

Street, Sydney. The young people.

YOUTH

A very interesting programme was arranged in Sydney (March 27) addresses were delivered by speakers in the Church of England service. F. Parker, B.A., in the day last brought a to a conclusion.

A Young People's Society meeting at the Young People's Society Hall, Margaret Street, attracted a splendid audience. "And He Spoke" was the theme.

Canon Hammond was present to announce:—(1) What are the signs of the times? (2) The Inspiration of the Bible? (3) The Death of the Sinner?

VICARIES

Diocese

The Rev. J. E. New Zealand Church passed through the way to India, with to Karachi, where R. A. Carsons, M.

When the Rev. (the new Bishop in 1937 to become Church Missionary Jones went out to he had laid down this important rural district of work has been 100 years.

While in Melbourne welcomed at the Missionary Service Fellowship room, vivid account of evangelistic and piety the C.M.S. in that during the piety of the Society. At 37 years' service created Bishop of Tasmania of bishops that Society has given 94. This is apart connected with made bishops.

PIANO NEEDED needs a piano, of anybody who and which could to us, please let know.

HELP NEEDED—old Mission Hall needed, but we sider building u off block of land It is thought sor be kind enough Church in Sydn

WANTED TO E St. Mark in the R. G. Fillingham, Gerringong, N.S.W.

OUTH INDIA SCHEME

BETH RERORT, 1930, See p. 10

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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TES AND COMMENTS.

Mark's Day, April 25th, is more widely known among us as Anzac Day, and the remembrance of the Day will not soon die.

The deeds of our A.I.F. and Zealanders in the present war such as to keep up the great tradition. Our two nations really born then to take the our brave lads had won for among the nations of the world. well that our leaders take the view of the memorial day and to strengthen those religious principles which have been so prominently realised in the Great and Great Wars. The tremendous sacrifice in and suffering must never be forgotten. The liberty defended at so a cost must ever be regarded as sacred responsibility. In the words of the great American leader, we must at the pledge and undertaking. here highly resolve that these shall not have died in vain, that nation under God shall have a birth of freedom." The Lord en it.

The Bishop of Ballarat, speaking at Christ Church Cathedral, Ballarat, recently, said: "All of us, save those blinded by bigotry, must have been moved by the statement in which the Roman Catholic Bishops of Australia lamented the progress of this ghastly war, which has brought destruction to so many unoffending citizens. We must echo too, the hope which expressed that Rome and the

Vatican might be spared. In a dignified reply the Prime Minister gave a definite assurance that no damage has or will be inflicted on Rome for political reasons but only on grounds of military necessity.

"We must be grateful to the Prime Minister for this assurance. But I would plead that we are living in days when solemn account must be taken of the word "judgment," which appears so constantly in the Bible. The Bible declares that by his wrong doing man brings down judgment on himself; he becomes, in spite of himself, the instrument of his own destruction. If Rome, to the sorrow of the whole world, is destroyed, may it not be that, like Jerusalem of old, she has brought down judgment on herself? For let it be remembered that Italy, with the approval of the Pope, invaded Abyssinia, and that this iniquitous campaign was the beginning of the present reign of horror and destruction."

Some interesting correspondence in the "Melbourne Argus" suggests that the Roman Prelate addressed his protest to the wrong people. Let Hitler vacate Rome and Rome will be secure from air raids.

In the course of his address on the general subject of Re-Union at the Melbourne Cathedral on April 2, Mr. F. H. Archer, headmaster of Caulfield Grammar School, made a statement sufficiently alarming to be brought out into the open forum. Mr. Archer is reported to have said that the average layman's attitude to

Church re-union was that it was a matter for the clergy to settle. Laymen did not feel a personal responsibility in the matter. If this statement be true, and it probably is so, it only goes to show how far a foolish complacency has allowed a hardly-won privilege and right to slip away to the great detriment of the Christian cause. In all of our synods by constitutional right the laity have a voice, a very important voice. To them, as well as the clergy, is entrusted the responsibility of Ecclesiastical regulation. In matters small and large they have a determining voice. Because of that position a very solemn responsibility rests upon them to see that they consult for and work for the true interests of the Church of God. In a matter so weighty as a proposal for the re-union of the divided Churches of Christendom, the Church will look to them to modify any temptation on the part of the bishops and clergy of the Church to what may well be termed any ecclesiastical snobbery which would prevent a manifestation of unity that is sorely needed for the progress of the Kingdom of Christ against the serried forces of iniquity and unbelief. A sin-sick and suffering world on the one hand, and a pleading Saviour on the other, urge to a real desire to bring the massed forces of the Kingdom of Righteousness and Peace to the conflict.

It is time that our laity realised the duty resting on them to bring to bear upon their position as Christians and Churchmen the full attention of their intellectual gifts that they be men and women duly instructed in the things that pertain to the Kingdom of God.

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We have just received from Karachi a reference to the South India Union Scheme which is illuminating. The writer of the "Karachi Newsletter" says:—

"It is not long since all the padres were in Lahore, to be present by episcopal summons at the Diocesan Conference, a memorable occasion for several reasons. In the first place it afforded the first opportunity the Diocese has yet had of expressing an opinion on the proposed scheme for re-union in the South of India, and it did so in no uncertain manner. Speaking generally, it was remarkable that in spite of a wide diversity of opinion, there was such a manifest degree of unanimity. The only question at issue was, whether we should give our approval to the scheme as it stands, or wait a little longer until some controversial matters can be settled more satisfactorily. In the event the voting was overwhelmingly in favour of expressing our approval there and then, so great was the desire to do something to strengthen the hands of those who have already laboured so strenuously to bring about the reunion that is so dear to the hearts of all. But even this did not satisfy your Karachi delegates, who introduced a resolution that the Metropolitan should be requested to take steps which should aim to bring about re-union on an all India basis with those Churches that are willing to unite."

"Lahore is one of the largest dioceses in the world—there is a plan in view for its division. It is interesting to learn that in spite of wide diversity of opinion there was an overwhelming majority for expressing approval of the Scheme."

The Bishop of Newcastle will have surprised many churchmen by his antagonistic criticism of the South India Union Scheme. We had not expected so frankly ex parte a presentation of the case from Dr. Batty. All the more deplorable is his statement in that it is an official memorandum prepared by him for the information of his diocesan representatives to the Provincial Synod. By all means let us have all the light we can get upon one of the most important and urgent questions that the Christian Church has to deal with.

To that end we are publishing in full the official statements of the Lam-

beth Conference of 1930, so that all who care to know, may have in their hands the findings of that Conference of over 300 bishops of the Anglican Communion. At the outset Dr. Batty quotes figures apparently to indicate what a small proportion of Christians are affected by the scheme. We do not know where he gets his information—but in the 1938 Official Handbook of the Church of England the figures for the Anglican Church in the four Indian dioceses under review totalled over 475,000—the Dornakal figure being 216,000, just 100,000 more than the Diocese of Newcastle, N.S.W., ranking next to Brisbane, and ahead of Perth by some 24,000 adherents. The four dioceses which aim to form a Province of the Church of God—not of England—with their 475,000 adherents, and their 352 priests, completely outnumber each of the Provinces of Brisbane and Perth in adherents and clergy. But that is not yet the full truth of the position. The adherents have in their tens of thousands been won from heathenism and are not merely nominal adherents—their communicant proportions would put to shame any of our ordinary Anglican dioceses. The Bishop of Dornakal, with his 216,000 adherents, can get some 30,000 communicants to leave their work and go on a tour of Witness for Christ—one year their witness bringing in over 20,000 enquirers. The good bishop has not quite realised the full significance of the numbers he quoted.

Not "A New Church."

Dr. Batty errs again in stating that "the movement aims at uniting these three bodies in a new Church," the Lambeth fathers say more accurately "The united Church in India will be a distinct Province of the Universal Church." Are the Church of South Africa, and the Protestant Episcopal Church of America new Churches?

Dr. Batty's remarks concerning Episcopal Confirmation as being a part of "essential Church Order," are again contrary to the view of the Lambeth Conference as a careful reading of their statement in that regard will show—nor do we quite understand Bishop Batty's insistence on "Confirmation by a Bishop" in face of the well-known custom in the Eastern Orthodox Church of Confirmation by presbyters and the primitive uncertainty of ministration. The Lambeth fathers are on much firmer ground when they refuse to make the acceptance of Confirmation a pre-requisite

term of union," and even feel unable "to insist upon it as a necessary part of the initial agreement" in regard to ordination or consecration. Again Bishop Batty says that the Encyclical also referred to the fact that the Movement, by its very nature "must in its early stages involve anomalies and irregularities—a prospect which gives rise to serious misgivings in many minds." But Dr. Batty omits to say that the Encyclical at once adds, "But these misgivings are outweighed by hope and by our trust in God's Will to perfect His work of reconciliation." We may well thank God for the open minds of Lambeth and the open hearts that gave utterance to the generous statement, "We assure our brethren that they will never be disowned nor deserted by the Anglican Communion."

We come to Dr. Batty's last complaint—he is afraid that the United Church will be episcopal only "in name, not in fact." He is afraid that the modification of the bishops' veto in Synod will seriously impair the episcopal status. He says "To those who believe that the responsibility for defining and guarding the faith belongs to the bishops of the Church, this provision is a fatal flaw to the Scheme." This is plain speech and is backed up later in the memorandum by the late Dr. Gore's fallacious utterance against "The validity of non-episcopal orders."

Long ago a scholar of some weight in the University of Oxford spoke of Dr. Gore's building up his arguments "by the free use of unproved assumptions," we invite Dr. Batty to produce any evidence that the high office with which he has been entrusted in the Church of England gives him any exclusive right as a bishop of the Church to "define" as well as to guard the faith. We regret that these issues should have been raised, but feel that Dr. Batty has thrown down the glove, and in the interests of the Church of God, his statements must not be allowed to stand. We hope that a clear-minded and fair-minded discussion of the position at issue will result. The matter is more fully dealt with in our leading article.

We are not surprised to hear that the National Missionary Council is perturbed at the preponderance of non-British missionaries in New Guinea. A statistical survey compiled by the Rev. Richard Piper, secretary of Methodist State Missions, re-

veals that in the Mandated Territory there are 196 Protestant missionaries (including 135 Lutheran) and 500 Roman Catholic missionaries. Only 102 of these 696 white missionaries, it is stated, are British. Of the Lutherans 92 are Germans and of the Catholics 325 out of 500 are Germans. The others are also Europeans, but only 21 are British.

The experience of the Government of South Africa at the beginning of the War will indicate the need of very searching enquiry into the whole question. We do not want any continuance of anti-British propaganda and training in New Guinea. We imagine that there have been some interesting revelations anent the activities of some of these German missionaries.

"HOME TO ROOST."

A Dublin newspaper, the "Standard" has sharply denounced the Hibernian Bible Society for publishing and circulating the Douay New Testament. This book is printed from the original stereotyped plates of the 1820 edition, or from photographic copies of those plates. Thereby hangs an interesting tale, says "Ulsterman," in the Belfast News-Letter. Roman Catholic emancipation was being vigorously debated when Coyne, printer to the Roman Catholic bishops of Ireland, secured the permission of Archbishop Troy of Dublin to print an edition of the Douay Testament with notes. These notes, as the "Standard" admits, included one to the effect that heresy may be punished by death. So bitter was the public outcry that Dr. Troy deemed it politic to withdraw his approval. In 1820 a society, formed of Protestants and Roman Catholics, secured his approval for the printing of a translation, acceptable to the Roman Catholic Church, but without note or comment.

The plates of this edition eventually came into the hands of the Hibernian Bible Society through a lucky find in a Dublin second-hand shop, and they are now the subject of the "Standard's" complaint. But why refer to the Hibernian Bible Society's action as "Testament Trickery"? Dr. Troy's recommendation of the work and Pius VII's rescript to the English Roman Catholic bishops in 1820, enjoining the circulation of the Scriptures "in the editions approved by the Church" are printed as a preface. Copies of the original edition tally in all points with what the Bible Society now publishes. Is it "trickery" to confront the Roman Church with its own actions, however inconvenient it may now find them?

—("Sentinel.")

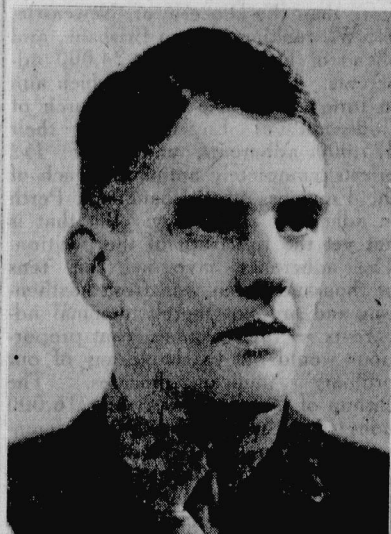
SPECIAL CALL TO PRAYER.

The Archbishops of Canterbury and York have issued a Call to Prayer for next Sunday, April 23, with special reference to the critical phase in the War which has now been reached.

CAPTAIN C. E. H. MARTIN.

"For his heart's perennial gladness,
For the years undimmed by sadness,
For the duty dared and done,
For the Crown of Life well won,
We bless Thee, Lord."

Recently the Archbishop of Sydney and Mrs. Mowl received a cable from England conveying the intelligence that one of their nephews, Captain Cyril Edward Hingston Martin had been killed in Italy. Captain Martin was the son of Brigadier Cyril G. Martin, V.C., C.B.E., D.S.O., the first British



Officer to receive both the Victoria Cross and the Distinguished Service Order in the last Great War. He was born in Cairo, where his father was then stationed, on 14th November, 1919. Like his father, Captain Martin was educated at Clifton College and Woolwich. He volunteered for the Parachute Division of the Royal Engineers and saw service in France, North Africa, Sicily and finally in Italy. He received his Captaincy last year. On his mother's side Captain Martin was a grandson of Major E. Hingston, R.E., who was killed in France during the last war. He was also a grandson of the Rev. John Martin, for many years a devoted and distinguished missionary of the Church Missionary Society in China.

Just before the outbreak of war Captain Martin had decided to go to Cambridge for the purpose of training for the ministry and intended to persevere in that decision on the cessation of hostilities. His only brother, Pilot Officer Richard Martin, is serving with the Royal Air Force.

At a boarding house a guest was sawing away at the sinewy kneecap of a roast chicken. At last, waving an arm toward a bottle of sauce on the table, near the landlady's elbow, he said:

"Pass the liniment, please, Mrs. McPherson. This seagull has rheumatism."

THE RESURRECTION OF THE BODY.

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

Easter Day commemorates a great victory. It is the climax of an age long struggle between good and evil. On Good Friday evil seemed to triumph, and He whose whole life had been a protest and a struggle against it was crucified. But "on the third day He rose again from the dead."

The risen Christ appeared in His glorified body, the same body by which He suffered. Yet the resurrection body was certainly in some ways different from the body that hung on the cross. It was a spirited body. We must think of the Risen Christ as the same Lord as was buried, but in all things He is glorified, and we shall share in the likeness of His resurrection.

Western Civilisation takes the body for the important, the self evident thing, and calls the soul a function of the body, or uses about it language equally unenlightening.

The old paganism takes the soul as its starting point and is hard put to it to explain how the material world exists, the body is "a tent which I am quitting, is a garment no more fitting, is a cage, from which, at last like a hawk my soul hath passed."

But our Christian Faith faces the whole fact instead of only a half by its faith in the Incarnation. If the Word "was made flesh and dwelt among us" then flesh as well as spirit must have an ultimate meaning and value. Our bodies are redeemed and has a passport to eternity.

Many objections have been raised as to the meaning of our Creed, "the resurrection of the body." We need be no longer disturbed over the problem as to the nature of the body that shall be raised up. Problems suggested by cannibalism or cremation. The popular mind, bewildered by the findings or the speculations of recent science no longer thinks in terms of "hard lumps of matter."

We are assured by medical authorities that the actual particles of matter in our living bodies are constantly changing, yet leave the body the same in virtue of some unseen organic continuity. If a forty-year-old scar remains visible, the body must have some secret of self identity you cannot gauge with callipers. The body renews itself; why can it not repeat itself?

Our forefathers viewed the whole question in a simple light. The body slept in the grave, and the soul, having lost its proper means of expression, became atrophied, slept, too, until it should be awakened by the General Resurrection. But the dead are alive now although disembodied. If so, what need is there for a tardy restitution of the fleshy garment when the last trumpet sounds?

The answer to this age long question is found in the third paragraph. Body and Soul are made for one another, their division sets up an abnormal situation. When the material universe that was once its native element has passed away, the body claims, as by right, renewal of the old partnership.

With faith in the resurrection we can go forward without fear. When difficulties seem overwhelming and trouble distracts our mind, when fear chills the heart, and the will hesitates to accept life's challenge, when bereavement clouds the soul and love seems

to have died down, when the mists of death overcloud faith, our hope is in the triumph of our Risen Lord Who brought light and immortality to a sin-stricken world.

It may be in years to come man's apprehension of Christianity will be widely different from that which is common now. It is changing to-day those who have the eyes to see. The Risen Lord is King and Conqueror of death and all the powers of evil. There is no fear in the hearts of those who accept the assurance of Easter. Its message remains for ever, "Because I live, ye shall live also."

QUIET MOMENTS.

DO WE REALLY INTEND TO PLEASE GOD?

Dr. Johnson declared that his reading of William Law's book, "A Serious Call to a Devout and Holy Life," was the first occasion of his "thinking in earnest of religion after he became capable of rational inquiry." This is little to be wondered at, because Law has an outstanding gift of piercing through shams and excuses and demanding utter sincerity.

What is a devout life? "Devotion signifies a life given, or devoted, to God. He, therefore, is the devout man, who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God; who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety, by doing everything in the Name of God, and under such rules as are conformable to His glory." In such a life prayer and living must agree; where they do not agree no real devotion to God exists at all. "As sure as it is our duty to look wholly unto God in our prayers, so sure is it that it is our duty to live wholly unto God in our lives." So far that is all very ordinary, and there is nothing that we did not know before. The rather monotonous insistence with which Law urges his point is due to the fact that the idea which is so readily accepted by the mind is so rarely expressed in action; far too many Christians spend their time "adding Christian devotion to a heathen life. The real test of our profession is our attitude to the commonplace, and here Law touches upon something which is absolutely vital in our relationship to God. "If our common life is not a common course of humility, self-denial, renunciation of the world, poverty of spirit, and heavenly affection, we do not live the lives of Christians." When the pressure of the Spirit of God upon us moves us

to make an important decision about our lives, to take some notable step, we are eager and ready to answer in accordance with His will, but in the decisions which are not unusual, which are concerned with the day-to-day dealings with our families, neighbours, servants, tradespeople, with our persistent attitudes of mind and controlling motives, we are reluctant to consider at all the relation of what we do and think to the purpose of God. An action of striking devotion to God would stir us; devotion in the commonplace we tend to ignore.

The point at which Law challenges us in this matter is the sincerity of our intentions. What do we intend to do with our lives? If it is some big matter, say the call to go abroad, or to give a large donation to a good cause, we are quick to see that we must try to please God in the matter, but we do not so readily put the glory of God first in the many small decisions of every day where we are constantly being presented with the choice between serving ourselves and obeying God. Law sees the evident truth that we do not deliberately intend to put the glory of God first in these matters, "it is because men have not so much as the intention to please God in all their actions." "It is for want of this intention that you see men that profess religion, yet live in swearing and sensuality; that you see clergymen given to pride, and covetousness, and worldly enjoyments." To have this sincere intention would alter our whole standard of values, change our whole attitude to life. Do we have this sincere intention in the smallest details of the commonplace?

Then Law as a wise man refuses to let us escape into excuses or hide behind camouflage, for "it is as easy for every person to know whether he intends to please God in all his actions, as for any servant to know whether this be his intention towards his master." We must judge our lives sincerely. When they are slack or disordered, extravagant or self-indulgent, proud or lazy, these are not pardonable imperfections, our calling's snare; they are the expression of a fundamental lack of purpose. "We have not piety enough to intend to be as good as we can, or to please God in all the actions of our life."

Neither may we dismiss this challenge by imagining that it supposes that we have no need of divine grace, or that it is in our own power to make ourselves perfect. "It only teaches us that the reason why you see no real

mortification or self-denial, no eminent charity, no profound humility, no heavenly affection, no true contempt of the world, no Christian meekness, no sincere zeal, no eminent piety in the common lives of Christians, is this, because they do not so much as intend to be exact and exemplary in these virtues." What are our intentions in the life of every day?

—Record.

SELF—THE GREAT ENEMY.

"LET HIM DENY HIMSELF."

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

All the synoptists quote these words of our Lord, so we may infer that they were much impressed by them. Well might they be for, like other of His sayings, they seem to be against human nature. Self-expression and not self-denial is what man has always sought. The subject is not without interest even to such a paper as the London "Times" which discussed it recently. "It is claimed by psychologists," says the writer in their columns, "that a man's happiness and development depend on his opportunities for full self-expression. Repression, we are told, is the cause of the worst troubles, both mental and physical."

Yet anyone, it is argued, who proposed to live his life by the Christian code, will find that repressions are continually demanded from him. Inward serenity is difficult when repressions and natural desires are in conflict. We see signs of this struggle in the life of St. Paul and of spiritual men of many faiths in many ages. Perhaps a partial solution of the problem is found in the recognition of the fact that our nature is at least dual, that we all have something of Jeckyll and Hyde in us. The garden of the human heart brings forth weeds as well as flowers—the former should be torn up, the latter cultivated. The secret of a successful Christian life is the development of the good self and the gradual elimination of its rival.

Generally, however, when we speak of "self" we think not of our best qualities, but of selfish and undue prominence given to our person or affairs, to the detriment of those of others. Although loth to recognise "self" in our own lives, yet we are quick to recognise its ugliness in others. We instinctively flee from the man who speaks only of himself. He is one of the world's greatest bores and represents a low level of life. He is sane but unbalanced and treads a dangerous path. Self, like fire, is a good servant but a bad master. Unless kept in place it assumes such proportions that it shuts out all light from the soul. The Superintendent of a Mental Institution was showing us round one Sunday morning after service. In the course of conversation we said to him, "Do your patients read much?" "No," he said, "they have no time. They are continually brooding over their wrongs, real or imaginary. If we can only get them to take an interest in something outside themselves, it is the first step towards recovery." Thus we see how necessary it is to keep self in a subordinate position, if we would conserve that sense of proportion which is needful to a balanced conception of life.

Interesting facts bearing on our subject have been revealed by a report of the Metropolitan Life Insurance Company published in the "Science News Letter" of Washington. To our surprise we are told that "The death rate from suicide among the company's policy holders in 1942, was, with one exception, the lowest on record. In England the rate fell consecutively from year to year between 1939 and 1941." One of the reasons given in the report for this decline is "Change in mental outlook. Petty, personal complaints and difficulties of the individual are forgotten in the urgent desire to help the nation in a time of crisis."

Thus in time of war, in spite of a thousand difficulties, suicide decreases because men forget themselves in something greater. It is interesting, too, to notice that the percentage of suicides is greater among rich people than among the poor. The explanation is simple, the leisured classes have more time to brood on self. This is true psychology. How often does the doctor say to a retired business man who does not find leisure an unmixed blessing and who complains of poor health, "Now, take up some hobby, go in for bowls or golf. You must have something to occupy your mind." The doctor knows that in brooding on self there is danger, premature decay and death lay in wait for the empty mind. Thus sanity, happiness and long life are all influenced by the denial of, or the surrender to, self.

In the spiritual life the matter is more complex. Here the choice is not merely between good and evil, rather are we called upon to replace the good manifestations of self by that which is better. Mountain ranges of Christian development and service rise before our soul. As we climb, the high has to be denied in favour of the higher, and the higher in turn, gives way to the highest.

Our Lord's own life illustrates this. No doubt He was happy with His Mother in the home at Nazareth. Life was simple, each day brought its tasks, but there was no lack of fellowship or food. Here was the life virtuous, undoubtedly well pleasing to God. Why should He turn His back upon it? Was it even right for Him to think of doing so? His widowed mother needed His comfort and material support. What a spiritual conflict, what wrestling in prayer, before the battle was won and good yielded to better. So He went forth, a homeless wanderer, often hungry, thirsty and weary.

Then suddenly He was faced with an opportunity which, seized at the right moment, might have seated Him on the throne of His ancestor David. The people wished Him to be their King. Vast horizons opened before Him. Surely this was the hand of Providence, pointing the way of national salvation; here, too, was the ideal way to pass on to the people, backed up by authority, the message which God had given Him. A high and eminently worthy ambition, no doubt, but the deadly foe of the highest. It would have turned Him aside from a cross-crowned hill and He would not have been the Saviour of the world.

Perhaps our Lord was thinking of His own conflict when He said to His followers, "If any man would come after Me, let him deny himself." The word translated "deny" means absolute surrender. He alone had the right to demand this, for He had given all.

This spiritual conflict, on a scale suitable to our smaller capacity, comes to all pilgrims seeking Mount Zion. May God give us the spiritual discernment to distinguish the highest and the will to obey the call.

A NEW HOSPITAL FOR ETHIOPIA

A crowded congregation filled Westminster Abbey on 16th March, when a special service was held on behalf of the Princess Tsahai Memorial Hospital Fund. Princess Tsahai, one of the daughters of the Emperor of Ethiopia, had trained as a nurse while she was in this country, and had hoped to give her life to the welfare of her people through the nursing service, and in particular to establish an important hospital at Addis Ababa. It has been decided to complete the hospital as a memorial to her. The Bishop of London, Dr. C. F. Fisher, was the preacher at the service. He took as his text Galatians VI, 10: "While we have the opportunity let us do good unto all men, especially to them that are of the household of faith."

In connection with the Memorial Hospital the Bishop said: "Of the resources which modern knowledge puts into our hands, not all are good—at least in the uses to which they are put. But there is one that is altogether good—medical science and all that it means for the alleviation of pain and the healing of disease and for the preservation of the gift of health. The gift of medical science we can give with both hands to remedy the ills which medical skill knows well enough how to remedy, and to lead the assault upon tropical diseases still to be understood." He said that the completion of this hospital was the best immediate gift which Britain could make to Princess Tsahai's country and the best memorial possible of her devoted life.

—"Protestant Newsletter."

"THEY SHALL NOT PERISH."

Under the slogan "They Shall Not Perish" the National Committee for Rescue from the Nazi Terror organised a meeting at the Central Hall, Westminster, on Tuesday, February 29, at which the Archbishop of York was the principal speaker. He was ably supported by the Chief Rabbi, Captain Quintin Hogg, Mr. Harold Nicholson, Miss Eleanor Rathbone and Mr. Hannen Swaffer. The following resolution was passed by the meeting: "We have noted with deep distress the continued persecution and massacre by the Nazis of millions of victims of diverse nationalities and races. We have noted especially that Adolf Hitler is still carrying out his declared policy of exterminating the entire Jewish population in all Nazi-controlled territories. While recognising that a final end can be put to these atrocities only by the victory of the United Nations and the liberation of Europe, we ask His Majesty's Government to speed up measures of rescue for all who can be saved, and to adopt the principles that whatever other Governments may do or leave undone, the British contribution to the work of rescue should be the speediest and most generous possible without delaying victory."

—"Protestant Newsletter."

PERSECUTION.

Persecution is the reward of every great soul who dares to speak a great word. Recently I heard a preacher say this: "Christ was not crucified for saying 'Consider the lilies how they grow,' but for saying 'consider the Pharisees how they steal.'"

PERSONAL.

We regret to learn that Canon A. H. Garnsey, M.A., within the University of Sydney, after four months of ill-health, has found it necessary to tender to the College Council his resignation as Warden of St. Paul's College. He has been Warden of St. Paul's since 1916, and ten years ago was elected a member of the Senate of the University. The son and grandson of clergy of this Diocese, he has long occupied a conspicuous part in Synod debates and at meetings of the Cathedral Chapter. His father, the Rev. Charles Garnsey, was for many years the beloved rector of Christ Church, St. Lawrence, Sydney. The Council has appointed the Rev. M. E. de Burgh Griffith to act as Vice-Warden.

During the absence of the Rev. R. G. B. Ashcroft, Rector of St. Peter's, Richmond, in N.Z., recently the duties in connection with the Parish were undertaken by the Rev. F. A. Reed, Mr. Reed, who has just retired from active work, has rendered long and faithful service in Victoria (Dioceses of Wangaratta and Gippsland) and in the Sydney Diocese. He has always been a stalwart in upholding evangelical principles.

On the first day of term at Queen's Church of England Girls' Grammar School, Ballarat, Miss McQuade, who succeeded Miss Jenkin in the Primary School, was helping the children to fill in the necessary forms. One question was: "What work does your father do?" To this Elizabeth Johnson answered: "My father doesn't work. He's a Bishop."

Miss Monica Bodley, daughter of the Vicar of Willaura (Vic.), and Mrs. Bodley, an old scholar of Queen's Grammar School, Ballarat, has offered herself to the Australian Board of Missions as a candidate for work in the mission field.

The Archbishop of York, the Most Rev. C. F. Garbett, has arrived in America. He will preach in the Cathedrals of Washington and New York, and will receive an honorary degree from the University of California.

He will visit Canada, where he will be the guest of the Primate, Dr. D. T. Owen.

On Quinquagesima Sunday, the Reverend David Ivor Morgan Anthony was instituted and inducted as Vicar, and appointed by the Bishop as Sub-Dean of Christ Church Cathedral, Ballarat.

During the month Mr. Harington B. Cowper, a well-known Sydney churchman, has celebrated his 80th birthday. He is still able to attend his office to act as Treasurer of S.C.E.G.G.S., to attend Cathedral services from time to time as Senior Lay Canon, and to take an active direction of the work of the Church Building Loan Fund. We extend to him our warmest congratulations.

The death took place recently of Mrs. H. J. Hannah, a daughter of Canon Digby Berry, well known to churchmen of a previous generation, and the wife of Mr. H. J. Hannah, of Heidelberg, and mother of Dr. Wellesley Hannah, now serving in Central Tanganyika. The deceased lady was an ardent worker in connection with the Victorian C.M.S.

On the morning of Sunday, February 27 there passed to her rest one of those who has made a great and abiding contribution to the life of the Parish of Christ Church, Wanganui, N.Z.: Helen Bowman Ashcroft. For many years she was in charge of the Sanctuary Guild of the Parish, and for some time was Enrolling Member of the Mothers' Union. But the activity most dear to her heart was the care of the little Church of St. John, Liverpool Street. In the days before there was a Sunday School building at the present Christ Church, much of the Sunday School work of the parish centred round St. John's, and to Mrs. Ashcroft's care and enthusiasm very many of the children of the neighbourhood of generation after generation owe the thorough grounding in the teaching and practices of the Church which they obtained.

The beautiful Holy Table in Christ Church is a memorial to her daughter Gladys, who died as a result of her tireless and devoted services to the sick and suffering in the influenza epidemic of 1918. Two sons of Mrs. Ashcroft entered the Ministry of the Church—the Rev. B. D. Ashcroft, who died very suddenly some years ago, when vicar of Marton; and the Rev. Ronald Ashcroft, at present Vicar of Richmond, near Sydney. To him, and to all other relatives, we extend our respectful sympathy. For the long life and devoted work of Mrs. Ashcroft, we give God thanks; from her example we take inspiration and courage. "Well done, good and faithful servant. Enter thou into the joy of the Lord."

The Rev. W. E. Godson, M.A., died on April 8, in Sydney. Mr. Godson was for some time a C.M.S. Missionary in China and later became secretary of the N.S.W. C.M.S. He held several cures in the Diocese of Sydney and has been for some years on the retired list.

The Rev. Canon F. H. King, who resigns the parish of St. Theodore's, Rose Park, South Australia, on April 30, on account of ill-health, has given long and faithful service to the Church in this Diocese. After studying at St. Barnabas' College, he was ordained Deacon by the Bishop of Adelaide in 1898 and Priest in 1899.

Rev. John Greenwood, a trainee of the Bush Church Aid, will shortly be leaving for Ceduna (S.A.). He will help Mr. Broadley and thus enable the work in the West Coast Mission to be done more efficiently, as Mr. Broadley could not minister to both the Ceduna and Penong areas. Mr. Greenwood has been curate of St. Clement's, Mosman (N.S.W.).

The death is announced of the Rev. P. S. Simpson, in January last in England. The deceased clergyman was for some years Precentor of St. Andrew's Cathedral, Sydney, and later Archdeacon in the Diocese of Goulburn.

At an ordination held by the Bishop of Riverina in St. Paul's Pro-Cathedral, Hay, on the Feast of the Annunciation (March 25), the Rev. Basil James Thomas was advanced to the priesthood. Mr. Thomas is assistant-priest in the Parish of Hay.

The death is announced of the Rev. Canon C. H. Boughton, B.D., sometime Secretary of the British and Foreign Bible Society, and a prominent Evangelical leader in England.

Rev. Lawrence Heber Waddy, son of the late Canon Stacy Waddy, was married in Winchester College on January 29, to Miss Natalie Dora Robinson, daughter of Mr. and Mrs. C. E. Robinson, of Winchester. Canon Stacy Waddy was well known in Australia, as he was at Newcastle Cathedral (N.S.W.) then at Stockton, Singleton, and headmaster of The King's School, Parramatta, from 1907 to 1916. Then he became, after the war, Secretary of the S.P.G.

The death is announced of Mrs. Rodney Dangar at her home, "Arlington," Edgecliff Road, Edgecliff, Sydney, on Sunday, March 26. Mrs. Dangar had many interests. Her appreciation of art was very great, and she gave sympathetic encouragement to many young Australian painters. She had a vital and sympathetic interest in the work of the Bush Brotherhood and the Bush Book Club, and as a member of the Committee of the Children's Hospital and the Sydney Day Nurseries, worked untiringly for the welfare and happiness of children.

The death took place on April 3 at his residence, 257 Mowbray Road, Chatswood, Sydney, of Canon H. C. Barnes. The deceased was admitted to the diaconate in 1900 and advanced to the priesthood in 1902. His ministry was served in the dioceses of Grafton, Armidale and Newcastle. He resigned from the Parish of St. Peter, Hamilton, Newcastle, last year after serving there since 1922. The deceased clergyman was a brother-in-law of Rev. H. McWilliam, of Sydney.

Dr. Laird, of the C.S.S.M., and Scripture Union, New Zealand, arrived in Sydney last week to confer with representatives in Australia concerning the work of these organisations.

Dr. C. A. Jarman, organist and choir-master at St. Mark's, Darling Pt., for the past 3½ years, has resigned his position there. This he has done in order to be free to consider a unanimous invitation from the sub-Dean and Chapter of St. Peter's Cathedral, Armidale, to return there as Cathedral organist and Master of the Choristers. This is a position that Dr. Jarman held for some years prior to coming to St. Mark's, and the invitation is certainly to be regarded as a signal compliment to his work. The Rector of St. Mark's (Canon Barber, M.A.), has received his resignation with regret.

BRITAIN AND THE BIBLE.

The part the Bible has played in forming the character of the British people is reflected in the use of its message made by leaders of the people in times of stress. The King and Mr. Churchill scarcely ever make a speech without quoting from the Bible. And one leading newspaper has published a comforting text at the top of the front page in every issue since the war started.

But perhaps the most striking use of the words of the Bible by the press was made by the London Daily Sketch when the news of Mr. Churchill's illness shocked the civilised world. The Sketch devoted its entire front page to a photograph of the Prime Minister with the caption: "The man to whom so many owe so much," a few lines telling of his illness and the following quotation from Psalm 86: 15-16:

"But Thou, O Lord, art a God full of compassion and gracious . . . Give Thy strength unto Thy servant."

And, after all, was there any need to say one word more?

"CENSORSHIP."

A Church girl in our diocese (we will spare her blushes and not mention her name) receives letters regularly from a soldier who is a devoted churchman. In addition to the ordinary date, the soldier also puts the Church's season at the head of his letters. In due course a letter came headed "Quinquagesima." This alarming word was vigorously struck out by the censor, and "Australia" written underneath. No doubt the censor was proud of himself for having prevented the transmission of valuable military information. Alas for his ignorance of matters ecclesiastical!—Ballarat Chronicle.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

SOUTH INDIA SCHEME

The Bishop of Newcastle's argument in "The Church Standard" of March 24th is valuable as giving a good resume of the proposals known as the South India Scheme and the possible results on the larger question of the re-union of Christendom. Four Anglican Dioceses are involved:—Madras, Travancore, Tinnevelly and Dornakal.

A union of Presbyterian, Congregationalist and Lutheran Missions in South India, known as the South India United Church took place in 1916.

The Methodist Church in South India.

The total number of Christians represented by the three bodies number roughly 750,000. 400,000 Anglicans, 230,000 members of the United Church, and 120,000 Wesleyan Methodists. If representation in Synod is in proportion to Church membership, those who have previously been trained in Anglican traditions will represent a clear majority over all others.

The Bishop informs us that these 750,000 represent a little more than one-fifth of the total number of Christians in the area concerned, which he places at 3,500,000. It is a difficult matter to follow a condensed statement of this kind. It is rather a pity that the Bishop did not go further in his analysis. He does not tell us for instance that there is a strong Syrian Church with Nestorian tendencies in Travancore and Cochin. Nor does he emphasise the fact that while about 1912 the Protestant Christians in certain areas of South India numbered 870,000, there were 1,500,000 Syrians and Roman Catholics. These, we submit, are pertinent facts which need to be taken into account. Figures are apt to be misleading unless their full import is given.

The Terms of Union.

There are, according to the Bishop of Newcastle's admirable summary, two essential features in the proposed union. The first is a broad agreement in matters of faith. The Apostles Creed and the Nicene Creed are accepted as witnessing to and safeguarding the faith, but the assent of individuals to every word and phrase is not to be demanded. In addition to the Creeds, the two Sacraments of the Gos-

pel are accepted as means of grace through which God works in us. We may be permitted to draw aside for a moment to direct attention to a rather amazing statement that appears in the same issue of "The Church Standard" on page five. It runs as follows: "Today, in many quarters there is an attempt to exalt the two Sacraments of Baptism and Holy Communion by speaking of them as the 'Gospel' Sacraments, to the depreciation of others. This, however, is an entirely unnatural and artificial distinction." Students of Anglo-Catholic developments will notice how far the writer in "The Church Standard" has progressed beyond tract 90 which declared: "This article XXV. does not deny the five rites in question to be sacraments, but to be sacraments in the sense in which Baptism and the Lord's Supper are Sacraments; Sacraments of the Gospel; Sacraments with an outward sign ordained of God." Logic is taking its revenge on the Anglo Catholics. But to return to the summary: In the second feature relating to the ministry the three parties agree:—

(1) To recognise each other's existing ministries to be real ministries of the word and Sacraments.

(2) In appointing ministers to have respect to the conscientious convictions of the Congregation concerned.

(3) As from the date of the Union all subsequent ordinations to be Episcopal in character. Presbyters, however, take part in the consecration of Bishops. The United Church reserves to itself the right to determine at any time whether it will continue to make exceptions to the rule that its ministry is an Episcopally ordained ministry and generally under what conditions it will receive ministers of other Churches into its ministry.

Some Strange Omissions in The Bishop of Newcastle's Article.

As the full Lambeth report appears in this issue of "The Church Record," we content ourselves with directing attention to the fact that while The Bishop of Newcastle refers pointedly to "serious misgivings" on the part of many minds, he omits to direct attention to the explicit encouragement of the promoters of The South India Scheme in the words, "It is only when

the unification resulting from that inter-action (of the different elements of the United Church upon one another) is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting therefore to pronounce such judgment now, we express to our brethren in India, **our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated.**" (Black type ours.)

Can it be imagined that if the Lambeth Conference supposed that there had been any real surrender of the faith or order of the Catholic Church it would have invited the participating Churches to make the venture and inaugurate the Union? We greatly regret that the Bishop did not find it necessary to deal with that point. The statement was certainly before The Lambeth Conference that non-episcopally ordained ministers should be recognised as exercising "real ministries of the Word and Sacraments." This is admitted by all. No subsequent changes affected this point. Lambeth Conference — which, however, we need to remind ourselves and others has no legislative authority and only carries weight as the expression of a large body of Episcopal opinion — invited the participants to make a venture of faith and inaugurate a union on those principles.

Again, the Bishop of Newcastle has omitted the important later decision of the "Consultative Body of the Lambeth Conference" conveyed to the Metropolitan of India, Burma and Ceylon in 1938. Archbishop Lang wrote, "Except in regard to the new position assigned to the Bishops in the Synod with regard to questions of faith and order, the changes introduced since 1930 are not such as to give ground for supposing that the Lambeth Conference of 1940 would wish to reconsider the general approval given in 1930." As we all know Lambeth was unable to meet in 1940 and there is no direct means of judging as to the measure of credence to the attached to the findings of The Consultative Body. Yet it is a committee of such importance in itself that it seems strange that its findings were not given a prominent place in the Bishop of Newcastle's article. They were considered of sufficient importance by the Metropolitan of India, to be embodied in his letter to his brother Metropolitans. We feel that these two serious omissions detract greatly from the permanent value of the Bishop of Newcastle's argument.

The Bishop of Newcastle's Criticisms.

We are the more surprised at these omissions because the Bishop of Newcastle's criticisms relate impartially to the unamended and the amended schemes to which reference is made in Archbishop Lang's letter of 1938 conveying the opinion of "The Consultative Body. There is no hint that these objections have been already considered and have not been regarded as of sufficient weight to deter Lambeth Conference from urging the participants to inaugurate a union notwithstanding the objections which are now urged against the scheme.

The first criticism of the Bishop is free from that objection. It relates to a new provision by which, in certain circumstances, the opinions of the bishops on questions of faith and doctrine can be overridden by the clerical and lay representatives in General Synod.

The Bishop in considering this new proposal declares "it appears to many that . . . the Church would be Episcopal in name, but not in fact." He adds, "To those who believe that the responsibility for defining and guarding the Faith belongs to the bishops of the Church this provision is a fatal flaw in the scheme." The Bishop of Newcastle does not inform us that such is his own opinion. We would be surprised to hear that he was prepared unquestionably to commit himself to such a view. Certainly The Consultative Body of Lambeth has not done so. It states that a majority of The Consultative Body viewed these provisions with grave concern. Further the Body was united in saying that the general approval given to the scheme by The Lambeth Conference of 1930 could not be held to apply to these particular provisions. The Consultative Body suggested, as an alternative, voting by Houses. Up to date, it would appear that the Anglican and Methodist parties to the scheme are willing to accept the proposal of the Consultative Body in this matter. To suggest that the decision of doctrine was wholly in the hands of bishops since the wide development of ancient episcopacy in the second century, is to run counter to the actual facts of history. It is only necessary to cite the cases of Origen and Malchion, and the parts they took in Synods in their time to render this obvious. Hooker reminds us that "Bishops with restraint are they whose regiment over the Church is contained within some definite local compass, beyond which compass their jurisdiction reacheth

not." He adds what is more pertinent to our immediate object: "Lest bishops forget themselves, as if none of earth have authority to touch their status, let them continually bear in mind, that it is rather the force of custom whereby the Church having so long found it good to continue under the regiment of her virtuous bishops, doth still uphold, maintain and honour them in that respect, than that any such true and heavenly law can be shown, by the evidence whereof it may of a truth appear that the Lord Himself hath appointed presbyters for ever to be under the regiment of bishops, in what sort soever they behave themselves" (Eccl. Pol. Bk. vii. 11.3 and v18). In Hooker's view a restraint of episcopal authority is not equivalent to a destruction of it. We conclude that the opinion cited by The Bishop of Newcastle exaggerates the significance of the change proposed by the amended South India Scheme.

But there is even a more serious reflection on other Church bodies in the insistence that any modification of our method of Confirmation by a bishop is "a hardly less serious breach of essential Church order." The Bishop of Newcastle does not inform his readers that Confirmation by a presbyter is the rule of the Greek Church, with which we are in a certain measure of Communion. These omissions are very surprising. In the Syrian rite, Confirmation preceded baptism. Up to the sixteenth century in the west, Confirmation was administered to infants. In these circumstances it seems rather unwise to talk so confidently about "a serious breach of essential Church order." It is unfortunate that important considerations have been ignored in the Bishop of Newcastle's examination of a very complicated problem.

The next position indicated is the anxiety caused to those who hold the view that episcopal ordination is an essential guarantee of the Sacraments of the Church. It is not easy to follow The Bishop of Newcastle here. Apparently he seems to think that advocates of this rigorous view could remain in a Church which recognised non-episcopal ministries as real ministries of the Word and Sacraments. On the other hand, if such ministration came to the congregation in which they found themselves, they would have to choose between remaining virtually excommunicate or receiving the Sacrament, (we presume of course, the Sacrament of Holy Communion), in a defective and irregular manner. Ap-

parently such persons find no scruple in entering into communion with others who are exposed or expose themselves to this defective and irregular proceeding. Apparently also The Lambeth Conference invites the South India Christians to inaugurate a scheme of union hampered by irregularity and defectiveness. We do not think that such an attitude of mind is wholly commendable. It has arisen through the modern failure to perceive that doctrine is immutable and the concern of others is also our concern.

There are two points in conclusion in which we find ourselves in greater sympathy with the argument to which the Bishop of Newcastle gives expression. We agree that formularies for instruction should not be contradictory. If any instance could be cited in which a formulary in use in the proposed United Church exhibited divergence from the common faith it would be the duty of the members to see that it was no longer adopted as a basis of teaching.

We would also welcome the continuance of the Apostles Creed as a formula binding candidates for Baptism, as in the Church of England, and see no reason why this should not be adopted. But many of those who cling tenaciously to episcopal jurisdiction in its most rigid form are found to sit loose to Christian dogma, a peculiar and very modern phenomenon. We have already in a previous article dealt with this aspect which in the words of the Lambeth Encyclical "gives rise to serious misgivings."

We are interested to note that the Bishop of Newcastle has discovered a new value in the nexus with England. We may be permitted to wonder to what extent he sympathises with those in our communion who are openly supporting "a definite breach of trust" in relation to the conduct of Divine Service. He has not yet expressed himself definitely on that point and it would unduly prolong this article to enlarge on it.

THE REASON.

The poem was entitled "Why Am I Alive?"; the editor read three verses, then wrote fiercely on the margin: "Because you mailed this instead of delivering it by hand!"

"SPECIAL APPEAL" PUBLISHING FUND.

Amount already acknowledged £186/12/-; Mrs. Gray £1. Total to date £187/12/-; (Per Rev. Thos. Knox £174/1/-; per Mrs. Bragg £13/11/-.)

The South India Scheme

LAMBETH CONFERENCE, 1930.

EXTRACT FROM THE ENCYCLICAL LETTER.

p.p. 26-27.

We must refer at greater length to the scheme for a union of Churches in South India, which had been begun a year before the last Lambeth Conference, and has now reached an advanced stage. Our brethren of the Church of India, Burma and Ceylon, who will have the responsibility for carrying it through, if it is to be consummated, have reported the scheme in its present state to the Conference and asked for our advice. Our committee has tendered advice on many points in its Report, to which the Conference has given its general approval. This scheme is for a union in South India between the members of our Church, and the South India United Church, so called because it unites the converts of certain Presbyterian and Congregationalist Missions. The general conception of the scheme is that these different elements will come together in one body, possessing the traditional framework of faith and order which characterised the whole Church for so many centuries. Within this one body the constant intercourse of the different members will, it is hoped, gradually bring about a unity, in which all those things that are of God in their several traditions will be not only preserved but enriched by happy combination. This process cannot be initiated without sacrifices, and must in its early stages involve anomalies and irregularities—a prospect which gives rise to serious misgivings in many minds. But these misgivings are outweighed by hope and by our trust in God's will to perfect His work of reconciliation.

We rejoice that one part of the Anglican Communion should be found ready to make this venture for a corporate union with certain non-episcopal Churches. We feel that in a sense our brethren in South India are making this experiment on behalf of the whole body of the Anglican Churches. They are our pioneers in this direction of the movement for unity. The whole Communion will surely stand by them with earnest prayer and generous loyalty. But we are well aware that the constituency which we represent is not universally convinced about all the provisions of the Scheme, and wishes to see how it works out, before committing itself to definite approval. To meet this situation we have recommended to the Churches concerned certain arrangements which we desire to explain to our people in the clearest terms.

The Anglican Communion is a group of Churches bound together by very close ties of history and tradition, doctrine and practice. After the union in South India Anglicans who will be included in the united Church will not give up the use of the Prayer Book or discard any of the doctrines held in the Anglican Churches. Yet the united Church in South India will not itself be an Anglican Church; it will be a distinct Province of the Universal Church. It will have a very real intercommunion with the Churches of the Anglican Communion, though for a time that intercommunion will

be limited in certain directions by their rules. Its Bishops will be received as Bishops by these Churches. Its episcopally ordained ministers—a continually increasing number—will be entitled under the usual rules to administer the Communion in the Churches of the Anglican Communion. Its communicants will be entitled to communicate with the Churches of the Anglican Communion, except in cases forbidden by the rules of these Churches. On the other hand no right to minister in the Churches of that Communion will be acquired by those ministers who have not been episcopally ordained.

The fact that the Church in South India will not be a member of the group of Churches called the Anglican Communion will inevitably impose on our brethren a temporary severance of close and treasured relationships, in council and synod, with their brethren in North India. But these are sacrifices which we believe they will make cheerfully in the hope of achieving a union between episcopal and non-episcopal churches such as has never yet been effected, and of building up a real and living Church in India. For our part we assure our brethren that they will never be disowned nor deserted by the Anglican Communion. It will preserve for them unimpaired their welcome to its love and fellowship, to its altars and its pulpits. For it will be looking forward to the day when their work will be rewarded and the unity of these Churches, not only in South India, but in the whole of India, will be completed, and there will emerge a Province of Christ's Church, genuinely Catholic, loyal to all truth, within whose visible unity treasures of faith and order, nowhere in the Church at present combined, will be possessed in common, and the power of Christ will be manifest in a new richness.

It was with unanimity and with profound sense of thankfulness that the Conference adopted the Resolutions relating to South India.

RESOLUTION 40.

p.p. 50-52.

SOUTH INDIA.

(a) The Conference has heard with the deepest interest of the proposals for Church union in South India now under consideration between the Church of India, Burma and Ceylon, the South India United Church and the Wesleyan Methodist Church of South India, and expresses its high appreciation of the spirit in which the representatives of these Churches have pursued the long and careful negotiations.

(b) The Conference notes with warm sympathy that the project embodied in the Proposed Scheme for Church Union in South India is not the formation of any fresh Church or Province of the Anglican Communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order, in a distinct Province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought and the life of the Church Universal.

(c) We observe further, as a novel feature in the South Indian Scheme, that a complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union; but the

promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united Church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated.

We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous goodwill.

(d) The Conference thinks it wise to point out that, after the union in South India has been inaugurated, both ministers and lay people of the united Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the Province and Diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any Province takes formal action to change its regulations.

(e) The Conference, fully assured in the light of the Resolutions of the General Council of the Church of India, Burma and Ceylon adopted in February, 1930, that nothing will be done to break the fellowship of the Churches of the Anglican Communion, confidently leaves in the hands of the Bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme.

(f) The Conference gives its general approval to the suggestions contained in the Report of its Committee with regard to the Proposed Scheme for Church Union in South India, and commends the Report to the attention of the Episcopal Synod and General Council of the Church of India, Burma and Ceylon.

REPORT OF THE COMMITTEE.

p.p. 123-150.

THE SOUTH INDIA SCHEME.

It is with reference to the principle we have already set forth that we have considered the Proposed Scheme of Union affecting the southern dioceses of the Church of India, Burma and Ceylon, the South India United Church and the South India Province of the Wesleyan Methodist Church.

First, it is important to make clear the way in which this scheme came before the Lambeth Conference. It was not submitted for acceptance or rejection. The Lambeth Conference has no constitutional authority to accept or reject such proposals; the responsibility for action lies with the Church of India, Burma and Ceylon. [Resolution 1] of the Lambeth Conference of 1920, "The Conference recognises that the task of effecting union with other Christian Communions must be undertaken by the various national, regional or provincial authorities of the Churches within the Anglican Communion." That Church has throughout fully recognised this fact. But before exercising its responsibility it has desired, in the spirit of fellowship, to ascertain the views of the

Bishops belonging to other Provinces of the Anglican Communion, inasmuch as the whole of that Communion may be greatly concerned in and affected by what takes place. Accordingly, the Episcopal Synod of the Church of India, Burma and Ceylon submitted the Proposals to the Lambeth Conference, together with certain Resolutions of the General Council and certain expressions of its opinion on special points by which it desires that its own delegates may be guided at future meetings of the Joint Committee of the uniting Churches, in order that the assembled Bishops might offer their advice. The Episcopal Synod further asked for such advice with reference to four specific points and communicated one other on which the General Council desired to obtain the opinion of the Conference.

Secondly, it should be plainly understood that 'the scheme is frankly an outline.' In its present form it is the work of a joint committee on which representatives of the Churches concerned have been serving since 1920. It is an endeavour to state the central points on which agreement is necessary for union, for presentation to the Governing Bodies of the Churches concerned in India and elsewhere. No final conclusions have been reached on these central points by any of the Churches concerned. And, as the Joint Committee itself declares, even after agreement on the central points many details would still remain to be worked out.

One very important fact, however, as to the general position of the united Church [The phrase "united Church" is used to denote the Church that will exist if the Proposed Scheme of Union becomes operative, but it must not be taken to be the name by which that Church will be called] is impressed upon our minds at the start. We find in the proposed scheme a conception which is alike bold and new. The Joint Committee intend that the Church in which the uniting bodies are to converge shall be autonomous in the fullest sense. It is to be free from any control legal or otherwise of any Church or society external to itself. The Anglican dioceses concerned are to be no longer a part of the Church of India, Burma and Ceylon. The suggestion that the united Church should form a new province of that Church is rejected, on the ground that such an arrangement would have the appearance, and even something of the reality, of the absorption of the South India United Church of India, Burma and Ceylon. Those dioceses will therefore not be Anglican dioceses in which we are asked to recognise elements foreign to the Anglican system; they would go forth from the Anglican Communion in order to make their own distinctive contribution to the faith and order of the new united Church. Moreover, the Church in which those dioceses are to be embraced will be itself "a distinct province of the Universal Church," with a rule and character of its own. It is understood on all sides and is recognised in the scheme itself that no province of the Universal Church is free to act according to its own choice in contravention of the faith once for all delivered to the Saints or without regard to the preservation of the fellowship of the Church Universal.

From the position thus frankly stated follow certain results. The Anglican Communion consists of various Provinces and Dioceses in full communion with the Church of England and exercising oversight over Anglican dioceses. But the United Church in South India will not be a part of the Anglican Communion.

This does not, however, involve anything in the nature of schism, for even though the united Church will not be an integral part of the Anglican Communion, the fact of the formation of the united Church will not deprive any members of the united Church, whether Bishops, Clergy or Laity, of any privilege of communion which they have hitherto enjoyed with the Church of England and with the Churches in communion with it.

Though the representatives of the Anglican Communion assembled in this Conference are not ready to express approval of every detail of the scheme, they are (we believe) desirous that the venture should be made and the Union inaugurated, and they hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches which are His. In this hope they wish to stand by the Church of India while she makes this experiment with generous goodwill.

We should hope that when the inauguration of the Union takes effect, the united Church will at once enjoy communion with the Churches of the Anglican Communion in the following ways:—

- (1) No censure should attach to any member, ordained or unordained, of a Church of the Anglican Communion who may be in South India or go thither, if he communicates with the Church or takes work of any kind in it.
- (2) No Church of the Anglican Communion should establish churches or congregations in the area of the union apart from the united Church.
- (3) If communicant members or ordained ministers of the united Church should go into any diocese of the Anglican Communion, the Church of that diocese should receive them to communion whenever this can be done consistently with the regulations of each Province or extra-Provincial diocese, and episcopally ordained ministers of the united Church should be qualified, at the discretion of the Bishop, to officiate, subject to the regulations of the diocese for its own ministers.

These provisions represent certain restrictions upon full communion, that is to say, upon complete interchangeability of ministers and complete admissibility to communion. We hope that when the unification within the united Church, contemplated in the proposed Scheme, is complete, full communion in that sense will be secured between the united Church and the Churches of the Anglican Communion.

We proceed to offer the comments and advice for which we have been asked.

We rejoice that those who have combined to draw up the Proposed Scheme have endeavoured to follow the method of incorporating the distinctive elements of all the uniting bodies, for we are convinced that this method alone corresponds to the facts of the situation.

We associate ourselves with the General Council of the Church of India, Burma and Ceylon, when it declares that it "recognises with great thankfulness that the Joint Committee has been guided by Almighty God to base the Scheme of Union upon the acknowledgment of essential truths and principles of the Christian Religion which the Church has ever held; namely, the doctrine of the Holy Trinity, and of the Incarnation of the

Son of God, the authority of the Holy Scriptures, the Creeds as witnessing to and safeguarding the Faith, the two Sacraments of Baptism and the Holy Communion, and Christ's gift of the Ministry of the Church"; and also when it declares that "it observes with equal thankfulness that the Committee has been guided to seek the achievement of union by unifying the Ministry through adoption of the rule of episcopal ordination; and it desires to express its grateful appreciation of the service which has been rendered to the common cause by those who have been willing to change their customs in order to make this possible."

We therefore thank the Episcopal Synod and General Council of the Church of India, Burma and Ceylon for the courage and wisdom which they have shown in sanctioning the negotiations at various times. We know how closely they have studied the needs of the Church, and the local circumstances in which the union is projected. We are impressed by the very careful consideration which they have given to the Proposed Scheme in its present form, and are in general accord with the opinions and instructions which they have furnished to their delegates. We are prepared to encourage the General Council and the Bishops to continue to seek union, on the lines which their own Resolutions suggest, without committing ourselves to particular propositions or provisions in the Proposed Scheme. And we trust that under the guidance of the Holy Spirit such a union may result as may fulfil the desire of those concerned in the negotiations "so to organise the Church in South India that it shall give the Indian expression of the spirit, the thought, and the life of the Church Universal."

In giving our general endorsement to the Resolutions passed by the General Council, and the Opinions expressed by it with reference to the Proposed Scheme, we desire to call special attention to the following points:

(1) We assent to the provision that those who unite in acceptance of the Episcopate with the functions assigned to it in the Scheme should not be required to accept any one particular interpretation of it.

(2) We approve the method of proceeding towards the union by means of a pledge given in mutual trust, to respect the long-established traditions and conscientious convictions of the uniting Churches. Among such long-established traditions of our own we number the Preface to the Ordinal, and therefore understand this pledge to secure that the rule which the Anglican Church has inherited, that an episcopally ordained ministry is within our Church required for the due administration of Holy Communion, will be preserved for those congregations which have in the past been bound by that rule.

(3) We welcome the principle of the Scheme, which is that of uniting the Churches through unification of ministries so that eventually every minister exercising a permanent ministry in the united Church will be an episcopally ordained minister, and inasmuch as the actual words in the Scheme dealing with this point have been challenged as indecisive, we hope they may be so modified as to put an end to all doubt. Similarly we suggest that the words referring to possible exceptions after the period of thirty years, which are left to the judgment of the united Church at that time, should be so modified as to make it clear that the intention is to reach finality in the unification of the ministry of the united Church.

(4) We approve the method by which it is sought to commend the use of Confirmation; we assent to the provision that the acceptance of Confirmation should not be insisted on as a pre-requisite term of union; but we most earnestly commend the use of it, both because of its association from the time of the Apostles with the gift of the Holy Spirit, and also because of the benefit which it has bestowed on individual members of our Church and the enrichment which it brings to the pastoral ministry of the Bishop.

Certain matters were specifically referred to us by the General Council or by the Episcopal Synod of the Church of India, Burma and Ceylon. With regard to these we offer the following advice:—

(1) It is pointed out to us that if the united Church comes into being on the basis of the Proposed Scheme, which includes the provision "that none of the existing Churches should cease to enjoy such privileges of fellowship with other Churches as they enjoyed before the Union," an anomalous situation will arise; the Anglican Communion will, at least to the extent already described, be in communion with the united Church, which will itself be in communion with bodies not in communion with the Anglican Communion. There is no doubt that this is anomalous. But we hold that as part of a movement towards general and complete union, to which the Proposed Scheme looks forward, such a situation may be covered by the principle of "economy." ["Economy" is a technical term representing administrative action to meet a temporary situation without prejudice to any principle of ecclesiastical order.] Accordingly we are agreed that the situation described by the General Council constitutes no bar to the Church of India taking such action as it may think right.

(2) On the question of Consecration per saltum [i.e., Consecration to the Episcopate without previous ordination by a Bishop to the diaconate and priesthood], our view is that while undesirable in the normal course of the Church's life, such Consecration is not invalid and in the special circumstances of the inauguration of the united Church is justifiable.

(3) With reference to the question whether Confirmation is a necessary pre-requisite of Ordination, we wish to say that the prevailing custom of the Anglican Communion is to require Confirmation before Ordination, and we desire to commend this custom. But, inasmuch as there has been great variety in the Church with regard to Confirmation, and it has not always been regarded as an indispensable preliminary to Ordination as Priest or Consecration as Bishop, we do not see sufficient ground for urging the Episcopal Synod to insist upon it as a necessary part of the initial agreement.

(4) With reference to the participation of Presbyters in the Laying-on of Hands at the Consecration of Bishops our advice is as follows:—

(a) We regard as legitimate the proposal that, in the inaugural service of Consecration, Presbyters should take part in the Laying-on of Hands, as we think that this would symbolise the full concurrence of the uniting Churches, the passing on to the Episcopate of the authority which Presbyters have hitherto exercised in their own communion to confer Ordination, and the coming together in the ministry of the united Church of the spiritual blessings previously enjoyed by the

ministries of the several Churches in separation.

(b) With regard to subsequent Consecrations, we hold that the participation by Presbyters in the Laying-on of Hands could not, in any way, affect the validity of the Consecration, provided, of course, that three Bishops take part in the Laying-on of Hands; but we prefer that it be not adopted lest it should tend to confusion, and we would urge that, if it be adopted, care should be taken to make it plain that the Presbyters do not take part as Consecrators. [This would, as we understand, conform to the practice and principle of the Church of Sweden, which has missions in the area of the proposed union in South India.]

(5) With regard to the question whether it is in order for Bishops to grant authorisations to non-episcopally ordained ministers, we suggest that the difficulty might be avoided if the existing ministers of the uniting Churches who will continue to minister in the united Church "provided that they assent to the Basis of Union and accept the Constitution of the united Church" are not required to receive any fresh authorisation or licence for that purpose, and if non-episcopally ordained ministers who are received during the period of thirty years are at the request of the Church or Society entitled to send them received without episcopal authorisation or licence, the ministers in both cases agreeing to work under the "pastoral oversight" of the Bishop; but the Committee is unwilling to condemn the action of the Church of India, Burma and Ceylon if with its consent Bishops of South India give such authorisation or licence to non-episcopally ordained ministers after the inauguration of a union agreed to by the Church, and in consequence of the exceptional circumstances created by the Union.

Having thus offered the counsel asked of us, we thank God for the signs of the guidance of His Holy Spirit as manifested by the degree and nature of the agreement already reached with regard to the Proposed Scheme of Union; we pray that the Bishops and other members of the General Council of the Church of India, Burma and Ceylon may still receive that guidance in the decisions which they will be responsible for making in this regard, and that in the result the united Church of South India may by God's blessing be brought into existence to His glory and the extension of His Kingdom.

A LATER STAGE.

Since 1930 there has been no meeting of the Lambeth Conference, but the Central Consultative Body which is appointed to represent the Conference between meetings has had under consideration a reference in 1938 from the Church of India, Burma and Ceylon, "Whether the Scheme now framed has been so altered from that which was before the Lambeth Conference in 1930, that the general approval then accorded to the Scheme would not be held to apply to the Scheme in its present form."

The Central Consultative Body in July, 1938, returned the following answer: "Except in regard to the new position of the Bishops in Synod, with reference to Faith and Order, the changes introduced since 1930 are not such as to give ground for supposing that the Lambeth Conference of 1930 would wish to reconsider the general approval given in 1930."



Children Loved Him

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

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

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CORRESPONDENCE.

THE FULL MOON AND EASTER.

(To the Editor, "Church Record.")

Dear Sir,

The moon doesn't become full on Sunday next (Easter Day) till 3.22 a.m. Easter Day being regarded by our Church and by the Christian Church generally, as the first Sunday after the full moon after the 22nd March, can you inform me up to what hour the moon can become full for that Sunday to be regarded as Easter Day? I think many of our readers besides myself will be ignorant on this point.

Yours faithfully,

C.W.S.

7/4/44.

THE SANITY OF PROHIBITION.

(To the Editor "Church Record.")

Dear Sir,

One is loath to find fault with anything contained in the valuable Lent Pastoral Letter of the Bishop of Newcastle, published in your issue of the 23rd ult. However, he moves outside the bounds of his subject to advise his readers of his belief that "Prohibition tends to aggravate the very evils it seeks to suppress." Were it merely his opinion, we would regret it and leave it at that; but his high office adds weight to that opinion in the eyes of many churchmen and members of the general public, and will be quoted with gusto, by liquor apologists in any future liquor contests.

Some less exalted Anglicans may be forgiven for believing that the Bishop has not given the subject of prohibition in the United States as close an analysis and investigation as its importance warrants.

When the Rt. Rev. R. L. Paddock, D.D.,

Bishop of Oregon, visited Sydney, he said, "Ninety per cent. of the people are benefitted by prohibition." They are the great inarticulate mass." Again he said, "One of the most striking things associated with the advent of prohibition in Oregon, was that within a few hours of it going into effect, the professional gamblers and the prostitutes left in a body." What a valuable contribution to the body of the letter of the Bishop of Newcastle!

The titular head of the Episcopal Church in America, Bishop W. T. Manning, in a sermon preached in the Cathedral of St. John the Divine, New York City, in 1928, amongst other commendations of prohibition, said, "By a great part of our people we see this law respected and obeyed. We see its observance in the country increasing and not decreasing. We see the lives and homes of our wage-earners and our plain people immeasurably benefited by it. We see in many places jails closed because they are no longer needed."

If the Bishop of Newcastle seeks the counsel of other Episcopalian Bishops in the United States, he would find the greater bulk of the Bishops of our communion there in agreement with the utterances of their titular Bishop.

They do not believe that prohibition aggravates the evils sought to be suppressed.

Yours faithfully,

FRANCIS WILSON.

XMAS IN NEW GUINEA.

The Anglican Asst. Chaplain-General in New Guinea writes as follows:—

We have had some grand Christmas services in New Guinea, and we think that the Church people at home who have done so much for us might like to hear something about it. So here are brief accounts of Christmas as they experienced it, written by Padres.

There is much else we could have written. One area reports a carol service on Christmas Eve with 2000 men present; St. John's Church, Port Moresby, had 400 communicants; but these accounts do give a picture.

1. Christmas in Ramu Valley (by a Chaplain from the Adelaide Diocese).

Everyone expects to have some sort of Christmas celebration. The ordinary man, Churchman or not, resents and deprecates any set of circumstances that prevent him "keeping Christmas." Many celebrations are, of course, far from Christian, but no one can deny that the Babe of Bethlehem has so influenced this world that even in war time amongst the soldiers in the front line there is a desire to mark His birthday as different to all other days.

In the Ramu Valley two battalions at least began the day with Christmas hymns and carols, one of them in so forward a position that they must have been audible to the Japs!

"Hail, the heaven-born Prince of Peace." Consciously or unconsciously it was the prayer of every man. We were all grateful for the carol sheets by A.A. Ch. D., and, in addition, the Senior Chaplain had scrounged some paper and cajoled an already over-worked sergeant into cutting a stencil and duplicating some of the well-known hymns—for padres in the front line units cannot carry books.

The vast majority had the opportunity of making their Communion either on Christmas Eve, Christmas Day, or St. Stephen's Day, and very many availed themselves of that opportunity. General

parade services were also well attended, and singing played a prominent part. At one parade, "Silent Night," sung to the accompaniment of a "squeeze box," was very effective—but for the most part we sang unaccompanied, and what we lacked in beauty and harmony was more than made up by sincerity and volume.

Christmas dinner was a triumph. Christmas fare was provided for front line troops, and we all felt really sorry for the poor rationed home folk as we enjoyed our turkey, ham, and plum pudding. Nor must one forget the excellent A.C.F. hampers. At dressing stations and medical posts the Red Cross played its part, and at one M.D.S. the hampers were distributed by a real Father Christmas who made his way from ward to ward in a jungle cart drawn by a jeep, sleighs and reindeer being unobtainable in New Guinea. In the afternoon many units arranged sports, and in one area it was even possible to have aquatic sports, the highlight of which was a "home-made boat race."

For many of us it was the best Christmas of the war, but for many, too, it was the fifth Christmas away from home, and no Christmas away from home can be a real Christmas.

So we are back at the wretched business of war—this year with high hope. We do not underestimate the task before us, but the end is in sight. And then Christmas, as Christmas, should be in the home with the children.

"All glory be to God on high.

And to the earth be peace;

Goodwill henceforth from heav'n to men
Begin and never cease."

2. A Battalion in a Forward Area (by a Chaplain from the Perth Diocese).

I wonder how the boys are spending Christmas? I am sure this question was asked at every family table, and here is a very brief account how some spent their Christmas in the forward areas. The folks back home had done their utmost to cheer up the men, parcels and cakes were plentiful, the food was good, and the men were happy. With troops scattered all over the hills, it was a problem how each section could have a Christmas service. It was found impossible to hold them all on the one day, and so Christmas had to start early for some and finish later for others.

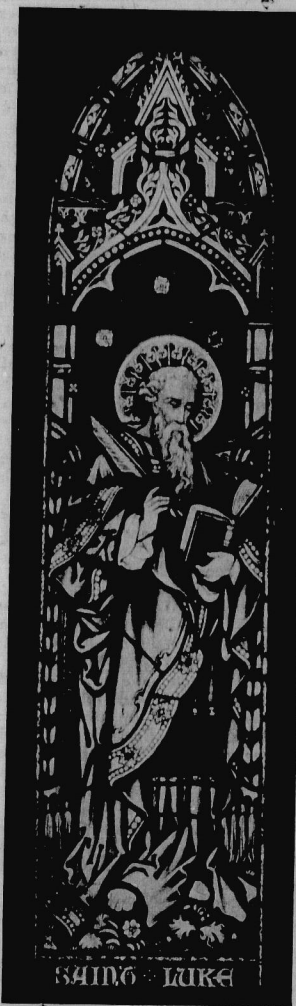
Here is a typical Christmas service:—

The men had agreed to relieve each other—the Roman Catholics manning the guns while the others had their parade, and then a change over while the Roman Catholics had their service. We had no cathedrals, no pipe organs, or cassocked choirs. Instead we were on a feature 2000 feet high, our cathedral was that of nature, the spires were hills, and the draperies were grass and jungle. The guns sounded their notes, and our choir was arranged in jungle green.

Words cannot describe the service. Despite the war and all its horrors, here we had peace; it was Christmas without its commercial convulsions, and the men could think of their home, of their loved ones, and the Glory of God made manifest on the first Christmas Day.

I wish the rendering of "Silent Night" could have been recorded. Each man had a different idea of the rendering, but somehow or other a wonderful harmony resulted, and as the hymn drew to a close so the white fleecy clouds began to envelop the hills. Here truly was peace on earth and to men of good will.

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METHODIST CRUSADE FOR WORLD PEACE.

The President of the British Methodist Conference, Dr. L. F. Church, writes in the "Methodist Recorder" of March 9th: "The Methodist Church in the United States of America is about to pledge itself to a crusade for a new world order. Its Council of Bishops, under the Chairmanship of Bishop Osham, has issued a manifesto urging every Methodist to write personally to his representatives in Congress and in the Executive Branch of the Government. By continuous expression of opinion it is hoped to make the deepest religious conviction of the great American Methodist Church a creative and co-operative contribution to the establishment of world peace. A series of mass meetings in a hundred great centres has been held during January. The theme has been: 'The Coming Peace and the Prince of Peace.' The initial stage of this crusade, which we believe is of immense significance to the future of the world, will be preached on Sunday, March 26th, which is to be observed as a Day of Consecration. Here is the phrasing of the announcement: 'It will be a consecration of the people called Methodists to Jesus Christ as a personal and world Saviour. Loyalty to Christ will be interpreted as the complete gift of self to Our Lord, and the expression of that loyalty will be the support of great moral measures designed to bring law and justice and brotherhood to a warring world. Upon the Day of Consecration the Church will proclaim: 'He saves the individual. He must save the world.' . . . In consultation with the Reverend E. C. Urwin and the Right Honorable Isaac Foot, I decided to send a cable assuring Bishop Osham of the co-operation and the prayers of British Methodists in the crusade. The cable was read at all the recent mass meetings. It seems to me that we should not stop there. In this letter I wish to commend to all the Methodists of Great Britain and Ireland the cause to which our brethren in America are committing themselves. Further, I should like to call every British Methodist to observe March 26th as a Day of Intercession in which we unite with American Methodists in pledging ourselves to co-operate with them to further every effort to end the war and to establish a world order of economic and racial justice to guarantee the freedom of the individual."

—"Protestant Newsletter," 19/3/44.

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The Management Committee acknowledges with grateful appreciation the following amounts:—Anonymous 10/-; under 5/-; 4/-.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

GOOD FRIDAY SERVICES.

Excellent reports concerning the observance of Good Friday have come to hand. The annual Procession and Service of Witness had record attendances and many of the churches were able to report increased congregations.

At St. Mark's, Darling Point, large congregations attended throughout the day. The schools' service, a feature of St. Mark's, was particularly well attended.

St. Jude's, Randwick, was packed out at the morning service. During the three hours' devotion the church was also full. In the evening the sacred cantata, "The Way of the Cross" was rendered.

There were two early celebrations of Holy Communion preceding the 11 a.m. service at St. Thomas', North Sydney. All services were well attended. The Three Hours' Devotion from 12 to 3 p.m. was conducted by Canon Bell, of the Australian Board of Missions.

St. Matthew's, Manly, was crowded at the 11 o'clock service. There had previously been 300 communicants at an 8 o'clock celebration and 200 at a children's service. The Rev. A. R. Ebbs, who preached, said the influence of Christ's sacrifice on the Cross was increasingly apparent in the world as a redeeming and inspirational force. Any nation which refused to acknowledge the significance of Calvary was taking the way to disaster. This was evidenced in the case of Germany, which during the past 30 years, had ridiculed Christianity. To-day millions of Germans in Russia and elsewhere were meeting the penalty of their leaders' pagan teachings.

The Cathedral services attracted a large number of worshippers and the Passion music was excellently rendered. The Archbishop preached at the morning service.

G.F.S. ENTERPRISE.

"I am asking that during the week commencing May 7 reference will be made in sermons and addresses at various Church gatherings to the importance of personal purity and home life. Other Churches are doing the same, and I hope all readers will co-operate so that throughout the city our voices may be lifted up simultaneously on this vital matter. I warmly commend the endeavour of the Girls' Friendly Society to open another hostel for University students and a second one for business girls, the need for which is so apparent to those who meet the girls who come into the G.F.S. Rest Room in Elizabeth Street. I commend, too, the Rev. Gordon Smee's appeal to open a hostel for those Church girls who are on remand from the Children's Court. These needs are all most urgent."—Archbishop's Letter.

A CONSECRATION.

The Archbishop of Sydney, Dr. Mowll, consecrated the Church of St. Mark, Brighton le Sands, on Sunday, March 26. Great progress has been made in this parish during the past two years. The church building is now free of debt, and a substantial sum is in hand towards a rectory. A church is also being erected at the northern end of the parish. Good Friday and Easter Day services showed increased congregations over former years.

THE HOME OF PEACE.

Urgent Appeal.

The Home of Peace at Petersham, the only hospital of its kind in connection with the Church of England, is urgently in need of help.

The nursing and domestic staff, owing to the exigencies of the present times, is very much depleted, and the crying necessity for supplying this deficiency is a fact for everyone, who has the sufferings and sorrows of the dying at heart, to weigh this need and to search their hearts and minds for some way in which this problem can be solved.

Fourteen beds have had to be left vacant because there is no one to attend to them, yet every day some of the most pathetic and heart-rending applications for admission have to be turned away simply because there is not the staff to attend to them if they were admitted.

Although under the auspices of the Church of England Deaconess Institute, the Home is interdenominational, and in normal times no destitute and dying case eligible for admission, is turned away.

The Matron appeals to anyone who is able to devote her time to this more worthy work. Will you write or phone her immediately if you are able to help.

ST. STEPHEN'S, PENRITH.

The rector, Rev. R. S. Chapple, in referring to the parish branch of the Ladies' Home Mission Union, in the April copy of his Parish Messenger, quoted the following interesting facts from a letter of the General Secretary, telling of seven children under 11 years, whose mother deserted with an American soldier and whose young father then took to drink, and how our Deaconess at Erskineville was called upon to wash the children, supply them with clothes from the L.H.M.U., and make suitable arrangements for their future. Many prayers must have gone up, and have been answered in a wonderful way. The eldest child is in the care of a kind grandmother; the youngest was adopted by a fine Christian woman. A mother from Grafton, who had lost her son in a punt accident when 12 Cubs were drowned, came to Sydney seeking a little boy to adopt; but she saw our five children, and instead of going home with one, she went home with five! This is only one of many pieces of work being done by the L.H.M.U. week by week.

ST. MICHAEL'S, VAUCLUSE.

The Rector, the Rev. H. N. Powys, received an interesting letter from England a few weeks ago. It was from Mr. J. A. Pratt, of 75 Homedale Road, Chislehurst, Kent, dated January 23, 1944, offering to donate to St. Michael's Church, the silver trowel, presented to Lady Forster, at the laying of the Foundation Stone of St. Michael's Rectory, on June 30, 1922.

On the death of Baron Forster his collection was sold to aid the Red Cross. It was at such a sale that the trowel came into the hands of Mr. Pratt.

The Rector has written a letter of thanks accepting the offer, and hopes to report later, that the historical memento has been received.

Diocese of Goulburn.

ORDINATION.

On Tuesday, in Easter week, the Bishop, in the Chapel of Canberra Grammar School, Canberra, admitted to the Diaconate, Mr. Albert Austin Smith upon a title of Assistant Master to Canberra Grammar School.

The candidate was presented by the Archdeacon of Monaro and the Rev. Canon G. A. M. Nell, was the Occasional Preacher. Mr. Smith will serve his Diaconate at the Canberra Grammar School.

PAROCHIAL STATISTICS.

The annual parochial returns have now all been collated revealing the following figures. 702 Sunday Services are held in 274 centres, at 203 of which there are Churches. 439 classes are taught in State schools with a total of 8519 lessons given per annum. In addition some 3000 children are on the Church Mail Bag School receiving 161,580 lessons per annum. Communicants on the roll number 14,240, with 7548 at Easter. These and the school enrolments reveal the depopulation of the countryside which is still proceeding merrily. Sunday schools number 66, with 3682 scholars and 308 teachers. The total income of the diocese in 1943 was £63,883, made up of direct giving £30,756, indirect giving £20,346 and endowments and Glebes £12,581. The increase is £10,301 for the year, nearly all of which has gone into reduction of debts and overdrafts which are now at the lowest figure in their history.

VICTORIA.

Diocese of Melbourne.

BUSH CHURCH AID SOCIETY.

The sum of £673 was given to the Christmas appeal, and in December the sum of £2,684 was paid into B.C.A. funds in Sydney. This has greatly eased the financial position and enabled the new work to be taken in hand.

This year, 1944, is the Silver Jubilee of the B.C.A. It will be 25 years ago on May 26 since that small handful of earnest people met together in St. Andrew's Chapter House to form B.C.A. They did this because they believed a need existed which they must meet. How well they did it! Much has been done in those 25 years. Missions, hostels, hospitals, an aerial medical service, a Mail-Bag Sunday School have been founded and maintained at a splendid degree of efficiency.

The Victorian rally will be held on Monday, April 24, at 7.45 p.m., in the Chapter House, St. Paul's Cathedral. Chairman: The Archbishop of Melbourne. Speakers: The Bishop of Ballarat, the Rev. T. Jones (organising missioner), and the Rev. W. Duffy, of Timboon.

THE MEMORY OF THE JUST IS BLESSED.

There passed "Home" on March 10, 1944, one whose long life was filled with fragrance and devotion to her Lord. She was Miss Mary Constance Curlewis, born nearly 80 years ago, at Hermsley, Curlewis, near Leopold, Geelong, V., the youngest of five daughters, and two sons, of the late Mr. and Mrs. Septimus Lord Curlewis. This was one of the earliest Victorian pioneer families, arriving from England over 100 years ago and possessing a fine record among its descendants. Two cousins were judges, one President of the High Court of S. Africa, the other of Sydney. Miss Ethel Turner, writer of Australian stories, is another; several members of the family laid down their lives in the last war; and some are serving in this one.

Miss Curlewis' last illness was long and painful. Throughout the quality of her faith was shown in her wonderful courage, patience and submission to God's will in all she suffered. She was one of those rare souls who, in "going through the Vale of Baca, make it a well" (place of fountains); and her many friends who visited her found her sick-room a place of spiritual fellowship and prayer. For years she had kept in touch with members of her Bible class, even to some of their grandchildren, and by pen and 'phone, she made many contacts. She was one of the last of the foundation members of the Women's Missionary Council of C.M.S., Victoria, her niece, Miss D. Moller, daughter of her late eldest sister, being a present member. Another niece, Miss F. Moller, is a C.M.S. missionary in Kenya Colony. The former, with Sister A. Brown, ministered to her most devotedly in the past months of her illness; and the funeral service in her home, attended by five clergymen, will be, to all present, a never-to-be-forgotten time. Only God knows the measure and extent of her work for Him, for hers

was, to most, a retiring quiet life. Sympathy to her relations is blended with praise to God for His work through her.

"O God, to us may grace be given,
To follow in her train."—(S.A.D.)

"DEMOCRACY AND THE CHURCH."

With this as the general title, the Social Questions Committee arranged a series of lectures in the Chapter House for the Monday evenings in March.

On March 6, Mr. I. D. G. Medley, M.A., Vice-Chancellor of the University of Melbourne, spoke on "Training for Citizenship," and on March 13 the Hon. T. W. White, D.F.C., on "What Kind of Parliament?" The remaining talks were "Government by Regulation," by Mr. Maurice Blackburn, LL.B., on March 20, and "Decentralisation," by Mr. Brian Fitzpatrick, M.A., on March 27. The lectures were fairly attended.

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

Mr. Jones surveyed it critically.

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

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

"Yes, my dear, but remember that you can save an African's eye-sight for five shillings. That's why I have stopped getting the evening paper, so that I can put a shilling a week in the missionary half of our C.M.S. Duplicate Envelope."—Adv't.

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THE BIBLEMAN'S CORNER.

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

WHO WROTE THE BIBLE?

How is the Bible made available for men and women in their own language? At once the pages of Romance turn quickly, and we see an army of men and women who are called translators, who have applied themselves to the work of writing the Word of God for the people. No easy task is this, but a labour of patience covering the mastery of strange speech, the careful discrimination of tones, the recording of the speech in letter form, and the costly toil of translating the truths of the Bible into the mother tongue. Such men and women are translators, but I prefer to call them "God's Storytellers." They deal with the age-long romance of the entrance of God into human life, a story embracing all the elements of love and adventure. To make God's Word intelligible to the people is their chief task. One "storyteller" has said: "The missionary's first task is to reduce the language to writing in order to give the Bible to the people in their own tongue. In some lands it is comparatively easy, as grammars and vocabularies have been compiled, but such was not the case in our field. The people know nothing of reading and writing. Our first task was to live with them, eat with them, sleep with them, travel with them, in order to learn their language that we might give them God's Book."

Another missionary has told of his first introduction to a Papuan language. In his bewilderment at the torrent of speech, he wondered if ever he would be able to make sense out of the waterfall of high-pitched tones. Gradually the babel was unravelled, and the day came when he knew their speech, and he knew thousands of them by their cough. He could distinguish one face from another and he knew them as friends.

Telling the Story.

Here are some extracts from the experience of one of God's Storytellers in the Anglo-Egyptian Sudan. He writes: "Picture the translator with a clean sheet of paper, his pen dipped, his fingers itching to begin. Now where will he start? St. Mark's Gospel is a favourite beginning, being short, concise and mainly narrative. So he begins. 'The beginning of the Gospel of Jesus Christ, the Son of God.' Down it goes. 'The beginning of the Gospel.' Shall I translate the Greek idea of 'Good news,' or shall I use a name already familiar to the people? They know the word 'Linjila.' That's what they call the Gospel. Anyway, I shall put down 'Good News' for the time being. Then comes the name of Jesus. Shall I use the Greek word Jesus, the word Jesus, the Arabic Yasu's, the Islamic Isa, or the phonetic form adapted by my colleagues, Yasu? All the Moslems and many non-Moslems know Him as Isa. I shall consult my brother missionaries about that. So down goes the word Isa for Jesus. What word shall I use for Christ?—the Greek Christos, Latinised Christus, Hebrew Messiah, Arabic Masih or phonetic Kristu, or shall I put the meaning 'Anointed.' So the missionary sits and chews his pen and thinks, And he chews, and chews, and thinks, and thinks, and gets no clearer in his mind. At last he resorts to the comforting phrase, 'I'll use this form for the time being.'"

Scribes and Demons.

So he proceeds "Even as it is written in Isaiah the prophet," "To write?" But the people about him do not write and never have written. There is no word for write. "Shall I say, 'Mark in a book'." But there is no word for book. Verse four brings another crop of difficulties, "baptise," "preached," "remission," "sins," are all pitfalls. Take the word "repentance." How are you to express the truth of repentance when there is no equivalent word? "Sin," too, is difficult to express. "Spirit" is a hard word to translate. All the pagans worship spirits of different kinds, with different names, and the translator must walk warily for he may make a disastrous mistake. There is the kind of spirit a man becomes when he dies. There is a spirit of evil men propitiate on the farms and in the bush. There is a spirit that enters into people and makes them do strange things. There is another world spirit. There is a man's shadow. In some places people will not step on their shadow. So the translator goes on, with further puzzles arising, "Angels," "Sabbath," "synagogue," "scribes," "demons," "priest," and many other words which present considerable difficulties. But he goes on through the Book. He changes his mind as he sees new meanings and at last he writes "Amen" at the end. The Gospel is finished in draft.

He must go through the whole book, revising every verse in the light of all he has learned. He must make his translation consistent. If he used a native word for "forgive" in one place, he must use the same word throughout. He must consult with his native helpers to check the meaning, the idiom, and the sound.

"Lord, I did my best."

Then he suffers the help of a colleague and finally the manuscript reaches the Bible House in London, and one day the post brings you back the proof sheets and he sets to work to correct them. "But," says the tired Storyteller, "the task must be faced and the midnight oil burns while he pores over the manuscript. The industrious pen grows weary of it all. What a lot of errors in spelling in spite of all the skill and care. Then the punctuation, the chapter and verse numbers, the page headings. Then it is sent to the colleague and there are more corrections. A final skirmish over the much corrected pages brings out a few more lurking errors and at last the task is done."

Then the sequel to it all. A few months more of waiting, and one joyful day a leather-bound gilt-edged book emerges from a postal pocket. "With the Bible Society's

thanks for your share in the production of this Gospel" and on the back of the fly-leaf "The Gospel of St. Mark in So and So." The hands that turn its pages are happy hands, proud hands, yet humble hands, for in the heart there is a prayer, "Lord, it is faulty and far from perfect, but Thou knowest, Lord, I did my best."

Such is an intimate glance upon the labours of one of God's Storytellers who helped to produce one of the 758 translations of God's word printed and circulated by the British and Foreign Bible Society.

SPECIAL PSALMS AND LESSONS.

April 23, 2nd Sunday after Easter.

M.: Exod. xvi 2-15 or Isa. lv; John v 19-29 or 1 Cor xv 35. Psalms 120, 121, 122, 123.

E.: Exod. xxxii or xxxiii 7; John xxi or Phil. iii 7; Psalms 65, 66.

April 30, 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 7, 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.

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MISSIONARY DAY.

SATURDAY, 22nd APRIL, 1944. AFTERNOON AND EVENING SESSIONS.

Speakers:—Rev. V. Coombes, India, Secretary of the Presbyterian Foreign Missions; Mr. K. Griffiths, S.S.E. Mission; Mr. W. J. Lunn, of the S.U.M. Anglo Egyptian Sudan and other speakers.

"This time we are all in the front line."—H.M. King George VI.

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