

THE WOMEN'S AUXILIARY OF THE BISHOP'S CHURCH AND SOCIETY.

Invite you and your friends to be present

FRIDAY, MAY 6th, 1949

At Annual Meeting in the
Bible House, Bathurst St., Sydney,
at 2.30 p.m.

Chairman: The Archbishop of Sydney.

Speaker: Deacons D. Harris

Collection: In aid of the new Mission Van
at Sydney.
Minimum Ten

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

Established 1840 and Officially Registered

Public Office at the West End, Victoria

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His life and deeds, meditating upon God as He has revealed Himself to us.

Nor have we any right to expect an infallible lead in time of emergency. But if we are willing to try to obey where God commands, and follow, however falteringly, when He leads, we may be sure that His guidance will be adequate for our needs. Walking one step at a time, by faith not by sight, we find that we are led by a sure Guide. Nor have we the right to expect clear sight of the whole journey before we commit ourselves to embark upon it.

For God is seeking all the time not to hide Himself but to reveal Himself. Sometimes we are conscious of Him, trustful and obedient towards Him in a general kind of way, as part of a believing community. But this must always be made an individual and personal thing. The Church seeks to bring us to the point at which we say: "I believe in God," that is, I trust Him with a personal trust, I commit myself to Him, not perfectly at first nor alone, but with an individual trust, with a willingness to be led on to more whole-hearted obedience and so to fuller knowledge.

This individual trust does not mean that we have a monopoly or a position of privilege in the riches of God. He shows us two great facts that are to be held together in what need not be an uneasy tension but can be a wonderful harmony. One is God's care for the individual, even as St. Paul spoke of faith in the Son of God "who loved me and gave Himself up for me." The other is the life of the human family, of which God is the Creator-Father, into the fullness of life in which we are called as our inheritance. So this relationship between God and people is both intensely personal in its individuality and universal in its range.

What we Learn.

What is the nature of this knowledge of God as we enter more deeply

into it? The experience of Job helps us here. He sought God in order to vindicate himself in God's sight, giving a good account of himself and having the right to ask for fair treatment. But when he came to the knowledge of God he saw himself in a new light. "I had heard of thee by the hearing of the ear; but now mine eyes see thee, wherefore I abhor myself and repent in dust and ashes."

This is the great discovery. From this knowledge of God as perfect not only in majesty but also in mercy, as the God and Father of our Lord Jesus Christ, come the deepest human penitence and the highest human praise. Men find that in response to the very nature of God as they come to know Him to be, all they can offer is a renewed surrender, a fresh seeking of His blessing in pardon and power and holiness, and a fresh resolve to follow and serve Him. For the perplexities of life, its difficulties, set-backs and failures, the psalmist's words come true, "Then thought I to understand this, but it was too hard for me until I went into the sanctuary of God." When we go to the sure meeting-places between God and men, the Bible, worship, the company of believers, the inner quietness of our own personal dealings with Him, we find that we know Him with a growing trust and wonder, because He seeks to be known. His most wonderful act of self-revelation, "full of grace and truth," was for this very purpose that we should not perish but have eternal life, and "this is life eternal, that they should know thee the only true God, and him whom thou didst send even Jesus Christ."

"CHURCH RECORD" SALE OF WORK.

The date for the "Church Record" Sale of Work has been fixed for Friday, 4th Nov. The next meeting in connection with same will be held in No. 2 Committee Room, Church House, at 2.30 p.m. on Friday, 6th May. All those interested will be welcome.

WHY WE MUST KEEP CHRISTIAN SUNDAY.

"Our leaders whether clerical or political, should be prepared to defend Sunday against secularisation and commercialisation from a patriotic sense of duty as the trustees of posterity. If we pass on to the next generation a de-Christianised Sunday, they will pass on to their next generation a de-Christianised Britain. It will be much easier for us to defend Sunday with religion behind it, than it would be for our children to defend religion without Sunday upon which to promote it. If we would keep our religion and our Church, if we would preserve our nation's and our Empire's real greatness, if we would save our souls, we must save our Sunday."—From "Why Sunday?" by a London journalist.

A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., C.R. Office. Rev. E. W. Fisher-Johnson 10/-; Rev. A. Gamble 9/-; Rev. Canon T. Thornton Reed 10/-; Dr. D. T. Harbison 10/6; Mr. H. C. Smith 10/-; Mr. S. Hamilton 10/-.

The Members of the Board of Management acknowledge with grateful appreciation the following donations:—Deaconess Stokes 10/-; Mr. J. T. Gray 5/-; Mr. F. L. Foster 10/-.

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NOTES AND COMMENTS

We hope that the revelations appearing in the "Sydney Morning Herald"

and some Victorian newspapers will have a wide circulation and an earnest consideration

by all patriotic Australians and Christian people. The disillusioned writer is seeking to make amends for past mistakes and iniquities by letting the public know just what Communism is and does. If we did not know it before we know it now as "a political philosophy" which is very practical in its working to destroy the best in life and to use the most unmoral means in order to attain its foul ends. We are glad to know that these revelations have at last disturbed our governments and quite possibly a Royal Commission will be appointed to enquire into the activities of Communists and their fellow travellers. Even Church circles in Australia have been shocked to find that some would-be leaders are not free from that taint. In England, of course, the "Red Dean" is notorious for his advocacy of Soviet ideals and the Bishop of Birmingham seems to follow suit. The Rev. D. R. Davies, in his "D.R.D." column of the "Record" takes them both to task in his trenchant and courageous style of utterance. With regard to the gullibility of the former. He writes:—

"I am confident that, in the tortured, perverted complexity of the Communist dialectic, there is a method by which these things which, in fact, seek to destroy Christianity, can be presented as a jealous case for, and defence of, the Christian faith. If suppression of freedom in every shape or form can be palmed off as a new and finer development of democracy, as a real "people's" democracy, the representation of the complete subordination of the Christian Church to an atheist State as a defence of Christianity should not present insuperable difficulty. What interests me is how it would be done, and also whether the swallowing capacity of the clerical fellow-travellers has any limit whatsoever. Up to the present that capacity has proved to be far greater than that of the celebrated whale of Holy Scripture. He (or it) merely swallowed Jonah. But our clerical apologists for Russia have succeeded in swallowing Stalin. Some swallow! All the same, I should like to see how they will digest this latest perversion of reason and common sense."

In regard to Dr. Barnes, who recently sponsored the working together of Christianity and Communism "because the social programme and aspirations of Communism were noble and lofty," D.R.D. is even more caustic. He rightly says that "the promulgation of such opinions from the episcopal bench is a calamity." And he adds this downright condemnation: "Any edu-

cated man, except such psychological mysteries as the Dean of Canterbury, who can exist to-day without knowing what Soviet Russia does to degrade and destroy civilisation is guilty of irresponsibility. By his thoughtless words about Communism the Bishop of Birmingham has in fact strengthened the right arm of atheism and corruption, discouraged the oppressed and confused and misled the simple and unlettered. Shame be upon him!" Unhappily this condemnation is deserved.

"Where there is no vision the people perish." This true proverb cogently fits the Church administration in this generation. The proof is furnished by the size of the sites for new churches.

thought sufficient for the sites of the new churches being built in developing suburban districts. Too often church wardens and clerical officials seem satisfied if the area provided leaves room for a concrete path between the church and the boundary fence. Last century two acres was regarded as the minimum standard size for a church site. We should aim at nothing less than this to-day. Not only is an ecclesiastical building enhanced by being set in spacious grounds, but the extra land may well prove a valuable source of income as an endowment in the future. This is the happy experience of many old established churches at the present moment. But the lesson has not been learned. Nevertheless it remains true that the cheapest way of building up an endowment for the future is to invest in land in a developing district. If such land forms part of the church site it will not pay rates till in due course it can be built on to bring in a regular income in rents. It is generally possible to buy land at a comparatively cheap price at a time when the building of a church in a district is first mooted.

Of course, such a policy requires abstention from alienating church land. It is so easy to sell a strip of land, not used at the moment, in order to raise money for a hall or such like purpose. The Church of England in Australia has lost millions of pounds through premature sales of land. It should be a fixed policy of Synod and of Standing Committee never to permit the sale of Church lands except for the most weighty reasons and after the most careful scrutiny.

"EIRE AGAIN."

The die is cast. Eire has officially severed the last link that bound her to the Empire. She is now a Sovereign Republic. The fact may have wider repercussions than Eire herself anticipates. Residents in Southern Ireland ought no longer to be allowed to flood Government departments in England. They should not be permitted to vote in English elections until they attain the status of naturalised British subjects. The Roman Catholic influence in England and Scotland will be appreciably weakened if this sane attitude is adopted by the British Government. Sooner or later it will have to be adopted. We trust that in order to avoid all misunderstanding it will be adopted at once.

Archbishop Mannix has broken a long silence by assuring all and sundry that permanent peace will not be achieved until Northern Ireland is incorporated into Eire. The Archbishop ignores that by the consent of the Irish Free State of the time a separate Parliament was accorded Northern Ireland. In December, 1921, a treaty accepting the provisions of the 1920 Act which created Partition was signed by five Southern Plenipotentiaries. The Treaty provided that Southern Ireland should be self-governing Dominion and "part of the community of nations known as the British Empire." In 1922 a general election in Southern Ireland returned the Partitionists to power notwithstanding De Valera's strenuous opposition. The irony of the situation is that Mr. Costelloe, the successor of Mr. Cosgrove, is the man who breaks the solemn pledge. Pledges are lightly honoured in Eire.

Then the Archbishop ignores the fact that by the free consent of the people of Northern Ireland the union of the North with Great Britain has been unmistakably re-affirmed. If the right of majorities prevails in Southern Ireland it should prevail to maintain the status quo in the North. Sir Basil Brooke said: "The British Parliament gave Northern Ireland the right of self-determination and there is no justification in taking it away." The final rupture warns us that there is need for steady propaganda in these days if the truth is to be established. In India the services of Great Britain have been minimised and her mistakes exaggerated. In Ireland a stream of misrepresentation fostered by men like Archbishop Mannix has poisoned the well of knowledge. We are too ready to

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ridicule such methods instead of steadily refuting them by counter propaganda.

Yet another warning. The Statute of Westminster was hurried through after discussion in Dominion Conferences in which astute Irish lawyer-politicians took part. Its implications were not fully grasped and now we stand aghast at the dire possibilities it opens for piecemeal disintegration of Empire. That is an evil of complaisance which should not be allowed to occur again.

Perhaps it is best to conclude with a statement of Mr. Winston Churchill: "We have suffered many disappointments and defeats about the Irish Treaty and the shameful manner in which it has been broken and repudiated by Mr. De Valera has lowered the standards of good faith upon which the interests of small peoples depend." This was said in May, 1935. Another breach of faith is now registered. "Tis sad, 'tis pity, but pity 'tis 'tis true."

Proper Psalms and Lessons

May 8. 3rd Sunday after Easter.

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

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

May 15. 4th Sunday after Easter.

M.: Deut. iv 1-24 or Isa. lx; Luke xvi 19 or Acts iii. Psalms 128, 129, 130, 131.

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

May 22. 5th Sunday after Easter.

M.: Deut. vi or Isa. lxii; Luke xx 27-xxi 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa. lxiii 7; John vi 47-69 or Rev. iii 7. Psalm 107.

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THE CHURCH IN ENGLAND.

STATISTICS FROM THE YEAR BOOK.

An increase of 162,351 in the numbers baptised in English parish churches from 370,915 in 1940 to 533,266 in 1947; and a decrease of 275,782 in the number of Easter Communicants from 2,134,897 in 1940 to 1,859,115 in 1947, are recorded in the statistics of the Church of England now resumed in summary form after the wartime intermission. They are issued in "The Official Year Book of the Church of England, 1949," which is published by the Press and Publications Board of the Church Assembly, Church House, Dean's Yard, Westminster, S.W. 1, and by S.P.C.K., Northumberland Avenue, W.C. 2. Price 12s. 6d. By post 13s. 3d. (English).

INCREASED CONTRIBUTIONS.

The total of voluntary contributions (parochial and extra-parochial, but excluding subscriptions for Church work at home and overseas sent to central and diocesan organisations and administered by them) was £5,944,534 in 1947 as compared with £4,725,174 in 1940. Thus, while the number of Easter communicants shows a decline the total volume of voluntary contributions has substantially increased. It must be remembered, however, that there has been a fall in the value of money in the intervening years.

ORDINATIONS.

The number of deacons ordained during the period from Advent, 1947, to Advent, 1948, was 297, as compared with 208 in the previous year; with 158 in 1945-46; and with 590 in 1937-38, the last full year before the war.

The section of the book dealing with Training for the Ministry records that the number of candidates now registered is about 6,000; that about 2,200 have already been selected for training; and that a large proportion of those selected are now in training either at universities or at theological colleges.

leges. It is also recorded that the Selection Centres, begun in 1944, have received wide approval and that the Bishops have recently agreed to their continuance as the method of selecting all candidates under 40 years of age for testing and training.

The Bishop of London comments on these figures as follows:—

"The increase in the number of baptisms in 1947 is no doubt partially due to the increased birth-rate, but its main significance would seem to be its illustration of the continuing desire of English people that their children should be baptised by the Church and brought up as Christians.

"The decreases in the numbers of confirmation candidates and of Easter communicants may be attributed to many causes. Prominent among these must be the fall in the birth-rate during the years from the 1929-33 world depression to the outbreak of the war; the grave shortage of clergy especially in the war years and since, with its inevitable reduction in the amount of pastoral work in the parishes; the war-time disruption of families and of parochial life by War Service, the evacuation of children, and the bombing itself; the unions of benefices necessitated by the contraction of Church resources through the Tithe Act, taxation and other causes; and the increased facilities for divorce. It should be remembered that these are 1947 figures and that the weather on Easter Day that year did not encourage early church-going. It is believed that the figures for 1948 when they arrive will show an increase.

"The increase in the voluntary contributions, in connection with which the fall in the value of money must be remembered, reflects the keen determination of great numbers of Church people to support the Church in these difficult years in maintaining its services and as many as possible of its charitable and other activities."

The Rev. A. E. Palmer was inducted into the parish of St. James', Canterbury, Sydney, on Thursday, 28th April, by Archdeacon F. Hulme-Moir.

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MIST FROM EASTERN MARSHES

COMMUNISM AND FREEDOM.

(By the Rev. L. L. Nash.)

If a press report of March 4, 1949, from the Australian Associated Press syndicate be correct, then we are certainly seeing strange things in our time. It said: "The Soviet authorities have banned the study of English, Latin, Greek and philosophy by adults in schools and universities in the Soviet zone and Soviet sector of Berlin. The order describes these subjects as decadent, and stresses the importance of political and ideological education."

This ban by the Soviet authorities brings to mind the fantastic lengths to which the leaders of the French Revolution of 1789 went in order to erase from the minds of the people all memory of the ancient regime which they were trying so desperately to supersede. The calendar was changed. A goddess of Reason was constituted, with festivals of her own and a definite type of worship. The leaders of the Reign of Terror and the Directory which followed it made every effort to eradicate all traces of the past and to establish a new order, but they failed, and in a generation or two the oldtime-honoured things had reasserted themselves. There were modifications of course when they re-appeared, for no reactionary movement is ever successful in putting the hands of the clock back exactly where they were before.

History, however, is not tied to its own processes. Where the French Revolution failed, the Soviet Revolution may very well succeed. The Russian people do not appear to have the independent intelligence of the French. They seem to be quite satisfied with the economic improvement given to them by this foreign doctrine formulated by Marx and successfully administered by

Stalin the Georgian. History provides no guarantee at all that dialectical materialism will fail in the political sphere. The ancient regime of Russia was so abominably decadent and corrupt, and the Russian intelligence and personal independence so woefully undeveloped that the new tyranny may well succeed where the old failed. In our time, its vitality would not appear to have slackened in thirty years of activity.

As the Bishop of Chichester has recently pointed out in "The Times," the Communist State does not wish to eliminate religion altogether, but to clip it of certain aspects which it finds are difficult to manage in a Soviet controlled community. It is quite ready to allow Christianity to fulfil its function in connection with the fear of death and the pangs of conscience when religiously minded people are convinced of the judgment of the world to come. It is quite ready for the Gospel not only to be other-worldly, but even to have an emphasis upon the virtues of this life, so long as those virtues teach people to be kind-hearted, patient or resigned to one's lot. The average academic communist among us points triumphantly to Acts 4:34, 35, and says that if we were all true to Christianity as represented by the early Church we should all be communists. The Ananias and Sapphira passage would appear to be just about one of the prominent features of the Marxist bible.

But once allow Christianity to criticise Communism and make an unbiased enquiry into its form and its content, its history and its methods, then that is exactly what the communist forbids. He refuses to allow the same open enquiry into the communist doctrines and principles which he demanded for

himself when he surveys what he calls the capitalist system. Once a Christian exercises the right of free thought and private judgment in connection with the communist beliefs, then he is immediately accused of meddling in politics. He becomes dangerous to the Communist State, and his thinking has to be suppressed.

Now, the whole of the Western tradition under which we have been brought up is based upon the right of free enquiry. Not even the restrictive obscurantism of papalism was able finally to hold back the emergence of the scientific spirit. The Renaissance burst the dams, and the Reformation followed by liberating the Gospel. A system which refused to look at itself was swept away, and Western Europe embarked upon a great age of expansion in many spheres, political, religious, scientific and ethical.

The last Science Congress for the Commonwealth held in Hobart in January, 1949, emerged one evening from its technical shrouds and debated the question: "Is there a scientific approach to the problem of human conflict?" At that meeting Professor Burnett made a plea for the view that in the greatest problem facing the world, that of the disagreement between the West and the East, so completely did each side misunderstand the political language of the other, that the only hope he could see of any rapprochement was for each side to speak in strictly scientific terms.

The Communist considers that scientific enquiry along political lines came to an end with Karl Marx. All that is necessary now is to put into operation all the details of the blue print inherited from him and his immediate circle. Marx was not the nihilist revolutionary of the last century popular pattern, putting home-made bombs under dual carriages on dark nights. He spent many years in the reading rooms of the British Museum poring over dust-laden volumes. He emerged from his scientific enquiry into the march of history with a new theory of human happiness and how it could be attained. The subsequent history of the Internationale movement has been that of putting Marx's findings into practical politics.

It seems strange that the modern Communist State should refuse anyone the freedom which Marx enjoyed, of conducting a scientific enquiry along strictly objective lines. But it does. Perhaps in this matter it is wise, if the short view is taken, but very unwise on the long term view. For a new renaissance will inevitably come and the old will be swept away into the limbo of forgotten things.

Any attempt to put the clock of time back or at any rate to make it stand still will, of course, ban the ancient languages of philo-



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sophy, because it was through them that the scientific spirit was launched upon the world. The history of the whole Western European tradition has revolved around freedom of thought.

The intellectual and scientific glory of ancient Greece has been the admiration and inspiration of every succeeding age. The ignorant barbarians of the fifth century failed in their work of destruction; so will they of the twentieth. It is inevitable that the obscurantists of every age should demand the suppression of that ancient learning which has always been the seed plot of progress for the human race. Greek and Latin must inevitably be forbidden by those who fear criticism. With them, of course, must go the English language which has been the medium through which half the world has done its scientific thinking, and which has done so much to spread the right of free enquiry amongst liberty loving peoples.

But the pundits of Moscow cannot rid themselves of their Achilles' heel — the scientist himself. Just as the liberating influence of the ancient learning returned to Europe many years ago through Moorish channels, so freedom of thought will never in the providence of the good God be wholly lost to the world which He has made. It may possibly take root in Africa. The torch of freedom can never be extinguished, and it may very well survive amongst a people who can bring forth the fruits thereof.

CORRESPONDENCE.

(The Editor, "Australian Church Record.")

Dear Sir,

Yesterday's A.B.C. news reported, though I have not been able to find any reference to it in the Press, a large meeting, addressed by the Roman Catholic Archbishop Kelly, at which an organisation was formed to fight for the absorption of Northern Ireland by Eire. Dr. Kelly appealed to "the million Australians of Irish descent" to throw their weight behind this movement.

Apart from the attempt to tear away a further part of the British Commonwealth, inhabited by loyalists, this move is a definite defiance of the United Nations Declaration of Human Rights, in its aim to bring an essentially Protestant community under the control of an R.C. majority, and as one Australian of Northern Irish descent, I would urge that Protestant Organisations in this country should unite in resisting this attempt of a disloyal minority to give a false impression of the feeling of Australians as a whole, and in fighting to keep the loyal people of Northern Ireland free from alien domination.

Yours faithfully,
ROBT. A. ANDERSON.

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PERSONAL

The Honorary Doctorate of Theology has been conferred upon The Right Reverend William Wynn Jones, M.A., by an absolute majority of the Fellows of the Australian College of Theology, for his distinguished service in missionary enterprise, both as teacher and administrator.

Dr. G. H. Anderson, C.M.S. Medical Superintendent, now on a visit to Australia, attended meetings of the C.M.S. Federal Council of Australia and Tasmania held in Sydney last week. Mrs. Anderson also addressed the Council.

The Rev. Clive Goodwin, Chaplain in Charge at the Missions to Seamen in the Port of Sydney, is leaving on the R.M.S. "Orca" on the 2nd May, to represent Australian stations at a Missions to Seamen Conference to be held at Kettle College, Oxford, during the latter part of September. He will be accompanied by Mrs. Goodwin. The London Committee has invited him to be a guest speaker at the Annual Meeting of the Society, to be held at Westminster Hall on the 8th June, after which he will tour the United Kingdom, and visit ports where the Missions to Seamen is working on the Continent, to study the work there and to tell of the churches' work amongst seamen in Australia. He will also spend ten days in New York as the guest of The Seamen's Church Institute. Whilst in England Padre and Mrs. Goodwin will be the guests of the General Committee of the Missions to Seamen, London. They expect to return in time for the Christmas functions in Sydney.

The Venerable Archdeacon R. M. Dunn, of the Diocese of Willochra, S.A., has been elected a member of the John Mason Neale Society. The Australian Branch now has a Bishop, a Dean, an Archdeacon and two Canons among its members. Membership is open to lay folk as well as Clergy, and also to women. Professor C. H. Dodd, a distinguished Wesleyan in the Old Country, is a member of the Society.

Mr. H. V. Archinal, the Diocesan Secretary of the Diocese of Sydney, completed recently 35 years' service at the Sydney Registry. Members of the various staffs in Church House, gathered for afternoon tea and Archdeacon S. M. Johnstone, the Diocesan Registry, presented Mr. Archinal with a book on behalf of those present. Mr. Archinal suitably replied. It was altogether a very pleasant function. Mr. Archinal is to be congratulated on the long and efficient service he had rendered to the Diocese.

The Rev. W. S. McLeod has completed his locum tenency in Helensburgh parish; he is succeeded by the Rev. W. G. C. Twine, assistant at St. John's, Darlinghurst. Helensburgh parish entails the work of the T.B. Sanatorium at Waterfall, where there are over 200 patients. Mr. Twine commenced duty as rector on Easter Monday.

The Rev. R. C. M. Long, Rector of Wollongong, N.S.W., and Rural Dean, has accepted nomination to the parish of Christ Church, Gladsville, Sydney, in succession to Canon D. J. Knox.

The wedding took place on 2nd April at St. Andrew's Cathedral, Sydney, of Joy Howard, youngest daughter of Rev. S. Howard, and the late Mrs. Howard, of Bowral, to Rupert John Pickerell, of Terrigal. The bride's father assisted by the Rev. G. R. Delbridge, officiated.

We offer sincere sympathy to Rev. W. F. Pyke, and Mrs. Pyke, of St. John's, Gordon (Sydney), in the death of their younger son Philip, after a short illness. Philip, although only twenty-seven years of age, was a highly valued lecturer in the History Department of the Sydney University. As a student he had a brilliant career, being awarded the University Medal both at his graduation as a Bachelor of Arts and also when receiving his degree as Master. He had also been commissioned to write a history of U.N.R.R.A. For this work, which he had not long completed, he was very highly commended indeed. In his own parish he took an active interest in the work of the choir.

CATHEDRAL CELEBRATIONS, SYDNEY.

The Official Opening of the new doors at the entrance to St. Andrew's Cathedral took place on Wednesday, April 20, at 2.30 p.m. with a Service at the entrance. After the doors had been officially opened His Grace the Archbishop and the Clergy proceeded into the Cathedral, where a Service of Installation of Canons was held, during which the Rev. Canon R. B. Robinson, the Rev. M. L. Loane, the Rev. Canon F. W. Tugwell, were installed as Canons of the Cathedral, and the Rev. W. T. L. A. Pearce and the Rev. R. J. Hewett, as Honorary Canons. At the conclusion of the service afternoon tea was served in the Chapter House, after which the Dean gave an interesting lecture on the history of St. Andrew's Cathedral.

ELIZABETH AND THE PRAYER BOOK

(By Rev. R. S. R. Meyer.)

When the infant Princess Elizabeth was baptised on 10th September, 1533, her godfather was Archbishop Cranmer. This was a deeply significant fact in view of the final adoption of Cranmer's liturgy in the first year of Elizabeth's reign. The princess was the daughter of Anne Boleyn and she inherited from her mother and the Boleyn family a sincere attachment to both the New Learning and the Reformation. These small things assume a major significance as we look back and see the hand of God at work long years before, preparing the way for England to become the champion of Protestant liberties and evangelical truth.

Members of the Privy Council brought the news of Queen Mary's death to Elizabeth at Hatfield in November, 1558, and an eye witness records that the new Queen fell on her knees in wonder and amazement and breathed the words of the Psalmist: "It is the Lord's doing, it is marvellous in our eyes." The kneeling figure of the sovereign, and the Latin words were engraved on all the gold coinage of her reign. A new age and a glorious reign for England had dawned. Dr. Dyson Hague's brilliant summary of the exact position expresses it thus: "During her reign, Spain, proud Spain, with Breviary in the one hand and Missal in the other, went down, down, down, never to rise again as a world power. England with the Bible in the one hand and the Prayer Book in the other, went up, up, up, to ever-increasing bounds of Empire."

The re-establishing of the Prayer Book was to be the planned work of months. The Mass persisted for a time but Elizabeth strictly forbade the idolatrous elevation of the host. A committee of Protestants was imme-

diately put to work to revise the Prayer Book. It should be remembered that a return to the First Prayer Book of 1549 was never contemplated or even suggested. That of 1552 was to be the standard. Sunday, 18th January, 1559, was the day of the Queen's coronation. The English Litany was ordered to be used at the service. During the coronation procession, the Corporation of London presented Elizabeth with a Bible in English. She kissed it and replied that she would "diligently read therein."

On 31st March an interesting, if futile, theological tournament took place in Westminster Abbey. The Romanising party were to be given the opportunity to defend certain of their superstitions in debate. Four bishops — White, Baynes, Scot and Watson; and four doctors — Cole (who had preached the sermon to Archbishop Cranmer before he was burnt at the stake), Harpsfeld, Chedsey and Langdale, arrayed themselves against eight chosen reformers. The names of the latter eight, Scory, Grindal, Coxe, Whitehead, Aylmer, Horne, Guest and Jewel will live in history for great deeds in other spheres. There was disagreement among the Roman party and they gave up after a few days. But this did not change the issue of events. The Act of Supremacy and the Act of Uniformity passed both houses of Parliament in March and April and the free, autonomous Church of England was restored again with its own glorious liturgy.

The restored Prayer Book was that of 1552 with only three small alterations. Thus Cranmer's liturgy had become finally the law of the land. But where the language of our Prayer Book might possibly be said to be ambiguous, Elizabeth's definite line of proce-

dures early in her reign left no doubt whatever as to its meaning, if it were honestly sought. Her "injunctions" in 1559 and the "Advertisements" of 1566 make the vestments issue plain. The final ratification of the Thirty Nine Articles in 1571 left the great doctrines of the faith clearly expressed. It is plain to the reader of history that the doctrine and practice of the Church of England as finally settled in Elizabeth's reign left no place in the Church for any of the doctrines and practices of the Mass. Nobody dreamt of wresting the Prayer Book and Articles to give them a Romanising sense. The forbidden vestments were simply never used and the unscriptural doctrines never taught. And it remained so until the rise of Anglo-Romanism in modern times.

Within a year then, the Prayer Book and its services were fully established. Thirteen of the Romanising bishops died in that year of the plague. The hand of God was surely seen again as the way opened immediately for the appointment of staunch Protestant bishops. Men like Parker, Grindal, Jewel and Coverdale led in the councils of the Church. Doctrinally, Calvinism became the dominant theological school for most of Elizabeth's reign. It is a strong tribute to the comprehensiveness of our church and Prayer Book that the disciples of the great Genevan found and still find a congenial expression of their faith and worship in our Liturgy.

Elizabeth's character was not so patent that it lends itself to easy analysis or summary estimation. It cannot be said that she was an evangelical of the calibre of her brother, Edward VI. But it is a remarkable tribute to her acute knowledge of her people and her personal spiritual insight that despite any personal predilections she may have had concerning the Prayer Book, the passing of the years confirmed her in her support of the Prayer Book of

(Concluded on page 16, col. 2)

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THE HISTORY OF THE PRAYER BOOK

Necessary Historical Investigation.

The history of the Book of Common Prayer divides into two parts. Dating from 1549 we have a recent history and a remote history. The recent history relates to the spiritual upheaval created by the Reformation. The remote history relates to the connection of the Prayer Book with the earlier liturgies. Sometimes a student of the Prayer Book feels that so much attention has been directed to what is called liturgiology that the recent history of the Prayer Book is in danger of being overlooked. J. B. Bury, in commenting upon the revolution in England and Ireland in the period 1685-90 remarks that in this period Ireland was brought into touch with widespread continental movements. The same observation applies to the stormy days of the Reformation. The popular idea that the Prayer Book of 1549 represents a purely English movement which has been disfigured by the interference of Continental Reformers in 1552 and partially restored to its Anglican character in 1662 is altogether erroneous. Bishop Dowden, whose works on the history of the Prayer Book are distinguished by accurate scholarship, writes: "The First Prayer Book of Edward VI, as well as the Second, owes much to foreign influence. In truth we have less historical evidence for the influence of external agency on the Second Book than we have for such influence on the First" ("Workmanship of the Prayer Book," p. 16; 2nd edit.). Sometimes, however, even when the influence of the Continent generally is recognised, attention has been focussed upon the verbal changes made under this influence; the particular phrases that have been borrowed from particular documents; the conflation of various sources, and the omissions of prayers or ceremonies formerly in use. These are all valuable lines of research, but their full value is not appreciated until we set them against the background of contemporary history as reflected in the movements of thought at the time out of which the Prayer Book as a finished product emerged. This is the role we would assign to what we have called recent history.

Reform in View for Many Years.

It is not known as widely as it should be that the project of reform occupied the minds of the bishops in

England for a very long time. Chapuys, the Ambassador of the Emperor at the Court of Henry VIII, wrote in April, 1536: "The prelates here are daily in communication in the house of the Archbishop of Canterbury for the determination of certain articles and for the reform of ecclesiastical ceremonies." (L. & P. x:601.) Strype tells us: "The pious Archbishop thought it highly conducive to the Christian growth of the common people in knowledge and religion, and to disentangle them from gross ignorance and superstition, in which they had been nursed by their popish guides, that the Ten Commandments, the Lord's Prayer, and the Creed, and the grounds of religion, should be explained soundly and orthodoxly, and recommended unto their reading" ("Memorials of Archbishop Cranmer," Vol. I, p. 106, E.H.S.) This incident evidently followed the conferences to which Chapuys refers, and in 1537 a Commission was appointed to draw up a book of instructions from which resulted "The Godly and Pious Institution of a Christian Man."

Gardiner and Cranmer Opposed.

This marks the beginning of the long controversy between Gardiner and Cranmer which continued until Cranmer's martyrdom. Strype tells us: "In the disputations which happened among them in this work, Winchester, the pope's chief champion, with three or four others of the bishops, went about with all subtle sophistry to maintain all idolatry, heresy, and superstition, written in the Canon Law, or used in the Church under the Pope's tyranny. But at the last . . . they all agreed upon and set their hands to a godly book of religion" ("Memorials of Cranmer," vol. i, p. 106, E.H.S.) Cranmer is credited with the greater and better part in the framing of this book by Latimer. At this time Cranmer had made contact with the German Reformers though his closest intimacy appears to have been with Osiander, who developed opinions of his own somewhat at variance with generally received Lutheran concepts.

Lutheran Influences.

We can trace these influences in "The Institution of a Christian Man." There is an interesting new translation of the Apostles Creed submitted by Cranmer to King Henry VIII on the occasion of the King's annotations on

"The Institution." It reads: "I believe in the Holy Ghost, and that there is an holy Catholic Church, a communion of Saints, remission of sins; and that there shall be resurrection of the body; and life everlasting. Amen." The distinction between the Church Visible and the Church Invisible is clearly stated: "First, that this word 'Church' in Scripture is taken sometimes generally for the whole congregation of them that be Christened, and profess Christ's Gospel; and sometimes it is taken for the Catholic congregation, or number of them only which be chosen, called and ordained to reign with Christ in everlasting life." An interpretation of "The Communion of Saints" is supplied, amongst others, which makes it to signify: "I believe that this Catholic Church is the communion, that is to say, the multitude, or the community, or the commonwealth of saints only, that is to say, of those that be under the kingdom of Christ, and be governed, and sanctified with His Holy Spirit, and be prepared to come to everlasting life."

Justification and Works.

Although "The Institution" speaks vaguely of "justification by contrition and faith joined with charity." Cranmer in his reply to Henry VIII's annotations clearly indicates the difference between works done before justification and works done after justification which find a place in our articles. He also declares: "The gracious and benign promises of God by the mediation of Christ sheweth us (and that to our great relief and comfort) whensoever we be repentant, and return fully to God in our hearts, that we have forgiveness of our sins, be reconciled to God and accepted, and reputed just and righteous in His sight, only by His grace and mercy, which He doth grant and give unto us for His dearly beloved Son's sake Jesus Christ." Again, "the Institution" asserted: "The penitent must conceive certain hope and faith that God will forgive him his sins and repute him justified and of the number of His elect children not for the worthiness of any merit or work done by the penitent, but for the only merits of the blood and passion of our Saviour Jesus Christ." When Henry VIII, most probably under the influence of Gardiner proposed to read: "not only for the worthiness of any merit or work done by the penitent but chiefly for the only merits of the blood and passion of our Saviour Jesus Christ." Cranmer replied: "Certain it

is, that our election cometh only and wholly of the benefit and grace of God, for the merits of Christ's passion; and for no part of our merits and good works." Again the affinity with the later Article XI needs to be noticed.

Final Perseverance.

Cranmer had then adopted the doctrine of final perseverance as is evidenced by the following note: "The elect, of whom is here spoken, will follow Christ's precepts, and rise again when they fall; and the right faith cannot be without following of Christ's precepts and repentance after falling."

A Summary of "The Institution."

The service of the Mass was not interfered with, the doctrine of seven sacraments was retained, a position of greater dignity being assigned to three—Baptism, Holy Communion and Penance, which also reflects the trend of Lutheran opinion at the time; purgatory and the doctrine of pardons were definitely rejected; transubstantiation is not expressly declared, but it is contended that "under the forms and figure of bread and wine . . . is verily substantially and really contained and comprehended the very self-same body and blood of our Saviour Jesu Christ, which was born of the Virgin Mary, and suffered upon the Cross for our redemption . . . the very self-same body and blood of Christ is corporally, really and in the very same substance exhibited, distributed and received unto and of all them which receive the said sacrament." This throws light on what Cranmer afterwards called "that error of the Real Presence" (Answer to Smith's Preface, Works, Vol. I, p. 374, Parker Edit.). The Service of the Mass was retained as well as the practice of Auricular Confession to a priest, but no emphasis is laid on the Sacrifice of the Mass.

Reformation Principles.

Yet it is evident from a study of this work that already a goodly portion of Reformation principles were grafted on to the stock of the old observances. Like all composite publications the influence of more than one contributor must be given a place in the final appraisal.

If Dr. Wordsworth be correct in his surmise that Ridley was referring to a later publication in Henry VIII's reign called "The King's Book" in contradistinction to the earlier publication known as "The Bishop's Book," then

we have good ground for affirming in Ridley's words that "the Bishop of Winchester is either the first father or chief gatherer of it." As therefore Gardiner's influence prevailed to modify the book after its issue and bring it closer to unreformed conceptions, we may well believe that his influence operated to secure certain phrases in the original compilation that left the meaning obscure.

Book Various Interpretations.

That various interpretations were put upon the venture may be gathered from Cranmer's letter "To A Justice" who is reputed to have said: "I am sorry for you, and I can do no less than shew unto you that thing that I know to be true, and that the king's book willett: for of truth it alloweth all the old fashion, and putteth all the knaves of the new learning to silence, so that now they dare not speak one word." To which Cranmer replied: "If men will indifferently read these late declarations, praying to saints, images, holy bread, holy water, holy days, merits, works, ceremony, and such other, be

AUSTRALIAN APPOINTED ARCHDEACON OF KENYA.

The Rev. Alfred Stanway, of Melbourne has been appointed a Canon of Mombassa Cathedral, and Archdeacon of Kenya, in charge of all native work in the Diocese of Kenya.

not restored to their late accustomed abuses; but shall evidently perceive that the word of God hath gotten the upper hand of all of them, and hath set them in their right use and estimation." (Works, *ibid.*, pp. 350-51.) That reform was in the air at this time and actively promoted by Cranmer may be gathered from a report of Chapuys that in 1536 Cranmer preached a sermon in St. Paul's churchyard: "and of the two hours that he preached one and a half were occupied with blasphemies against His Holiness and his predecessors." (L. & P. 282.)

Value of Such Studies.

It is important to consider carefully these movements for reform which belong to recent history as they render obvious the fact that our Prayer Book was not the product of a moment nor conceived at a time of great popular

excitement, nor yet suddenly devised on the representations of prominent individuals then and there consulted. On the contrary it represents a slow process of thought created in the first instance by the fresh impact of the word of God now rendered available in the mother tongue and developed amidst strong opposition and many a setback. We might expect, therefore, that the finished product thus tested and developed would stand close interrogation and prove itself worthy of the place which it occupies in the hearts of loyal churchmen. The first movements were largely in the direction of practical reform.

Cranmer's Later Judgment and His Early Preparation.

Looking back on them, Cranmer, may we not think, somewhat sorrowfully wrote: "But what availeth it to take away beads, pardons, pilgrimages and such other like popery, so long as two chief roots remain unpulled up? Whereof, so long as they remain, will spring again all former impediments of the Lord's harvest, and corruption of His flock; the rest is but branches and leaves, the cutting away whereof is but like topping and lopping of a tree, or cutting down of weeds, leaving the body standing and the roots in the ground; but the very body of the tree, or rather the roots of the weeds, is the popish doctrine of transubstantiation of the real presence of Christ's flesh and blood in the Sacrament of the altar (as they call it) and of the sacrifice and oblation of Christ made by the priest, for the salvation of the quick and the dead. Which roots if they be suffered to grow in the Lord's vineyard, they will overspread all the ground again with the old errors and superstitions" (*Ibid.* Vol. i, p. 6.) So wrote Cranmer in 1550 marking the end of a journey on which he had embarked as early as 1517, where according to his biographer: "considering what great controversy was in matters of religion (not only in trifles but in the chiefest articles of our salvation) bent himself to try out the truth herein, and, forasmuch as he perceived that he could not judge indifferently in so weighty matters without the knowledge of the Holy Scriptures (before he was infected with any man's opinions or errors) he applied his whole study three years to the said Scriptures." Twenty years later we have the first tentative official efforts at reform which prepared the way for his signal triumph—the First and Second Prayer Books of Edward VI.

New Testament Doctrines Misunderstood by the Followers of the Apostles.

(By Rev. T. H. L. Parker.)

[A review of *The Doctrine of Grace in the Apostolic Fathers*, by Thomas F. Torrance, M.B.E., D.Theol., B.D. (Oliver & Boyd, Edinburgh, 12/6. p.p. vii, 150.)]

The age in which the so-called Apostolic Fathers lived and wrote, the first half of the second century, is one of the most crucial — and puzzling — in the history of the Church. They followed immediately upon the Apostles and writers of the New Testament; indeed, the "Didache," the First Epistle of Clement, and perhaps the Epistle of Barnabas, were written about the same time as the latest writings of the N.T.; moreover, one of the Fathers, Polycarp, seems without doubt to have been a disciple of St. John, and another, Clement of Rome, to have been associated with St. Paul. Living so soon after the Apostolic age, and having these probable connections with apostles, it would seem that they would carry on faithfully the Apostolic doctrine. But do they?

The only way of testing the veracity of their witness is by a careful comparison of their writings with the New Testament. This Dr. Torrance has undertaken with regard to the doctrine of grace. The choice of subject is significant, for it is in respect of grace that Christianity parts company from all forms of paganism. It is by its doctrine of grace (and therefore, as Luther insisted, of faith) that a Church shows whether it is in the true apostolic tradition. But all that glistens is not gold, and the word grace may be used frequently, without an understanding of what the N.T. means by it.

To discover the position of the Apostolic Fathers in this matter, Dr. Torrance first of all embarks on a detailed philological examination of charis in classical Greek, in Hellenistic Greek, in Philo, in the Old Testament and in the New. These are the necessary prolegomena to going on to deal with the teaching of each of the Apostolic Fathers in turn. His method is first to examine the theology of the particular writing or Father, noting the general theological position, and relating it to the doctrine of grace; and then, in an exegetical section, to set out the precise meaning attached to charis, and to see whether this agrees with the findings of the former part.

The conclusion which Dr. Torrance reaches is that, while there is a stream of true evangelicalism apparent from

their writings, they misunderstand the apostolic teaching on grace, and, moved sometimes by judaistic conservatism, sometimes by the pressure of events, sometimes by unperceived pagan presuppositions, they unwittingly pervert the N.T. teaching—sometimes blatantly. "Their theology represents a corrosion of the faith both from the side of Judaism and from the side of Hellenism, because the basic significance of grace was not grasped. That is seen very clearly in their attitude to all the main doctrines of the N.T. Gospel. It was not that they were opposed to them, but that they did not grasp them properly . . . The most astonishing feature was the failure to grasp the significance of the death of Christ." (p. 137.)

This learned study, which justly earned its author the degree of Doctor of Theology at the University of Basel will without doubt become a classic on its subject. It is hard to know whether to praise most Dr. Torrance's scholarship, or his theological acumen, or the force with which he expresses himself. No one who wants to understand the Apostolic Fathers can neglect this book.

The Cost of Discipleship, by Dietrich Bonhoeffer, translated by R. H. Fuller. (S.C.M., 9/-, pp. 199.)

Dietrich Bonhoeffer, the author of our second book, was a leading member of the German Resistance Movement against the Nazis, and was murdered by them in 1945. He was regarded as one of the most pro-

misg of the younger German theologians, and was also, judging from the four poems quoted in the Memoir by C. Leibholz, a poet with considerable feeling and of no small technical ability. His first book, written at the age of 24, was called *Sanctorum Communio*: A dogmatic inquiry into the Sociology of the Church. Thereafter followed *Act and Being* (1931), *The Creation and the Fall* (1933), *Discipleship* (1937), and *The Common Life* (1939). *Ethics*, written in prison, is not yet published. *The Cost of Discipleship*, an abridged translation of *Nachfolge* (1937) is the only one to appear so far in English.

The starting point of *The Cost of Discipleship* is the venerable problem of the relationship between faith and works. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God," (Eph. 2:8.) Grace and its complement, faith, mean that forgiveness and eternal life are given freely by God. This, says Bonhoeffer as a true heir of the Reformation, is perfectly true, and must be insisted upon at all costs. But free grace does not mean cheap grace; indeed, free grace, is most costly—costly to God and also to us. "Cheap grace is the preaching of forgiveness without requiring repentance, baptism without Church discipline . . . Cheap grace is grace without discipleship, grace without the Cross, grace without Jesus Christ, living and incarnate." (p. 38.) But true grace is costly "because it costs a man his life . . . Above all it is costly because it cost God the life of His Son. Costly grace is the Incarnation of God." (p. 39.)

This theme of free but costly grace, Bonhoeffer works out in the rest of the book, the larger part of which is an exposition of the Sermon on the Mount. It is marked by an intense high-seriousness reminiscent of Kierkegaard, which compels us to wrestle with his ideas even when we disagree. This is a book that we recommend wholeheartedly to clergy, theological students and laymen. Clergy who persuaded any of their people to read it would be doing them a very great service.

The one criticism that we have to make is that it is abridged. Was that quite necessary, I wonder? It has whetted our appetite for more Bonhoeffer, and we await with eagerness the appearance of the other works promised in the Memoir.

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WILLIAM TEMPLE'S MESSAGE FOR TO-DAY.

(By the Bishop of Rochester, the Rt. Rev. C. M. Chavasse.)

It is quite evident in his recently published "Life" that the dominant purpose of William Temple's ministry, from his ordination in 1908 to his sudden death 36 years later, was to relate religion to life. Thus, from the first, he was oppressed by the paucity of Christians to whom religion meant "the constant—if unconscious—reference of conduct to a perfect standard—made easier for us by the personification of that standard in Christ." "The only way," he believed, "to alter this is to force people to think about their religion; if it is taken as a pill, they expect it to work as a pill—which will not do. If they are to think about it we must have an intellectual clergy—and a practical clergy. No more wild speculation about the state of sinners—but the application of Christian principles to every-day life." "Too many of the clergy, the official teachers of the Church, seemed blind to one important aspect of the Gospel; and it was this—the social message of Christianity—that he set himself to teach and propagate." As he wrote in the Editorial of the first issue of the "Pilgrim" (1920): "A religion which offers no solution to world problems fails to satisfy; a scheme of reconstruction, apart from religion, strikes cold and academic."

With this purpose before him, Temple has described his own work and influence, as a Christian Philosopher and Prophet, under the two pictures of bridge-building, and map-making. "I was able"—(he writes in 1939)—"to build bridges, across which people could travel, from the outlook common in universities and such places from 1910 to 1920 or even 1930, to a Christo-centric view of the world. . . I do think it led to Christ."

TWO CONDITIONS.

In the same year he wrote in "Theology": "We tried, so to speak, to make a map of the world as seen from the standpoint of the Christian Faith." It was to be a map "in which all experiences might be interpreted in the Christian Doctrine of the Logos as a unifying principle." Both quotations are from confessions that his efforts had, in fact, largely broken down. None the less there is no gainsaying the basic truth of his two postulates that if the gulf is to be bridged between God and His world, and if the kingdoms of this world—politics, industry, community—are to become the Kingdom of our Lord and of His Christ; then, first, bridge-builders and map-makers must have a personal knowledge of God, and, secondly, they must have a personal understanding of the world.

(1) There is no question as to Temple's starting point.

"The key to [his] unified thinking is undoubtedly to be found in [his] single-minded faith in God." He never claimed that "his own conclusions" were based simply on argument, but "starting from the presupposition of faith in God as holy and righteous Will," he sought, "to show that if you have this faith, the facts of experience can be made more intelligible in the light of it than in the light of any other world view."

(2) The other essential for bridge-building and map-making, in relating religion to life, is an understanding of the world.

The world is the other end of the bridge,

and the country to be charted for the coming of the Kingdom.

While still at Balliol, William Temple believed that "the greatest work since the Reformation, perhaps since the age of the Apostles," was to take the "new spiritual devotion" aroused by Wesley, and the beauty of its formal expression given by Newman, and to put it "behind all actions whatever, and identify religion with life. For this intellect is needed." Not that he underestimated the importance of the spiritual, but felt that "we need the old spiritual zeal, with intellect as well, to direct it"; for he held that "the gulf between religious truth and its practical application can only be bridged over by the intellect." Forty-three years later, in 1944, he repeated his contention in "The Church Looks Forward," the last book he wrote. In it he affirmed: "Religion, Art, Science, Politics, Education, Industry, Commerce, Finance—all these need to be brought into a unity as agents of a single purpose. That purpose can hardly be found in human aspirations; it must be a Divine purpose. That Divine purpose is presented to us in the Bible under the name of the Kingdom (Sovereignty) of God, or as the summing up of all things in Christ, or as the coming down of heaven of the holy city, the New Jerusalem."

But all this is bridge-building, not the securing of a bridge-head in the world. And in the end Temple's bridge-building broke down (as it did by his own confession) because he never really came to grips with the real world. He seems to have visualised the world as spheres of operation, rather than as people. Temple did not really understand human nature, but cherished a Pelagian belief in homo sapiens. Only on this supposition can be explained the surprising fact, disclosed in his biography, that, despite his greatness and worldwide influence as a thinker, a leader, and a prophet, yet his career (with notable exceptions) is largely a record of endeavour and experiments that failed to come off; though (and herein, perhaps, lay his chief greatness) he never lost heart.

PROBLEM OF HUMAN NATURE.

His "Life," therefore, reveals that while the actual burden of William Temple's message remained the same from first to last—namely, the application of religion to life,

and to sum up all things in Christ; yet the content of the message changed and developed all through his life, as he gradually discovered the problem of human nature. Indeed, at the time of his death it seemed about to take on a new and still deeper note.

The change and development in Temple's thinking and preaching, as a Philosopher and Prophet, is due to his growing realisation, more particularly towards the end of his life, of the complexity and corruption of human nature.

By temperament, owing to his natural purity of heart, William Temple could not understand sin. In consequence his conception of the need for redemption was inadequate. He inclined towards Plato's teaching that if a man really knows what is good, then he can do no other than follow it; though as Lambeth 1948 points out: "We find in practice that men can both know the good and choose the evil." (Report, p. 7.) As one of his colleagues at Repton said of him: "I have never met anyone else who gave at once the impression of being entirely 'unspotted by the world.'" But "of such," runs the comment of his biographer, "are saints made, but not headmasters."

Thus, as early as 1907, the year before his ordination, while writing with real appreciation of an S.C.M. Conference, he adds: "There was a lot of talk about forgiveness and so on to which I was unable to attach a particle of meaning."

Besides William Temple's own temperament, there was also his upbringing. He was very largely the child of his times. Not only was "liberalism triumphant—as in politics so in theology, both in method and outlook," in the early years of the century; but an apparently stable world in those spacious days diffused a general atmosphere of optimism in human nature and the march of civilisation. It "produced a growing belief in almost automatic progress which made any talk of Redemption appear irrelevant."

WARNING FROM ANSELM.

So it was that, as Temple himself afterwards recognised, up to 1930 he could take for granted a common Christian outlook upon which to throw across his bridges. Did he ever hear across nine centuries the warning of Anselm, his even greater predecessor at Canterbury: "You have not yet fully weighed the gravity of sin?"

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There was, however, another and contemporary voice that could not be silenced. The gathering storm of a second world war brought fresh insight and understanding. As with so many of us the disappointment, disillusionment, failure, and the increasing gravity of the times during the uneasy years between the wars, brought home to William Temple's rosate apperception the unreliability and corruption of human nature. Thenceforth there began to sound an ever deeper note in his message to the world.

It is "a long journey from the metaphysical ambitions of Temple's Oxford days" to "Christian News Letter" of December 29, 1942, a few months before his death, in which he declared that it was no longer the task of the Church to "make sense of the world, meaning to show that it does make sense; but literally to make sense of what now seems nonsense." Its full significance may be gauged by comparing his outlook at the end of the 1914-18 war, with that as the storm clouds gathered for the 1939-45 war.

In 1916, when he was the life and soul of the National Mission of Repentance and Hope, he declared that the Mission did not aim "at the lives of individual people . . . but at the ordering of our national life . . . of those things which exist because, as citizens, we produce or tolerate them." And he explained away repentance as being "practically the same thing" as hope.

MAN AND THE SOCIAL ORDER.

In 1937, in the Preface to "Doctrine in the Church of England," he contrasts the theology of Redemption with his previously held Theology of the Incarnation. "With prophetic instinct" he wrote: "A theology of Redemption (though, of course, Redemption has its great place in the former) tends rather to sound the prophetic note: it is more ready

to admit that much in this evil world is irrational and strictly unintelligible; and it looks to the coming of the Kingdom as a necessary preliminary to the full comprehension of much that now is. If the security of the 19th century, already shattered in Europe, finally crumbles away in our own country, we shall be pressed more and more towards a theology of Redemption. In this we shall be coming closer to the New Testament." From that date it became ever more clear to him that the problem, and the problem of all problems, was man himself. As far back as 1917, in "Mens Creatrix" he had recognised that the original sin of "self-centredness" can only be fully overcome, "if there can be a revelation of Love sufficient to call out a man's whole response of devotion." Now he perceived that the full revelation of that Divine Love was its sacrifice for human redemption. It is deeply significant that in 1942 he concluded his "Penguin Special," "Christianity and Social Order" by insisting that, though there need to be no such antithesis, it was impossible to make the social order more Christian apart from making men Christian. "For a time it seemed that the 'Christian map of the world' must be rolled up; but as he laid it aside there were no idle regrets . . . nothing but an inspired determination and a patience that waited upon God."

DIG DEEPER!

In this setting William Temple gave us our message for to-day: "We must dig the foundations deeper than we did in pre-war years, or in the inter-war years, when we developed our pre-war thoughts. And we must be content with less imposing structures. One day theology will take up again its larger and sterner task and offer to a new Christendom its Christian map of life, its Christocentric metaphysic. But . . . the task that claims our labour now is far less alluring to

one or my own temperament and upbringing yet there can be no doubt that in theology as well as in life we shall be rather enriched than impoverished, even though we are concerned to illumine the world, if we are completely dominated in thought and aspiration by the redeeming acts of God in Jesus Christ."—"The Record."

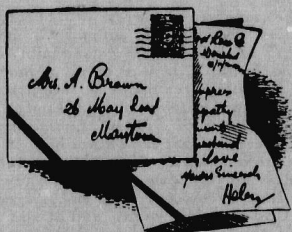
BACH-HANDEL FESTIVAL.

The celebrations in connection with the 80th Anniversary of the Consecration of St. Andrew's Cathedral, Sydney, included a significant musical presentation. The Australian Broadcasting Commission in conjunction with the Cathedral Chapter made possible a Bach-Handel festival featuring Eugene Goossens with the Sydney Symphony, Hugh Bancroft and the Cathedral Chorists.

On three occasions beginning Thursday, 21st April, and again on the following Saturday and Wednesday representative works of both composers were performed in ideal surroundings in a manner worthy of the best traditions. The architecture of the Cathedral lent itself to the immortal sounds from our musical "church fathers," and the atmosphere throughout was one of reverence and dignity.

Problems of placing the orchestra satisfactorily and obtaining cohesion between the organ and orchestra, due to the position of the console, were largely overcome and musically speaking it has been altogether a memorable experience.

We may feel justly proud in having as our Cathedral organist, Hugh Bancroft, who was the principal soloist during the festival, and the performance of the chorists on every occasion gave rise to comment on their splendid singing. We cannot but be grateful to those who made such a festival possible. —N.J.C.



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HOW I CAME TO READ MY BIBLE REGULARLY.

(By Rev. W. T. C. Storrs.)

Perhaps I should say "Daily." For I do read it daily. A chapter a day—that is part of my reading each day.

Many years ago, somewhere about 1865, my father returned on furlough bringing with him a Brahmin girl of about 12 years of age, whom he and my mother had adopted. Her mother was dead and her father was the kind of man who gave everything away. He was an Indian pastor. The girl was sent after a short time to the Home and Colonial Training Institute in London. On the completion of her training she came to live with my parents. She became of great value to my father in his parish work, having at one time a very large bible class of factory girls, who thought the world of her. One thing she did with myself and my brothers was to gather us to have a time together on our return from day school, over our Bibles. Even before the Stepney Bible Reading Union began she had started this. She and some of us took up the Stepney Union and it became our regular portion for years, until the cards ceased to be issued. It was really her influence and example that brought this about. I have kept this up ever since, we are within a few days of finishing the Psalms. I would that many others would get this habit. Read the whole Bible from cover to cover, whatever other method you have of reading the Bible. Do not neglect any book. The books of the Bible are not equally important, but each has its own use and purpose and will be found spiritually profitable. There is no list of names which may not suggest some tremendously needed lesson, a reminder of failure or an encouragement to perseverance or faithfulness or a happy instance of God's long-suffering.

Do not be content with books of devotion, however beautiful and helpful they may be. The Bible should have the first place in your daily life. It is God's Word that liveth and abideth for ever. There are very evident indications that it had a great place in the life of our Lord and that He considered it of paramount importance in the life of His followers.

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THE DEAN OF CANTERBURY AND COMMUNISM.

STATEMENT BY THE ARCHBISHOP OF CANTERBURY.

"In December, 1947, I found it necessary to issue a statement dissociating myself from the political opinions and activities of the Dean of Canterbury. None the less it has recently been supposed by many people in Canada and the U.S.A. during the Dean's visit to those countries that he speaks for the Archbishop of Canterbury or with his approval. I therefore repeat that the supposition is entirely incorrect. In his public utterances upon current affairs the Dean speaks, and indeed claims to speak only for himself, and not at all for me or for the Chapter of Canterbury Cathedral or for the Church of England. It is a matter of great regret that the Dean should advocate views which are so insensitive to the true facts of the situation.

"Since it is frequently asked why the Dean is not removed from his office because of his opinions, I must say first that for removal from office the law requires trial and conviction in some civil or ecclesiastical court and that the Dean has not rendered himself liable to a charge in either court. Secondly, in this country we greatly value the right of freedom of speech and the law is slow to curtail it, even when it proves inconvenient, irksome or hurtful. Its suppression is one of the grave charges against those totalitarian and police states which enjoy the Dean's confidence."

March 14th, 1949.

THE KING AND HIS PEOPLE.

Speaking to American listeners in the BBC series "London Letter," John Connell recently gave this striking summation of the relationship between the British monarch and his people:

"British sentiments and ideas about the institution of monarchy, in this present century, and about the Royal Family, are extremely difficult to understand, but if you want to understand our social fabric, it is extremely important to understand those notions. Constitutionally and politically, the monarchy performs an intensely, and perhaps increasingly valuable role; that is almost an axiom now, and it is accepted by almost everyone in British public life, whatever the tinge of their political thinking in other matters. This constitutional strength and vitality is the creation of the present dynasty—of a succession of sage, sensible and conscientious monarchs who have inherited and enhanced a nearly unique tradition of personal self-effacement and national service. Queen Victoria founded it; George V fortified and enriched it; the present King worthily and unfalteringly maintains it. As a people we approve as universally of our political system of constitutional monarchy, as you do of your system of elected Presidents. We find that, as a system, it works."

—"The Sentinel."

THE BIBLEMAN'S CORNER.

Rev. A. W. Stuart, B.A.,
Bible House, Sydney.

JAPANESE CHRISTIAN LEADERS SPEAK.

THE VALUE OF THE BIBLE.

The Rev. Takuo Matsumoto was head of a school in Hiroshima at the time of the fatal bombing. He saw 350 of his students and sixteen of the teaching staff killed, and he himself was injured. His wife died of heart failure shortly after. Tellingly he writes: "The Bible is the most eagerly sought-after, and the most widely read book of all, in Japan to-day. Two million and a half copies of the New Testament and portions of it, which have been sent so generously from the Bible Societies to Japan, are in the hands of glad readers; and many others are wanting to get copies as soon as possible. No complete Bibles are printed in Japan now because of shortage of paper, and it is truly a matter of profound gratitude that so many copies of this 'wonderful Book of Love' are so generously being sent to Japan. The good that is being done to the Japanese people through this generosity is simply incalculable.

"Not only Christians but many non-Christians; not merely cultured people but simple-minded labourers, are eager readers of the Bible now. The Japanese people as a whole are omnivorous readers, and it was an act of statesmanlike sagacity, as well as one of Christian charity, that the Bible Societies have sent copies of the Bible at a time when they are suffering from lack of reading material. For after all, the greatest calamity in Japan to-day is not the famine of food, but, as Amos the Prophet of old declared for his day, the famine of the word of God.

BIBLE READERS IN JAPAN.

"It is interesting indeed that the Imperial Princes are studying the Bible nowadays. It is a matter of common knowledge that the Empress has for a long time been having her old kindergarten teacher, Miss Yukako Noguchi, who is a devout Christian, come to the Palace regularly and talk to her about the Bible and Christianity. Nowadays Mrs. Tamaki Uemura, who was the first Japanese to visit America after the war, goes to the Palace to speak to the Empress about the Bible. Dr. Kagawa, Mr. Saito, of the Y.M.C.A., and other Christian leaders, have had the honour of speaking on Christianity to the Emperor. But not merely Princes are studying the Bible. Labourers and employees of banks and factories are also doing it. For instance, about thirty employees of the Nippon Glass Manufacturing Co. of Nagoya City are having a Bible class among themselves. The Shiga Bank at Otsu has a similar Bible study group. The famous Daimaru department store in Osaka is having a Bible class among the employees on Fridays after the store closes in the afternoon. Two hundred of the labourers at the Nakajima industrial factory in Nagoya City have Rev. Akaishi lead them in Bible study. The Hyogo Provincial Government Workers' Union organised a Bible study group, with a hundred attending the class. The Bible classes in churches are being attended by eager students of the Book—and this situation offers to missionaries one of the greatest opportunities for service." The Rt. Rev. Takuo Matsumoto closes his good words with the following: "I believe nothing is more

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sojourn needed and more vitally significant than the study of the Bible in Japan to-day, and it is my hope that I may yet have a part in promoting the use and understanding of the great and holy word of God. Let us not slacken our efforts toward this aim, which I firmly believe is one of the most urgent, and at the same time most fruitful activities in the Christianisation of Japan."

NEW COURAGE AND VITALITY.

Another Japanese Christian, Dr. Kozaki, has said, "Over two million copies of the New Testament printed in the Japanese were poured into Japan right after the end of war by the American Bible Society. It gave a great hope and joy, knowing that there are many Christian friends in the United States and North America who are so kind to send out such gift, although under defeat and destruction the Japanese lost all hope in life. More than that, the appearance of the beautiful New Testament in churches and stores, and even on the busy streets, gave the Japanese new spiritual courage and vitality. It was a new signal that Christians are members of one body—the Body of Christ, the universal Church. It gave a renewed faith to the Christians, and it was a new miracle to non-Christian Japanese. At the time of a spiritual vacuum and at the time when good reading materials were scarce, because of lack of paper, the New Testament shone like sun in the darkness. Of course, it is essential to have the New Testament in spreading the Gospel. How happy it is for our 2000 preachers in Japan! Now most of our churches have more than twice as many people present in the regular services, and many new seekers are crowding in churches."

A NEW FOUNDATION.

"Moreover it is clear that the new Japan, which is now democratic in the form of government and no more a militaristic or totalitarian society, must have a new foundation. If the new Japan was not founded on the Gospel of Christ, she never could be a real democratic nation, nor could she become a good member of the family of nations, for the realisation of which all Christian people, all over the world are praying and doing their best. Japan is now ready to accept Christianity provided that we Christians can utilise the opportunity which is with us. For this purpose the New Testament and the Bible are the first essential. We are more than grateful for all the New Testaments, the Bibles and other materials sent to us by the Bible Societies, and we hope for continued co-operation and prayer for the practical work of producing 'the Best Book' by the Japan Bible Society, and for the whole Christian programme of Christianising Japan."

These statements from two Japanese Christian leaders indicate the transformation that can take place in the Japanese life, if the Holy Scriptures are read by the people, and if they accept Christianity and all that it means for the individual and for the community. The Bible Society, as was so truly said, have seized a strategic moment in the life of Japan to present Christ to the people in their day of bewilderment and reconstruction.

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SYDNEY YOUTH NEWS

EASTER ACTIVITIES.

Two young peoples' houseparties were held over the recent Easter week-end, one at Nowra, and the other at Port Hacking. In all there were 150 young people at these houseparties, which were organised by the Church of England Chaplaincy for Youth, and Rev. G. Rees, Diocesan Missioner.

Nowra.

The houseparty at Nowra was organised particularly for the young people of the South Coast Rural Deanery, but quite a number of young people from parishes nearer the city also attended. The houseparty was held at the conclusion of Mr. Rees' South Coast mission, and special services for young people were held at All Saints', Nowra, over the week-end.

A bus trip to Mt. Cambewarra was one of the features of the camp, and Easter Monday was spent at Huskisson. Time was given for group Bible Studies, and two open air meetings were conducted in Nowra. At the final study on Monday afternoon, several young people spoke of having received the Lord Jesus Christ as Saviour and Lord, and others said their Christian lives had been strengthened through the fellowship and studies of the week-end.

Port Hacking.

The Port Hacking houseparty was open to all young people, and many of the parishes round Sydney were represented. The Rev. David Livingstone of the Bush Church Aid Society was Camp Host and Study Leader.

Both Rathane and Chalderscot were used for the 90 young people who were in residence. The transport difficulty was effi-

ciently overcome by two launches plying between the houses.

There were organised games and hikes, and the studies followed the theme of the Resurrection story and its implications in the lives of young people to-day.

The camp fire which was held on Saturday night set the tone for the whole of the week-end. The fellowship of the week-end was enjoyed by everyone, and resulted in the deepening of Christian experience, and the winning of young lives for service for Christ.

CHRISTIAN YOUTH LEADERSHIP TRAINING COURSE.

The first two lectures of the Christian Youth Leadership Training Course, 1949, was held on Thursday, 28th April, in the C.E.N.E.F. Memorial Centre, 201 Castlereagh Street.

Prior to the commencement of the lectures about 50 youth leaders and other young people met together in the Supper Room for fellowship tea. Later over 70 young people attended the lectures which were given by Canon R. B. Robinson on "How the Bible Came to Us," and Rev. G. Delbridge, "Why Christian Youth Work."

If any other young people are interested and wish to enrol for the course they are advised to communicate with the Staff Worker, Chaplaincy for Youth. Phone MA 1942.

GIRLS' FRIENDLY SOCIETY.

A concert is to be held in the C.E.N.E.F. Youth Auditorium, on Friday, May 27th, commencing at 7.45 p.m.

Branches are contributing items. All members and friends are invited to attend.

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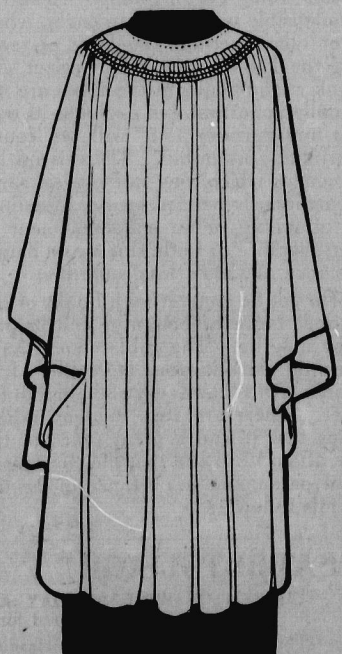
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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

HOME MISSION FESTIVAL.

The Annual Diocesan Festival of the Home Mission Society will be held in the Sydney Town Hall on Monday, May 16th. At the Public Meeting, commencing at 7.15 p.m., the special speakers will be Bishop Hilliard and the Rev. H. M. Arrowsmith, Vicar of St. John's, Toorak, Victoria. The Archbishop will be the Chairman. The Wollstonecraft Male Choir will render vocal items, and agents of the society will tell of their work.

Tea will be served in the Town Hall Basement at 6.15 p.m., and before this, at 5 p.m., there will be a service in St. Andrew's Cathedral. The preacher at this service will be the Rev. H. M. Arrowsmith.

ARRIVAL OF MIGRANTS.

In the Diocesan magazine, the Archbishop draws attention to the serious position concerning Church of England migrants, who are arriving in increasing numbers in Australia.

He says: "We are very fortunate to have Major-General the Rev. C. A. Osborne and Mrs. Osborne ready to give so much time and rendering such efficient help in the name of the Church. But I must draw your attention to the realities of the present situation. The Secretary of the Church of England Empire Migration Council in London, tells us that she is receiving applications at the rate of 250 a week from Church of England families who desire to migrate to Australia. General Osborne welcomes about fifty Church of England families per week. In the last three months, despite all his letters and advertisements, he has only received three nominations for the remaining families who are anxious to come out. This is doubtless due largely to the difficulty of housing. I hope that Church of England people will realise the importance of doing much more to meet this situation."

DR. HAROLD ANDERSON.

Dr. Harold Anderson, Medical Superintendent of C.M.S. (London), who is visiting Australia as part of the C.M.S. Third Jubilee celebrations, is now in Sydney fulfilling a heavy schedule of meetings and services.

On Saturday, May 7th, Dr. Anderson will speak at the Summer School Re-union Lunch Picnic to be held at Watson's Bay. On the following day he will preach at St. Michael's, Vaucluse, in the morning, and at St. Andrew's Cathedral in the evening.

Mrs. Anderson will speak at Mosman at 2.30 p.m. on Tuesday, May 10th. She will also broadcast from 2UE on Friday, 6th, at 11.45 a.m., and from 2CH on Monday, 9th, at 4.15 p.m.

ST. ANDREW'S, CHELTENHAM.

The twenty-fifth anniversary of the opening of St. Andrew's Church at Cheltenham will be celebrated on Sunday, 22nd May. The special preacher at the service of Morning Prayer and Holy Communion on that occasion will be the Rev. Canon F. W. Tugwell, B.A.

SUNDAY SPORT BANNED.

The Rector, the Rev. K. N. Shelley, and the Rev. W. E. Barker, Minister of the Chatswood Central Methodist Church, were recently permitted to address the Willoughby Council in the matter of a proposal to permit the use of Beauchamp Oval, Chatswood, for athletic training purposes on Sunday mornings. We are glad to report that the Council reversed its original decision in this respect, and the training will not be permitted.

PARISH OF KANGAROO VALLEY.

The Diocesan Evangelist, the Rev. T. G. Rees, recently spent a fortnight in the Valley, when he gave challenging addresses at a series of meetings comprising a "Brighter and Better Life Campaign."

The after-school meetings for children were particularly successful. This is the first parish where Mr. Rees has had a 100 per cent. attendance of local school children.

Concerning the mission, the Curate, the Rev. G. B. Simmons, writes: "The benefits of such a campaign are not confined to those who attend the various services, but, under God's mercy, will spread through the parish. What will be the response in the hearts and minds of the people? It depends on the answer that each of us gives to Christ's call?"

HOLY TRINITY, CONCORD WEST.

Good attendances were recorded at all meetings of the Missionary Mission held at Holy Trinity, Concord West, recently.

The Mission, entitled "The Cross of the World," was conducted by representatives of the Church Missionary Society. Speakers included some from almost every field of C.M.S. mission work.

The mission began with a half-day of prayer, on Saturday, April 9th. On the same evening a Young People's Squash was held, at which there were films and speakers from North Australia.

On Palm Sunday the special preachers were Dr. Paul White ("The Jungle Doctor") and Mr. C. H. Lloyd of India. Mr. Lloyd also spoke at a special young people's Fellowship Tea. At the evening service an augmented choir, with special soloists, rendered Maunder's sacred Cantata, "Olivet to Calvary." At both services the church was packed to the overflow.

During Holy Week, meetings were held each night, when various films and missionary speakers told of the work in North Australia.

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tralia, India, Central Tanganyika (East Africa), and other fields of work. Children's meetings, held every afternoon, were very well attended.

The mission concluded on Easter Day, when the Rector, the Rev. S. G. Stewart, preached on "Christ's Easter Missionary Message." At the evening service the preacher was the General Secretary of the C.M.S. in N.S.W., the Rev. R. Clive Kerle.

The mission was a very real success, and in many ways achieved its object of setting forth "the inspiration of a world-wide vision."

DIOCESE OF GRAFTON.

ANNUAL CONFERENCE AND RETREAT.

The Annual Clergy Conference and Retreat was held at Grafton from 26th to 29th April. The Lambeth Report formed the basis of the Conference and the following papers were given: "Lambeth and 'Belief in Man'" by the Revs. G. H. Williams and G. F. D. Smith; "Lambeth and 'South India and the Unity of the Church,'" by the Revs. M. E. de Burgh Griffith and R. S. R. Meyer.

The Retreat was conducted after the conference by the Bishop of Newcastle, the Rt. Rev. F. de Witt Batty, and began on the Wednesday evening and ended on the Friday morning. The clergy were given private accommodation in Grafton and all meals were at Bishopsholme.

DIOCESE OF BATHURST.

FOURTH YOUNG ANGLICAN CAMP.

Held at Dubbo over Easter, the Fourth Y.A. Camp was another successful venture. Visitors included the Bishop, the Dubbo clergy, the Rectors of Narramine, Trundle, Coonamble, and Wellington, the Mayor and Mayoress of Dubbo, the Town Clerk, Wardens and Vestrymen of Dubbo Church and their wives. One hundred Y.As. from 20 parishes of the Diocese attended. Delegates were appointed for the Commonwealth Anglican Youth Leaders Conference to be held in Victoria in June. Camp surprises included

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the first Y.A. Song for the Diocese, composed by Sam Hampton (Bathurst), and the handing over of a bank draft of £35 from Mudjee Y.As. as a service to the youth work of the Diocese, Mrs. H. Peters, and Mrs. E. Kelly (by proxy), both of Orange, were given Associate membership of the "Young Anglicans."

VICTORIA.

DIOCESE OF GIPPSLAND.

HOUSING ESTATE WORK.

Speaking of the work on the new Housing Commission Estate at Moe, the Bishop says: "The town of Moe is growing faster than any other in Gippsland, and presents a challenge to us as a Diocese. We are securing a site in the new Housing Commission area and we will need to build a kindergarten there as soon as possible. The strain of looking after this growing population, as well as five out-centres has, no doubt, contributed to the serious illness of the Vicar, the Rev. P. J. L. Ackland. On medical advice I have given him 6 months leave of absence, and we all pray he may be completely restored to carry on his good work. In the meantime I have been able to send Rev. J. H. Shilton and Miss D. James, Sunday School and Youth Organiser, to carry on the work, and have secured the services of Canon Henry Frazer, M.A., of Liverpool, England, and lately of New Zealand, who will act as locum tenens from April 1st. It was good to meet the fine parochial council of Moe and to be assured of their loyal help at this time."

Mr. Shilton, the Bishop's new appointee to Moe, was recently ordained to the Diaconate, after a three-year course at Ridley College, Melbourne.

SOUTH AUSTRALIA.

DIOCESE OF WILLOCHRA.

MEMORIAL TO BISHOP HALE.

An overwhelming congregation attended St. Matthew's Church, Pooindie, for the unveiling and dedication of a bronze memorial to the late Archdeacon (afterwards Bishop) Mathew Blagden Hale. People came from the Pooindie, Port Lincoln, Lake Wangary and Eumby Bay districts.

At the instigation of the Historical Memorials Committee, the tablet was presented to the church by the Aborigines Trust. The dedication was performed by the Rural Dean (Rev. A. W. Pain).

Archdeacon Hale was a pioneer Anglican Missionary and priest on Eyre Peninsula during the years 1848 to 1856. He founded and developed the Native Training Institution at Pooindie which for many years ministered to the welfare of the local (and imported) aborigine population. He was also responsible for the building of the first part

of the Church of St. Thomas the Apostle, Port Lincoln, which was used first in 1852.

The unveiling ceremony was performed by Mr. B. E. Berryman, a grandson of the late Joseph Provis, an early schoolmaster at the Mission. Mr. Berryman read the following inscription on the tablet:—

In loving memory of Archdeacon Mathew Blagden Hale (late Bishop of Perth, 1857, and Brisbane 1875), who founded the Pooindie Native Training Institution in 1850, and erected this building in 1854."

"He loveth our nation, and hath built us a Synagogue."

After the dedication by the Rural Dean, there was a commemoration service, following order of Evensong.

Messages and greetings were read to the congregation from the Administrator of the Diocese of Willochra (Ven. Archdeacon Dunn) on behalf of the Bishop, the Secretary of the Aborigines Trust and the President of the Historical Memorials Committee of the Royal Geographical Society.

The address was given by the Rev. A. W. Pain who used the same text as that used by Bishop Hale on his last visit to Pooindie in 1872—"Cast thy bread upon the waters, and thou shalt find it after many days."

ELIZABETH AND THE PRAYER BOOK.

(Continued from page 7)

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