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Vol. I., No. 18—New Series.

APRIL 13, 1938.

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THE RETURN FROM CALVARY.

There is a green hill far away,
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Who died to save us all.

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To pay the price of sin;
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Of Heaven, and let us in.

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Notes and Comments.

THE PROCESSION OF WITNESS.

LAST year an effective demonstration was made
by members of the Church of England in Syd-
ney who believe that Good Friday has hal-
lowed associations which ought to be respected in
our civic life.

This year a further procession of witness has
been arranged, and particulars have been sent to
every parish.

We hope that those who value the sacred asso-
ciations of the day will appear in the streets as a
witness to their deep convictions. There is need
in the present time to bear this witness. So far
all appeals to the authorities to close the Easter
Show on this one day have failed. Crowds hurry
into our city and spend the day set apart for the
remembrance of the Passion, in thoughtless amuse-
ment. Many, no doubt, simply follow custom, and
are unaware of any incongruity. But thoughtful
people must see that our Sundays and our Holy
Days are being secularised, and their import is
being lost. The streets are filled on the Lord's
Day with municipal workmen busy on necessary
matters. Commercialised sport invades our holy
day. This is a continual offence to thoughtful
churchgoers. Their feelings are ruthlessly disre-
garded, and any protest invites a flood of abuse in
the secular press. It is time that this was made to
cease. It is bad manners at the lowest. It is an
indignity to God and His people in another aspect.

It is not the custom of Christian people to voice
loud protests. They prefer to suffer in silence, un-
less some grave indignity is heaped on their con-
victions. Certain loud-voiced partisans of a narrow
denominationalism often secure attention when the
quiet folk are ignored. This is one of the penalties
of democracy. But there are times when the wit-
ness of God's people must be given. We suggest
the time has come in Sydney. In vain have ap-
peals been addressed to responsible people. The
day on which Christ died is made a day of recrea-
tion. Was He butchered to give us a Sydney holi-
day? One way remains open to us to make our
position clear. We can assemble and in solemn pro-
cession attest our devotion to our crucified and
risen Lord.

We beg all who love the deeper sanctities of
life to support this movement. We also trust that
the service in the State Theatre will be worthy of
the great traditions of a Christian community.

THE EASTER FESTIVAL.

THE observance of Easter goes back to a very
early date. The very disputes concerning the
exact form of its observance has thrown a
good deal of light upon its early origin. Pius, Bish-
op of Rome, decreed about 147 A.D. that Easter
should be kept on the Lord's Day. Pius had no
hesitation in declaring that an angel had communi-
cated the proper style of observance to his brother.
Polycarp, the martyr, countered the story of the
angel by grounding his observance on the direct
authority of St. John. Even in those early days
there were controversies and dogmatic declarations
in support of rival views that would scarcely stand
close examination. Human nature has changed
little with the lapse of time. Later, but certainly
as early as the middle of the third century, it was
the custom for bishops to advise their flocks as to
the dates fixed for the observance of Lent and
Easter. Cassian, in the fifth century, records that
it was then an ancient custom for the Bishop of
Alexandria to send letters throughout his province
announcing the first day of Lent and the time of
Easter. It was settled at the Council of Nicaea that
the Bishops of Alexandria should send a notice to
the Bishop of Rome announcing the day on which
Easter would fall. This privilege or duty was as-
signed to them because of the superior mathematic-
al skill of Egypt. The importance of the festival
is established by these early notices.

THE EASTER MESSAGE.

HARNACK'S happy epigram, "The Easter faith
is different from the Easter message," has
done much to perpetuate a very serious error.
From him there has descended a stream of writers
in our modern day who reproduce the arguments
of Bolingbroke and Hume, and give them a Chris-
tian setting. The sceptics among the Deists really

believed that if they could overthrow the physical resurrection of our Lord they had overthrown the whole structure of revelation. Christianity would then perish. Our modern apostles of advanced "liberalism" believe that they can retain the Gospel message and, indeed, present it with greater clearness when they discredit its sources. And so we read of the "Easter story"; of St. Luke inventing speeches at the Last Supper; of a historicisation of events which gave an appearance of reality to concepts that existed in the imagination. It is a curious phenomenon, this attempt to combine unbelief in fact with deep religious conviction. Like many a modern opinion eagerly embraced by those who are unacquainted with the underlying motive, this particular view has a philosophic base. It attempts to put faith and fact into two different compartments. Faith is a mystic conviction that God is in His heaven—it is all right with the world. Facts must yield to this conviction. If they are stubborn, well, facts can be manufactured. Add to this convenient method of making all Gospel stories "idealizations," a slavish regard for the assumed scientific indisputables of the nineteenth century, and we obtain the modern hostility to a bodily resurrection, coupled with the modern almost pathetic belief that the abandonment of the historicity of the empty tomb does not really affect faith.

The logic of fact ultimately takes its revenge on all such ingenious evasions. Either Christ rose in His Body or the whole fabric of the Gospels falls to pieces. The whole claim of the Son of God is that He could not be holden of death. It is impossible to retain faith in that claim if the Body which He possessed crumbles into dust and the Syrian stars look down on a nameless grave that still shelters the bones of the Son of God. We are left to dim intimations of immortality with no historic support.

Professor Lake is content to depend for his future upon the investigations of the Society of Psychical Research. But the early Christians called to one another on Easter morn, "He is risen."

Doctrinal commissions chase each other across the pages of history. They are useful indications of the trend of human thought at any particular age. Like the mercury in the thermometer, they mark the rise and ebb of faith. But they cannot alter the close relation between fact and faith. The Christ Whom the Church adores suffered under Pontius Pilate. The same Christ rose again the third day.

Dr. Harold Smith writes: "The words in the Creed (a) remind us of our Lord's own prophecy; (b) show the Resurrection to mean a definite event at a definite time, and not to be merely a phrase for continued spiritual existence; and (c) show that belief in the Resurrection had a definite and very early starting point, and did not gradually grow up among the disciples after retirement to Galilee."

THE EMPRESS OF BRITAIN.

THE giant liner, "The Empress of Britain," berthed in Sydney and Melbourne recently. She presented the appearance of a magnificent floating leviathan and the 20,000 ton overseas ships appeared dwarfed in comparison. The "Empress of Britain" had been turned into a luxurious palace for her round-world trip. We are told that each passenger paid about £500 for the privilege of boarding her and receiving the lavish attendance that her army of servitors was prepared to furnish.

No doubt a good deal could be said in favour of such luxury vessels, and we do not wish to appear unduly censorious. But we wonder if the present state of unrest in the world, and the tension between class and class are not likely to be increased by such a parade of extravagance. Is there not danger with all of us that we may forget the Lord's injunction, "Make to yourselves friends of the mammon of unrighteousness"? There is something more effective in the life of the lowly Carpenter of Nazareth than any display of wealth can reveal. The deeper things of the soul are often better realised in humbler conditions than those which prevail amongst tourists who go down to the sea in ships.

ANZAC MEMORIES.

Nearly 20 years have passed since the termination of the Great War. A generation has been born and nearly approaches the age of manhood. Moreover, the children of the years immediately preceding the war have grown up without any real experience of war-time anxieties and sorrows. It is only the men and women of middle age and beyond whose memories of the past could be tinged with sadness, and the great majority of these have probably now lost touch with any keenness of feeling in relation to those days of Anzac exploits that brought, along with sadness and suffering, a tremendous exultation over the fine and splendid deeds of those men of ours, and women of ours, who wrote their country's name so plainly among the other nations of the world, and fought true to the noble ideals of the nation that gave us birth.

There need be no dismay that Anzac memories no longer loom large and grand in the minds and hearts of more than half the nation. There is no call for any "jingoistic" methods to arouse a false enthusiasm.

Our only care need be to preserve those ideals for which Anzac Day should ever stand, and as well, keep ever more clearly before the mind of the nation the remembrance of that righteous God Who blessed our nation's arms and saved us by a great deliverance.

Woe betide us, as a people, if, in bombastic pride, we forget Him and fail to seek that righteousness which alone "exalteth a nation"!

PRAYER.

A reader of A.C.R. has sent us the following prayer, authorised for use during 1914-18, and suggests it might be used at family prayer and other occasions.

O Lord God Almighty, guide, we pray Thee, our sovereign and all those to whom Thou hast committed the government of our nation and Empire. Grant them at this time, special gifts of wisdom and understanding, of counsel and strength, that, upholding what is right and following what is true, they may obey Thy holy will and fulfil Thy Divine purpose; through Jesus Christ our Lord. Amen.

LETTERS TO THE EDITOR.

RE ST. ANDREW'S CATHEDRAL.

The Editor, Church Record Ltd.,
George Street, Sydney.

Sir,—May I, an unsuccessful competitor in the competition for St. Andrew's Cathedral, claim space in your columns to say a few badly needed words in support of the winning design?

When the result of the competition first became known, although I accepted defeat with as good grace as I could muster, I must admit that, in common with so many others, I felt that a mistake had been made. From the point of view which I and other competitors then held, the design seemed utterly at variance with Blackett's Cathedral. After a great deal of thought over the last few months, however, I am bound to admit that it is our point of view which was wrong, and that the winning design is definitely right, and I should like to explain why.

Blackett designed a cathedral to seat approximately 1000 people. Although his design was good revival Gothic, it was not by any means his chef d'oeuvre. The scale was almost absurdly small for a building of this kind. If he had been asked to seat 2,500 people he would have produced something very different.

We who have lived for so long with the present cathedral have learned to love it, to admire its beauties and condone its faults.

But to attempt to enlarge the Cathedral to more than twice its size, and at the same time to preserve the scale and general design was, although the conditions of the competition so definitely implied that this was what was required, bound to lead to a design which would be laboured and to some extent out of proportion, and one of which Blackett himself would not have been proud.

Rightly or wrongly, the winners and the Assessors realised this and decided to ignore, to some extent, the wishes implied by the conditions, and to produce a building worthy of the position and purpose for which it was intended.

That they have succeeded in doing so, after inspecting the model to-day, I have no doubt whatever, and I believe that the great majority of past, present and potential objectors will, when they also inspect the model, be converted to this point of view; and that potential subscribers to the building fund will realise that they are being given an opportunity of helping to produce something really worth while, and something of which future generations, as well as we ourselves, will be justly proud.

The winning design preserves what is, after all, the most worth-while part of the old Cathedral, the west end, and not only places it in a worthy setting at the end of a long courtyard, but also makes use of this in a most ingenious manner as a one-sided transept which, although hidden from the end of the main cathedral, is exceptionally well adapted for pulpit purposes.

The nave itself will seat two thousand people, and is splendidly conceived. In fact, the whole design is more truly in the spirit of Mediaeval Gothic than anything we have been so far privileged to see in this country. The tower, so adversely criticised as being reminiscent of a crematorium, is an exceptionally fine feature, the size of which, together with its studied simplicity, will perhaps only be fully appreciated when it is complete.

Minor faults, such as the lack of a west entrance, the somewhat oversized reflection pond, are not such as to detract from the whole scheme, and can, if desirable and necessary, be simply dealt with and remedied. None of these things can seriously affect the exceptional merit of the scheme as a whole. In short, sir, the design is the best one, and the right one, and the sooner the public realise this, as they eventually will, the better for all concerned.

Although, for professional reasons, I am unable to sign this letter by name, I have no objection to its being disclosed to any interested person who may wish to discuss the matter.

I am, etc.,

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EASTER.

JESUS LIVES. ALLELUIA!

The Resurrection a Fact.

PEOPLE will do foolish things and are easily gulled under special circumstances, but it is more than foolish to think that the Apostles and early Christians would have suffered persecution and faced death unless they had been certain that their Master was alive. He had foretold His own Resurrection, and if He had not been raised



"HE IS RISEN."

it is beyond reasonable credibility that they would have gone round proclaiming Him as the Messiah.

Jesus delighted to call Himself the Son of Man, but His followers delighted in witnessing unto Him as the Eternal Son of God raised to the Father's right hand far above all rule and authority, power and dominion, and given to be Head over all things (Eph. 1: 21).

He Lives, He Lives!

We cannot think too often of the Cross whereon He died as our Substitute. He died for our sins and rose again for our justification.

Neither a Bambino nor a Crucifix.

It has been well put that we hold up neither a bambino nor a crucifix, neither a Saviour in arms nor a Saviour on the Cross when we preach the living, personal Christ "raised to give what He died to purchase."

He Lives, He Lives!

Dr. Dale's biography contains a well-known incident. He was preparing his Easter sermon, and when half-way through the thought of the risen Lord broke in upon him as never before. "Christ is alive," I said to myself; 'alive!' And then I paused upon 'alive.' Can it be really true? Living, as really as I myself am? I got up and walked about repeating 'Christ is living; Christ is living.' At first it seemed strange, and hardly true; but at last it came upon me as a burst of sudden glory. 'Yes, Christ is living.' It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure about it. I then said, 'My people shall know it; I shall preach about it again and again until they believe as I do now!'

So it was that Dr. Dale wrote his "Living Christ and the Four Gospels."

Heretics.

Early, as well as some modern, heretics may deny the Resurrection of Christ, e.g., The Docitae who held that our Saviour had not a proper material body, and therefore must of course deny that He rose from the grave in the ordinary sense of the words:

He arose with His human Body.

Such is the plain statement of all the Evangelists.

Mary Magdalene recognised Him by His voice (Jn. xx., 16); the Apostles by the marks on His hands and His side (Jn. xx., 20); Thomas by feeling His wounds. As Paley has put it, "It was not one person, but many, who saw Him, not only separately, but together; not only by night, but by day; not at a distance, but near; not only once, but several times; they not only saw Him, but touched Him, conversed with Him, ate with Him, examined His person to satisfy their doubts."

Those Nine Appearances. (Read them again.)

- (a) On the Day of Resurrection—
 - (1) To Mary Magdalene (John xx., 15, 7).
 - (2) To Peter (Luke xxiv., 34).
 - (3) To the disciples at Emmaus (Luke xxiv., 13-31).
 - (4) To the Apostles (Thomas being absent) (John xvi., 19-23).
- (b) Subsequent appearances—
 - (5) To the 11 Apostles (including Thomas) (John xx., 24-29).
 - (6) To the Seven (John xxi., 1).
 - (7) To the 500 brethren at once (1 Cor. xv., 6).
 - (8) To James (1 Cor. xv., 7).
 - (9) To the whole company of Apostles previous to His Ascension (Acts i., 4).

It is good for us to read again these accounts in our Bible at this season; meditate on them that Jesus may become a living, brighter reality to us.

We can understand, therefore, how those Apostles and early Christians, after Pentecost, rejoiced to proclaim the Living Christ.

What words of glorious triumph did Peter address to the lame man?

(a) Acts iii., 6: "Silver and gold have I none, but such as I have give I unto thee. In the Name (i.e., the living power) of Jesus Christ of Nazareth, rise and walk."

(b) Again in Acts iv., 33: "And with great power gave the Apostles witness of the Resurrection of the Lord Jesus."

Dr. Wilfrid T. Grenfell.

Grenfell, like many other believers, stated the case very practically and clearly when he said, "I have no more use for a dead Christ than I have for a molten image. The Christ Who once did loving deeds and does them no more, Who once spoke words of comfort but has been silent for centuries, means nothing to me. It is the Christ Whose fellowship I can share that I want, the Christ Who in danger says now, as once He said, 'Fear not; I am with thee'; and again, 'Lo, I am with you always, even unto the end of the world' (Matt. 28: 20)."

Again, hear from the lips of the Redeemed, Rev. 1: 5 (R.V.), "And Him that loveth us and looeth us from our sins by His Blood."

Note the tense "loveth." Yes, Jesus is ever living, ever loving. He rose triumphant over the grave, and gives life and liberty, pardon, power and peace, joy and fellowship with God. Alleluia!

Death's mightiest powers have done their worst, And Jesus hath His foes dispersed; Let shouts of praise and joy outburst. Alleluia!

St. Andrew's Cathedral.

Mr. Roger Pinckney, the architect for the winning design, has won golden opinions by his unfailing courtesy and frank and ready replies to his questioners at the various meetings at which he has explained the model of the proposed new Cathedral.

The Standing Committee has given general approval to the scheme.

We append for the information of our readers the full letter of Sir Giles Gilbert Scott, R.A.:—

25th February, 1938.
3 Field Court, Gray's Inn,
London, W.C.1.

His Grace the Lord Archbishop of Sydney,
Diocesan Church House, George Street,
Sydney, New South Wales.

My Lord Archbishop:

Competition for Completion of St. Andrew's Cathedral, Sydney.

In reply to your letter of the 10th inst. with enclosures, I have read the criticisms of the selected design with interest, but not with any great surprise; my experience at Liverpool was very similar, and only the firmness of the two architectural assessors overcame some very strong opposition.

What does surprise me is that those who have not studied mediaeval Gothic work seem to prefer the "Revival" Gothic of Victorian times, and entirely fail to appreciate the subtle qualities and feeling of the real style, which is so superior and which has given us the glorious masterpieces of the Middle Ages in Europe. Once the spirit of the style is captured, a great freedom is achieved by the architect—indeed, only then is he free to be an artist.

A great number of the designs submitted were archaeological exercises, showing all the Gothic trimmings associated with the style yet, lacking life and vitality, they are just hard, mechanical and soulless. Unfortunately, the "man in the street" is quite unconscious of this when he looks at drawings; he is pleased when he sees on a drawing a design with a lot of enrichment, pinnacles, crockets, traceried windows, etc., all of which he associates with the style. But the deeper and far more significant qualities of the style are completely lost to him; it is only when the building is erected that the full force of these qualities becomes apparent to him. To many, I find, architectural drawings are most misleading; a model is more easily understood, but even this conveys no idea of the majesty of a fine, large building.

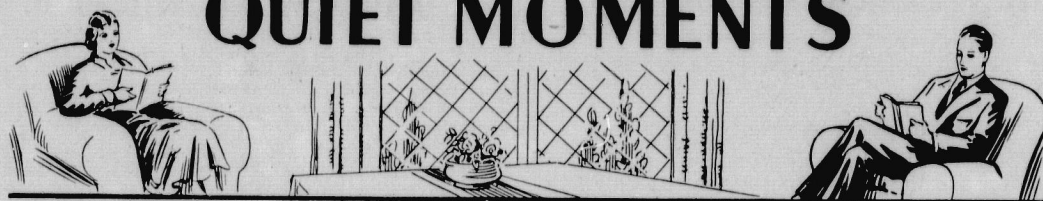
The design selected shows a very fine scheme, both in design and plan; it displays a real knowledge of mediaeval Gothic, not "Revival" Gothic; it has boldness and originality, with plain surfaces contrasting effectively with concentrated enrichment; although original, it is not eccentric, and is, to my mind, far the best scheme submitted.

The existing Cathedral proved, of course, an extremely difficult problem. Although good for its time, this building is, after all, a typical example of "Revival" Gothic that one does not wish to see followed in the new work, and how to retain at least a portion of this with dignity, and yet not to spoil the new work has, I consider, been brilliantly solved by the successful competitors; it is screened from the main front, but occupies a dignified position at one end of the great courtyard.

The planning generally is excellent; there is a simple directness that, like all good plans, makes the problem appear an easy one to solve, yet it was in fact a problem of exceptional complexity and difficulty. In fact, this design and a real knowledge of Gothic with a good plan and sign was the only one that seemed to me to combine artistry

(Continued on page 16.)

QUIET MOMENTS



GOOD FRIDAY.

THE Book of Common Prayer assigns three collects to the day. The three are beautifully comprehensive, the first having exclusive reference to the Church of God as a redeemed "family," and to the sufferings of the Redeemer on its behalf; the second to the Church as God's instrument for service, governed and sanctified for this great purpose by the Divine Spirit; the third to the world of those as yet in ignorance, hardness of heart, and contempt of the Divine Word, whether they be Jews, Turks, Infidels, or Heretics, regarding them in the spirit of the Master and praying that God may "fetch them home" to His flock "that they may be saved among the remnant of the true Israelites" and become the sheep of the One Shepherd Jesus Christ our Lord.

Redemption.

The first of the three collects describes the suffering of our Lord as including the betrayal, the deliverance "into the hands of wicked men," and the "death upon the cross." The voluntary nature of the suffering is represented by the beautiful expression "contented to be betrayed," etc. This view is exactly that of the Apostle Paul expressed in his declaration: "He loved me and gave Himself up instead of me." The awful extent of the suffering is indicated in the threefold description. The Lord suffered the agony of a base betrayal at the hands of one who had dipped with Him in the dish and received countless blessings as His disciple. He suffered the agony of the brutal treatment of the officers of the high priest and of the soldiers of Pontius Pilate—the buffeting, the mocking, the spitting, the thorn-crowning, the scourging. He suffered the prolonged agony of the shameful death upon the cross as an "accursed" being, and one judicially "forsaken" by the righteous Father for that awful space of time. And all this He was "contented" to endure, "for God's family," that the necessary reconciliation might be effected. The collect most justly closes on a triumphant note: "Who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

Amen." Truly, a day which commemorates love so amazing, so divine, deserves to be called Good Friday.

Service.

The second collect of the three adds a most appropriate corollary. A Church thus redeemed must be devoted to God's service. It is composed of many members, each with his individual "vocation and ministry," differing as the members of a body differ, but parts of one harmonious whole which must be "governed and sanctified" by the Divine Spirit given and sent forth for this very purpose, the Viceregent of the Lord Jesus till He come. The Jewish Church left the path of service and sought its own glory, it ceased to be governed and sanctified by the Holy Spirit, and went on to the doom of apostasy. The collect reminds us that God's Church of the New Covenant must submit itself to the Spirit's control if it is to "truly and godly" serve Him. Thus the Master served His Father and performed His will. The day on which He brought His Spirit-guided service to so glorious a consummation is rightly called Good Friday.

Intercession.

The third collect echoes the Saviour's yearning for the forgiveness and reclamation of those outside the fold. It teaches us that the service of the Church must be a missionary service in the spirit of the Master's words, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one flock and one Shepherd." The superscription over the Saviour's head as He hung upon the cross was written not only in Hebrew but in Greek and Latin also, that all the world should know of the death of "Jesus of Nazareth." Because the supreme Event which the day commemorates has a world-wide application in the purpose of God, it is rightly called Good Friday.

Each of the three collects abounds in rich Scriptural teaching, and the three together give a noble and comprehensive view of the Divine plan in accordance with which our blessed Lord endured the cross, despised the shame, and is now seated at the right hand of the Majesty in the heavens.

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THE DEATH OF CHRIST.

WE are called to remember very especially the death of Christ at this season. Strange as it may appear, it becomes necessary in these days to remind professed Christians that the death of Christ is a historic event. We have not yielded in this country to the fascination of the New Babylonian School that would reduce everything to some re-casting of the ancient folk-lore prevalent in the East. But language is often employed which suggests that the ideas which cluster round the passion of our Lord have their origin solely in man's desire to be at one with God. Against all such surmisings we must put the rather prosaic statement of the Creed, "Suffered under Pontius Pilate." A historic circumstance properly attested, forms the base of our whole spiritual life.

But perhaps a more subtle form by which the actual significance of our Lord's death is minimised is found in the saying of Jowett: "These things are not matters of fact." No doubt there is a sense in which Jowett would be well able to justify his declaration. But the ordinary man is drawn away with the foolish notion that blood and tears form no part of the Christian message of salvation. We shudder when we hear the doctrine of the sacrifice of our Lord and Saviour described as "a religion of blood," or "a doctrine of the shambles." We wonder if the people who make such shocking statements realise that not only did Christ die, but He died in agony? Christian art has transgressed in this particular, and has tended to evoke a senti-

mental sympathy with the Divine Sufferer which in itself may be very far removed from any true sense either of guilt or salvation. But Christian art has at least preserved an interest in the historic fact, for which we may be thankful.

An Important Question.

The question that thrusts itself upon every inquiring mind is, "Did Christ suffer by the direct appointment of God?" The Old and New Testament reply will be an unhesitating Yes. If that be conceded, as it must be by all careful readers of the sacred volume, then the question is settled. Atonement can only come by the Via Dolorosa. There is such a close connection between sin and suffering that it is only by endurance of suffering that sin can be overcome. What a solemn warning to an unthinking world! Tragedy after tragedy has fallen upon our race. Blood and tears have been the portion of fallen man. Yet with singular inconsistency we continue to delude ourselves with promises of a golden era when, through man's unaided power, a new world will be ushered in where sorrow is no more. The silent Figure of Calvary is a warning to our self-compacency. Not thus, He seems to say, can the ultimate glory be revealed, but only through the way of Gethsemane and Calvary. A blood-stained way. The Cross of Christ witnesses to the law of the inevitable. God must punish sin. It would be well for our generation if this great message was sounded forth continually. We are getting easy-going and are prone to condone sin. "Surely what we want," says the reformer of

(Continued on page 11.)

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DAY OR NIGHT

CHURCHMEN'S REMINDER.

"Because I live ye shall live also."

APRIL.

- 14th—Thursday before Easter, known as Maunday-Thurs- day, or Commandment Day. "Ye ought also to wash one another's feet." The day is commemorative of the washing of the disciples' feet by Jesus. A custom still in vogue in other lands commemorates this scene, when, in the church, certain people's feet are washed by the clergy.
- 15th—GOOD FRIDAY, the Day of the Cross. A Good Day indeed, for us. There is no command to observe this day, but how irregular it would seem if the faithful did not set it apart for meditation on the sufferings of the Saviour.
- 16th—Easter Even. This quiet day prepares our minds for the outburst of praise at the Resurrection.
- 17th—Easter Day, the Queen of Festivals. Proof of the Resurrection is sufficient for every honest doubter. "It is more certain," said that great intellectual, Whately, "than the Battle of Waterloo."
- 18th—Monday in Easter Week. Thus the joy of the Festival continues daily, as it should throughout our years.
- 19th—Tuesday in Easter Week.
- 21st—Princess Elizabeth born, 1926.
- 23rd—St. George's Day. Also Shakespeare's birthday. What deep thoughts arise in English minds at these two names! The Patron Saint and the playwright.
- 24th—First Sunday after Easter, known as Low Sunday, perhaps in contrast with Easter Day. The Festival is continued on this, its octave.
- 25th—St. Mark's Day, also Anzac Day. A commemoration of the latter devoid of prayer, as in Melbourne, must lead to lessening of the observance.
- 27th—Papal Bull against the Waldenses, 1487.

TO
AUSTRALIAN

"A RUINOUS POLICY."

USUALLY a heading in a newspaper gives the reader a clear idea of the contents of the following paragraph. In the "Notes and Comments" of "The Church Standard" of April 1st, we find the heading given above. Naturally we read the paragraph in order to discover what the caption meant. We are still in doubt. Probably left in doubt purposely by the writer of the leaderette. We are told "The 'Low Church' clergy of Sydney led by Canon R. B. S. Hammond, have written a letter to the Archbishop fervently protesting their loyalty, enthusiastically praising His Grace's personal qualities, and expressing complete satisfaction with his general episcopal policy."

We are informed in the manner we have been led, unhappily, to expect from "The Church Standard," that the letter is one of "somewhat fulsome eulogy." Our readers can judge of the fulsomeness. Here is the paragraph: "You have shown a courage of leadership, a breadth of vision and a magnanimity of spirit that has endeared you to the bulk of those over whom you have been called to serve as their Chief Pastor."

The dictionary meaning of "fulsome" is: "Offensive from excess of praise or commendation, hence coarse, disgusting." To suggest that the application of the terms "courage of leadership, breadth of vision, and magnanimity" comes under the heading of fulsomeness is indeed to damn a man with faint praise.

But is this what "The Church Standard" calls "a ruinous policy"? While the paragraph is ambiguous, we do not think that is its meaning.

The Attack on the Archbishop.

"The Church Standard" has conducted a campaign of denunciation against the Archbishop. We cannot understand the position of the Editor, Rev. G. S. Watts, who places himself under an obligation by accepting and retaining permission to officiate, while he allows himself complete liberty to hold up to public censure the Archbishop to whom he is indebted for this courtesy. It is not our idea of playing a fair game.

It is, unfortunately, necessary that some responsible person or journal should draw attention to this aspect of the case. We hope Mr. Watts will recognise the position as others see it.

"A Model of Courtesy, Charity, and Restraint."

So a petition signed by a number of discontented clergymen is described. The petition was carried about very secretly. Only a select few were chosen to be its signatories. We are not acquainted with the manner of selection. The caution exercised is manifested by the fact that the great bulk of the clergy of the diocese are still ignorant that the petition circulated. Yet the promoters approached several who were not prepared to append their names. Mr. Watts knows all about the petition, so he can correct us if we have been misled as to its contents.

We are told: "The petitioners had but one object in view—to secure a larger amount of freedom than at present obtains in the diocese." Freedom!—we ask for whom, and for what? Freedom to hinder a clergyman from "wiping the Sacred Blood from the Chalice." Freedom to allow Mr. Watts to conduct a children's Eucharist according to the Sarum use. Freedom to celebrate Mass in mass vestments, and, we suppose, if they had their way, to restore the chasuble in the diocese. Freedom for Mr. Watts to hear auricular confession in St. James' Church whenever he liked, although, according to Canon Law, even in the Roman Church, he has no jurisdiction. Freedom, and this is really amusing, to check a Rector in "a ruthless onslaught on the traditions of St. James'." It is time that

Mr. Watts was told distinctly that such freedom is nothing but abject slavery. Every Rector is to be under the heel of the Bishop, who must act when "The Church Standard" thinks that its peculiar notions of liberty are in danger! Every Bishop must be the subject of persistent criticism, and any attempt to assure him that the frenzied outbursts do not express the views of his clergy generally, is to be branded as "Low Church" excesses, and "somewhat fulsome eulogy."

"The Personal Qualities of the Archbishop."

We are told: "The personal qualities of the Archbishop simply did not enter into the question." If we are in error we are open to correction, but we are informed that the petition in question spoke of men "having influence in the diocese and with the Archbishop himself" who were injuring the spirit of toleration which was to run apparently in the grooves of Anglo-Catholicism.

That is a personal question. It is a deliberate suggestion that the Archbishop is guided in his administration by men who exercise a sinister influence on him. This is the point where administrative and personal qualities coincide. We also notice that men are singled out for censure, but are not named. The Archbishop is a weakling, subject to the influence of favourites. The favourites are unnamed. A very unworthy piece of proceeding.

Again, the Archbishop is accused of partiality in his choice of officers. No doubt, as in many dioceses, there are men who think they could better fill the positions held by others. That is a trait of human nature. But when a responsible journal decries "The dictatorship of Church House," it is a direct attack and a personal attack on diocesan authority. An Archbishop who became the tool of a dictator, or who became a dictator himself, has a most objectionable personal quality. The man who prefers such charges should substantiate them. We hope the signatories to what we regard as an unworthy petition will come out of their sheltered seclusion and let the public know who they are, and what exactly they want.

Again there is reference to "the treatment of Geoffrey Cranswick." This is also a personal attack on the Archbishop. In fact, it is an attempt to intimidate him in the discharge of his duty of admitting men to the diocese. A coterie demand that the person they want shall forthwith be given a place of influence in Sydney. We resist such a monstrous demand with all our power. Here again we have been saddened by the disregard for ordinary courtesy. A private letter addressed to Mr. Cranswick has been given publicity in the press without the sanction of the Archbishop. We repeat that this is not our idea of playing a fair game. Mr. Cranswick never served as a clergyman in the diocese. He elected to go out under the home C.M.S., probably for very good reasons. He suppressed all reference to his connection with Sydney in the information supplied to Crockford. He wrote

for advice to the Archbishop of Sydney, and when he received it he used it as a weapon against him. This is the sort of evidence that the petitioners employ in order to elevate a matter of private negotiation into a cardinal example of dictatorship and partisanship. Yet they would ask men to believe that "the personal qualities of the Archbishop do not enter into the question."

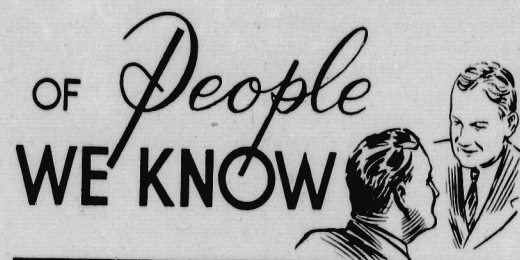
"Lack of Effective Leadership."

The futility of the plea that the petition does not constitute a personal attack is found in the last sentence: "We deplore the lack of . . . effective leadership." As Mr. Watts is so intimately acquainted with the terms of the petition, we assume that here also he voices the opinion of the signatories, as he certainly does elsewhere. Is leadership a personal quality? Of course it is! and it is because the Archbishop of Sydney has had the courage to lead that his clergy, with the exception of a small discontented minority, have hastened to assure him that they recognise and admire that quality in him.

"Sydney Divided and Unhappy."

There is a natural tendency to exaggerate in relation to things that nearly affect us. We detect that note in this doleful lament. In the year 1910 the same little group presented the same type of petition to Archbishop Wright. Then, 28 clergymen felt that the diocese was going to the dogs, spurred on by the late Archbishop. Evidently no tyranny was experienced by the malcontents. They have grown with the growth of the diocese, and in almost exact proportion. Dr. Wright had trouble in St. James'. The flag of revolt was raised. An impertinent curate was promptly sent back to the diocese from which he had come. The same cry of undue influence was heard. There was the same veiled attack on the integrity and personal capacity of the Archbishop. The same failure to come to close terms with the grounds of grievance was exhibited. The total population of Sydney at that date was 636,000. It has more than doubled since, and we assume that the denominational divisions would show no great variation between the two dates. About the same proportion of clergymen were, therefore, then disgruntled as is now the case. Yet Sydney went on. Archbishop Wright had little difficulty in revealing the utter worthlessness of the charges, and the discontented lapsed into silence. We assure our present Archbishop that if he sees fit in his wisdom to call the petitioners to account and to demand from them a justification of the charges against his personal administration and the administration of the diocese, the clergymen who addressed the recent letter to him will not be found wanting in lending him their support.

We have dwelt at length on this phase, as we wish our readers to know that we are convinced that the present agitation is the work of a small determined band of men who are out to destroy the Evangelical character of the diocese, and have begun by seeking to discredit its leader.



The Rev. R. T. Hallahan, who has been Rector of Seven Hills, Sydney, for several years, resigned recently to accept work at Cumming, South Australia, in connection with the Bush Church Aid Society.

The Rev. T. Jones, organising missionary of the Bush Church Aid Society, has been visiting various B.C.A. centres in Victoria and South Australia. Mr. Jones flew in the new B.C.A. plane from Melbourne to Ceduna.

The Rev. J. W. Ward, who died in England on March 23rd, was formerly of the Diocese of Goulburn. From 1913-21 he was Archdeacon of Monaro, and from 1921-27 Archdeacon of Goulburn. He was Vicar-General and Administrator of the diocese in 1920.

Canon Baker, Rector of St. Thomas', North Sydney, wrote a passion play entitled "The King of Love," which was presented in the Church Hall recently for three nights. More than 200 players took part, and the attendances were very large.

The Rev. G. P. Hadden has been appointed Rector of Port Lincoln, South Australia, and was inducted on March 19th by the Bishop of Willochra. Adjoining Port Lincoln is Curtin Point, where the Rev. K. Luders is in charge, and receives strong support from the local branch of the Anglican Church League.

The Rev. W. J. Roberts, who resigned recently from the parish of Roseville, Sydney, has taken up residence at Castle Hill, near Parramatta.

We are pleased to note the appointment of Mr. Rupert Kidson as the General Secretary of Y.M.C.A. in Sydney. There is a large and important work to be done in his new sphere, and we assure him of our prayerful good wishes. Mr. Kidson belongs to Sydney.

The Archbishop of Sydney will illustrate his address by Passion Lantern Slides at the State Theatre on Good Friday night. The Rev. Wylie Blue, of Scots Church, will deliver an address. Lord Huntingfield, the Acting Governor-General, and Lady Huntingfield, and Lord and Lady Wakehurst, have signified their intention of being present.

The School Hall of St. Mary's, Caulfield, Melbourne, on Tuesday night, 29th March, was the scene of a successful gathering, when about 250 parishioners gave expression of their appreciation to Canon and Mrs. Peatt for their valuable and conscientious service to the parish during the year's absence of the Vicar, Canon Langley. The chairman, Mr. F. H. Archer (headmaster Caulfield Grammar School), who is a churchwarden, after welcoming those present, expressed the feelings on behalf of the officers and parishioners of St. Mary's, how much they appreciated the efforts of Canon and Mrs. Peatt in all they had done in the welfare of the church and its organisations. Presentations were made to Canon and Mrs. Peatt.

The Archbishop of Melbourne writes in "The Messenger": "On March 9, to the great regret of us all, Miss

Gilman Jones announced that, owing to ill-health, she would have to resign her position as Headmistress of the Melbourne Girls' Grammar School at the end of this year. Happily, we need not say good-bye to her yet, but I take this opportunity of saying how very successful she has been as Headmistress of our leading Church girls' school for the past 22 years. Her Christian influence has been a wonderful force for good in the lives of hundreds of our girls during that time."

MOVE TOWARD REUNION.

(From our Melbourne Correspondent.)

The World Faith and Order Conference held in Edinburgh in August was described by Canon Langley at a meeting in St. Paul's Cathedral on March 18th, attended by members of several different denominations.

Canon Langley returned specially from Sydney, where he has been discussing the new constitution of the Church of England, to address the meeting, which was organised by the Rev. Hugh M. Burns.

The conference followed the life and work at Oxford, Canon Langley said, and it was linked to it by a service in St. Paul's Cathedral, London, attended by delegates to both conferences. It was held in the Assembly Hall, Edinburgh, almost under the eye of the statue of John Knox denouncing the sins of his time. John Knox would have rubbed his eyes had he seen the bishops fraternising with those of his own denomination in the very places in which the Presbyterian Church had had its origin.

There were present 414 accredited representatives of churches in 43 different countries, he said, and they comprised 122 Christian communions. Even the Roman Catholic Church was represented, because among the two hundred "observers," who, although they did not take part in the discussions, listened attentively at all the meetings, included several priests, who were there by direction of their superiors. They had shown a sympathetic appreciation of what the conference was trying to do.

It had been an extraordinary experience to attend the services in St. Giles' Cathedral, where the faith was confessed in three different languages at once. The wonderful fellowship of the conference had overcome the curse of Babel by praying the same prayers in different languages and singing such hymns as "Now thank we all our God," in English, French, and German at the same time.

The only thing lacking, Canon Langley thought, was a united Communion service.

The conference had been called to find out whether the different denominations could understand one another sufficiently for ultimate reunion, and the extent of unity between all the Christian communions had been amazingly revealed. The conference had had to determine whether the differences were not so grave that the denominations could not get together.

The delegates had not been there to create a unity, but to discover it. The conference had shown that things between the denominations which would not have been possible 50 years ago could be done to-day, and had been a real move toward unity. It had rescued the Churches from a purely sectarian outlook and had shown that the differences about reunion might be the Churches' salvation. Those who attended had been compelled to lay hold of larger truths than before, and to adopt a larger love.

If the work was to be continued with success, however, there would need to be more interest among younger men, Canon Langley warned. The leadership was too much in the hands of the aged. There would have to be more development of the spirit of union in the rank and file of the Churches, more co-operation between churches, and a greater recognition of the reality of the ideal of a Kingdom of God on earth.—("Argus," March 15.)

THE DEATH OF CHRIST.

(Continued from page 7.)

to-day, "is a remedy for the evils around us." Yes! We want a remedy; but we must recognise that even God Himself cannot provide it in defiance of the law of retribution. Let us beware how we depreciate the punitive element in the sufferings of our Lord. If ever an age needed to be told that the reversal of wrong-doing was a mighty achievement, it is this age. There is no use talking about "the horrible idea of a suffering Saviour." The thing that is horrible is the transgression that compelled His pain and death. And we are thinking lightly of the transgression. We are thinking so lightly about it that we allow ourselves to wonder if, after all, so great a sacrifice was really needed. And when we come to look at the new world that is emerging in those places that have turned their backs on the old story of a substitutionary sacrifice, we are filled with dread. A proud self-possession that augurs no good has taken hold of the men who have supplanted the message of redemption with a fantastic theory of blood origin. It will take only a little time for the full consequences to display themselves. Rather we would say it will take only a little time until so much of the consequences emerge as God permits, Who, in His mercy, restrains men. And the consequences will be a further orgy of blood-lust and pride. There is no way of salvation apart from that in which sin is treated as an enemy, and righteousness vindicated as an essential attribute of God.

But that way must involve one of two things—either that each man receives his just deserts, or that One shoulders responsibility and bears in Himself the dire reward of our deeds.

Reader! Which way will you have it? Christ died for the ungodly.

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To Life's ennoblement and His high ministry.

God give us sense—God-sense of Life's new seeds,
And souls ablaze with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.

—John Oxenham.

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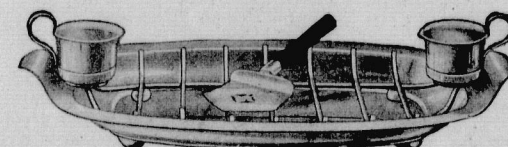
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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

THE MERBECKE CHOIR.

The Merbecke Choir, trained and conducted by the Rt. Rev. the Bishop Coadjutor, gave its first public performance at a special service conducted in St. Philip's, York Street, Sydney, on Tuesday, 5th April. A large congregation was in attendance.

The service, which was the Order for Evening Prayer, was so conducted as to give a practical interpretation of the Report of the Archbishops' Commission on English Church Music.

There were several departures from the usual practices which deserve much commendation, and which brought before the congregation in a very practical way, the intrinsic relation which should exist between the prayer and the praise of the service.

The organist, Mr. Sapsford, played for his opening voluntary, a quiet prelude by Bach, during which the choir entered and took their places. The organist did not then cut short his prelude, but continued it to its own quiet conclusion.

The opening sentences, exhortation and prayers were not intoned, and the Ferial Responses were sung without accompaniment. The method of rendering the Psalm and the Canticles was according to that advised by the English School of Church Music.

"The principle of the method," said the Bishop, in his explanatory remarks, "is to make the Chant fit the words instead of making the words fit the chant." This eliminates the frequent wrong accentuation, false quantities, and unnatural rhythm, so inevitable in the traditional method of chanting. Psalm xxiii. was chosen for the service, and was sung unaccompanied. The expression and articulation were excellent, every word being heard at the other end of the building. The outstanding features of the new pointing were its retention of all the traditional method, which did not materially distort the elocution of the words, and also, where alteration was necessary, its adherence to a definitely rhythmical form, though different, of the Chant. The Bishop pointed out that, at the most, it would take a quarter of an hour to learn the new pointing (though he did not explain whether this was to grasp the principle or to apply it to one verse). The method will commend itself further, above other new systems, in that the Australian or Cathedral Psalters can be used.

The choir gave a very able rendering of Thomas Attwood's anthem, "Turn Thy face from my sins." The solos of the anthem were omitted, the chorus only being sung unaccompanied.

In his remarks the Bishop stressed the importance of unaccompanied singing in order to provide greater contrast, especially in the singing of the hymns. He also reminded organists that their task was to accompany and not to lead.

The whole service was characterised by a quiet simplicity which could not help but foster such a spirit of worship that one could truly say with St. Paul, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also."

—K.N.S.

THE MOTHERS' UNION.

The Annual Festival of the Mothers' Union was held on the 25th March, the Feast of the Annunciation. About 200

attended the Communion Service at St. Andrew's Cathedral at 10.30 a.m. Most of the Rectors had arranged for a Communion Service in their own parish for the Mothers' Union members in the morning.

The afternoon service was taken by His Grace the Archbishop, assisted by the Precentor. The Rev. Hugh Hordern read the lesson and the Rt. Rev. the Bishop Coadjutor preached the sermon, the text being "Behold the handmaid of the Lord," and "My soul doth magnify the Lord." The choir was made up of members of various branches. The singing was beautiful and the whole service most impressive.

Previous to the service, lunch was served in the Lower Hall of the Chapter House, at which over 150 were present, the hall looking very bright with golden flowers.

Mrs. Mowll was very much missed, and a telegram was sent expressing the wish for her speedy recovery after her accident.

After the service everyone gathered for afternoon tea in the Lower Hall, and a happy time was spent and old acquaintances renewed.

The Mothers' Union is the largest Christian organisation for women in the world, having a membership of over half a million. Members attended the annual festival here from far and wide in the diocese, some coming from Katoomba and Wollongong.

Mrs. Hugh Hordern is the Secretary, and Mrs. Mowll the President.

THE BUILDERS.

The first annual meeting of the organisation known as The Builders was held in the Chapter House on Saturday night, April 9th. The Archbishop of Sydney presided over a well attended and interesting gathering. One of the main features was the demonstration by a number of children from various Sunday Schools, of the system of the 100 texts. The children showed how well the words of Scripture were stored in their minds. Addresses were given by Revs. T. C. Hammond, J. Bidwell, A. Colvin, and C. E. A. Reynolds. Archdeacon Charlton presented the financial statement, and Miss Norbury the annual report. Moving pictures were shown of Christian work, including the recent Katoomba Convention. The latter proved of great interest, as Bishop Taylor Smith was prominent in the film. The Builders have had an excellent year in their work in and around Sydney, and Miss Farrell has addressed a large number of meetings in many parishes, with great acceptance.

HOME MISSION SOCIETY.

A meeting of representatives from various parishes, to arrange for the Annual Diocesan Festival, was held in the Chapter House on April 5th. The Archbishop presided. It was decided that this year there be one sitting only, which will mean that some tables will be set up in the main hall upstairs. The date fixed for the Festival is Tuesday, June 14th. The tea will be at 6.15; service in the Cathedral at 7 p.m.; and the public meeting in the Town Hall at 8 p.m.

150th ANNIVERSARY.

A Festival Tea for churchpeople is being arranged in the Town Hall on Thursday, April 21st, as the Church's closing gathering in connection with the 150th Anniversary celebrations. Tea will be served at 6.15 p.m., and a musical programme will follow.

VICTORIA.

Diocese of Melbourne.

RIDLEY COLLEGE, MELBOURNE.

The Commencement Day of Ridley College, Melbourne, took place on Saturday, April 2, when a large crowd assembled in a marquee erected on the lawns. The annual report struck a note of optimism, since it showed the College to be in a more satisfactory position than ever before.

The Archbishop of Melbourne suggested that a sense of thankfulness should characterise the gathering because of the self-sacrificing work of the Rev. E. V. Wade, the late Principal, over the past twenty years. Now that Bishop Baker, formerly Bishop of Bendigo, had begun his work here, there was a great opportunity lying ahead of the College.

The principal speaker was the Bishop of Gippsland (Rt. Rev. G. H. Cranswick), who took as his theme "The Man of God." In a theological college, such a man should first of all be taught to be a Christian, living a life of personal discipline and devotion; then a prophet, sure of the truths of the faith, and able to impart to others; then a pastor and priest, able to render the sacred offices of the Church to bring the people to the feet of God.

After the new Principal (Rt. Rev. Donald Baker) had stated his reasons for coming to Ridley to train men in a day of opportunity, afternoon tea was served and visitors were shown round the College by students.

CHRIST CHURCH, ST. KILDA.

Rev. Ross Wilson, M.A., Th.L., began his ministry as Curate of the parish on Sunday evening, March 13. It is many years since there was a Curate at Christ Church, and it is hoped that this forward move, undertaken at the request of the Archbishop, will prove to be a great blessing, especially among the children and young people of the parish.

It is interesting to note that among those who have been Curates here are Bishop Stephen, Archdeacon Hancock, and the Editor of the Diocesan "Messenger," Rev. R. H. B. Williams.

Another beautiful window is to be placed in the church in memory of an old parishioner, Mrs. Worseldine, by her husband and family.

The subject of the window is Ruth and Naomi, completing a series of four windows at the west end of the church depicting good women (Hannah, Dorcas, and St. Cecilia are the others) and also completing the series of memorial windows of the whole building.

The window will be dedicated on Sunday morning, May 1, by Archdeacon Lamble.

ST. MARY'S, CAULFIELD.

Canon H. T. Langley has returned to his parish after twelve months' leave of absence spent abroad. The Canon writes in his "Church Chronicle":—

"Greetings to you all on our return to St. Mary's. We are eagerly looking forward to meeting each one of you,

and to taking up the work laid down 12 months ago. My first message must be one of warm appreciation of the way you have fulfilled your pledges to me to keep the flag flying and to carry on the work, so that nothing would be lacking on our return. I may say that I was so satisfied about the parish during my absence that I never had a moment's anxiety to mar the enjoyment of my holiday. And now I find the parish in splendid order, and a generous welcome awaiting us. Churchwardens, vestrymen, organist and choir members, vergers, visitors, C.E.M.S. and C.E.B.S., and the rest of our fellow workers, have all done their part. I can quote the words of St. Paul to the Philippians Church, 'Not as in my presence only, but much more in my absence.' So I want to say a thank you to you all, while I also thank God and take courage."

EASTER DAY.

Morning First Lesson—Exodus xii. to 28.

The redemption of Israel from the slavery of Egypt was from above, and not by the people's own efforts. So degraded were they that they would have endured their fate rather than risk the increased anger of Pharaoh by trying to escape. Their greater deliverance was due to three things.


(1) A Covenant of Grace. God had promised to deliver them (see Genesis xv., 13, 14), and "He is ever mindful of His covenant." God's choice of Abraham and His covenant with him and his children is a wonderful illustration of how God works according to plan, not by haphazard methods. He chooses our lot for us. And He "has chosen us in Christ." Who is the surety of a better covenant.

(2) A Free Redemption. God pointed out a substitute, a lamb, and in the Lord Jesus He actually provided a substitute, the Lamb of God, without blemish and without spot. We can only enter into the joy of Easter as we realise by faith the meaning of Good Friday. "He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him."

(3) An Unqualified Obedience. The Israelites had to believe and obey. So must we. We must accept for ourselves the salvation provided for us. Every Israelitish family, however small, had to decide for itself whether to shelter under the blood of the lamb. And how shall we escape if we neglect so great a salvation?

A RESTLESS AGE.

This is a restless age. Men are becoming victims of impatience and irritability. Nerves are strained and souls are sick. The passing of the old-fashioned Sunday, with its tranquility and peace, is a more serious loss to the nation and the individual than is generally realised. Those quiet Sabbaths were, and are, resting places in the busy week; times for the storing up of energies; seasons of refreshment and renewal. It was then that the Good Shepherd made us lie down in green pastures; then that he led us beside the still waters, restoring the soul.



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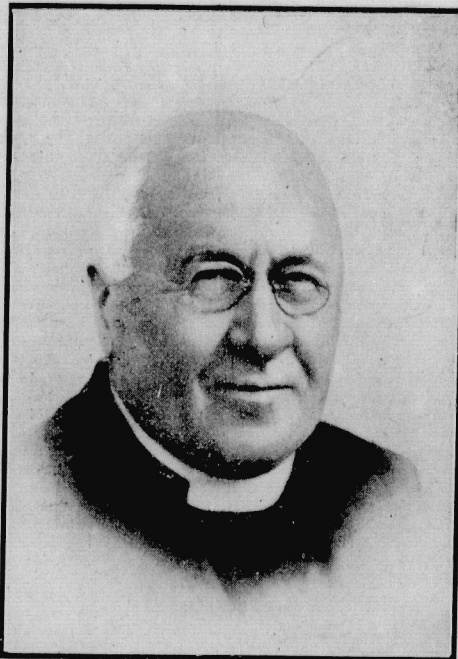
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BISHOP TAYLOR SMITH.

The news of the death, at sea, of Bishop Taylor Smith, came as a great shock, for when he left Australia the Bishop apparently was in good health. The Bishop had visited Australia three times, and had endeared himself to many. On the occasion of his last visit, which is still so fresh in our memories, he gave many inspiring addresses which we believe were blessed of God, to a great number of people. These addresses were given at the C.M.S. Summer School, Lawson, the Katoomba Convention, and in St. Andrew's Cathedral, Sydney, as well as in Melbourne.

The fragrance and charm, also, of the Bishop's life, made his witness a blessing to a great multitude in all parts of the world. Truly of him it could be said, "The Grace of God was upon him."



THE LATE BISHOP TAYLOR SMITH.

One outstanding feature of his Christian witness was personal dealing, especially with young people, in spiritual matters, and in this way he won not a few for his Lord and Master.

At the memorial service held in St. Andrew's Cathedral, Sydney, a very large number assembled, and the Archbishop of Sydney (who had known the Bishop for so long), in telling his life story, paid a fitting tribute to his varied Christian work in many spheres. The Archbishop based his remarks on Genesis 5: 24, "He walked with God and he was not; for God took him."

The Bishop was ordained in 1885 in Rochester, England, and served his curacy at St. Paul's, Penge. In 1890

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he became Canon Missioner in Sierra Leone, and served with the Ashanti Expedition in 1895-6, in which one the Royal Princes was killed. The Bishop recovered the body. Queen Victoria made him one of her Chaplains in 1896, and in his address at the memorial service in St. Andrew's Cathedral the Archbishop of Sydney related many interesting incidents of the Bishop's ministry to Royalty, covering a period of many years. During his recent visit to Sydney the Bishop received a Christmas greeting from King George, and a calendar from Queen Mary. He was consecrated Bishop of Sierra Leone in 1897, and in 1901 was appointed Chaplain-General of the British Forces, a position he held till 1925, in which year he was knighted. For years Bishop Taylor Smith was a familiar figure at the Keswick Convention, and was always a welcome speaker. He was President of the Scripture Union and Children's Special Service Mission, and was ever ready to help in spiritual work with youth. One testimony in this direction comes from his last visit to Sydney. He became interested in a school-boy with whom he had several talks. The boy was helped in his Christian life and was delighted when he received a post card from the Bishop, posted at Fremantle as he was leaving Australia, and on which was inscribed a suitable verse of Scripture. This message of friendliness and spiritual encouragement will not be forgotten. The Bishop was constantly doing this kind of work amongst old and young, and his life in consequence had far-reaching effect in the Kingdom of God.

Australia was privileged to have his last days of ministry, and the many who knew him in this land will join with those in many other lands in thanking God for his life and testimony.

THE CHURCH OF ENGLAND IN SOUTH AFRICA.

Dedication of St. Paul's, Pretoria.

On Wednesday afternoon, December 15, in spite of the stormy weather, a goodly company assembled for the dedication service of the only Church of England place of worship in Pretoria, the administrative capital of the Union of South Africa. It is seldom that, unless it be a cathedral, there is so much interest and such favourable comment as has been called forth in the city, and this from those who are in no way connected with the church. The service based upon that in the Prayer Book of the Church of England in Canada was taken by the Rector (the Rev. Alan Ewbank, M.A.), and the sermon was preached by the Rev. Norman Bennet, M.A., Rector of Christ Church, Hillbrow; the first lesson was read by the Rev. Stephen C. Bradley, Rector of Christ Church, Addington, Durban, and the second lesson by the Rev. E. G. Beavan, B.A., Rector of St. Paul's, Kenilworth. Mr. Bradley was accompanied by his wife and Mrs. Bradley, sen., and Mr. Stanley Sutton, a well-known figure in Pretoria a few years ago, and now Mr. Bradley's Churchwarden at Durban. Letters and telegrams of congratulations were received from Cape Town.

Sydney readers will remember the Rev. Stephen Bradley as a former clergyman of this diocese, and who is now at Durban. He is the son of Mr. and Mrs. William Bradley, of Haberfield, and Mrs. Bradley was visiting her son on the occasion of the above service.

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ST. ANDREW'S CATHEDRAL.

(Continued from page 5.)

general "lay out," and I personally had no hesitation in putting it easily first.

I remain, My Lord Archbishop,
Yours faithfully,

GILES GILBERT SCOTT.

The Synod will meet on April 20th to discuss the question, and in the meantime Mr. Pinckney will visit parishes and centres to explain the model and to answer any questions.

The attention of members of Synod is drawn to the following facts in view of the forthcoming Synod:—

- (1) The world's leading architect and a distinguished Australian colleague have adopted the design, not merely as the best of a large number, but as an outstanding exhibition of architectural skill.
- (2) The Synod in 1935 agreed to the suggestion of the Standing Committee and the Cathedral Chapter that one of the considerations for such competition should be the retention of as much of the present cathedral building as is possible. Many critics now admit that Mr. Pinckney's scheme is the one that solves this problem satisfactorily. Is Synod prepared now to propose the demolition of all Blackett's work?
- (3) Synod in 1936 instructed the Standing Committee "to proceed in accordance with the design placed first."
- (4) The actual cost to the diocese of rejecting the plan would be a payment of £3,000 on account at the end of two years. This would need a grave justification.
- (5) The question of other sites has been revived. The Synod accepted a Government offer. Money has been voted by the Government already, and a solemn contract was entered into three years ago, which has been partly implemented.

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Ridley College.

Ridley College kept its Commencement Day on Saturday, April 2nd, a day marked by perfect weather. The guests of Principal Baker, D.D., were accommodated in a spacious marquee. No room in the college would be adequate to accommodate them. The Archbishop presided and spoke of the two former principals, viz., Dean Aickin, a scholar of wide attainments, who laid the foundation in 1910, following on Bishop Collier, who was Acting Principal during the interval between Dean Aickin's coming and the actual opening in a small hired house. After Dean Aickin's removal to Bendigo, the Rev. Eustace Wade, a man of ripe scholarship and charming personality, built up the college in its own fine home facing Royal Park. During his regime a fine block of students' rooms was built by Mr. Clements Longbow. A large sum of money was collected by that "Prince of Beggars," the Rev. R. G. Nicholls. This money came from folk of Evangelical convictions. Ridley has never had one penny of diocesan funds. Archbishop Clarke opposed its foundation, and tried to foster St. John's, a diocesan college, whose career was somewhat brief, although it had much diocesan money spent on it. Principal Baker was able to report an enrolment of 33 students, and one to come. This will quite fill the available accommodation. His address was a most hopeful one, which greatly impressed his audience. Bishop Cranswick spoke on the theme, "A Man of God," addressing church students and clergy. A chapel is much needed, and the release of the buildings from debt. There is every prospect of these objectives being reached within a short period. Over one hundred (100) men have been ordained in 27 years, and are serving Christ in His Church in Australia, England, Ireland, and in overseas missions.

Procession of Witness.

A procession of witness is arranged by the C.E.M.S. for Good Friday. Every Church, except the Roman Catholic, is co-operating. The procession will assemble in the Reid Gardens, Camber-

well, in the early evening, and members of all Protestant Churches, headed by the Salvation Army Headquarters Band, will march via Cookson Street and Burke Road to the Town Hall Gardens, where Archbishop Head will deliver an address.

Gift to Diocese.

Another gift to the Diocese of Melbourne has to be recorded, viz., a substantial brick home known as "Netley," in Clifton Street, Richmond. This former home of the Langford family was formally handed over on Sunday afternoon, April 3, by Mr. A. Langford, and dedicated by Archbishop Head. The Langford family is known for its many generous acts of service to the Melbourne Diocese.

The Late Bishop Taylor Smith.

The home call of Bishop Taylor Smith, K.C.B., has left many hearts poorer in Victoria. On his recent visit to us his sane, faithful, spiritual addresses and sermons touched many lives deeply. Very many rise up and call him blessed. He has paid Australia three visits, beginning in 1926, and every visit revealed a strong saintliness, increasing as he ripened for glory.

Archdeacon of Brighton.

Melbourne has another Archdeacon in the person of the Rev. H. B. Hewitt, of St. Andrew's, Brighton. He is to be known as the Archdeacon of Brighton. Since 1902, when he was ordained by the late Bishop H. A. Langley, he has proved a winsome pastor, a good preacher, and a wise parochial administrator. May he prove a most helpful Archdeacon to his Bishop and brethren.

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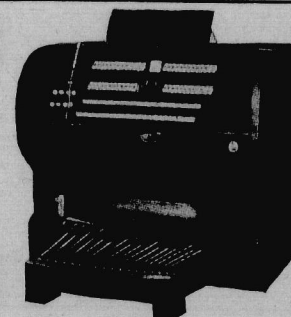
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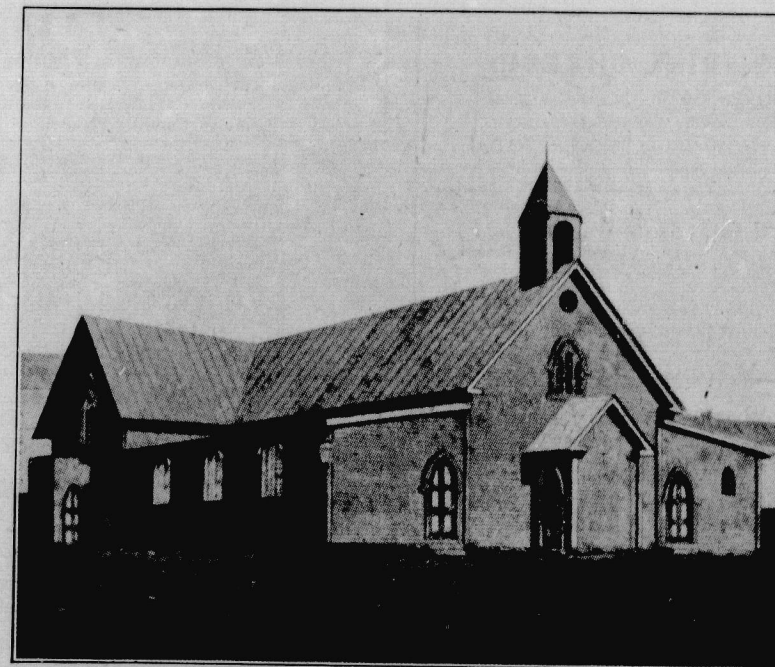
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