

ON GOING TO CHURCH.

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

Our work takes us all over the world—few men have our opportunity of visiting the churches of a nation. On arriving for engagements, with monotonous frequency some church official meets us as an apology for the sparse congregation, says with a sigh, "I had known this church two or even ten years ago, you would have seen many more people. Things were quite different then." Given the frequency of this dispiriting remark, it would seem to be a fact that church attendance at the average church in Australia is less now than in the past. This does not necessarily mean that there are fewer worshippers now than there used to be, but it does mean that there are more churches and the Christian community is more divided.

We remember visiting a suburb of a great city where there are several thousand inhabitants and several churches, several of them of recent creation. Now, we are told that only ten per cent. of Australians do not attend church. If true in this case, this would mean that the church-going community in this suburb is seven hundred and divide them by seventeen and we see what kind of congregation could be expected.

Some time ago we visited a small town where almost every denomination was represented. The seating capacity of the churches was much in excess of actual requirements. Congregations were small; indeed in some cases it was pathetic that trained and devout men should give their lives to such small groups. Then, with a blare of trumpets, the only unrepresented denomination arrived. We think the new cleric was a little ashamed when he saw the unsatisfactory situation, and, to excuse his presence, he advertised special meetings to unite all Christians. Needless to say all Christians did not unite and the presence of the new arrival merely complicated matters still further.

It seems to be probable that, in the near future, we shall see even more churches and fewer people in them, that for the Home Mission Boards of several denominations, taking advantage of the cheapness of money, and with going

an enthusiasm worthy of a better but living in the "way" that Christians cause, are planning to open new churches in towns not already occupied by them. It seems to me that some agreement should be reached.

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AND COMMENTS.

at another interesting discussion in the English "Churchman." The writer—the Rev. L. W. Brown, of Down College, Cambridge, is at present in the Diocese of Madras and Cochin, one of the four dioceses involved in the Union Scheme. Since the article, answers to the question of India's questionnaire considered and some have also the Synod of the East, Burma and Ceylon and approved of the scheme, which is termed "Supernation." This interest is referred to in our last issue dealt with more

of Newcastle very grave warning when matter of clerical discipline came under discussion at the recent Synod. The labourer is worthy of his wages is a principle laid down by Christ but He was always heard against the workers. Nowhere in the New Testament is there any suggestion of the work of a minister can be his high calling. It is not of that nature that the older ones, to impress the world with its need of God. And yet the

cial basis. "Directly," said the Bishop, "you begin to put the ministry on a commercial basis, you are gravely endangering the spiritual mission. Directly you eliminate the element of sacrifice you have taken out what is most attractive to the finest types of men. The finest men in the ministry are those who could have gained a far greater income in a profession." It will be a sad day for the Church of God when the glamour of worldly advantage holds any real place in the minds of the men who seek Holy Orders or the people over whom they claim to be appointed as ministers by the Holy Spirit. "The love of Christ constraineth me" must ever be the standard by which men consider their vocation to the greatest of all professions. The response to the call demands a simple faith in Him that calls being assured that in the fullest sense, "Whom God calls God qualifies."

We live in difficult days. That is a truism so often repeated that we sometimes fail to realise how difficult the times are. The Christian Church is lectured as if it were the cause of many of these difficulties and receives many a gratuitous but not gracious hint that she is out of date in her methods of approach to that mass of humanity to which her ministry of grace should be directed. On every hand for some years now there have been enthusiastic attempts, by the introduction of new methods and the liquidation of the older ones, to impress the world with its need of God. And yet the

churches are neglected except on the rarest occasions, and there exists a painful gap between our young people and the Church.

Quite recently in Melbourne the Bishop of Riverina was speaking at an Education Conference in Melbourne. Bishop Murray said that we needed to recognise the difficulties of children in this generation and suggested that some of them are.

(1) A lack of conviction amongst their elders. Few people grow up in Christian homes.

(2) A belief in humanism on the part of Education Departments. Moral precepts on a blackboard do not work changes in a way of life.

(3) There has been a moral landslide in truth, honesty and chastity. Lectures on biology do not teach chastity.

(4) An unwillingness to undertake responsibility which is white-anting Australia.

(5) The war situation and the resulting moral and spiritual decline.

The bishop provided genuine food for thought.

But in the preface to his remarks his lordship probably put his finger upon a very sore spot in our work for the children. There has been recently hurled at the Sunday School system of the Church some trenchant criticism, some of which is more or less flippant and deserves little notice, but all betokening a weakness in the system that challenges attention. There never was a time when Sunday school work was more conferred upon and organised. Syllabuses, teachers' lectures, and training classes, special classrooms

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and furnishings, examinations and every possible aid that the mind of man can think of are all exploited in the interest of Sunday school teaching efficiency. In fact, "Efficiency" seems almost a sacred word in these organising centres. But efficiency in what?

Now Bishop Murray's words do seem to call for a new orientation of thought in this connection. He compared the old type of teachers of great faith but without modern methods, with the present type who have the modern methods without deep faith.

We cannot help remembering that the older type was in so many cases "bowed out" to make room for the newer types and modern methods. Something seems to have been overlooked in the case of efficiency of organisation. Bishop Phillips Brooks, in one of his writings on preaching defined preaching as "the bringing of truth through personality." We could not but think of this definition when we read Bishop Murray's words and also of a line of teachers—untrained in modern methods, but with a keen sense of spiritual things and with a desire to bring to the children that which they themselves had experienced. Their sympathy, keen sense of duty, reverent regard for the things of God, the Lord's Day, the Lord's House and the Lord's Word and ordinances—all these provided something for the young life to build on. To them the Sunday school was a sphere of service, not separate from, but linked together, with their sense of duty in relation to the worship of God. We can hardly think that such a system could ever be thought of as "a traitor to the Church" as has been suggested of our modern Sunday schools.

We hope that readers of the "Australian Christian World" will not have been misled by a note in a recent issue of **Misleading** that paper.

Title.

The note reads as follows:—

The General Council of the Church Union, in a resolution on the South India Scheme, states: The scheme has in successive forms made further and serious departure from the teaching of the Church, and does not contain adequate safeguards of the faith, order, sacraments, and moral system of the Catholic Church, and a partial union of Christians on such a basis will hinder rather than promote the wider reunion of Christendom. Mindful of the obligation of the Church of England to maintain the doctrine and discipline of the Catholic Church, this council must give open expression to

grave apprehension that the present proposals, involving as they do the severance of four dioceses from the Anglican Communion and the establishment of a new Church, the orthodoxy of which is at least doubtful, will both in their content and by their tendency issue in a conflict of loyalties for faithful members of the Church of England, and involve grave dangers of fresh divisions which might prove to be the beginning of disintegration of the Anglican Communion.

The description, "The General Council of the Church Union," really needs for general readers, an explanation. The notorious E.C.U. (English Church Union) confessedly the greatest disintegrating society within the Anglican Communion, in 1934, formed itself with the Anglo Catholic Congress into a new society entitled "The Church Union," an even wider title than its former presumptuous title. Its avowed object, according to the C.E. Year Book of 1939, is "to create the largest and most representative organisation of Catholics in the Anglican Communion." So that avowedly its aims are such as the late Earl of Selbourne, a High Churchman, wrote of it. "Its tendency was not towards union: it was a disintegrating, not a cementing power . . . it set itself by degrees, more and more, against all existing authority in the Church of England, whether of courts or of bishops, who followed the judgments of courts, having itself no species of authority. The danger of such an imperium in imperio or its fundamental inconsistency with Church principles, may have been the reason why such men as Sir John Pattison and Sir John Taylor Coleridge, having at one time joined, afterwards, withdrew from it." And Archbishop Benson, also a high churchman, wrote: "I cannot help feeling still that in the party (of the E.C.U.) its aims, tactics, opinions of itself, style of criticism, motives, there is something that is very far from heavenliness or Apostolicity."

This is the Society with which the Australian Church Union is affiliated and in spite of its activities in the Australian Church, the Bishop of Newcastle has the hardihood to say of Miss Farrell, the lecturer of the Builders, "Her ideas regarding a movement to Romanise the Church of England faith are quite mistaken."

Does not Dr. Batty know full well that the vaunted aim of the A.C.U.: "Freedom of Worship," means the freedom to undo the work of the Reformation and impose on our people any or every Roman fashion and doctrine which suits their tastes.

The A.C.U. and its forebear are the

ones who throw down the apple of discord, and introduce confusion and not order into the Church of God.

There is no more urgent question which should receive the serious attention to all Christian people than that of the influence of home and family life on the community.

When we survey the facts of our life to-day we are alarmed at the extent to which family life has been disintegrated as a result of war conditions.

The economic emancipation of women, the secularisation of family life, the breakdown of discipline and training of children in the home, the separation of husbands and wives, the removal of young girls in large numbers to new environments, tend to weaken their ideals and lower their morals.

Against all these influences we have the hopeful signs that the consciences of our leaders and people are awakening to the need of planning for the post-war period which will contribute to better home life in the future. Better housing, more efficient public services, improved national health and sounder methods of education will be inspiring contributions to the future welfare of the people.

British people have always been believers in home life. But the real problems of home life with which we are faced to-day are not in most cases external. It is in the sphere of personality, its nurture and training that the greatest difficulties present themselves.

Good habits are a priceless possession; bad habits are deplorable. The environment of many of our children is morally hopeless. There has been a levelling down of the standard of chastity among our youth, due largely to our young women claiming sex equality with male adolescents which has meant a sexual laxity and promiscuity in our social life which is alarming.

Domestic love has been one of the most enduring of moral forces in our national life. "Home, sweet home" has been the most popular of songs. The growing secularisation of our modern life has produced deterioration in home life.

The real hope of the future of the life of the nation depends on the quality of the father and mother of the

family, and how they are educating their families in their own lifetime.

Our hope is in a sound national education which includes Christianity viewed not as "dogma," but a "way of life." Education should be a "preparation of life," and not merely for a career. Truth, honour, self-sacrifice, decent service will come from a Christian basis. In all our social aspirations we must remember that reform is not enough. Jesus Christ bade those who wanted to make the world better to "go away and be better yourselves."

We believe that Democracy is capable of becoming Christian, provided we can inspire our growing youth with its ideals and splendid opportunities. Whatever their work in the future may be, they can serve the Commonwealth, if they are inspired to their work by the teaching and ideals of the "Great Taskmaster," Jesus Christ Himself. He alone can give us the sense of service and dignity of labour. Christian prayer, home, and Sunday have made the British people what they are. We must recover them.

THE SOUTH INDIA SCHEME.

(By Leslie Wilfred Brown, Chaplain of Downing College, Cambridge. Mr. Brown is on furlough from Travancore and Cochin diocese, where he hopes to return this month.)

There is no need to stress the importance of the controversy now raging over the proposals for Church Union in South India. The proposals have no parallel in the history of the Church, and their outcome is bound to have widespread repercussions.

Opinion in the Church of England is sharply divided on the subject. Some feel that, while the zeal and sincerity of the promoters of the scheme are unquestioned, the proposals are to be resisted at all costs, since they jeopardise that order which is co-ordinate to faith, and which is a part of the gospel itself, essential to it. A union based on these proposals will not be founded on the Catholic and Apostolic faith, but on compromises which ignore truth, and, in fact, deny it, by agreeing that disagreement on fundamentals is possible.

Others are convinced that the Spirit of God is guiding the Church in ways of union which will conserve truth and the rich and varied experience of God's grace enjoyed by different traditions, and will make the Church a fitter and more sensitive instrument for His purposes. This is the unanimous view of all who have been closely connected with the scheme in India.

There are sincere and honest men on both sides who feel deep distress at the attitude of the few on each side who seem to consider the matter a party issue, and who talk irresponsibly of secession if their view does not prevail. It may be helpful to the study and discussion of the proposals if I attempt to outline some aspects of the South

Indian situation which may not be common knowledge in the Church in this country.

I would first emphasise the integrity of our own dioceses involved in the scheme. I believe that the discipline and order of Church life surpass anything known in this country. The bishop acts always in full consultation with various elected diocesan boards, but when he acts his decisions are accepted, and he is invariably obeyed.

This obedience is seen in liturgical, as well as in more general matters. The people are very conservative, and insist on strict adherence to the Prayer-book. Any deviation of any kind must be shown to have the bishop's consent before it can be used by a priest. When no priest is present at the service, it usually lasts about two and a half to three hours, consisting of full Mattins, including the longest lessons permitted, the State and other prayers, litany, sermon, and a number of lyrics.

The rubrics are taken seriously. No man is eligible for any office in the Church unless he has made his three communions at least in the year, and a communicant's roll is marked at every celebration. Again, no one would dream of coming to Holy Communion if he had a quarrel with another, or if bad words had passed between them.

The Church's laws about marriage are rigidly enforced, and those who contract irregular marriages (i.e., with non-Christians or by some kind of civil or quasi-religious ceremony) are excommunicated. Marriage with members of heretical sects or with Roman Catholics is similarly forbidden.

There is in some parts non-Christian proselytising activity, and those who fall away to Hinduism or to sects are, after careful investigation, following application from the local church committee, excommunicated by the bishop. The local priest's and church's duty to bring the lapsed to repentance is, of course, strongly emphasised, and the sentence may be remitted on evidence of repentance, public confession in church, and the approval of the local committee. Any estimate of the probable direction of the new Church's development must take into account these 100-year-old traditions of very conservative people. It should be noted that the number of Anglicans who will form part of the new Church is about equal to, or slightly more than, the total number of adherents of other Churches.

The pressure of a non-Christian environment has made all the Churches concerned in the proposals much more strict in their discipline and conscious of their separateness from their background than is the case with Churches in this country. The Methodist and S.I.U.C. Churches have developed systems of Church government which are worked much as a constitutional episcopate would be. One is more conscious of the much we have in common than of the few things on which we differ.

This applies to many of the points in the proposals which are causing misgivings in this country. I met a man one day who had taken good degrees in India and at Oxford, and then returned to do a pastor's work in the S.I.U.C. Church (Congregational area). He said how he missed the frequent communions he had learned to make and value at Oxford. I was astonished to find that he did not celebrate himself as I knew he was in charge of more than one congregation. He then told me that he had not been ordained, and that the people would never allow anyone other than an ordained minister to celebrate the Sacrament.

Fears are often expressed about the attitude of the other Churches to baptism, but I believe that these fears are groundless. Baptism is the sign that a man has become a Christian. It is always preceded by careful preparation, lasting perhaps one or two years, and marks, as it did in the days of the Apostolic Church in Asia Minor, separation from the background of pagan community-life and entry into a new community, the Church. I cannot conceive of any Church in India tolerating an unbaptised minister or worker. I think that it would be a contradiction in terms. Of course, I am subject to correction in all generalisations about Churches of which I have not first-hand knowledge, but such is my impression. The number of unbaptised adherents given in an appendix to the scheme must refer to people under instruction for baptism. No Church would be content that any should remain loosely attached as "unbaptised adherents." Such people would have no standing at all in the Church. The idea that one can be a Christian outside the Christian Church organisation is certainly held by a small group of high-class Hindu converts in Madras, but I do not think that they have any following among the mass of Church members. It is logical and significant that they are the most vocal opponents of the scheme in India itself, on the ground that they are being inveigled into a "Catholic Church."

The other Churches have accepted episcopacy and the Order sketched in the proposals, not as a compromise to render the idea of union acceptable to Anglicans, but because they believe that it is God's will for the Church in India at this time. The fact of episcopal government is not really new to them; they have all developed approximations to it already.

It seems to me very important to think as clearly as possible about the metaphors we employ. The metaphor of a living body is the truest we can find to describe the Church. But the importance of bodily structure is found in function, which is to serve and express the life of the body. I know the members of other Churches would deny with decision the charge that their fathers had separated from the One Body of Christ to form "societies" outside it. They interpret their action rather as a consequence of life providing for itself members which fulfil its purposes better than the obsolescent ones which were failing to do so. The Churches concerned in the scheme would equally deny any intention to form a new sect—they believe the Life which they share and by which they live, the Holy Spirit, is seeking to heal wounds and schisms in order that the body may be responsive to the Head with less hindrance of disease and disharmony.

The present position of the negotiations is well set out in the "International Review of Missions" (January, 1944). The Methodist Church has ratified its complete acceptance of the scheme. The two largest Councils of the S.I.U.C. have voted against. The General Assembly of that Church meets in September, 1944, when the matter will come up for decision. The Church of India will not be able to give a decision for some time, as the Metropolitan has asked all other metropolitans in the Anglican Communion to state whether acceptance of the scheme would affect the relationship at present existing with the Church of India. He has also asked whether the other provinces would come into communion with the new Church. Discussion has been reopened on

the question of full recognition of non-episcopal ministries since the archbishop's address to Canterbury Convocation in May, 1943. The Bishop of Dornakal has raised the possibility of complete recommissioning of all ministers in the uniting Churches as a preliminary to union.

We must not find ourselves in the position of those who condemn, not what the South India proposals say, or what the Methodists or the Baptists in this country stand for, or what they imagine is their position. So our concern must lead to study of the actual scheme, and of the real position of the Free Church in this country, of which many of us are lamentably and culpably ignorant. This study will be accelerated as we realise that the Church here is witnessing in an environment as pagan and as potentially hostile to the faith as any in the mission field. — "The Guardian," Eng.

QUIET MOMENTS.

THE HOLY COMMUNION—THE COVENANT MEAL.

(A Study in St. Luke 22 15-23.)

There is one significant word which the Saviour used when He instituted the Lord's Supper, which is often forgotten in discussions about this Memorial Feast which He has left us. Yet it reveals one of the most helpful meanings of the Service. The Lord had taken the cup in His hand, and before He passed it to His friends, He said, "This cup is the New Covenant in My Blood, which is shed for you." Notice:—

I. THE DESIRE FOR COVENANT FELLOWSHIP (v. 15).

The Bible is full of Covenants, and much of the misunderstanding amongst Christian people on both the Sacraments, Baptism and the Lord's Supper, is due to the failure to grasp their message through the Scriptures. A Covenant is something more than a promise. It is a promise made between two parties, which is sealed and ratified by some "outward and visible" symbol. We take it for granted that the wedding covenant should have as its outward symbol the ring given and received; and the transaction of house purchase should be ratified by a sealed agreement. But here is the amazing thing—God, knowing our faith to be so weak and unstable that it needs every support it may discover to strengthen it, has not only given us His Word and promise, but has confirmed His Covenants again and again with visible signs.

(a) Christ longs for our Company. Verse 15: "With desire have I desired to eat this passover with you." The heart of God is only truly satisfied when we are in deep loving fellowship with Him. He loved us to the utter limit of the Cross, and He loves our fellowship. It is a thought which staggers the imagination, and yet is profoundly true, that Christ is not complete without the company and fellowship of all His own. And when we are away from Him, His yearning love reaches out for us, as it did to Judas that fatal night.

(b) Christ would bind Himself to keep company. "I have desired to eat this passover with you." Why? Because He longed through it to bind Himself, without reserve,

to keep this fellowship with His Disciples. He did not wish to leave them until He should be bound for ever closely to them. His desire was to be pledged through the visible covenant sign of the eating and the drinking to be theirs for ever.

(c) Christ would repeatedly remind us of His Purpose. "Do this in remembrance of me." So desirous was the Lord that we should ever enjoy a holy communion and fellowship with Him that He left us this meal to keep before us continually His deep desire and His delight to be bound in covenant bond with us.

II. THE PROVISION OF THE COVENANT SYMBOLS.

Christ knew that if the covenant was to be real, there must be outward symbols given and received. Man learns by what he sees as well as by what he hears. The Lord, therefore, chose symbols which were:

(a) Simple but Eloquent. There was bread broken, a faithful symbol of Him Who is the Bread of Life, and Who was broken on the Cross for our Redemption. There was the wine outpoured, true symbol of His precious blood shed for us. Here is flesh and blood separated, speaking clearly of death by violence. Communion in both kinds is essential to the message. And as we partake of these sacred emblems, as from His hand, we look through them into the heart of the One Who has made and would again renew His covenant with us.

(b) Gracious yet Binding. How essential it is to remember that at every Communion Service He is the Head of the Table and so, as it were, takes the Host's place behind it facing the people. It is He Who gives the symbols, saying, "This is My Body; This is My Blood." These Eastern words have been constantly misunderstood by the Western mind, until false doctrines and pagan conceptions have been read into them. We are told that even to this day, and certainly in former times, these words were a part of the Bedouin Covenant symbolism. If you, a stranger, were taken in by some Bedouin scout from the desert to the chieftain's tent, the sheik would first invite you within the doorway. Then, if he was willing to be friendly, he would bring to you, from within the tent, some unleavened bread and a cup of wine. Seated opposite, he would first break the bread and consuming one piece himself he would pass the other to you with the words, "This is my body." (Please note this man is a Moslem, and is in no way using Christian phraseology.) Then he would take the cup, and first sipping from it himself, he would pass it to you with the words, "This is my blood." It would be the gravest dishonour and courting death to refuse; for what has the covenant rite symbolised?

The chief has declared that he is willing for you to become a sharer of his tribal life. As you and he have eaten and drunk together, he has declared that while you are within the territory of his tribe, no one shall touch you or do you harm, save over his dead body and outpoured blood. He not only promises you protection, but binds himself to maintain his promise through this solemn covenant act. But you have become a member of the covenant by the very act of receiving and partaking. You have, in fact, declared that while you are in the tribe, no one shall touch the chieftain save over your dead body and outpoured blood! He is yours through the eating and drinking, but equally solemnly you are his.

And surely this Eastern setting gives us

a glimpse of some of the meaning of the Saviour's words, "This cup is the New Covenant in My Blood." Every time we gather round His Table, the Lord, the Host at the Feast, renews His Covenant with us. He says, "This is My Body; this is My Blood." As we receive these symbols, He says afresh to us, "None shall touch you" (may we say it reverently, using the Bedouin illustration), "save over My dead body and shed blood." All that He is with all His victorious power He gives afresh to us. But there is something very vital on our side. As we take from Him the broken bread and outpoured wine, and remember with deep thanksgiving His dying love and His new covenant to us, so we in the same act covenant ourselves back to Him. No one shall touch His name or honour, or do despite to Him, save over our broken body and outpoured blood. What a solemn climax is reached in the Communion Service as we gather round His Table, and there renew our covenant to Him. We need no minister or priest standing between us and our Lord. We kneel as a company of His own around Him, that He and we may commune together and renew our pledge the one to the other.

III. THE POSITION OF THE CHURCH'S MINISTER.

Surely it was part of the insight which our Reformers had into the heart of spiritual things which made them lay down as the distinct English Use that the position of the Minister at the Communion Service should be at the North Side of the Table. They moved him from the East or back-to-the-people side, where he had begun to take his stand following the Arian controversy and later the innovation of the doctrine of Transubstantiation. They saw that the Minister standing in that position was a sacrificing priest representing a propitiatory offering to God. This they were determined to abolish. But in its place they were unwilling to place the Minister in the position of the Host at the feast, namely facing the people from behind the Table, as the practice is of the Pope in Rome to this present day. They, therefore, placed him at the North Side, the place surely which proclaims him to be the Lord's minister. As the late Archbishop Temple neatly expressed it once, "The minister stands at the North Side to emphasise that he is God's right-hand man."

There are many people to-day who seem to forget that worshippers learn by what they see as well as by what they hear. Subconsciously they are learning much from all they observe in a service whose central act is one of deep and significant Covenant symbolism. Does it matter where a minister stands at the Lord's Table? It does a great deal. For if the minister heedlessly follows the custom of many to-day by adopting the Eastward position, he obtrudes himself, and comes between the Lord and His people. Instead of one who keeps out of the way, merely ministering for His Lord, he steps into the centre of the service, attracting attention to himself—not the Saviour Host. How thankful and rightly proud we ought to be of the care with which our Prayer Book places the minister and directs his movements at the service. This is a unique English feature in deepest accord with the teaching of Holy Scripture. England has failed in many directions of late years through self-deprecation. We have almost felt guilty of possessing our Empire, and many have become ashamed of our Reformation Standards and Heritage. Let this be a day when

we go forth to glory in our Prayer Book's truth and the details of worship which are so vital a part of conveying its message to the people.

IV. THE ESSENTIAL OF THE COVENANT SPIRIT (vv. 22, 23).

But notice in closing that at the institution of the Lord's Supper Judas was at the Table. Surely it was to make it clear that:—

(a) It is the Spirit that Tests. Merely being at the Table, and receiving the elements, even prepared and consecrated by the Lord's own hand, would not transform a life. If the service and the renewing of the Covenant were to be of any value, it necessitated the true spirit of discipleship, and the ready, willing response to all His Love.

(b) It is the Willingness that Counts. The Saviour is ever ready to give Himself and all that He is in absolute abandonment for us. He did it on the Cross for our Redemption. He will do it day by day. But He cannot if we will not receive Him and His bounty. He cannot if we are not willing on our side to say, "Dear Lord, as our part in this covenant, we are utterly Thine."

(c) It is the Faith that Feeds. Judas obtained no benefit, for mere partaking without faith avails nothing. But for the one who comes conscious of failure and lack of strength to be victorious in temptation, there is ever deepening blessing in His hand. Ali He asks is the love which will trust Him wholly, and the willingness to present themselves a lively sacrifice to Him. As they come in faith and receive the covenant pledges from the Host of the Feast, their Lord Himself, they may go forth knowing that He is pledged to supply all their need according to His riches in glory.

—"Church and People."

CHURCHMAN'S REMINDER.

"Some people make sacrifices because they feel they should, others because they must."—Anon.

"The Good Shepherd giveth His life for the sheep."—Christ's words.

July.

16—6th Sunday after Trinity. God's love to man, and man's love to God are set before us to-day. How vastly different they are. How incomprehensible God's love. Hence many doubt its existence.

23—7th Sunday after Trinity. God's love is shown in His gifts, and thus this day follows the previous one's lesson about God's Love. Only God can teach us to love Himself.

25—Tuesday, St. James. This is James the Apostle, and brother of John, and first Apostle to die for Christ. Legend says his behaviour so impressed one of the persecuting Jews that he begged that he might die with him, which request was speedily granted in a tragic way.

PERSONAL.

The Ven. Egerton North Ash, rector and Archdeacon of Tamworth, N.S.W., has been appointed Home Secretary of the A.B.M.

The Right Reverend the Chairman of the A.B.M., visited Sale for the Synod of the Diocese of Gippsland, and received a very warm welcome in his old diocese. By permission of Synod, Bishop Cranswick gave an address in support of the presentation of the Report of the Diocesan Missionary Committee. Subsequently the Chairman visited officially several parishes in the Western District, Diocese of Ballarat, and reports tell of much quickening of missionary interest thereby.

A curious mistake has been made in the "English Record" relating to the conferring of the Degree of Th. Soc. on Canon Hammond, of Moore College, Sydney, by the Australian College of Theology. The paragraph reads: "The numerous friends of Canon T. C. Hammond will be interested to hear that he has recently had the distinction of an honorary degree in Sociology from the Australia College of Theology." Of course Th. Soc. is the abbreviation of Theological Socius—Fellow of Theology and has nothing to do with Sociology.

Mr. W. J. Cartwright died in Goulburn at the age of 95 on the 21st June. He was the grandson of the Rev. Robert Cartwright and fourth son of Thomas Charles Cartwright who arrived in Australia early in the last century in charge of convicts in Tasmania. Mr. Cartwright had an interesting life. In 1866 he was carrying to the gold-fields at Grenfell. From 1869 he was engaged in pastoral pursuits. He was a public-spirited citizen, serving on a variety of public bodies. As a Churchman he played his part in all that had to be done, building in 1921 St. Stephen's Church, Bagdad, to the memory of Robert Cartwright. He was a good friend to Children's Homes. The last cheque he drew was for £100, his fourth instalment to the Toddlers' Home. After a service in the Cathedral the body was taken to Temora for interment.

The Rev. R. L. Kerdell, after four years service in the R.A.A.F., has received an appointment in the Diocese of Riverina. Prior to joining the R.A.A.F., Mr. Kerdell was Vicar of Skipton in Ballarat Diocese. We wish him God-speed in his new work.

Congratulations to Miss Betty Burgmann, daughter of the Bishop of Goulburn, for securing her A.Mus.A. from the N.S.W. Conservatorium of Music.

At St. Matthew's Church, Albury, on June 19th, 1944, the marriage was celebrated of Freda, daughter of Mr. and Mrs. R. J. Brown of 361 Macaulay St., Albury, to the Rev. Gordon, son of Mr. T. and the late Mrs. Armstrong, of Boorowa.

The Rev. Arthur Bennett was instituted and inducted to the parish of Terang, St. Peter's Day, 29th June, by the Bishop of Ballarat.

Rev. J. H. Dahl, locum tenens at Dapto, N.S.W., has been appointed to succeed the Rev. H. Arnold, as rector of Robertson. A farewell presentation was made to Mr. Arnold, who is retiring from active parochial work and will reside in Sydney.

The Trustees of the Newcastle Church Property Trust have appointed Mr. Euston Young, general manager of the Australian Pastoral Company in Australia, of Noondoo, Queensland, to act as honorary adviser to the Trustees in regard to the management of their Brenda Station. The Trustees feel that in his acceptance of this appointment, they have in Mr. Young a worthy successor to a long line of devoted Churchmen who have given such willing and wise counsel in the past in the fostering of this great asset of the Newcastle Diocese.

The National Missionary Council of Australia has received a cable from New York, advising that the Rev. Norman Goodall, Secretary of the London Missionary Society, has been elected Secretary of the International Missionary Council to succeed the late Dr. William Paton.

At the recent session of the Newcastle Synod a motion of appreciation and congratulation was passed in reference to the completion of 25 years of service by Miss Martin at the Church of England Grammar School for Girls, Newcastle, first as Senior Mistress, and for the past 12 years as Headmistress. Mention was made of "her competent and able leadership and inspiring example."

The Rev. Leslie Stibbard, rector of Eugowra, in the Diocese of Bathurst, has accepted the Bishop of Newcastle's nomination to the rectory of Adamstown, Newcastle.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amount:—Under 5/-: 6/-.

"Would you excuse me, please, if I turn on the wireless?" said Mrs. Jones. "But it is 5.40 p.m. and we always listen to the 'C.M.S. Calling' session from 2CH on Sunday evenings. It is so interesting and inspiring, to hear of God's work overseas."

"I must jot that down," said her friend. "5.40 on Sundays, from 2CH, did you say?"—Advt.

THE CHURCH TRIUMPHANT IN INDIA.

(By Mary Shaw.)

There is much talk to-day of a New Order, but little talk of the Power of God.

That this is still God's world is a supreme fact to which the younger Churches testify, and none more than the young Church of India, which has arisen during the past fifty years. That is indeed an Act of God, tremendous in its significant power. Unmistakably it shows us God in action.

And this is the vital message the world needs to-day as never before—God still is in action.

THE DYNAMIC OF LOVE.

God acts in a living, in a loving way, through men and women living purposeful lives of service, of friendly and helpful action. Let me illustrate from India.

I would take you, first of all, to a little mud village on the side of a lagoon some forty-five miles from Madras. There we shall meet with an old, old man, by name Samuel.

He was once the only Christian in that village, apart from his daughter. How comes he there? He belongs to a prosperous village Christian community; and yet we find him living in this little fishing village miles from his friends and his own folk.

He heard the call to go to N— to try to win the people of that village for Jesus Christ. So, giving up his livelihood, and taking with him his daughter and her son, he went off to this little village—pioneering at seventy-two! It was no easy thing to uproot himself from the village and the district that he loved. But so did God prosper his work in that village that there is now a growing Christian community; and in it one of the moving spirits is Martha, his daughter.

I could tell you many stories of Martha. One day her son had a terribly bad accident; and she came to the missionary's bungalow many miles away, and there on the verandah she poured out her heart to the missionaries. "Could nothing be done to save the life of her son?" she asked.

And something happened which could only happen in a missionary dwelling, and that could happen nowhere else in the world; a Britisher, a tall, handsome man of six foot two, and a wizened elderly Indian woman, non-caste, poor and humble, knelt and prayed together on that verandah—one in Christ Jesus. The son was taken to hospital and after eighteen months on his back in plaster, he recovered.

A few weeks later Martha walked seven miles to the Harvest Festival service in the little village Church, and there she made her offering—one rupee, more than a week's salary. Would we devote more than a week's wages, more than a week's income, as our thanksgiving of some blessing that has come to us?

Visiting an Indian village my husband saw an unfinished temple, a shrine, but no image. The building had been stopped. On questioning the villagers it was found that some sick folk had gone to a mission hospital and were so impressed with the love shown in the characters of the doctors and nurses, the friendliness, kindness and sympathy, that they decided to learn more about the Jesus in whose Name the work was done. Ultimately that temple became a Christian church. But it did not stop there. Here, as in many such cases, the Hindu overlord was so impressed with the change in the lives of the despised outcaste villagers that he too wanted to learn more about this Jesus.

Love is God in action, and only when men learn that God lives, do they themselves learn to love in its fullest sense. If they have the wrong idea about God, if love means something merely sensuous and passionate as in some of the Hindu stories, then they will never learn to love their neighbours. So ruthless things may happen.

Travelling along a main road one morning a missionary saw a man lying on the roadside in the shade, presumably asleep. Returning in the heat of the afternoon he saw that the man was still there, and on investigation found him to be dead! All that day travellers along that busy road, by car and bus, cart and bicycle, or plodding on foot, had passed by on the other side. Nobody cared.

Enquiry showed that, discharged that morning from a Government hospital as incurable, he had been put in the back of a cart and sent homewards. Weak and ill, he had dropped from the cart and no one stopped to look, or to help, and so he was left to die.

On another occasion we passed a small stone, rudely carved with the semblance of a sun. Here a woman was offering her flowers and oil and incense, fearing, as the Bible puts it, "the destruction that walketh by noonday," for her small son was ill with fever and she knew no other cure.

It is only as they learn of the love of God in action that such people acquire a new self-confidence and self-respect. Perfect love does indeed cast out fear; and imbued with the new spirit of God's love, they gain a new position in life and a new

outlook towards their fellow-men. If one goes into a village in India one can pick out the Christian people by the look on their faces, as of an inner radiance, and by their outer cleanliness and general air of well-being. They may be desperately poor but they are conscious for the first time in their lives of being loved and cared for. The Christian children are often the happiest and most joyous. Caste people are beginning to take notice of this fact and are realising that they, too, can become Christian and share in this new life.

A RECONCILING CHURCH.

Many people in India are learning that in the Christian faith they can find freedom and equality. Our non-caste schools start with the right attitude: all are equal in the sight of God. The Christian community is the only one which can rise above the divisions in Indian life; that has power to break down some of the appalling barriers which are the curse of India's national life. Within the Christian Church, Hindu and Moslem can find a meeting place; yes, and Indian and Britisher can know themselves one.

The Christian Church in India is a triumphant fact. It has come to stay, and fellowship is one of its supreme features.—(From C.E.Z.M.S. Mag., "Looking East.")

THE BUILDERS.

REPORT OF A COUNTRY TOUR.

(By A. R. G. Young.)

Miss Monica Farrell arrived in Taree on the 14th of April, and began work on the following day (Sunday). From that time till she left on the 28th there was an unceasing round of lectures and services. She visited from Taree places in the country as far as Moorland and Koppin Yarratt and from Wingham she visited Krambach, Kimbriki and Mt. George. There were about six meetings in Taree and four in Wingham. The Taree Mission was carried out by the L.O.L., and in Wingham by the Protestant Action Society. Every meeting was well attended. There was great enthusiasm and the outlook of most people, particularly those who did not believe there is any need for organised Protestantism, was changed for the better. In all sections of the district Miss Farrell is commended for her moderation and for the social and spiritual influence she exercises on the community.

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Roman Catholic Novelties.

Gideon Ouseley, an early Methodist preacher, had grasped that fact, and wrote a book called "Old Christianity."

In these broadcasts we have already shown that several Roman Catholic dogmas are new. We have reminded our listeners that it would be possible to be a good Roman Catholic and die in the odour of sanctity if you refused to believe the Pope is infallible. That would be the case if you died in 1869. If you died in 1871 holding the same belief, you would die in heresy. Old men of seventy-four are as old as the latest Roman Catholic dogma. Old men of ninety are as old as the second latest dogma. And yet it is impossible to convince people that the Church of Rome is not the old Church. Nor can it be said that while a few here and there may have doubted or spoken inadvisedly, the vast bulk of opinion was always on the side of the opinion which is now an article of faith.

Salmeron on Immaculate Conception.

Salmeron the Jesuit, in his commentary on the New Testament in the Epistle to the Romans, chapter five, disputation fifty-one, counts up 200 Fathers who were of the opinion that the Blessed Virgin was conceived in sin. Short memories and imperfect knowledge are two great assets to any system that avoids patient investigation of truth. We could trace back Roman Catholic dogmas one by one and show that the later and longer men lived, the more they had to accept as necessary to salvation. Is it any wonder that Roman Catholics are so often adjured not to inquire too closely into religious mysteries lest they lose their faith.

But it is not only in matters of doctrine that the Church of Rome betrays her thirst for novelties. She buttresses her claims with amazing stories which are supposed to be edifying. Also on the strength of these she imposes continual new practices and cults on her adherents. Dr. Salmon has an interesting account of some of these modern revelations in his famous book "The Infallibility of the Church." He writes in his chapter on "Modern Revelations" as follows: "In the Roman Church the idea seems to be now abandoned of handing down the Faith once for all delivered to the saints."

Manufacturing Beliefs.

That Church is a vast manufactory of beliefs to which addition is being yearly made. When one goes into some great manufactory he is shown the article in all its stages—the finished product with the manufacturer's stamp upon it; the article near completion and wanting hardly anything but the stamp; the half-finished work; the raw materials out of which the article is made. So in the Roman Church. There you have the finished article; dogmas pronounced by Pope and Council to be de fide, which none may deny on pain of damnation. But there are, besides, Articles fere de fide not yet actually proclaimed by infallible authority to be necessary to salvation to be believed in, yet wanting nothing else but official promulgation—so generally received and acknowledged by such high authorities, that to contradict them would be pronounced temerarious, and their primal adoption by the Church seems to be only a question of time. Somewhere below these in authority, but still very high, are other doctrines supported by such grave doctors that it would be a breach of modesty to contradict them. Below these again, other things owned to be still matters of private opinion, but which seem to be working their way to general belief, and which, if they should, in time gain universal acceptance, will deserve to be proclaimed to be the faith of the Church." That is the situation set out clearly by the cold critical judgment of a scholarly opponent. It is a remarkable situation. So far from being the guardian of an ancient faith the Roman Church is presented as the purveyor of continual novelties. She is the inventor of new Articles of Faith. That we have seen already.

New Types of Worship.

But she is even more facile in inventing new types of worship. The Roman Church officially sets her face against modernism. Yet she has produced, and continues to develop, a form of modernism all her own. When anything is needed she can always produce a holy nun or a simple child who has seen a vision. It seems strange that new types of worship as well as new beliefs, are supported by no more convincing evidence. Dean Inge is startled by the fact that Cardinal Man-

ning accepted unhesitatingly the story of the flight by air of the Blessed Virgin's house. He says he looked into the face of the Cardinal, the most sinister of all the great Victorians, when he meditated on this ready acceptance of a legend that is really unworthy of credence. It does not tell us what the face revealed, except we find it in the word sinister. But does it not teach us that we must discipline our mind severely to truth lest cherished power or opinion rob us of the capacity to weigh wisely the evidence and we fail ourselves? We have a modern instance in the writings of a much-advertised convert to the Roman Church known in his Anglican days as Father Vernon. He has written a book to convince others. A great deal of the book is taken up with his experiences at the home of St. Therese which he visited. He tells us how at first he smiled at the simplicity of the people who crowded round the pitiful little relics of the Saint. Then he tells us how he kissed the toy charm with which the Saint had played. Somehow or other, it would appear faith came to him. There must be people like that in the world, but it is appalling to think of the revenge which sentimentality takes on its victims. The grinning face of Voltaire, the poisoned scepticism of Zola, the polished satire of Anatole France. There is the other side of the picture of Father Vernon busying himself with the toy drum of St. Therese.

Appeals to Visions.

And still appeal is made constantly to no other source of authority than the visions of those who are, or are supposed to be renowned, for their piety. The literature which has thus been created is very painful reading. Strange to say, the Italians whose contributions in this doctrine are considerable have been almost outdone by the Tractarians who have seceded to the Church of Rome. F. W. Faber, whose "Angels of Jesus" is such a favourite hymn, why I cannot tell except that it exudes sentimentality, has written much on these modern revelations. He asks us to believe for example that "Our Lord said to St. Gertrude, that as often as anyone says to God, 'My love, my sweetheart, my best beloved' and the like with a devout intention he receives a pledge of his salvation, in virtue of which, if he perseveres he shall receive in heaven a special privilege of the same sort as the special grace which St. John, the beloved disciple, had on earth (All for Jesus, p. 60). Now such alleged re-

velations are freely drawn upon to authorise new and sometimes startling forms of worship.

Julianna.

Shortly after the decree making Transubstantiation an article of faith, Julianna, a nun of Liege, was gazing at the moon and saw a gap in its orb. It was revealed to her, or so she no doubt sincerely believed, that the moon represented the Church, and the gap in its orb the event of a special festival in honour of the Body of our Lord in the sacred Host. It is on this evidence that one of the most important feasts of the Roman Church, the Feast of Corpus Christi, was established as late as 1264 by a decree of Pope Urban IV., after over thirty years of unauthorised experiment. Again we have the worship of the Sacred Heart of Jesus. This has such a strange history that it seems worth recording at length.

Puritan Excess and Roman Devotion.

Goodwin was an eminent Puritan divine and chaplain to Oliver Cromwell. Goodwin delighted to dwell upon the fact that our Lord, though exalted, can be still touched with the feelings of our infirmities. He spoke much in this connection of the heart of our Lord Jesus Christ. A Jesuit priest called Colombiere was chaplain at the Court of King James II. He saw a good chance of getting the ear of the English through devotion to The Heart of Christ. Colombiere was confessor to a nun, Margaret Mary Alacoque. Margaret Mary began to have visions. She claimed that our Lord appeared to her and told her how dear devotion to His Sacred Heart was to Him. What Goodwin wrote mystically and metaphysically Margaret Mary Alacoque translated quite literally. Appeal was made to the Congregation of Rites to sanction the Feast of The Sacred Heart in 1697. The appeal was refused. A further appeal was made in 1729, and was again refused. The Jansenites opposed the worship with great vigour. From them Dr. Pusey got the idea that this new type of worship was a form of Nestorianism. But the tide of emotion rose higher and higher. Notwithstanding the double adverse verdict of the Congregation of Rites, a body appointed originally by the Pope himself, Clement XIII in 1765, permitted several churches to celebrate the Feast of the Sacred Heart. The Jansenists were condemned in 1794. Pius VI. approved of The Feast of the Immaculate Heart of Mary in 1799.

Pius IX. assigned a proper Mass and Office for it in 1835. Margaret Mary was beatified in 1864. And so another vision triumphed and an innovation was established. But some one will be sure to say that all such visions receive the most careful examinations before credit is given to them. It is a pleasing fiction which credits the Roman Church with a scrupulousness in this regard which is supposed to be lacking in other communions.

Undesirable Enthusiasm.

The fact is, that enthusiasm of an undesirable sort positively thrives in that Communion. The very fact that men and women are directed to an unnatural and repressed form of life in convents and monasteries in itself fosters these strange mental conditions. And there is no real serious effort made to check the outgrowth of unhealthy devotions. We have a remarkable instance of this fact in the alleged miracle of La Salette. Two children minding cows saw an apparition of The Blessed Virgin Mary. Pilgrimages were made to the spot. Inns were opened to accommodate travellers. Chapels were built. Medals were struck. The water of La Salette was sold at considerable profit, and the devout did not grudge the money. Bishop Yllathorne, of Birmingham, the friend of Cardinal Newman, was one of the pilgrims. He wrote a pamphlet in favour of the reality of the vision and opened a chapel to our Lady of Salette in Stratford-on-Avon. Not only so but the pamphlet claims a Papal Brief dated Aug. 26, 1852, authorising the new devotion. But still there were some who refused to credit the vision and even denied the authenticity of The Papal Brief. The controversy waxed fast and furious. Those who denied the genuineness of the vision were ranked in the same class with the shrine makers of Ephesus who were spurred to hostility by the knowledge that their craft was in danger. Then followed a painful incident. A nun, Constance Tamerliere, was accused of personating the Blessed Virgin. She took an action for defamation of character, but the Court decided against her. The decision was upheld on appeal. The worship of our Lady of Salette received a distinct check from which it has never recovered. These emotional words of strange devotion establish the fact that the Church of Rome purveys novelties for her people. She keeps alive the lamp of zeal by feeding it with fresh and sometimes very crude oil. That explains her temporary success. It also ac-

counts for the fact that stark unbelief stalks on the heels of devotion and frequently overtakes and destroys it.

A SECURE PEACE.

7th July, 1944.

In his presidential address to the York Diocesan Conference in the last week of June, the Archbishop of York said: "There is a strong and growing conviction that no nation must ever again be allowed to plunge mankind into war. It is true that this was the resolve at the end of the last war. Why did we then so lamentably fail in our efforts to banish war? The answer is clear. The peace-loving nations put their trust in sentiment, reasonableness and self-interest. They felt that if they talked sufficiently about the evils of war and passed a sufficient number of peace pledges the demon of war would be exercised. But this attitude was all the time encouraging aggressor nations to arm without hindrance, and to assume that the democracies would submit to any injustice rather than defend themselves.

"The chief hope for the future peace of the world is that the three great Allies who are winning the war should continue the closest co-operation when Germany and Japan are conquered. I have had the privilege, in the last nine months, of paying brief visits to Russia and the United States. I came away from Russia profoundly impressed with the immense resources and determination of that country. I was equally impressed with the resources, vitality and energy of the people of the United States. If these three peoples, the United States, Russia and ourselves, stood together, determined to stop any future outbreak of war, the peace of the world would be secure. In every possible way we must cultivate good understanding and co-operation between the Allies. Differences in internal policy should not stand in the way of this.

"I am not suggesting that the world for all time should be controlled by the three Allies. This would be as undesirable as it would be impractical. As they recover, other countries, especially China and France, and our gallant allies among the smaller nations, should take their place with us. We should do all in our power to hasten this day. Eventually all nations should take, each according to its own power, some responsibility for the preservation of peace. But for some time to come, the three great Allies will alone

have the resources to do this effectively.

"The Churches have a great responsibility and opportunity in working for the peace of mankind. It is surely the most hopeful sign that the Church of England is on terms of increasing friendship both with the great Orthodox Churches in the East and with the very large non-episcopal churches both here and in the United States. Last autumn I had the most friendly welcome from the Patriarchs of both Russia and Alexandria; this year from the leaders of the non-episcopal Churches of America. The welcome was given to me as representing the Anglican Church. Close friendly intercourse between the Church of England and the Church of Russia should do much to bring their two peoples closer. I deeply regret the death of the venerable Patriarch of Moscow, a man of great courage and wisdom, but I know that the Archbishops who were most closely associated with him will continue his friendship. We look eagerly forward to the day when this friendship will be strengthened by the return visit of a delegation from the Church of Russia. Questions of doctrine and order which still divide Christendom should not prevent all Christians from co-operating in creating the atmosphere of good-will which is essential for the establishment of peace."—Protestant Newsletter.

THE BISHOP OF ARMIDALE AND ROMAN CLAIMS.

The Bishop of Armidale, Dr. Moyes, who has been given some prominence by the much advertised Roman propagandist, Dr. Rumble, in the "Catholic Weekly" has sent the following letter to the Anglicans of his diocese. We imagine that our readers of other dioceses will be equally interested.

Bishopcourt.

My dear People,

I write to you at St. Peter's tide, a season of special importance to us as our Cathedral is named in his honour.

At Synod, I read a charge in which I urged co-operation between the Churches in Australia, for the sake of Christ's Kingdom and for the welfare of the nation. I pointed out certain facts concerning the Church of Rome—facts derived not from my imagination but from history and documents written by members of that Church.

The Rev. Dr. Rumble has given some columns of "The Catholic Weekly" to discussing some of my statements. He courteously recognises that I had set out to seek co-operation, he is quite clear that it is largely impossible, so far as the Roman Catholic Church is concerned except on her own terms. I am not concerned with some of the conclusions he draws, to refute them, as they are based on premises which we in the Church of England believe are false.

But I want to draw your attention to these premises and to one or two other statements he makes with a view to asking of you a renewed loyalty to our Church of England, both in worship and service, because of a healthy religion such as Our Divine Lord has given us within our portion of His Holy Catholic Church will depend the character and much of the well-being of this nation of which we form so great a part.

1. To Dr. Rumble, the (Roman) Catholic Church is the "Kingdom of Christ in This World." We believe the Church is the body of Christ, the instrument Our Lord uses to set up the Kingdom in the world, but until He comes again the two are not identical. This belief is in line with the New Testament teaching.

2. Dr. Rumble speaks of the (Roman) Catholic Church as "the true Church of Christ." She is but part of it. The Church was rent by schism and is divided but Rome has no more right to call herself "the true Church" than has the Greek Church or our own.

3. Dr. Rumble says "The (Roman) Catholic Church alone can justify her claim to be the actual Church intended and established by Christ." Neither from Scripture nor history can this be justified. Rome builds her claim on words spoken to S. Peter giving her own interpretation to them, and speaks of Rome as the See of S. Peter. There is indeed a legend that S. Peter was Bishop of Rome, but until the 4th Century his name is never mentioned in the lists of the bishops of Rome. He was an Apostle of the whole Church but not a bishop of any particular see.

4. Dr. Rumble speaks of the "Protestant error that the Church is not a divine institution." If by Protestants he means Church of England, then he misunderstands us. We believe the Church is of God's appointment, and in that sense "a divine institution," but its members are sinful and fallible human beings. We believe Popes have erred and Bishops and people likewise, through sinful pride, worldliness and fleshly lust, and history gives abundant evidence to show this is true within the Church of Rome as much as, perhaps, more than, elsewhere.

5. Dr. Rumble, says "the interests of the Church are the interests of Christ." Was that so in Abyssinia and in Spain? God forbid! How pitiable if our Lord is to be responsible for some of the things the Church of England and the Church of Rome have done? If Dr. Rumble had said "the interests of Christ ought to be the interests of the Church" then we should be on the road to unity.

6. Dr. Rumble suggests that I do not believe "the Church of England is the one true Church of Christ." My dear people it is part of the one true Church of Christ. In England, the Church of England is the Catholic Church for that nation and the Roman Communion but an alien group. Here in Australia we have equal status.

There are other matters in the Charge touching on Rome's political aspirations and her way of gaining place and position for her adherents. I am not writing further of that on this occasion. My one purpose this S. Peter's tide is to emphasise to you that our own beloved Church is within the Holy Catholic Church and within the purpose of our Lord Jesus Christ, and to ask of you a much deeper loyalty to her than most of you give—for Christ's sake, I'm not anxious that as a Church we should organise to

exercise power over the State, but I am anxious that as a Church we should produce the men and women of ideals, character, devotion and wisdom who can guide the nation aright not in the interests of any one group but for the sake of all.

And there is no Church which has been blessed of God in producing great and good men and women more than our own Church of England, within the Holy Catholic Church of our Lord Jesus Christ.

Your friend and bishop

JOHN S., ARMIDALE.

26th June, 1944.

AN INTERESTING CENTENARY.

One hundred years have passed since the first missionary landed in East Africa, and what is now known as the C.M.S. Kenya Mission began. The C.M.S., which was the pioneer, is now one among several missions, and it is estimated that non-Roman Catholic Christians number about 600,000. A newly-formed Kenya Christian Council is a centre of unity whose purpose is to promote the evangelisation of all races, the spread of Christian education, and the building up of a Christian community. In addition to the three and a half million Africans in Kenya Colony, there are some 60,000 Indians and 20,000 Europeans. This is the field offered to Christians for their witness in this generation.

The Kenya Mission to Indians has begun to assume responsibility for the pastoral care of Christian Indians and for evangelistic effort. Dr. Downes-Shaw's medical mission in Mombasa was until recently the only definitely Christian approach to the Indians. Now an Indian evangelist is at work, but as his field of action includes Uganda and Tanganyika as well as Kenya, he can but touch the fringe of the opportunity.

For the development of the African Church the greatest need now is of enlightened, trained African leadership. One missionary writes: "The ministry of the Word and Sacraments is being very thinly spread, and it is wonderful testimony to the unseen ministry of the Holy Spirit that there exists a living Church at all."

Missionaries have been, and to a great extent, still are, leaders of the Christian section of African opinion; and their responsibility is very great. They have a unique opportunity of encouraging and training African leadership in all spheres of life. Pastoral and evangelistic work in and through the Christian congregations, Christian schools and hospitals—all of these are in existence and needing to be strengthened and extended.

These are critical days in Kenya. Few parts of Africa have been more profoundly changed by the war. Large numbers of troops have served alongside those of other races in Egypt, India, Ceylon, and elsewhere. When they come back to their village homes it will be with new ideas, new standards, and a broadened experience of life. They have faced danger and death with their European comrades; can they be satisfied with anything less than equality of opportunity in their own country?

African and British have fought side by side during the war. Now comes the call to work together to extend the reign of the Prince of Peace in Africa.—M.S. Outlook.

LAW AND MORALITY.

"Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven." "Whoever shall compel thee to go one mile, go with him twain." In these divine teachings is set forth the principle that true morality begins at the point where legal compulsion ends. Nothing that we do under compulsion is, or can be, moral. Morality belongs to the sphere of voluntary action. This is the truth implicit in the oft-quoted saying that "men cannot be made moral by act of Parliament." In these days, when many people, even in democratic countries, appear to believe that the coming millennium may be hastened, if not achieved, by systems of universal regimentation, there is all the more need for realising the limitations of compulsion. As human nature now is, and as things are, it is necessary to compel anti-social persons to conform to a minimum standard of conduct. If they refuse to do, we impose what are sometimes called "sanctions." The trouble is that some people are disposed to regard the minimum required by law as the maximum required by morality. So long as they can escape liability to fine and imprisonment, their honour is satisfied and their consciences void of offence. Some years ago, a well-known American millionaire, whose questionable practices exposed him to much public criticism, declared his moral code in the frankest terms:—"Anyone has the right to do anything which the law does not say is wrong. You do only what you are compelled by law." His immorality, it seems, was bounded by the law of the land. His guardian angel was a policeman.

It requires little imagination to show that any general adoption of the doctrine laid down by the American millionaire would have most serious repercussions on everyday life and society. We are not imagining a community in which everybody breaks the law; such a community would be no community at all. All we need do is to imagine a community in which everybody adopted the principle that one does only what one is compelled to do—a community in which everybody lived down to the law. Here are a few of the inevitable consequences. All the churches would become defunct, since nobody would ever attend any place of worship or indulge in any religious exercises. All charitable and philanthropic work would be suspended, since the law does not require anybody to subscribe to such activities, much less to participate therein. All forms of voluntary public service, including the patriotic funds, would come to an end, since these also are works of supererogation. Nobody would join any society either for his own betterment or for the betterment of anybody else. Nobody would ever read a book or open a newspaper. The only education which would continue would be that compulsorily imposed on children. Family life would be seriously affected. The law requires husbands to maintain their wives and children, but it does not require more than this. Family affection is obviously beyond any compulsion of law. The law does not forbid us to tell lies, so long as we abstain from fraudulent misrepresentation and actionable slander. The law imposes penalties on offensive behaviour and obscene language in public places; but it does not, and cannot, require us to be considerate and polite. All this demonstrates the absurdity of saying that "anyone has a right to do

anything which the law does not say is wrong." It is absurd to measure sin by statute, and utterly fallacious to pretend that nothing is morally wrong which is legally permissible.

The American millionaire is reported to have gone even further in his anti-social code of ethics. When indicted for systematic evasion of income-tax, he said, "I object strenuously to treating income-tax evasion as a moral question." Here also it is to be feared that he speaks for many others. It is a remarkable fact that many people who would be ashamed to defraud a private individual, and who might hesitate to defraud a limited liability company, have little or no scruple about defrauding the Government, especially if they think they can "get away with it." They do not think of themselves as part of the State, or as under any obligation to it. To them, the State is something alien, extrinsic, and even hostile. Such an attitude may have some justification in a State controlled by a dictatorship, in which the people have no share in determining law and policy, but it is manifestly at variance with all democratic principles. Nor do the people guilty of this attitude seem to realise that, in paying their taxes, they are paying for services rendered. Nobody could earn any sort of living, or even be secure in person and property, if it were not for the watchful activity of the State. If it were not for our sailors, soldiers, and airmen, we should all be the slaves of Tojo and Co. All of us are continually availing ourselves of the public amenities and social services which the State increasingly supplies. So there is no more excuse for evading taxes than for evading our debts to the butcher, baker, and greengrocer. The State, let us remind ourselves, is simply the people organised for the promotion of the common weal, and achieving in virtue of their political organisation, ends which no individuals or private groups could

possibly attain, if the State were non-existent. No branch of ethics is more in need of exposition than that which concerns our personal and positive obligations to the State. Gloomy indeed is the outlook, unless we resolve so to live that our morality will infinitely transcend the minimum requirements of the law.—From the "Advertiser," Adelaide.

Australian Church News. NEW SOUTH WALES.

Diocese of Sydney.

PARRAMATTA RURAL DEANERY. SUNDAY SCHOOL TEACHERS' ANNUAL SOCIAL.

The teaching staff of St. Paul's Sunday School, Harris Park, entertained on 26th June a large gathering of officers and teachers from the Rural Deanery, the occasion being the 9th Annual Social Evening of the Teachers' Association.

Rev. E. Mortley, officiated as M.C., and was assisted by the Rev. W. A. Watts, vice-president.

Games and competitions were heartily enjoyed, and vocal items by Misses Elaine Hutchinson, Pat Taylor, and Pat Brown, with Mrs. W. Fleming as accompanist, were delightfully rendered.

Opportunity was availed of during the evening of farewelling Miss Ena Somerville, who, with other missionaries and educationists evacuated from Papua, had received Commonwealth permission to return.

Votes of thanks were conveyed to all who had contributed to the success of the function. Prayers and inspirational messages by the Revs. S. E. Mortley, and W. A. Watts.

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followed by supper, brought the happy period of fellowship to a close.

PILGRIMAGE TO ST. PHILIPS' CHURCH HILL.

(Contributed.)

Despite a very wet night more than 250 people attended St. Philips' on Tuesday, 27th ult., to take part in a Pilgrimage which had been arranged by Mr. P. W. Gledhill, who had enlisted the co-operation of the Church of England Men's Society.

Those who were present were well repaid for leaving their cosy fires for the function was interesting, entertaining and educational.

The proceedings were opened by a short organ recital by Mr. Monk, followed by a service, consisting of a hymn, bible reading, and a few words of welcome to the visitors by the Rector, Canon T. C. Hammond.

A paper, which showed a considerable amount of research work on the part of the reader, was read by Mr. P. W. Gledhill, who reviewed the history of St. Philips' from arrival of first fleet, 1788, to present day.

The first service was conducted by the Rev. Richard Johnson, first chaplain in the Colony, under a tree near Circular Quay, and he took as his text, Psalm 116, verse 12. And from this small beginning the Church of England has spread all over Australia with 25 dioceses and hundreds of clergy. Weekly services were held, weather permitting, till eventually a small church was built at the corner of Hunter and Elizabeth Streets, at a cost of £67 12s. 11d. A school was opened with Mr. Johnson as teacher. The old church, which was burnt down, was called St. Philips', but when a new one was erected it was called St. Philip. During the interval a temporary building, a storeroom, was used for divine service till the next church was built. The foundation stone of this building was laid by Governor Hunter on Church Hill, 1798, and services commenced in it, 1809, conducted by Rev. W. Cowper, and was used till the present building was completed in 1856, at a cost of £16,000, this amount being subscribed voluntarily. It was consecrated by Bishop Barker on March 17, 1856. In 1881, the following statistics relating to the parish were given:—Income —; population, 2500; church accommodation, 900; Sunday School scholars, 420; teachers, 22; day school, 592 pupils.

From the original boundaries of the parish there have been carved out no less than — other parishes, amongst them being St. Peters', Cooks River, St. Stephen's, Newtown.

From the rectors of St. Philip's, there have been chosen as Bishops: Venerable Archdeacon Langley as First Bishop of Bendigo; Venerable Archdeacon D'Arcy Irvine, and S. J. Kirkby as Coadjutor Bishops of Diocese, of Sydney.

After Mr. Gledhill's splendid paper, a short one was read by Mr. Blissett on the Church Bells. There have been two sets of bells, the first built in 1794, were presented by the Duke of Clarence. These were of small size, used for chiming only, and of the eight originally in use, only three can be traced. The present peal, also consisting of eight, were presented by Hon. J. Campbell. These were very heavy, and owing to the unsuitability of the tower, which was affected by the vibrations, ringing had to be discontinued and chiming took its place until 1935, when Bishop Kirkby had the tower restored and strengthened.

This paper was followed by an exhibition of lantern slides by Mr. Gledhill, depicting the life of the parish from the time of the First Fleet to the present time. In addition there were many fine views shown of Australian life and progress.

Mr. Gledhill is to be congratulated on his energy and enthusiasm in compiling such a vast amount of church history in Australia and his records in the days to come will be of much value to our church and country.

On the completion of the picture screening, the visitors parted into two groups, one company going to the vestry to view the records, and the other ascending the bell tower to see the bells and afterwards reversed that order.

In the vestry are to be seen five photostat copies of the original records of the parish, and those include baptisms, marriages, funerals, floggings and executions.

The prayer book brought out with the First Fleet and inscribed Botany Bay, Dec. 14th, 1786, is still in use. This book is autographed Edward P., 25th June, 1920. Albert, our present king, 14th April, 1927. Henry, now Duke of Gloucester, Nov. 24th, 1934.

Other interesting articles were Communion Service presented by George 3rd, 1803; pewter Communion Cup, and a large silver Alms Dish.

The Communion Service was in safe deposit for fifty years, till Bishop D'Arcy Irvine had it brought out and put into use. The pewter cup was once used at Port Macquarie, and afterwards at Port Arthur.

C.M.S. THANKSGIVING SERVICE.

The President and General Committee of the Church Missionary Society are inviting Church people generally to a Great Thanksgiving Service, to be held in St. Andrew's Cathedral on Monday, July 17, at 7.45 p.m. The preacher will be the Rev. H. M. Arrow-smith, Acting General Secretary, N.S.W. Branch. This is a Service at which it is asked that all members of the large C.M.S. family may be present. It is designed as one expression of the Society's thanks to God for abundant blessing during the Financial Year of 1943/44; for opportunities of present witness; for open doors for further expansion; and for the great privilege of being allowed in these days to be put in trust with the Gospel.

The year just closed has been one of great financial success. A budget of £25,000 has been exceeded by the year's income. There are many "open doors."

PRELIMINARY THEOLOGICAL COURSE.

Supplementary list of students who passed in St. Matthew's Gospel — Sydney Preliminary Theological Course:—

P. Parry, M. Warton, E. Sherlock, L. Stuart, B. Davidson, E. Warton, K. Warton.

ST. DAVID'S, ARNCLIFFE.

The Archbishop consecrated St. David's Church last Saturday. Special services in connection with the Consecration were held on Sunday and Wednesday. Bishop Wilton was the special preacher at the Wednesday service. The rector, Rev. R. H. Pitt-Owen, is to be congratulated on the realisation of very many hopes and prayers.

EPISCOPAL CONFERENCE.

The Primate and the Archbishops and Bishops of Australia were in conference last



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 realisation 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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week on proposals to provide a Constitution of the Church of England in Australia and Tasmania. We regret to learn that the Primate has been taken ill and is at present in St. Luke's Hospital.

Diocese of Goulburn.

CATHEDRAL FESTIVAL.

The festival will be held this year from 1st to 8th October inclusive. The special preacher will be the Bishop of Riverina, the Right Rev. Charles Murray, M.A., B.Litt.

Diocese of Armidale.

(From Our Own Correspondent.)

ORDINATION.

The Bishop of Armidale, in St. Peter's Cathedral, on June 25, ordained to the priesthood the Rev. Walter Blissett who has been serving with an A.I.F. medical unit since 1941. Mr. Blissett will spend a few weeks under Canon W. P. Best in the parish of Gunnedah, acquainting himself with the technique of his ministry, and then will rejoin the A.I.F. as a Chaplain.

RESIGNATION.

The Ven. E. A. North-Ash, Th.L., energetic Vicar of Tamworth, has announced his resignation from that parish to take up work with the A.B.M. as Home Secretary. Archdeacon North-Ash, who has been in charge of Tamworth for the past nine years, will be greatly missed from the Diocese. He has taken a leading part in all Diocesan affairs, and was Diocesan Secretary for the S.P.C.K. His Sunday evening broadcasts from Station 2TM have brought him into contact with a large number of people of all denominations, and won for him a wide popularity.

CHURCH ARMY HUTS.

Recently the military authorities, at their own expense (except for sewerage costs) have moved the Church Army Hut at the Tamworth Camp to a more central site, right in the heart of the military hospital area, where it will serve a most useful purpose, under the care of Chaplain J. O. Quayle. The Hut is to be re-opened on its new site on Saturday, July 15.

MISSIONARY CONTRIBUTIONS.

At its last meeting the Armidale Diocesan Council congratulated the clergy and parishes on the splendid returns towards the Missionary quotas for the six months to the end of June. Last year the Missionary contributions in the Armidale Diocese were the highest since 1920, and it would appear that this year will also be a record-breaking year in this direction.

VICTORIA.

Diocese of Melbourne.

WALRUS GOES TO SYNOD.

"Walrus attended his first this month, and surprised that the hospitality was so good, and the arrangements for business so bad, in fact, if it had not been for the Metropolitan's adaptability to either a debating society or standing orders regime, it might have been a farce; however, we muddled through, and achieved something, the test being an almost universal demand for a Provincial Synod Constitution. It would have been universal if the legal bloke had not made the surprising statement that it was harder to weld five provinces into one constitution than twenty-three dioceses."—*"Australian Churchman."*

C.M.S. HOSTEL.

"To the glory of God and in the faith of Jesus Christ we hallow and dedicate this house for the furtherance of the Gospel, both at home and abroad, in the name of the Father and of the Son and of the Holy Ghost." In these words was the C.M.S. Home for Missionaries, at 37 Fitzgerald St., South Yarra, dedicated by Bishop Donald Baker, on May 27. As Bishop Baker opened the front door, he reminded us of "the ever-open door of God's everlasting mercy"; as he led the large company which had gathered in praise, and in prayer for each particular part of the house, and for all its future occupants, all present felt themselves to be in the presence of the Lord, and to be taking part in an occasion of importance. His address on the three-fold use of this home — rest, recuperation, and revelation—reminded us of the spiritual, mental and physical needs of our missionaries when they come from abroad. The very beautiful service, so thoughtfully prepared by Bishop Baker, with its frequent suitable Bible passages, as well as his address, will be a fragrant memory. The Dedication makes another landmark in C.M.S. history, and the home will supply a long-felt need. —*"C.M.S. News."*

Diocese of Wangaratta.

C.E.M.S. KING'S BIRTHDAY RALLY.

The first diocesan rally since the beginning of the war was held at Benalla on the

King's Birthday. Restrictions on travelling prevented many branches from attending. Bishop Armour, diocesan president, assisted by the Rev. Chaplain S. Titler, celebrated the Holy Eucharist. There was a large number of communicants. Some forty members attended the breakfast which followed. Brother V. Lucas presided. The special speaker was Bro. Evans, of St. Paul's Cathedral Branch, Melbourne.

Bro. Evans referred to certain weaknesses of C.E.M.S. It lacked definite aim, and men often joined without desire to fulfil the members' rule of life. Success of a branch often depended upon the personality of its leader. We must learn that the great inspiring personality was Christ as the centre of all our activities. There should be a definite desire to learn of the Kingdom of God. There should be opportunities for spiritual education. The spirit of fellowship should be so predominant that members of diverse schools of religious expression could find a unity in that fellowship. When a man considered membership from the angle of what he would gain for himself, he had the wrong spirit. We wanted men who would go to God in prayer and unreservedly seek His will. The true Christian seeks to give and not take. Bro. Evans suggested that C.E.M.S. should organise methods for more fully instructing members in the Christian way of life. Members should be so inspired that they would seek to present Christianity to the man outside the church. Rev. Bro. C. M. Kennedy expressed appreciation of the gathering for Bro. Evans' address. Whilst he had fearlessly outlined weaknesses and failures, he had made many helpful suggestions.

Before closing the conference with prayer, the Bishop referred to the grave danger of an educated paganism. He hoped that clergy retreats and conferences could be arranged. He asked, "Can we catch the spirit of first century Christians?"—*R.M.L., from "The Witness."*

LISTENING IN

(By Bishop W. G. Hilliard.)

When all the tasks of day are done,
All hushed the tumult and the din,
How good, at setting of the sun,
To sit at ease and listen in.

When Winter chills the slush and mire,
And we within midst kith and kin
Are basking by the cheerful fire,
How warm the joy of listening in!

How wonderful from far away
To hear the voice speak clear and strong,
To learn the doings of the day,
And catch the music of a song!

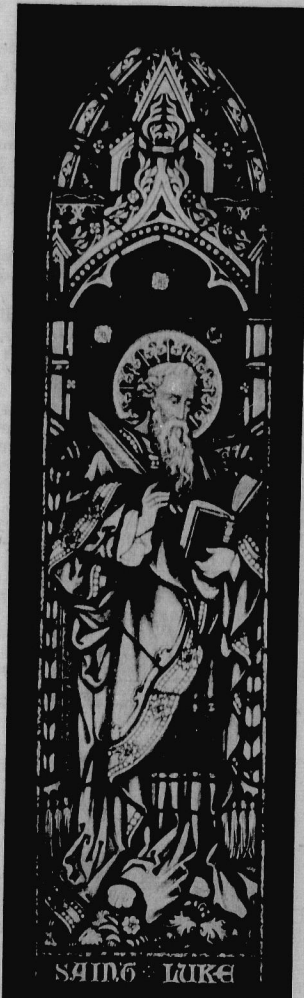
But still more wonderful to feel
That ever on the rev'rent air,
God's words are waiting till I kneel
To hear them in the hour of prayer.

Prayer reading from the Sacred Book,
Prayer breathed in shrine or busy street,
God's word will hear, God's gracious look,
Nay, God Himself, will surely meet.

There is a victory in strife,
There is a power that conquers sin,
There is a joy that thrills the life
Of him alone who listens in.

God, help me keep my aerial high
Above earth's sordid dust and din;
And while Thy message passes by,
To tune my heart, and listen in.

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CHAPLAINS AND THE INVASION.

It is too early yet to give very detailed information about the work of the chaplains in the newly-opened campaign in France. But enough stories have come through to show that the padres in this, as in other phases of the war, are playing their part with courage, identifying themselves with their men in all the tasks and perils they encounter. Here are a few of the stories.

A British parachute unit which took part in the first attack of all gathered for a short service in the dusk before driving off to the aerodromes to take off.

On one of the transports several hundred men crowded the recreation room for a service just before setting off for France. Wearing their life-jackets and with their helmets beside them, the men chose their own hymns: "Onward Christian Soldiers," "When I Survey the Wondrous Cross," and "Abide With Me." A Communion Service was also held and was attended by a large proportion of the men.

Chaplains were there at the landings by sea and air. Some gave their lives. One of these was the Reverend Derrick Lovell Williams, the "courageous curate" of blitzed Stepney, who joined the Intelligence Corps as a private. When he was transferred to the Royal Army Chaplains Department, he insisted on joining a commando force. He was dropped by parachute behind the enemy lines and was killed on D-Day. At least two other chaplains have been killed. Father Peter Firth, a Roman Catholic, has been killed in action in Normandy, where he volunteered for service with a field ambulance. The Rev. George Alexander Kay, who was serving with the Sixth Air-Borne Division in France, has also lost his life. Others have been wounded. The first lieutenant of a landing craft tells how, during the unloading of tanks on the French coast, a soldier

got into difficulties while trying to swim ashore. A chaplain dived in to rescue him but the sea was too rough. They hauled him in and the soldier was eventually rescued from the shore.

Great interest attaches to the first contacts between the invaders and the clergy of France. It is possible that the service chaplains may be among the first representatives of British Christianity to greet their brothers who have resisted so bravely and so long. The only story of this kind yet to hand concerns the priest-organist of Bayeux Cathedral. He had been estranged from the schoolmaster in Bayeux for many years. As the British troops entered the town, the organist and the schoolmaster met on the steps of the Cathedral and each discovered that the other was wearing a resistance armband. Their long-standing estrangement was ended in a moment.—"Protestant Newsletter."

BOSWELL'S LIFE OF JOHNSTON.

The great lexicographer wrote in his journal the following scheme of life for Sunday:

1. To rise early, and, in order to do it, to go to sleep early on Saturday.
2. To use extraordinary devotion in the morning.
3. To examine the tenour of my life, and particularly the last week; and to mark my advances in religion, or recession from it.
4. To read the Scripture methodically with such helps as are at hand.
5. To go to church twice.
6. To read books of divinity, either speculative or practical.
7. To instruct my family.
8. To wear off by meditation any worldly soil contracted in the week.

THE VICTORY OF GOD.

(By Rev. R. A. Hickin.)

I stood in the ways of men, beholding,
And in the running blood and tears
I saw the Word Incarnate
Writhing with the agony of man;
Above the din of battle,
Piercing with stern judgment the screams
of dying men,
I heard the voice of God proclaim man's sentence:
"Thou hast failed!"

Failed!
Why has man failed? I pondered;
Did not Love Transcendent stoop in Christ
To lift us far beyond human weakness,
To its perfect strength?
And did not the God-Man write
In life, and dying,
The eternal promise of the word made flesh?
Why has man failed?

"Come unto Me!" I heard the voice insist,
"And in My strength impregnable again be strong."

Can it be
That thou hast lost that upward look,
That steels the heart to face triumphant
All the furies of a vanquished hell?
Come unto Me, and in My victory,
Be thou victorious, too."

I stood in the ways of men, beholding,
And from the running blood and tears,
I saw arise One Whose form was human
Yet Whose mien divine;
And with Him rose the motley family of earth.

Expectant in the hope of Love Omnipotent,
Resolved to offer all man's failure
For the Victory of God.

"This is man's hope!"
I heard the words proclaimed,
By those who, suffering, saw the only way
To the perfection of God's Will in human kind;
And as I watched,
I saw the myriad hosts of vanquished men
Arise from graves of human digging
And go with Him to find anew
The Victory of God.

BOOKS.

"Christian Counter-Attack."—This publication from the Student Christian Movement press, written by four contributors, gives graphic and tragic accounts of the treatment dealt out by the Nazi tyrants to the Christian Church in each country which has been subjected to German rule. The "counter-attack" has been made and most heroically continued throughout years, and many names added to the roll of martyrs who "counted not their lives dear with themselves" when fighting for the freedom of Christian truth and worship. The Christian Church remains the impregnable rock, and "hell shall not prevail against it." Our copy from the High Commissioner's Dept., Canberra.

You remember the old joke about how to find out whether your canary is a male or a female; you offer the bird a piece of sugar, and if he takes it it's a he, but if she takes it, it's a she.

A CALL TO OVERSEAS SERVICE.

THE ARCHBISHOPS' CALL FOR RECRUITS FOR THE SERVICE OF THE CHURCH OVERSEAS.

(By William Cantuar and Cyril Ebor.)

"The war is not yet over and victory has still to be won. But the prospect now seems sure enough for people everywhere to speak of what should happen 'after the war.' What is quite certain is that we can only 'win the peace' if in our own people generally there is a spirit more eager to serve and give than to get and to enjoy. We must enter on the days of peace in a spirit of dedication as complete as that which has upheld us in the days of war; and our outlook must be world-wide.

It is time therefore for the Church to face its distinctive obligations in the post-war world, and nothing narrower than a world-horizon befits its character. Membership of this universal community compels a willingness to serve it wherever God appoints. Partnership with local Churches in other continents compels a readiness to share resources as members one of another.

It was from our own parishes that the men and women went forth whom the Churches of to-day reverence as their Augustines and Columbas. Their strong faith and gallant adventures have enriched our Anglican tradition with a legacy of which we must prove ourselves worthy. Churches founded at great cost we must at whatever cost reinforce according to their need. Everywhere it will be necessary to replace many men and women who have stayed at their posts long after retirement or return was due, and to make good several years' deficiency in the supply of recruits.

As a Church then let us face the fact that, it will be our privilege and obligation immediately after the war to put at the disposal of our sister-Churches in Africa, in the Near East, in India, Burma and Ceylon, in the Far East, in the Southern Seas, in the Bush Brotherhoods of Australia, in the West Indies and South America, many men and women whom it will not be easy to spare. Those whom these Churches ask us to lend them will inevitably be just those whom we would most wish to retain at home. It is a service which we cannot withhold without injury to the Kingdom of our Lord.

The Missionary Societies which are the main channels of supply and reinforcement between the Church in this country and the Churches overseas have carefully surveyed the ground and calculated that approximately 800 volunteers will be called for in the two years after the war. These include nearly 300 priests, over 50 doctors (men and women) and 100 nurses; 200 educational men and women for University colleges, schools and training colleges; 40 laymen and 60 women for pastoral and evangelistic work. There is a demand for radiologists, medical auxiliaries and experts in agriculture, economics and social welfare. The details will be found in the Missionary Council's leaflet on Vacant Posts, while the background is filled in in the Missionary Council's United Statement for 1944 on the subject of Recruiting. Clearly the Church must enlist a large force of volunteers if the Missionary Societies are to be in a position to fulfil the Church's corporate obligations, if

the younger Churches are to be upheld, existing work maintained and advance ensured.

But these corporate obligations of Church to Churches cannot be discharged unless the individuals are forthcoming who are willing to put themselves at the disposal of their Church for service overseas in obedience to divine vocation. The call of God is brought home to the heart in divers manners. To some it is communicated with the directness of a command that admits of no refusal. To some is given an overpowering sense of the world's need for the truth which is in Christ, or a passionate desire to relieve the world's suffering, or a disciple's consuming determination to drink of the Master's cup. To others the call is less direct; their decisions issue from the honest weighing and balancing of advice, authority, capacities and circumstances. Come how it may, vocation is God's call to his own service. Before those whose lives have been spared decide how those lives should be spent, we would urge their looking inward to watch within ear-shot for God's call, and looking outward to scan the whole horizon of the Church universal for indications of the particular sphere of service to which God would call them.

CORRESPONDENCE.

(To the Editor, "Church Record.")

Dear Sir,
Having read the article "Disruptive Endeavours," in your recent issue, I should be interested, as a member of the Australian Church Union, for some more details, first of all about the speaker at the English Church Union function—his name, the occasion and the approximate date—and secondly, the church where the service so displeased you.

It may be possible, in the last instance, to bring some influence to bear, if it is needed, though I am aware from personal experience, that charges of this nature are not always well founded or entirely free from innocent misunderstanding.

I shall await your reply with interest. Meantime I can only assure you that the constitution of the A.C.U., far from aiming at disruption, has for its object active loyalty to the Church of England and its defence against Romanism, Erastianism, Puritanism and all other un-English manifestations or interpretations of Christianity.

Yours faithfully,

ROY HEAD.

27 Woodside Av., Burwood.
June 30, 1944.

[What exactly does our correspondent mean to imply? We are not in the habit of manufacturing evidence. Perhaps some words of the late Lord Selborne and Archbishop Benson, quoted on p. 3 will help him to see that we are in good company in regarding the E.C.U. or C.U. or the A.C.U. its local representative a disintegrating society in our church. Meanwhile, perhaps, Mr. Head will tell us whether he thinks we were wrong in expecting and claiming as a right the Service of Holy Communion as provided in our Book of Common Prayer, always supposing that our charge was well founded and that we have not been guilty of "innocent misunderstanding."—Ed.]

RECONSTRUCTION.

(To the Editor, "Church Record.")

Dear Sir,
H. G. Wells tells us in his autobiography, that he did not make a success of writing until someone pointed out to him that he was aiming too high. This is the trouble with the Christian Social Order Movement. It will only help to make a bastard Christian-nationalism more of a sentimental frustration than it is at present. Just as the British-Israel people put the Empire in the place of the Kingdom of God, so the C.S.O.M. would anticipate (as has been done so often before in history) the Kingdom of Heaven without the compulsion of the presence of Christ in His millennial reign. In preparation for that coming of Christ in glory to reign amidst compulsory righteousness, we have many directions in the New Testament talks and parables. The parable of the Sower teaches us, that only 25 per cent. at most in any country will be Christian. The parable of the Leaven teaches us that the Kingdom will grow in a worldly or bastard way through the world taking up in an unregenerate form charitable, philanthropic, social, economic and political reforms, largely based on the law of God. True reform must be based on the Mosaic Code; that which human nature instinctively assents to. That is, where there is the knowledge of God; unregenerate humanity is capable of measuring up to the Old Testament standard, and not that of the Sermon on the Mount. That is why Jesus said, "I say unto you." That is to those who are born again, and able by the grace of God to live up to the literal fulfilment of the Sermon and the Beatitudes. Nothing makes for muddled thinking and shows more clearly, as does our present National Christianity, than does the idea that a nation may be Christian. It may be; there is no limit to the Grace of God; but the parable of the Tares tells us of the terrible mixture of good and evil there will be in the Church or Kingdom, let alone a whole people. Consider the present welter in relation to all that is condemned by the Ten Commandments. Birth control eating the heart out of the nation. The cowardice and selfishness, born of the emancipation of modern woman. The general license since the idea of the double standard (bad as that was) was done away with. The dishonesty now rampant. The frustration of the law, now the ten commandments are not enforced. The complete reversal of the tenth commandment itself, so that the appeal to the covetous spirit has become a national pastime. Besides State lotteries the adherents and supporters of the Red Cross raffling anything they can get hold of. The cry we must have better men and women before we can have a New Order is pointless. Without the enforcement of law and justice, the law of love becomes a pious delusion, and a sentimental frustration, where the great bulk of the nation is concerned. So any rebuke of our national sins by the annual gatherings of our churches, or the strictures of a bishop, or moderator simply sound to the man in the street, as dismal moanings from a modern pope's cave. The authority to bind and loose given by Christ to His Church remains a futile and useless thing with His body on earth to-day. Only one item of Christian discipline has been fairly upheld in a hostile world, and even then not by all the denominations. The steady refusal of the church to countenance divorce, and remarriage by a Christian service. The C.S.O.M. would do

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a great service in reviving the enforcing of law as laid down in the Mosaic Code, or the strict enforcement of the modern adaptations of the O. T. laws. It is part of the physical structure of the world, as Jesus told us. "Heaven and earth shall pass away before one tittle of the law shall fail." The enforcing of the day of rest. No member of the C.S.O.M. using trams, trains, telephones, or wireless on that day. No commercial stations allowed to broadcast, only three news sessions, and church services from the National stations. The big industrial concerns to close down regardless of financial loss. Those who do not want to worship God to give those who do a fair chance to influence the people, and especially the children. The meanness of Sunday sport, especially where organised to be exposed and suppressed. Steady propaganda to compel the State to recognise its duty to uphold the law, and not the duty of the churches to be continually trying to scold them into doing so. No doubt when the State really enforces the Mosaic code, the Saturday, not the Sunday will be kept. This would mean the bulk of the church services, held on the Seventh Day, with Easter and Whitsunday, being observed as Christmas Day, Good Friday, and Ascension Day are now, as special festivals during the week. The flood of moral laxity could be turned back, when the State really punishes the adulterers, and makes them feel some loss of social status. Moses taught by Jehovah knew just how much, unregenerated humanity, the great bulk of any nation could bear. That is why the conscious of the average man agrees with his penalties and sanctions. No social order can be built securely until land and money conform to the Old Testament usages. Very few Christians have the moral stamina or vision to play the part of John the Baptist. They will fall in with what goes with the great majority, and will thereby prove the work of the C.S.O.M. is useless, unless built on the foundations of the law of Moses, and the national righteousness of the prophets, enforced by the State. It will provide a structure inside which the Christian Church can build securely. It will bring matters to a crisis, the plain man can decide upon. And not let him ride away into vacuity on the multiple and all embracing activities of the C.S.O.M. platform.

Yours faithfully,

B. B. LOUSADA.

St. Nicholas' Rectory,
Lakes Entrance, Victoria.

(To The Editor, "Church Record.")

Dear Sir,

The Church Missionary Society would value your co-operation in making known an urgent need for two workers for the Diocese of Central Tanganyika, to be assistants to the Bishop, and to Archdeacon Kidner respectively.

They should be young women of Christian character, and sympathy with the work of C.M.S. They may be accepted missionaries of the Society, but this is not essential.

A knowledge of typing is necessary, and preferably shorthand as well, together with experience in double entry book-keeping.

Any who feel the call to this work should make contact with the C.M.S. Secretary of the State in which they live.

Yours faithfully,

R. J. HEWETT,

Secretary for Tanganyika.

NOTES AND COMMENTS.

It is interesting to come across opinions concerning the rejected 1928

Revision of the Prayer Book, 1928 that are free altogether of any suggestion of what is sometimes termed "narrow" churchmanship. To so many of our younger brethren the bare fact of 1928 contrasted with 1662 has been sufficient to warrant a laudation and use of the rejected book that would seem to justify a description of our only authorised and legal Prayer Book as an "Antiquated Book." It is sometimes forgotten that the term "Reversion" has been suggested for the term "Revision." The Bishop of Willochra in his July "Willochran" has uttered a very definite criticism of the book. His lordship says:

"Attempts to popularise the Revised Prayer Book of 1928 which was rejected by the British Parliament and was never formally passed by Convocation do not meet with much encouragement. Book shops in England say there is very little demand for the book. It is most unlikely that it will ever establish any foothold in the Church. It was the result of many years of patient study and hard work, but somehow it failed to win the support of all but a very few Church members. The other day I came across an interesting opinion expressed by Dr. Brightman, a leading scholar and theologian, published in The Church Quarterly Review of July, 1927. He said that he found 'on almost every page of the book something irritating, something inexact or untidy or superfluous or ill considered or unreal.' The late Dr. Darwell Stone with his liturgical knowledge was also an opponent of the proposed new work.

"There is need for a revision, but it will be years before another attempt is made. The revised book will be valuable as a work of reference when this takes place, but beyond that it is not likely to serve the Church."

To the historians of the Old Testament, and more so of the New Testament, the records were not disconnected facts but the story of God's purpose in establishing His Own Kingdom.

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SPECIAL PSALMS AND LESSONS.

July 16, 6th Sunday after Trinity.

M.: 2 Sam. i or Wisdom iii 1-9; Mark vii 24-viii 10 or Rom. xiv 1-xv 7; Psalms 31, 32.

E.: 2 Sam. vii or xii 1-23 or Wisdom iv-v 1; Matt. vii or Acts xv 1-31; Psalms 33, 36.

July 23, 7th Sunday after Trinity.

M.: 2 Sam. xviii or Wisdom v 1-16; Mark ix 2-32, or Philip i. Psalm 34.

E.: 1 Kings iii or viii 22-61 or Wisdom vi 1-11; Matt. ix 35-x 23 or Acts xvi 6. Psalm 37.

July 30, 8th Sunday after Trinity.

M.: 1 Kings x 1-13 or Wisdom vi-12; Mark x 1-31 or Philip ii. Psalms 39, 40.

E.: 1 Kings xii or xiii 1-32 or Wisdom vii 15-viii 1; Matt. x 24 or Acts xvii 16. Psalms 41, 42, 43.

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