seriously to aggravate the shortage of housing accommodation, and of food.

It is obvious, of course, that in most cases it is the demand which creates the supply; that girls are ready to sell because men are ready to buy. But there must also be many cases of girls whose jolly, companionable, and wholly innocent ways have made them the prey of devilish, calculating lust. Such cases are amongst the saddest tragedies of war. The physical casualties of war are pitiful enough in all conscience; its moral casualties are more pitiful still.

There is more than one angle from which this matter can be approached. To you, my fellow-churchmen, to whom I primarily speak, the approach from the angle of religion is the most appropriate and the most convincing. No one who accepts the Christian view of man's nature and destiny can view the present situation otherwise than with heartfelt sorrow. From that viewpoint the sins of unchastity must always be an insult to God and a degradation of human nature. The nature of the purpose for which man's life is given is revealed in the heights to which he is capable of rising, not in the depths to which he is capable of falling: in the hardly-won capacity for refusing the promptings of his bodily desires, not in the moral weakness which induces him to yield to them. St. Paul put the point in a memorable epigram: "The body," he says, "is not for fornication, but for the Lord." Similarly for the Christian adultery must ever be one of the worst of sins. It is, of course, an anti-social act, a disregard of the main condition for social stability. That, no doubt, was the consideration underlying the giving of the Seventh Commandment. But it is much more than that for the Christian. It is the profanation of the most sacred of all relationships, the ruthless disregard of the most solemn of all human obligations.

CHIVALRY.

Another angle from which the question can be approached is that of chivalry. There may be those who are insensitive to the appeal of religion, but not to that of fairness and unselfishness of conduct. Sexual promiscuity is neither fair nor unselfish. It is a transaction in which one party risks comparatively little, and the other risks all; in which one gives only something which is his, and the other gives herself. It makes no matter if this other is a consenting party to the transaction. She has probably become so because either then, or at some previous time, she has been the victim of the caddish, devilish technique of the seducer. The moral situation is what it is to-day by the fault of men not less, but more, than by the fault of women; and that for two rea-

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sons, first because men's power is greater, and second because, broadly speaking, their morality is lower. It is for the first of these reasons that the appeal to chivalry derives its strength. The weaker surely deserve something better than exploitation at the hands of the strong. It is surely selfishness of a particularly callous and brutal kind to give so little, and to take so much.

PATRIOTISM.

For those who are unmoved by the appeal to chivalry there remains a further avenue of approach. From the angle of Patriotism we cannot view the situation with anything but the gravest misgiving. By the mercy of God, the valour of our men, the power of our allies, and the unity of our people, the threat to our continued existence as a free British community has been averted for a time. Whether our present dearly-bought immunity is to continue, whether our children and our grandchildren are to be citizens of a free Australia, has yet to be determined. Humanly speaking, it will depend upon whether or not the Commonwealth can secure a population greatly increased in numbers, physically and mentally robust, morally self-reliant and self-controlled. The securing of all these conditions is likely to be jeopardised unless the present relapse into promiscuity can be arrested. The present widespread disregard of moral sanctions is not the way to a healthy, secure and progressive future for the country which we profess to love. Rather is it the way to physical, mental and moral degeneration. To withdraw or relax the censorship and sanctions of morality over the sex-instincts is as suicidal as to strike a match in a factory packed with explosives. Under due control, the sex-instinct has been, and can still be, a most powerful factor in the progress of civilization. But beyond all question it is too dangerous, as well as the sacred, a thing to be left unbridled and uncontrolled. The greatest moral philosopher of the nineteenth century has laid it down that we ought to act only on principles which are capable of being applied universally. No one in his senses could suppose that the practices of fornication and adultery can be justified by any principle of that kind. It is rather to be supposed that those who indulge in such cruel self-pleasing are in reality gambling upon the chance of there being enough Christian morality left in the community to prevent their kind of selfishness from becoming universal. For they must know, as any sane person must know, that if it did the results would be catastrophic.

SANE CENSORSHIP.

It is easy to diagnose the malady. It is not so easy to prescribe the cure, except for those who are ready to accept the offer of moral and spiritual reintegration which is offered them by the Christian Gospel. It is obvious that what is needed is a change in public opinion. To this end it is much to be desired that there should be continuous temperate but searching criticism of all the agencies which go to the forming of public opinion and public taste, particularly the Press, the Radio, the Cinema and the Stage. No one is more jealous than I of liberty of thought and speech and writing. No one is more conscious than I of the difficulties and dangers attaching to all forms of censorship. But when all this has been taken into account, it is surely true that there are abundant grounds of criticism and for demanding reform. It has always seemed to me that Australian censorship of litera-

ture tends to mistake the nature of its task. From our present point of view the danger to be feared is not the danger of obscenity, but the danger of suggestiveness. It is the danger arising from the fact that there have always been, and probably always will be, those who are prepared to pander to the animal side of human nature, to set salacious thoughts before the human mind by means of pictures of plays, to whip up the sex-instinct to its most violent pitch, and by jests to encourage the calamitous notion that morality is dull and immorality the normal and natural thing. You must all be aware that such literature is available, and is widely read, even sometimes by those who would be horrified if it were suggested to them that they had not the best interests of the community at heart. The devil never did a more successful bit of work than when he succeeded in persuading a large section of mankind that unchastity amongst the unmarried, and infidelity amongst the married are fit subjects for amusement. It would help a great deal, I think, if Christians would unite in showing that they do not think them so, and are not prepared to endure any picture or play, or read any sort of literature which assume that they are.

INTOXICANTS.

No one who has given serious thought to the matter can be in any doubt as to the connection between the sins of unchastity and the sin of intemperance. No one could sincerely dissent from the claim that a large proportion—possibly a very large proportion—of lapses from chastity might have been avoided if the parties to them had not previously had their powers of self-control weakened by undue or unwise consumption of alcoholic drink. If a larger proportion of our young people of both sexes were total abstainers for their own and their country's sake, the improvement in the moral situation would be immediate and marked. I am not a prohibitionist. I believe that prohibition tends to aggravate the very evils it seeks to suppress. But I should very greatly rejoice if I knew that Australian youths of both sexes were under a voluntary vow of total abstinence from the use of intoxicants as beverages at least until the age of twenty-one, preferably until the age of twenty-five. I know that some of the clergy are already in the habit of securing such a pledge from all the candidates whom they prepare for Confirmation. I could wish that the custom were universal.

PARENTAL AUTHORITY.

A third practical step which could be taken—and I think it includes and transcends all others—is the deliberate re-assertion of parental authority. I am sure both fathers and mothers ought—again for the sake of their children and their country—to exercise a stricter supervision over their children's leisure. There must come a time, of course, when such supervision would be inappropriate and reasonably resented. But that time surely does not come so early as seems in many instances to be assumed today. I should like to see a Curfew hour enforced, not by law but by the compulsion of parental love, upon all young people, and

especially upon all young girls. Is it unreasonable to suggest that fathers and mothers should allow their daughters to be away from home at night, only if they were known to be in the company and under the escort of completely trustworthy companions.

I am strongly inclined to think that a large share of the blame for the present state of affairs must be laid at the door of modern psychology as interpreted by amateur exponents, who may be enthusiastic but do not by any means always seem to understand the principles of the science in which they dabble. We are told by such amateurs that it is wrong to discipline any of the fundamental instincts of human nature, or to lay down any binding rules of conduct, for fear of producing inhibitions, complexes, or repressions; self-indulgence is thought to be made respectable by remaining self-expression. To all such false prophets I would oppose the uncompromising statement of the apostle:—"Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap." It is universally and eternally true that both for men and for nations the pathway of self-control, and even self-denial, is the only pathway to the reality of happiness and the fullness of life. The Season of Lent which has just begun affords us all a chance of corporately learning to tread that strait and narrow way. I pray that you will none of you fail to use it.

CHURCHMAN'S REMINDER.

"There never was night that had no morn"—anon!
"I am the Light of the World."—Jesus Christ.

March.
25—Saturday, The Annunciation of the Blessed Virgin Mary. This day is often termed Lady Day. It is a beautiful thought that a Mother should have been the means of the Human being of the Son of God. How it hallows every home.

26—5th Sunday in Lent. This is called Passion Sunday, because about this time Our Lord foretold to the disciples His Coming Passion.

April.
2—6th Sunday in Lent. Commonly called Palm Sunday. The latter title refers to the Triumphal Entry, which itself is a title needing correction, as some affirm, as no one was allowed to ride into the Holy City during the Feast time.

HOLY WEEK—These days are given up for the deeper consideration of the meaning of the Passion. What does it mean to us? The answer must be in our outward life and our inward thought.

6—Thursday before Easter, commonly called Maundy Thursday. This commemorates the Washing of the Feet. Which we were commanded to carry on, and which has been modified into the spirit of service shown by our daily acts.

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Australian Church News.

NEW SOUTH WALES.
Diocese of Sydney.

LATE LOCAL OPTION PETITION SIGNATURES.

Because of the likelihood of the continuance of Parliament for several weeks, the Alliance is granting an extension of time for returning late batches of signed petition forms, praying for the restoration of local option in New South Wales.

There are still quite a large number of forms in circulation among the Churches and it is urged that a special effort be made to have all of these back at the Alliance headquarters at the very latest by the end of March.

MEMORIAL WINDOW.

The large three-light window in the North Transept of St. Michael's Church has been replaced by a memorial window in stained glass. The window was given by Mr. E. A. Nettlefold, of Vauclose, in memory of his late wife, Matilda Irene Nettlefold, who died on July 3, 1943.

The Rector dedicated the memorial at the service on Sunday, March 12, at 10.30 a.m., when a special printed form of service was used.

The window is a beautiful piece of work, and has been executed by the old established firm of John Ashwin & Sons, Sydney. The subjects on the glass are Seven Parables spoken by our Lord Jesus Christ, namely, The Rich Man and Lazarus, The Sower, The Ten Virgins, The Prodigal Son, The Good Samaritan, The Pharisee, The Publican, The Talents.

GOOD FRIDAY.

The Archbishop calls upon all members of the Church to take part in the Procession of Witness, which assembles in the Domain at 4 p.m. and moves off at 4.20 p.m., arriving at St. Andrew's Cathedral about 5 p.m.

The Archbishop writes: "It is good to see that the importance of the observance of Good Friday as a Holy Day is being increasingly realised in the community. This annual procession of witness has been a great help to this end, and, as the value of the procession depends so much on the numbers taking part, I hope that you yourself will be able to be present this year . . . as each one counts."

ST. MATTHEW'S, MANLY.

Two fine flags of St. George have been donated to St. Matthew's Church, Manly by Mr. and Mrs. P. W. Gledhill, one has been hung in the church, and the other, a large flag, is flown from the tower on Sundays, Saint's Days, and other appropriate occasions.

CAMPERDOWN CEMETERY.

A large stone obelisk erected by the Ranger's League, has been erected in the Camperdown Cemetery, Church St., Newtown, in memory of the Aboriginal buried there.

Suitable tablets are to be placed by the League on the obelisk, and will be unveiled at the annual commemoration gathering to be held in the Cemetery on Saturday, August 19, 1944, at 3 p.m.

MANLY CEMETERY.

A service of Remembrance for those interred in the Church of England section of the Manly Cemetery will be held in the Cemetery on Mother's Day, Sunday, May 14, at 3 p.m. The special speaker will be the Rev. Clive Goodwin, of the Seamen's Mission.

JOTTINGS FROM OUR PARISHES.

St. Paul's, Rose Bay.—A Children's Famine Gift Evening was held in the Church on March 1, in place of the Annual Sunday School Picnic. The children gave up their picnic to raise funds for helping the boys and girls who are starving in India, China, and Africa. The church was filled with scholars and their parents. A lantern address was given by Miss E. Varley of China. The sum of £20 has been sent to C.M.S. for the Famine Fund. A splendid effort.

St. Andrew's, Sans Souci.—A branch Kindergarten has been formed at Sans Souci in the home of Mr. and Mrs. Maynard, The Boulevard. The opening took place on March 19. The Kindergarten will be under the direction of Miss June Maynard.

St. Michael's, Vauclose.—The Preparatory School for boys which was opened recently is flourishing, with an enrolment of over 30. The ages of the children are from 3½ to 7 years.

On Sunday, March 19, the fourth Sunday in Lent, a Mothering Service was held in the morning, and in the afternoon a special service for children, their parents and friends, at which a Simnel cake was distributed.

R.S.P.C.A.

The Royal Society For the Prevention of Cruelty to Animals (N.S.W.) has decided to celebrate its Annual "Be Kind to Animals Week" from April 27, to May 4, 1944. "Humane Sunday" has been scheduled for April 30 this year, when it has been customary for the past 21 years for clergy, Sunday-school Superintendents and others to give addresses on, or references to, the subject of "Kindness to Animals." Undoubtedly such has been effected by the propaganda of this Society during that "Week" for the better treatment of our dumb friends and servants. Clergy are respectfully requested to note that date in their diary.

VICTORIA.

Diocese of Melbourne.

BRITISH AND FOREIGN BIBLE SOCIETY.
A MEMORABLE WEEK.

An outstanding week in the Victorian work of the British and Foreign Bible Society has just been experienced.

First, the Annual Meeting of the Commonwealth Council was held in Melbourne. All State Secretaries were present—together with two other delegates from each capital city. The Business Agenda was so full that evening sessions had to be held. Records were reported from each State, and plans were laid down for the extension of the work in the Pacific—new responsibilities being accepted there.

Secondly, the Annual Meetings of the Victoria Auxiliary were held—a record number of delegates being present, from all corners of the State. The Archbishop of

R.S.P.C.A.

Humane Sunday, 1944

Sunday, April 30th, inaugurates

"BE KIND TO ANIMALS' WEEK."

We should deem it a very great service to animals and the Society if Ministers would celebrate the event in Churches and Sunday Schools. The R.S.P.C.A. CAUSE IS ESSENTIALLY A CHRISTIAN ONE.

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Melbourne. Most Rev. Dr. J. J. Booth, presided over the two meetings, and expressed his pleasure at the advancement of the work. Free contributions for the year had reached an all-time record. Applications for the appointment of five new Auxiliaries were received and granted.

The Supreme inspiration of the week was the Annual Public Demonstration of the Melbourne Auxiliary, held in the Melbourne Town Hall, when 3,000 people pledged to read the Bible daily. So great was the interest, that approximately 500 people were unable to gain admittance. Memorable addresses were delivered by the Archbishop (Most Rev. Dr. J. J. Booth), and the Rev. W. H. Rainey, Commonwealth Secretary, on the respective themes, "The Place where the Bible was Written," and "Back to the Bible." A most impressive Pageant, featuring the "Testaments for Troops," was conducted by the Archbishop—in which men of the services emerging from a tent on the platform were handed a Testament by Chaplain General, T. C. Rentoul. Each man then told of his experiences, and of the value of the Testament. 302,898 Testaments have now been given away by the Society in Australia during this war.

A choice musical programme, which included items by the Geelong Grammar School Choir was presented. A greeting from the Governor-General, Lord Gowrie, was included in the portion of the programme, which was broadcast by 3LO.

The meetings of this important week concluded with an outing on the Saturday. Members of the Melbourne Committee, together with their wives, and members of the Bible House staff were accompanied by the interstate visitors on a delightful drive around the Yarra Boulevard.

DEDICATION OF MOBILE UNIT.

On Thursday, February 24, in the Cathedral Close, His Grace the Archbishop of Melbourne dedicated a mobile unit supplied by the Church of England Federated War Work Council to minister the troops, and groups of the Civil Construction Corps operating along the road from Alice Springs to Darwin. Chaplain F. W. Burge is in charge of the unit, which is the fifth one supplied by the council for use among the Army and Air Force in forward areas.

"THE CALL TO CHRISTIAN UNITY."

The People's Services on Sunday afternoons which had been suspended since Christmas were resumed on the first Sunday in Lent, when the Dean gave an address on "The Church of England and Reunion." This was the first of a series of addresses dealing with the question of Reunion which are to be given at 3.15, on the Sunday afternoons in Lent. On March 5, Canon Maynard spoke on "Reunion and the Church of Rome," and on March 12, the Rev. A. C. Watson, Minister of the Toorak Presbyterian Church, spoke on "Reunion and the Presbyterian Church," and on March 19,

Professor Calvert Barber, of Queen's College, spoke on "Reunion and the Methodist Church." Speakers later in Lent will be Principal J. D. Northey, of the Congregational College of Victoria, and Mr. F. H. Archer, Headmaster of Caulfield Grammar School.

Diocese of Gippsland

BUSH FIRES.

Our own losses, as a Church, have been heavy. Four of our country churches were completely destroyed and a parish, hall and one church of our Presbyterian brethren. We lost St. James' Longford and Parish Hall, St. Aidan's Kilmany South (both these churches had most beautiful furniture and fittings), St. Paul's Callignee, and St. John's, Budgerce. We have some insurance on each, but not sufficient to cover cost of replacing them as they were. Our sympathy goes out to these congregations, facing their own reconstruction problems as well. Our deepest sympathy goes out to those who lost their dear ones. What a comfort and strength our Christian Faith is in such circumstances. I feel this fiery trial may be used of God to make our religion more real and vital. What if you or I were among those caught so unexpectedly by these consuming flames? Are we really ready to pass into the Presence of our Maker? Let us make our Saviour in Heaven our friend now and when He calls we shall gladly answer "Saviour, Lord, I come." (The Bishop's Letter.)

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE MOTHERS' UNION.

By the kind invitation of the Rector and Mothers' Union Branch of St. Barnabas, Croydon, a Quiet Day will be held on Wednesday, March 29. The Right Rev. Bishop Nutter Thomas will be the conductor. The day will open with Holy Communion at 10.30 a.m., and close about 3 p.m. Members are asked to bring their own lunch. Morning tea and tea for lunch will be provided by the St. Barnabas' Branch. All members of the Mothers' Union are invited.

GIRLS' FRIENDLY SOCIETY.

A Garden Party and Reunion of past and present members and their friends will be held at Bishop's Court on Saturday, April 15, at 2.30 p.m.

WANTED—Trained Nurse, Protestant. Full time. Award hours and salary. Apply: Matron, Home of Peace, Petersham. LM 4805.

**BLUE MOUNTAINS
EASTER CONFERENCE
6th to 10th APRIL, 1944.
Sessions Afternoons and Evenings
KATOOMBA TOWN HALL**

Theme:
"BIBLE LIGHT ON VICTORIOUS LIVING"

Principal Speaker:
PASTOR DUFF-FORBES
of the Australian Biblical Research Society.

Those of all Churches invited.
For further particulars apply to:
E. H. Bradford, 195 Katoomba Street,
Katoomba. Tel.: Kat. 284.

"It was cheap for a pound," said Mrs. Jones, viewing her new mauve hat in the glass.

Mr. Jones surveyed it critically. "Yes," he said, "It's a nice hat. But I suppose you know that you blinded four Africans because of it."

"How absurd you are," laughed his wife. "It's a lovely shade."

"Yes, my dear, but remember that you can save an African's eye-sight for five shillings. That's why I have stopped getting the evening paper, so that I can put a shilling a week in the missionary half of our C.M.S. Duplicate Envelope."—Advt.

"THE AUSTRALIAN CHURCH RECORD."

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Melbourne. Most Rev. Dr. J. J. Booth, presided over the two meetings, and expressed his pleasure at the advancement of the work. Free contributions for the year had reached an all-time record. Applications for the appointment of five new Auxiliaries were received and granted.

The Supreme inspiration of the week was the Annual Public Demonstration of the Melbourne Auxiliary, held in the Town Hall, when 3,000 people read the Bible daily. So great a terest, that approximately 500 unable to gain admittance. Messages were delivered by the (Most Rev. Dr. J. J. Booth), W. H. Rainey, Commonwealth, the respective themes, "The Bible was Written," and "Bible." A most impressive Pageant of the Testaments for Troop conducted by the Archbishop—in of the services emerging from the platform were handed a Chaplain General, T. C. Rerman then told of his experience the value of the Testament. Sermons have now been given in Society in Australia during this year.

A choice musical programme included items by the Geelong School Choir was presented, from the Governor-General, was included in the programme, which was broadcast.

The meetings of this important nature concluded with an outing on the Members of the Melbourne Church together with their wives, and the Bible House staff were accompanied by interstate visitors on a drive around the Yarra Boulevard.

DEDICATION OF MOBIL

On Thursday, February 24, Admiral Close, His Grace the Archbishop of Melbourne dedicated a mobile unit by the Church of England Field Work Council to minister to the groups of the Civil Constabulary operating along the road from Darwin. Chaplain F. W. Watson, in charge of the unit, which is supplied by the council for the Army and Air Force in forward areas.

"THE CALL TO CHRISTI

The People's Services on Sundays which had been suspended since Christmas were resumed on the first of Lent, when the Dean gave the message "The Church of England: A Call to Christ." This was the first of a series of messages dealing with the question of the Church's role in the world, which are to be given at 3.15, on the first of Lent. On March 11, the Dean spoke on "Reunion and Rome," and on March 12, the Rev. W. Watson, Minister of the Toowoomba Presbyterian Church, spoke on "Reunion and Rome," and on March 19, the Rev. W. Watson, Minister of the Toowoomba Presbyterian Church, spoke on "Reunion and Rome."

Professor Calvert Barber, of Queen's College, spoke on "Reunion and the Methodist Church." Speakers later in Lent will be Principal J. D. Northey, of the Congregational College of Victoria, and Mr. F. H. Archer, Headmaster of Caulfield Grammar School.

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THE PUBLISHING FUND

The Management Committee acknowledges with grateful appreciation the following amounts: Anonymous £1; 10/-. Amounts under 5/-; 6/-

"SPECIAL APPEAL" PUBLISHING FUND

Amount already acknowledged:- £186 2- 0. Mr H. Gelding 10/-. Total date £186-12- 0. (Per Rev. T. Knox £174- 1- 0; Mrs Bragg, £12-11- 0)

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