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"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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"THE AUSTRALIAN CHURCH RECORD"

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Editorial

National Thanksgiving.

THE great service of thanksgiving in St. Paul's Cathedral, London, together with the great popular assemblages in the cities and towns of the Empire on Monday last, on the occasion of the Silver Jubilee of the King's reign, were marked by rich spontaneity of worship and the humble outpourings of the fervent, thankful hearts of His Majesty's loyal subjects. These wonderful gatherings, the Empire over, were truly satisfying and inspiring. The genuine feeling of love and goodwill to the King and our Royal Family—all so generous and warm—not only revealed the depth of a people's loyalty and devotion, but pointed to one secret of our Empire's strength. There is, without doubt, a fervent and deep attachment on the part of the King's subjects to his person and office.

By happy arrangement, we in Australia were able to use the same Form of Prayer and of thanksgiving to Almighty God for the protection afforded to the King's Majesty during the twenty-five years of his auspicious reign, ordered by the Lords of His Majesty's Most Honourable Privy Council, as was used in the Cathedral Church of St. Paul in London on Monday the sixth day of May, 1935.

This form of prayer and thanksgiving which the Archbishop drew up in response to the request of the Lords in Council, was marked (as will have been noted) by the utmost simplicity. It began with the first verse of the National Anthem, followed by the hymn, "All people that on earth do dwell," and some responsive versicles; it proceeded with Psalms xcv. and cxxi. Then followed two short lessons, from

Old and New Testaments (Joshua i. 7, 8, 9 and Rev. xxi. 10, 11, 23, 24), and a hymn before an Address "bidding the people to Thanksgiving and Prayer." The Address was followed by the hymn, "O God of Jacob, by Whose hand." After the hymn, the people still standing, the Thanksgiving was offered in words which we reproduce in another column, together with the Suffrages and Prayers which were to follow. Three of these prayers were taken from the Accession Service, and the other—"Almighty God, Who rulest in the kingdoms of men"—was couched in worthy and appropriate language. There was a choice of hymns to be sung before the Address—either Sir Cecil Spring Rice's "I vow to thee, my country," or Johnson's "City of God, how broad and far outspread thy walls sublime." The service closed with a choice of the Te Deum, "Now thank we all our God," or the Doxology, and after the Blessing, the first and third verses of the National Anthem.

We are thankful that the Archbishop of Canterbury was led to frame a Service which was truly appropriate deeply devout, and in harmony with the spirit of our Book of Common Prayer. That it was used with thankfulness and sincerity we have evidence on all sides, and that its solemn use by the whole nation was a most fitting and fruitful act of faith and prayer.

We believe that great blessing will come down upon our nation because of such services of Thanksgiving.

The Venerable Bede.

ASCENSION DAY, which falls this year on May 30, will be the 1200th anniversary of the death of the Venerable Bede, one of the great worthies of the Church of the English people, and her earliest historian.

Doubtless much will be said in honour of him and his work by both the clergy and Sunday School teachers, when the twelfth century of his passing comes round. There are few more beautiful stories than that which tells how in the Abbey at Jarrow he completed his translation of St. John's Gospel, finishing it almost at the moment that his spirit ascended to God. On the morning of that day one chapter remained to be translated. "Take your pen and write quickly," said Bede to his boy-scribe, and when evening came the youth bent over him and whispered, "One sentence, dear master, still remains unwritten." "Write quickly," Bede replied, and soon the boy said: "It is finished now." "Yes," was the answer; "you may well say it is finished now." Nobly had he lived, and nobly did he die.

"How can we best honour the memory of this great and good man?" asks the Rev. John A. Patten, the Literary Superintendent of the British and Foreign Bible Society, in an article in the March issue of "The Bible in the World," the Society's monthly magazine. "We would venture to offer a simple suggestion which, if acted upon, would be the kind of tribute to his memory that Bede himself would have valued. He gave the last days of his life to the translation of St. John's Gospel into the speech of his fellow-countrymen that they might be able to read it for themselves. How better could we honour Bede's memory than by reading through again, and persuading others to read through again, the Fourth Gospel. If all men and women who reverence the name of Bede would observe the 1,200th anniversary of his death by reading St. John's Gospel afresh, that would be as fitting and as worthy a celebration as could be devised."

"Let the churches give a strong and inspiring lead in this matter," adds Mr. Patten, "and the idea may well appeal to the imagination of our people. If this could be done, we might then witness something which has never quite happened before in this country; tens of thousands of men and women turning their attention at one and the same time to one and the same book of the Bible. This simultaneous reading would be an appropriate and inspiring celebration of the passing of Bede, who on his deathbed gave that Gospel to the people in their own tongue."

"It would be an impressive witness to Christian unity. We have our ecclesiastical and theological differences, but we all come together around the Bible. It is in the Fourth Gospel that we read: 'There shall be one flock and one shepherd,' and we long for the day when that prophecy shall be fulfilled. Given a great company all concentrating their thoughts at the same time upon one book of the Bible, we shall experience in some measure the blessedness of Christian unity."

The Voice of the Layman.

THERE is no more important annual conference in London than that of the Evangelical Lay Churchmen. They have recently met for their twenty-second gathering. The general subject for consideration was entitled, "The Voice of the Laymen." Mr. Albert Mitchell dealt with the Layman's convictions and principles. Dr. Basil Atkinson, with the layman's spiritual witness and work, while Mr. H. G. Hopewell spoke on the voice of the layman in council and administration. The Chairman, Sir Thomas Inskip, referred to the amount of self-sacrificing

work for which the Church is indebted to the Evangelical laity. He added: "It is not my desire to make any comparison or claim merit for ourselves, but I do think that if only by way of tribute to those people who quietly and steadily carry out these labours of love, they should receive their due mead of praise." Sir Thomas then stressed a most important duty which rests upon Evangelical laymen, namely, "that their voice should be heard as forming the general body of conviction in the Church." If this is necessary in England, it is doubly so in Australia. Not only in the parishes but in the wider church life, Evangelical laymen have presented to them a vast field of service. There is a teaching witness demanded of our laymen to-day as never before. The purveyors of all sorts of nostrums, the emissaries of little sectaries, abound on all sides, seeking to draw people away from their faith. This has to be met by sound teaching and zealous witness. Not only so, the advance guard of Communism and political theorists are not one whit behindhand in inculcating their notions. In workshop and street, indeed wherever opportunity lies, they are at propaganda. The Evangelical churchman needs to be just as busy, just as eager in witnessing to the faith that is in him. Not only in teaching the young, but in the office, in the factory, in the public conveyance, he should, with deep conviction, and earnest endeavour, be bent on imparting to all and sundry, Evangelical truth. The clergy, of course, must be out and out on their job, but with a well-informed, spiritually-minded, zealous laity, our cause would gather mighty strength, and become a great power in the land.

The Use of "Amen."

HERE are some people who love change merely for the sake of change. There are those who are swept off their feet by this "new age." There are others who are faddists and are never happy unless they are different. The latest craze is to do away with the "amen" at the end of hymns. Even the Archbishop of York deprecates its use. But he has not got it all his own way. For example, the Bishop of St. Edmundsbury and Ipswich (Dr. Whittingham), does not at all agree with the Archbishop. In his diocesan magazine he writes: "A word or two about the 'Amen.' It is fashionable in certain high quarters to deprecate its use. I wonder why? Who desires to say the Lord's Prayer, whether with or without the Doxology, omitting the 'Amen'? Who would find it satisfying to end the Gloria with 'for ever and ever'? It is our recognised word to close acts of praise and prayer upon as a rule. Even if some of our hymns are pieces of teaching or professions of our faith rather than addressed to God, they are this rarely, and does it matter even then? Is the 'Amen' anything more than the 'deliverance' at the close of the execution of a deed, 'signed, sealed and delivered'? Its use is, doubtless, a matter of habit, but, as I think, quite a good habit. There seems to me no good reason for discontinuing a practice which no doubt arose from the feeling that hymns are analogous to prayers or to such acts of praise as the Gloria, and are fittingly closed in the same way. I agree that they are, and notwithstanding the recommendation of the Archbishops' Commission, I should be sorry to lose them."

Character may be manifested in the great moments, but it is made in the small ones.



The Veracity of Scripture.

I AM reading two books recently published, on the veracity of Scripture, and am very much struck by the evidence marshalled in support of this theme. The first one is "The Accuracy of the Bible," published in 1934 by Dr. A. S. Yahuda, who is a native of the Orient, and who has had exceptional opportunities of studying the problems he discusses. Perhaps to give his point of view, I cannot do better than quote the publishers' (Heinemann) note on the paper "jacket" which runs as follows:—"An entirely new conception of the origin of the Mosaic writings is opened up by an author who for the first time brings to bear a knowledge of all the languages used by Israel's neighbours. He lays bare the hitherto unsuspected influence of Egyptian culture. There is the authentic thrill of a detective story in his piecing together of the clues which in the end build up an unanswerable case against those Higher Critics who have assumed that the earliest books of the Bible were written long after the events described in them. For the first time under the searchlight of scientific study, the Biblical records appear in their true guise, and with a wealth of colour which has hitherto been completely obscured. The illustrations in themselves provide a striking commentary on the sources of the Biblical narrative."

The second book is entitled "The Bible is true," is written by Sir Charles Marston, F.S.A., and published only this year, so is very up-to-date. You probably have all read from time to time in the press of excavations carried on at Jericho. Professor Garstang, with others including Sir Charles Marston, has been working away there systematically for some few years now, one expedition being joined, I remember, by the Bishop of Rochester.

The walls of Jericho! Does anything else from the O.T. so linger in the memories of our childhood? The old picture Bibles contained wonderful illustrations of gigantic walls, toppling over, as Joshua and the Priests, in full vestments, with trumpets blowing, encircled them in their march. This book enables us to see to what extent reality confirms all these conceptions. The excavations reveal the fact that the actual events did, on the whole, justify such pictures. What a marvel it is that after these thousands of years we can actually examine the remains of those walls. When this is done, it is found that they consisted of parallel walls built of sun-dried bricks. The outer wall was six feet thick, and the inner one about double that width. Both appear to have been about 30 feet high, with a fifteen feet space between them. Close examination shows, however, that those defences were rather faulty in construction. The bricks were sun-dried and contained no building straw. Some of them were as much as 22 inches in length, while others were much smaller. And though all were about four inches thick, still the variations made it difficult to keep uniformity in the courses; so there were differences of level and occasional

gaps. These were filled up with mud mortar, but the work appears to have left much to be desired.

Besides this, the foundations were faulty, the inner wall having been built to overhang the remains of a much earlier wall, partly in ruins; and the outer one on debris at the very edge of the mound on which the city stood. Our author tells us that the walls of Jericho had fallen outside quite flat in a number of places. The outer wall appears to have slipped over the brink of the slope on which it stood. Now these two walls were, in many places, joined together by houses being built on both of them, thus tying the two together. Rahab's house was such an one; see Joshua 2: 15. Probably this was done to strengthen both walls, but actually it appears to have been a source of weakness, for as the outer wall slipped, it pulled both houses and the inner wall with it, and the fall of that place was great. It will probably be remembered that the Jordan Valley is really a very curious crack in the earth's surface. H. V. Morton says that to the geologist it is a freak. "There is in all the world nothing quite like the contrast between the mountain City of Jerusalem over 2,300 feet above the sea, and the Jordan Valley, only 23 miles away, sunk in a hot trench, 1,300 feet below the sea." ("In the Steps of the Master.") The point of this is that the Jordan Valley, in which, of course, is Jericho, is liable to earthquakes. Indeed, as recently as 1927 a great earthquake shook the surrounding country and travelled across this curious "crack" from east to west. The ruins of the ancient buildings inside the burnt wall, as well as the walls, bear evidence of a similar great upheaval.

Further, an earthquake quite likely was the cause of the facility whereby the Israelites were able to cross the Jordan. We read in Joshua (3: 15, 16, etc.), how the waters "rose up in one heap, a good way off at Adam." The site of the city Adam is 16 miles higher up the river above Jericho. There the river flows rapidly through forty-foot-high clay banks, which even in normal times are subject to landslides. During the earthquake of 1927 these banks collapsed and so dammed the river that no water flowed down for more than 24 hours. Here, then, is a repetition of the phenomena described in the Bible, and that in our own time, and caused by an earthquake.

That earthquakes were associated with Joshua's crossing the Jordan is suggested by other parts of the Bible. For example in Judges 5: 4, we read, "Lord, when thou wentest forth out of Seir, when thou marchest out of the field of Edom, the earth trembled." Again in Psalm 114: 1-7, we read, "Jordan was driven back; the mountains skipped like rams and the little hills like young sheep . . . tremble thou earth," etc., which no one who has seen the natural phenomena and convulsions of an earthquake can doubt is reminiscent of such an upheaval.

Some people seem to have an impression that when such events as the drying up of the Jordan and the fall of Jericho's walls can be traced to "nat-

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ural causes," that there is an end of God's working. But surely this is a very shallow view, because "natural" causes are God's causes. Indeed, the old distinction between the natural and the super-natural is wearing pretty thin. Not because we have reduced the super-natural to the natural, but rather because we have lifted the natural up into quite a higher conception of thought and now see in the "natural" the continual operation of the immanent God. It is in the splendour of an ordinary star-lit night that the heavens declare the glory of God, while daily the firmament showeth His handiwork. Indeed, it is hardly too much to say that while the Bible represents God as working through "natural causes," many leading scientists now affirm that simple actions of everyday life partake of the nature of "miracle." If the Jordan was dried up at the precise moment when Israel reached its edge; if the walls of Jericho fell just when the trumpet sounded, these "coincidences" abundantly testify to the direct action of God moulding and working through what we call "natural causes."

It is interesting to learn that the excavations reveal that Jericho had been most systematically burnt, although it had not first been plundered. Sir Charles Marston found the remains of foodstuffs such as wheat, barley, lentils, onions, dates and pieces of dough, all reduced to charcoal by the intense heat of the conflagration, and so preserved for more than 3,000 years—mute witnesses to the course of events attending the destruction of Jericho. Why had these foodstuffs been untouched by their captors? Let the Bible give the answer: "The city shall be devoted, even it and all that is therein, to Jehovah." (Joshua 6: 17, R.V.). The Authorised Version has "accursed," which is a wrong translation. The Hebrew word means "devoted to the Lord," or "set apart for sacrifice." Professor Garstang was impressed with the extent of the conflagration and the thickness of the burnt strata enveloping the ruins, so he came to the conclusion that Joshua and his men, after the capture, systematically collected wood and other combustible material from all round the district to make one huge bonfire of the "devoted" city.—The Bishop of Bendigo.

The Official Form of Prayer and Thanksgiving used on May 6, 1935

In an editorial note in to-day's issue we refer to the official service issued for use on May 6 in Thanksgiving to God for His protection of our King since his accession. We reproduce below the portion of the service which follows the address, and is itself followed by the Te Deum or alternative ascriptions of praise. This central portion is as follows:—

Then, all standing, this Thanksgiving shall be offered:—

Lift up your hearts;
We lift them up unto the Lord.
Let us give thanks unto our Lord God;
It is meet and right so to do.

It is very meet, right, and our bounden duty that we should give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God, for that Thou wast pleased as on this day to set Thy Servant our Sovereign Lord King GEORGE upon the Throne of this Realm and hast protected him in days of sickness and of health throughout his reign of five and twenty years. For the example of unceasing service set by him and by our gracious Queen MARY, for strength and steadfastness bestowed on him and on this Nation in years of war and of manifold anxieties; for the love and loyalty borne to him by a great family of peoples in all parts of the world, we laud and magnify Thy glorious Name. We bless Thee for increase in the knowledge of Thy marvellous works, in

care for those who suffer from sickness or the lack of work, in desire that all men everywhere may live in peace and enjoy the fruits of their labour. For these and all other Thy mercies vouchsafed to us, O Father Almighty, we yield Thee unfeigned thanks; through Jesus Christ our Lord, to Whom with Thee in the unity of the Holy Spirit be all honour and glory now and for evermore. Amen.

Then, all reverently kneeling, the following Suffrages and Prayers shall be said:—

O Lord, show Thy mercy upon us;
And grant us Thy salvation.
O Lord save the King;
Who putteth his trust in Thee.
Send him help from Thy holy place;
And evermore mightily defend him.
Be unto Him, O Lord, a strong tower;
From the face of his enemies.
Endue Thy ministers with righteousness;
And make Thy chosen people joyful.
O Lord, save Thy people;
And bless Thine inheritance.
Give peace in our time, O Lord;
Because there is none other that fighteth for us, but only Thou, O God.
O Lord, hear our prayer;
And let our cry come unto Thee.

O God, Who providest for Thy people by Thy power, and rulest over them in love; Vouchsafe so to bless Thy servant our King, that under him this Nation may be wisely governed, and Thy Church may serve Thee in all godly quietness; and grant that he being devoted to Thee with his whole heart, and persevering in good works unto the end, may, by Thy guidance, come to Thine everlasting kingdom; through Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

O Lord, our God, Who upholdest and governest all things by the word of Thy power; Receive our humble prayer for our Sovereign Lord, GEORGE, as on this day set over us by Thy grace and providence to be our King; and together with him, bless, we beseech Thee, our gracious Queen MARY, EDWARD Prince of WALES, and all the Royal Family; that they, ever trusting in Thy goodness, protected by Thy power, and crowned with Thy gracious and endless favour, may long continue before Thee in peace and safety; joy and honour, and after death may obtain everlasting life and glory; by the merits and mediation of Christ Jesus our Saviour, Who, with Thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

Almighty God, Who rulest in the kingdom of men, and hast given to our Sovereign Lord King GEORGE, a great dominion in all parts of the earth; Draw together, we pray Thee, in true fellowship the men of divers races, languages, and customs, who dwell therein, that, bearing one another's burdens, and working together in brotherly concord, they may fulfil the purpose of Thy providence, and set forward Thy everlasting kingdom. Pardon, we beseech Thee, our sins and shortcomings; keep far from us all selfishness and pride; and give us grace to employ Thy good gifts of order and freedom to Thy glory and the welfare of mankind; through Jesus Christ Thy Son our Lord, to Whom with Thee and the Holy Ghost be all glory and dominion, world without end. Amen.

Almighty God, the fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ, our Lord. Amen.

Then shall the people join with the Minister in the Lord's Prayer, he first saying:—

Let us gather up these our Prayers and Thanksgivings in the words which our Saviour Christ hath taught us, saying:—

Our Father, which art in heaven, Hallowed be Thy Name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive our trespasses. As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, the power, and the glory, For ever and ever. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Is it not just as we take it—
This mystical world of ours?
Life's field will yield as we make it,
A harvest of thorns or flowers.

Wayside Jottings

(By a Wayfarer.)

Questions by our Friends.

IT was a pleasure to the Wayfarer to receive, through the courtesy of the Editor, two kindly letters with regard to his "Creation" articles.

The first correctly insists that God created all things out of nothing; and he evidently and rightly disbelieves in Evolution, which he says is impossible.

The Wayfarer has already tried to show that Evolution has not been God's way of working, but our friend ought not to use the word "impossible." Creation by Evolution and immediate creation were equally possible (and we do actually see, under man's guidance, many examples of Evolution); but God, Who might have chosen either, chose the latter.

Our friend notices, too, that some scholars translate Genesis i. 1 "And the Earth became formless and void." He is referring to the theory that after God had created the world and had brought it to some degree of order, etc., it was then somehow reduced to chaos; and that then God proceeded to re-create everything, and finished His work in six of our literal, twenty-four-hour days.

The theory is not new. The Wayfarer thinks that he met with it in the writings of a Mr. Pember, but it shows an extraordinary ignorance of the physical history of the world, and could not possibly be held by any scientific man.

Hugh Miller, McCausland, Sir F. W. Dawson (President of the Royal Society and Principal of McGill University), the Rev. Morris Morris, M.Sc., Research Scholar in Geology in Melbourne University, all earnest Christian men, defenders of the Inspiration and of the literal accuracy of the Bible, and all eminent scientists, all accept the view that the Days of Creation were, as the Wayfarer has tried to show, immensely long periods of Geological time.

Indeed, the supposition of such a catastrophe as that theory supposes, is an absolute absurdity. From the earliest form of life, the Oldhamia or the Trilobite, through all the multitudinous successions up to Adam, such as the Wayfarer has lately tried (very imperfectly, as he admits), to describe, there has been one steady majestic advance; no order of creation appearing until the stage (so to speak), was ready for it.

From Harmony to harmony the universal scheme began;

From Harmony to Harmony through all the octaves of the scale it ran;

The diapason closing full in Man.

The Evolution theory is likewise negated by the fact that every species appears on the stage suddenly and complete all over the world, with no incomplete or partly evolved forms; each speaking plainly, not of Evolution, but of Creation, according to one great pre-arranged plan.

The second letter is also very kindly worded. The writer says: "I have read your papers on Creation with great interest; they have explained to me some of the difficulties connected with Evolution." (The Wayfarer is ashamed to think how loosely he must have written, that this kind friend should think that he was writing of Evolution). The writer proceeds: "It seems to me that one item of the Record of Creation has been very imperfectly understood, namely, that on the

seventh day God rested from all His work. Did Evolution, as part of His work, stop then?" And the writer then goes on to ask for light on the record concerning the Sons of God and the daughters of men (Gen. vi. 2); and on "the vexed question of Cain's wife."

The Wayfarer need not now point out to our kind correspondent that Evolution is a disproved theory; every species appeared fully formed and complete, and one species was neither evolved from another, nor evolved into another. Each one is the product, not of Evolution, but of Creation.

It is perfectly possible (and the Wayfarer thinks that it is true), that every species may have come by natural birth from a previous species (the Science of Embryology seems to establish that as a fact), but in that case the act of Creation must have consisted in implanting in a certain number of individuals of the earlier species, all those new or varied characteristics which were necessary to constitute a new species. But when that was done the new species remained thenceforward unchangeable; showing itself the result not of a blind Evolution, but of Divine purpose.

With regard to the difficult question of the intercourse between the Sons of God and the daughters of men, which resulted in the birth of the Nephilim, or Giants, most commentators explain the terms quite simply as only meaning intermarriage between the Cainites and the Sethites. The Wayfarer is no authority on such a question, and therefore he accepts the opinion of the late Archbishop Trench, equally noted for scholarship as for piety, who says:—"There is much to lead one to the conclusion that the earlier expositors were right who saw in these unions, which were the crowning wickedness of the old world, something more mysterious than mere marriages between Cainites and Sethites; some spiritual wickedness which rendered the Flood an absolute necessity."

Some writers again, read 2 Peter ii. 4, and Jude, v. 6, as referring to this same class of sins.

As to Cain's wife, it is, of course, possible that she was his sister, for Adam and Eve had many children (Gen. v. 4). But it must be remembered that there were other races of men in the world beside Adamites. Negros and Mongols seem both to have been of an earlier creation; and when Adam and Eve were expelled from Paradise they and their children would certainly meet with Mongol tribes on the plains of what we now call Mesopotamia or Kurdistan. Indeed, if they had travelled eastward far enough, they might have found Pekin and Canton already flourishing cities. And it is probable that from one of these Mongol tribes Cain took his wife, and found people to inhabit his city (Gen. iv. 17).

Another question has been propounded to the Wayfarer. If Adam was born naturally, like all other men, and was a new creation only by virtue of his improved form and higher mental powers and spiritual endowments, what becomes of the story of the Garden of Eden and of the Serpent?

Here we are left to conjecture. The Wayfarer thinks that perhaps there is a parallel between the history of Adam and the history of Abraham. He thinks that probably the Lord God called Adam as He later called Abraham, to leave his people and to go to a place which God would show him; and so He led him and Eve to the Gar-

den, which He had planted "Eastward in Eden," to the place which He had appointed for their probation. Just as some two thousand years later He led Abram,—him also the head of a new race (who, by the way, had married his own half-sister), from Ur of the Chaldees to the land which for him, in like manner, God had prepared, and where he, too, was to undergo those trials which, successfully overcome, qualified him for the greatest blessings that any mortal man ever received: "Surely blessing I will bless thee, and I will multiply thy seed as the stars of heaven and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice."

And we know, too, that Adam's failure in that probation was not unforeseen, nor involved any failure in God's plans. God did not will Adam's sin, but in God's wonderful foreknowledge and love it opened the way to the Sacrifice of Christ, the Lamb slain before the foundation of the world, and to all the blessings of Redemption and to the glories that await the victorious believer.



The Rev. S. S. Viney, of Cann River, Diocese of Gippsland, has accepted work at Raywood, in the Diocese of Bendigo, and will be succeeded by the Rev. T. R. Fleming, of Altona. Mr. Viney has done a vast amount of hard work in the huge area for which he was responsible. He was the Bush Church Aid representative in this East Gippsland work.

The people of Sale, and of the entire Diocese of Gippsland, deeply regret the resignation of the Rev. Canon Thornton, who has accepted nomination to the Parish of the Church of the Epiphany, Northcote, Diocese of Melbourne. "His clear-sighted and selfless counsel will be sadly missed in Synod and on the many Diocesan Boards and Committees," writes the Administrator. "It will be difficult to replace him in the Cathedral Parish, where he has done splendid work."

The Rev. Karl Hamilton, Rector of Orbest, in the Diocese of Gippsland, has accepted nomination to St. Luke's, South Melbourne, in succession to the Rev. A. E. F. Young. Mr. Hamilton has served as a missionary in the Sudan, and has been Rector of Wonthaggi, Maffra, and Orbest. In addition he was for a short time Archdeacon, organiser of the Central Fund, and Registrar of the Diocese of Gippsland.

The Rev. Roscoe Wilson, of Holy Trinity, Kew, has had the misfortune to break his leg. He was holding on to a rope which had been tied to a limb of a tree to guide the fall of the limb, when the rope broke, and Mr. Wilson, falling in a constrained position, his leg was broken below the knee. We wish him a speedy recovery.

Mrs. Violet Augusta Drysdale, of Kensington Court, S.W., London, who died on December 20, widow of George Andrew Drysdale, left £1,000 to the Central Tanganyika Diocesan Association, in augmentation of the endowment of Christ Church, Arusha, Tanganyika; she also left after a life interest—£1,000 to the Central Tanganyika Diocesan Association, in further augmentation of the endowment of the said church; £1,000 to the General Hospital at Rubungu, and the Leper Hospital, Makutupora, Tanganyika, and £1,000 to the Central Tanganyika Diocesan Association for further endowment.

The Rev. J. Poole, rector of Guildford, N.S.W., has been appointed to the charge of the conventional district of St. George's, Earlwood.

The Rev. J. C. S. Daly, Vicar of Airedale, in the Diocese of Wakefield, England, has been appointed by the Archbishop of Canterbury to be Bishop of the newly constituted Diocese of Gambia and the Rio Pongo, in West Africa.

The Right Rev. Dr. Maxwell-Gumbleton, Bishop Suffragan of Dunwich, has been appointed Rector of Hitcham, Suffolk. Dr. Maxwell-Gumbleton was formerly Bishop of Ballarat, Victoria.

The Most Rev. the Archbishop of Sydney and leading clergy and laymen of the Diocese, entertained the new Governor of New South Wales, Sir Alexander Hore-Ruthven, V.C., at a luncheon in the Chapter House on Monday, April 29. The Archbishop presided and expressed felicitous words of welcome to His Excellency on behalf of the Church.

We are glad to note that the Rev. W. R. Barrett, M.A., Warden of Christ College, Hobart, has been appointed Canon Chancellor of St. David's Cathedral, Hobart. Canon Barrett will only hold this position while he is a college within the University of Tasmania having been affiliated by special statute on 1st January, 1933. The Constitution of St. David's Cathedral, following the lines of the older Cathedrals of England, provides for the appointment of a Chancellor who shall be ex officio Canon. The Chancellor's duty is to be responsible for the Office of Sacred Theology and for the training of ordinands. The office is a unique one in many years a member of the Federal Council of C.M.S., and is now a trustee and honorary treasurer of the Tasmanian Branch.

An interesting memorial to the late Right Reverend Hugh James Foss, D.D., Bishop of the former Osaka Diocese, in Japan, was completed some time ago, writes a correspondent. Part of the memorial is a beautiful brass tablet in the Church of St. Michael, the mother church of the Osaka Diocese, in Kobe. The other part of the memorial is the installation of a large Latin Bible in each of the churches of the Osaka Diocese, and of the Kobe Diocese. Generous terms granted by the British and Foreign Bible Society enabled the promoters of the Fund for this memorial to carry out their plan. This is an eminently suitable memorial of Bishop Foss, as he was a member of the Committee that translated the entire Bible in Japanese; and later, he was a member of the Committee that revised the New Testament in Japanese. The memorial gift will be treasured by the many churches which were under the care of Bishop Foss during his long Episcopate of over forty years.

It is proposed to erect a suitable memorial window in St. Matthew's Church, Manly, to the late Mr. P. F. Rainsford, as a mark of appreciation of all that Mr. Rainsford accomplished for the Manly parish.

The Right Rev. Dr. Newton, Bishop of New Guinea, has intimated that he proposes to resign at the end of the year. Bishop Newton was educated at Sydney and Oxford Universities. In 1899 he went as a missionary to New Guinea, where he did faithful work for sixteen years. He was then consecrated Bishop of Carpentaria, in succession to Bishop Gilbert White, but in 1922 returned to his old diocese, which he has since ruled with great ability and devotion.

The death is announced of the Rev. J. P. Owen, Rector of St. Aidan's, Annandale, Sydney, after a short illness. Mr. Owen had only been a few months at Annandale. He was a native of Lancashire, England, and trained for the ministry at Emmanuel College, Saskatoon, Canada. He was vice-principal of the Peigan Indian Mission School from 1914 to 1918; was ordained deacon in 1916 by the Bishop of Calgary; acted as incumbent of Quill Lake, Saskatchewan, from 1918 to 1920, and was curate of St. Mary's, Widdow, Liverpool (England), from 1920 to 1921. He was ordained priest in 1922 by the Bishop of Willochra, and was incumbent of Cummins from 1922 to 1926. He was curate and locum tenens of St. John's, Parramatta, from 1926 to 1928, and was Rector of Picton with The Oaks and Yerranderie (Diocese of Sydney), from 1928 to 1934, when he became Rector of Annandale. He is survived by Mrs. Owen and one daughter, to whom we tender our deepest sympathy.

Canon A. N. Cooper, Vicar of Filey, Yorkshire, for 53 years, has intimated his resignation, to take effect at the end of the year. Canon Cooper, who is 85 years of age, is known as "the walking parson." He has walked in every country in Europe, except Russia.

We regret to learn that the Right Rev. S. J. Kirkby, Bishop Coadjutor of Sydney, is in the Royal Prince Alfred Hospital. He has not been quite up to the mark of late. We earnestly pray that he may soon be restored to health and strength. He is greatly missed in Sydney church circles as well as in his parish. As we go to press, we are happy to learn that the Bishop is responding to treatment.

There was a notable gathering in Auckland, N.Z., on April 30, for the celebration of the attaining this year by Archbishop of the 25th anniversary of his consecration, and the 21st of his Episcopate in Auckland, and the 10th of his Archiepiscopate. Dr. West Watson, Bishop of Christchurch, writes: "This is a notable occasion, and I am sure that all churchmen in this Diocese will not only wish to felicitate the Archbishop, but will wish to thank God for the very exceptional services which the Archbishop has rendered to the Church in New Zealand, and for his courageous leadership. The fact that he occupied such a leading position in this Diocese gives us a special interest in this celebration."

Mr. F. G. Horrell, of Horreville, in the Cust parochial district of the Diocese of Christchurch, this year completes 40 years of practically unbroken service as a Lay Reader, chiefly, if not exclusively, in the parishes of Cust and Oxford. He was licensed as a young man in 1895, and it is his boast that during practically the whole period, or until very recent years, he has rarely "had a Sunday off," except during his visit to England in 1926. Although well-qualified to preach sermons of his own composition, he has modestly preferred to be a Reader only.

The Rev. A. E. F. Young, Th.Schol., of St. Luke's, South Melbourne, was inducted to the charge of St. John's, Heidelberg, in succession to the Rev. W. T. C. Storrs, on May 9.

The death is announced of Mr. Arthur Neville Stacey, of Camelat, Tumut Plains, at Lady Minton Nursing Association Hospital, Singarar, Kashmir, India, at the age of 64. He was a former manager of the Commercial Banking Company of Sydney, and was stationed at Bombala, Yass, Tumut, Bourke, and other centres. Twenty years ago he resigned management of the Bourke branch to become overseer of Werrington Station, Tumut, for his father-in-law, Mr. H. L. Harris, which position he occupied until Mr. Harris's death. Shortly after moving to Tumut, Mr. Stacey acquired Camelat, a property of 2750 acres, where his family is now living. A devoted member of the Church, he held the offices of Sunday School superintendent, churchwarden, treasurer and financial organiser from time to time. Mr. Stacey was a shire councillor and a director of the Tumut butter factory for several terms. Failing health caused him to take a sea voyage last February, to visit his eldest daughter, Jean, who was nursing at the hospital in which he died. Mr. Stacey is survived by his widow, two sons, and two daughters. Mrs. Stacey is the editor of the monthly journal of the Mothers' Union in Australia and N.Z. We offer our deepest sympathy to the family.

The Rev. R. B. Robinson, Rector of St. Paul's, Chatswood, has accepted the position of General Secretary of the Home Mission Society, Diocese of Sydney. By happy coincidence he follows Archdeacon Charlton for in 1918, when Archdeacon Charlton became General Secretary of the H.M.S., the Rev. R. B. Robinson was the Archdeacon's curate at St. Barnabas' Church, Sydney. We congratulate Mr. Robinson on his appointment, and wish him every blessing in his important work.

The Ven. Archdeacon Begbie, of Willoughby, Sydney, will conduct a mission in St. Augustine's, Moreland, Melbourne, from May 12 to 20. He will be assisted by the Rev. L. L. Wenzel, of St. Stephen's, Richmond.

At the last meeting of the Home Mission Council of the Diocese of Sydney, the following minute was unanimously passed:—"The Council of the Home Mission Society hereby places on record its deep appreciation of the services rendered to the Society and to the whole Church by the Venerable Archdeacon William Apeadale Charlton, during his seventeen years' occupancy of the position as General Secretary of the Society. The Archdeacon, on his appointment, brought to the Society's work ripe parochial experience and by the exercise of business acumen, far-sightedness of policy and earnest devotion to the duties attaching to the office, he has husbanded its resources, simplified and coordinated its trust funds, and the intricate procedure with regard to the Society's yearly grants. Further, the Archdeacon has, through the years, been much sought after as a special preacher. There is no better known cleric in the Diocese. He has an unique knowledge of the laymen of the Church, and at all times he has given richly of his experience and wisdom to Church officers who have sought his guidance in matters pertaining to parish problems and finance. He has been liberal in his gifts to the Society, and by his high conception of duty, earnestness of purpose and unwearied attention to the smallest detail he has laid the whole Church under a deep debt. The Council wishes him many years of happy usefulness in his retirement from this office, and earnestly prays that God will richly bless him and his in the coming days."

It is openly stated that Mr. John Buchanan, M.L.A., Governor-General designate of Canada, will be raised at an early date to the peerage. He is a noted Scotsman, son of the Manse. He was a brilliant student of Balliol College, Oxford, and became a Colonel in the Great War. He is one of the foremost literary men of the day, not only as a great novelist, but as an interpreter of history, vide his History of the Great War, his Life of Montrose, and his Life of Cromwell.

We regret to learn that the Rev. A. E. Morris, Rector of St. Michael's, Surry Hills, Sydney, is in Jenner Hospital. He has had pneumonia, but we are glad to report that he is progressing. He is very highly esteemed by his brother clergy and is one of the most lovable of men.

We are glad that the Rev. R. J. Hewett, General Secretary of the N.S.W. Branch of the Church Missionary Society, is out of hospital, and on the high-road to recovery. His genial disposition has won him a host of friends. They were greatly concerned with his indisposition.

The Rev. Harley Jones, of St. Chad's, Cremorne, and the Rev. E. C. Robinson, of St. Luke's, Liverpool, both in the Diocese of Sydney, have effected an exchange.

The death is announced of Mr. E. H. Pocklington, of Hunter's Hill. At one time Mr. Pocklington was manager of the business side of the Australian Church Record. His services were much valued. He was a stalwart Evangelical and a lay reader in Sydney Diocese. He will be greatly missed for his kindly, devoted work.

A CATHEDRAL RHYME.

The following verses were copied from a card hanging in the porch of Chester Cathedral.

Said the Robin to the Sparrow,
"I should really like to know
Why these anxious human beings
Rush about, and worry so."
Said the Sparrow to the Robin,
"They have not the Heavenly Father
That cares for you and me."

There never was an ill thing made better
by meddling.—R. L. Stevenson.



STERLING HOME PAINT

THE ECONOMIC PAINT

DURABILITY — GUARANTEED



"The grass, leaves, flowers, birds, are signs and tokens of earth made into life."—R. Jeffries.

"And they that hear shall live."—Jesus Christ.

MAY.

12th—3rd Sunday after Easter. On this Sunday is dated the religious observance of the King's Accession. Let us ever pray that God's Kingdom may be more and more manifest in our Empire, as Mr. Baldwin pictured it.

15th—King John's submission to the Pope. He sold England, which was not his to sell. Archbishop Langton led the revolt and forced the King to sign Magna Charta, which begins, "The Church of England shall be free." So the Church of England existed long before the Reformation.

23rd—Next issue of this paper.



The Silver Jubilee.

THE heart of a great Empire has gone out this week in fervent rejoicing and overflowing good feeling, as it has celebrated the Silver Jubilee of the reign of His Majesty, King George the Fifth. It has been more than a national rejoicing, it has been that of a vast, far-flung Empire. From the shores of the British Isles, across Canada, to the Islands of the Pacific and Australasia, thence to the Straits Settlements, Further India, Ceylon, India, to Africa—South, East and West, and back again, a wave of loyal feeling, dutiful homage and deep thanksgiving to God has gone up for our gracious King and his beneficent reign.

It has all been a deep stirring of heart on the part of a great people. There is no doubt that during the reign of King George the Throne has come very close to the lives and interests of all the citizens in the King's vast domains. King George is a people's King. His doings and that of his family have stood out in the light of common day. Nevertheless the Throne has lost none of its traditional glamour, or its dignity, but rather has it gained in affection and reverence.

It is not without note that when other thrones have tottered and crashed in recent years, the throne of Great Britain has become even more inviolate. John Buchan, in his charming work, "The King's Grace," reminds us that "There is nothing quite like the status of our Crown in the modern world." He can find no close parallel to it in history. "In law it can do no wrong. In a season of turmoil it remains a 'punctum indifferens,' a calm at the heart of the storm! The King is of no class, being above classes; he is as much akin to the worker in the mine and to the labourer in the field as to the highest nobility. He can have no party bias, for his only bias is towards the whole people. He cannot initiate policies, though he creates the atmosphere that makes policies feasible. . . . His duty is not to act but to be; to represent the ultimate sanctities of the land, which endure behind pass-

ing fevers and bewilderments. Having the whole people in his care and having no prejudice of class or dogma or party, he is concerned only with the greater things, the profounder movements of national destiny."

Australia has a peculiar interest in His Majesty on account of his association with the inauguration of the Commonwealth of Australia and Tasmania and the opening of the first Federal Parliament as the Duke of Cornwall and York in 1901. He then won our hearts by his friendliness and courtesy, since when the ties of affection have deepened. It is an open secret that the King has made it his business to keep up-to-date in his knowledge and understanding of Australia and its activities, as with other parts of his dominions. The fact that he has sent his three sons, the Prince of Wales, the Duke of York and lastly and lately, the Duke of Gloucester, to our shores on important and helpful missions, at Australia's request, is but one of the indications of the King's fervent and un-failing interest in our life and welfare. King George the Fifth was almost forty-five years of age when he came to the throne in 1910. He brought to his exalted office a wide experience of men and affairs. He had had a distinguished professional career as a sailor, and had for many years greatly interested himself in every aspect of the nation's life. His mature experience proved of inestimable value to him. Party politics in England were travelling no easy path and the trials of strength between the House of Lords and the House of Commons created no little difficulty soon after his accession. But once the King saw the reasonableness of the Commons' demands and the far-reaching import of the issues then at stake, he sided with the Commons as representing the people. There followed restless years in European national interests; coming conflicts, alarms of war, were heard of from time to time. Social and economic changes were afoot, the British Dominions and Dependencies grew apace, while a visit of the King and the Queen to India made a profound effect upon the Indian mind. But from the day His Majesty ascended the Throne, through the restless political, social and international phases which marked the subsequent years, King George addressed himself to each and every task with a modesty and a good sense and earnest public spirit which won the approbation of all classes and peoples. However, the great testing came in 1914, when the Great War broke out. Herein, in the background of the nation's life, he proved a tower of strength. Quietly, and with purpose, he fulfilled the onerous responsibilities of his office. Deeply concerned for the men who served in his armies and navies, always solicitous of the welfare of his people, going in and out amongst them, setting a worthy example, he upheld the loftiest traditions of kingship and inspired confidence and hope. In fact, the worth and power of our King during those tragic years of war will never be known—so great and potent were they! John Buchan, in his volume already referred to, sums it up in happy phrasing: "The historian must record that the King has added to the duties of the Crown a graciousness which springs from his own character. He has always possessed a high seriousness, and the note of faith and piety which he has often struck has not been the mere convention of his office. He has faced courageously crises which imperilled both his people and his Throne. He has diffused a spirit of simplicity and charity which has pro-

foundly affected the national temper. His quick sympathy and kindness have warmed the country and done something to warm a chilly world. When nerve was breaking, his steadfastness has restored it, and when strife was fermenting he has spoken the healing word."

Truly it is said that the power of the Throne lies in what it is; but the authority of the King lies both in what he is and in what he has done.

There is one outstanding reason for this strong, yet benign influence. The King is a God-fearing man, and he has a God-fearing helpmeet in the Queen. They are both people of prayer. They are regular, Sunday by Sunday, at God's House. It is well known that they read their Bibles daily, and that they have deeply at heart and they reveal it in action, an earnest, prayerful concern for God's work in the world. Their family life is pure and lofty. Their home has an atmosphere of reverence and devotion to the things of the Spirit. Therein lies the basis of their life and the strength of their good influence. Truly our King and his consort set us all a noble example. Many a time he has addressed words of advice and help and good cheer to our nation, but nothing speaks louder than his Christian life and work. Long live the King is our fervent prayer. May we learn the lessons of his life and example, for the King has shown himself a true leader, not by the greatness he has put into humanity, but by the greatness he has called forth from it. Through these twenty-five years the King has led us, his people, in the ways of righteousness, honour, love of the truth, and in peace. He has evoked the best in us. We thank God for him. May he long reign!

A Reply to Illico.

By the Archbishop of York.

IN the British Weekly for February 14, 1935, and reprinted in the Australian Church Record on April 18 last, I am most courteously invited by "Illico" to explain the relation between my general philosophy, as set out in "Nature, Man and God," and some of my beliefs about the nature of the Church, as for example, that the historic episcopate is essential to the full constitution of the Church. To such an invitation I must do my best to respond. But I am bound to refer to the general philosophy in question, and those who have not read my Gifford Lectures may find obscure that brief indication which is all that can here be offered.

Philosophical Background.

One main feature of that philosophy as against all forms of idealism, is its insistence on the metaphysical significance of history—not of the principle of historical process, but of the actual history which has led us to our present phase of experience and which we are engaged in carrying further. This actual history is, of course, contingent. We cannot deduce from eternal verities the career of Napoleon or the death of the Emperor Frederick; yet much history turned on these; and I have contended that this contingent history is of metaphysical importance and has significance for eternity.

Further, I have insisted (1) that the human mind and spirit are in their origin functions of an organism initially physical; (2) that spirit declares itself not by aloofness from matter but by control of it; (3) that Revelation is

given primarily not in men's minds but in objective occurrences, though minds enlightened to appreciate it are necessary to its effectiveness as actually disclosing God to man.

Consequently I find myself challenged by a contrast which "Illico" introduces as though its principle were indisputable. To us (sc. Free Churchmen), the Succession appears something external; to many Anglicans it is full of spiritual significance. No one who accepted the principles of my general philosophy could write that sentence; for that philosophy repudiates the contrast of "external" and "spiritual." Of course, there are external objects or occurrences which are to us void of spiritual significance; and there may be (though I doubt it), mystical spiritual experiences which have no material or objective occasion; but the normal vehicle of "spiritual significance" is something "external"—a fancy from a flower bell, someone's death, a chorus-ending from Euripides.

What is Essential to the Church?

With these prolegomena I can go on to show on what grounds I regard the historic episcopate as "essential to the full constitution of the Church." I can do it by quoting, against the background of what has been said, the report on the Unity of the Church presented to the Lambeth Conference of 1930: "Whatever variety of system may have existed in addition in the earlier age, it is universally agreed that by the end of the second century episcopacy had no effective rival. . . . We may therefore reasonably claim that it is 'historic' in a sense in which no other (ministry) now can ever be" (pp. 114, 115; but the whole passage should be read). I fully recognise that as the episcopate emerged as the sole channel of ministerial order in the second century, other ministerial systems emerged in the sixteenth and have been manifestly used by the Holy Spirit; I often think that some who agree with me about episcopacy are blind to this fact and its implications. But it remains true that from 200 A.D. till 1500 A.D. the episcopal ministry held the field alone. So long as it lasts at all, that gives it a position as "historic" which no other can claim. The real question put to me by "Illico" is the question how far such an historical fact can be decisive for the constitution of the Church?

If the supreme Revelation was given in the Fact of Christ, and not in any doctrines about Him, or about the Godhead—such doctrines being inferential interpretations of the Fact—it seems congruous with this, though admittedly not a necessary deduction from it, that the Church should be regarded first and foremost as a Fact—an objectively extant society. Factual continuity with the earliest age is, on this view, of high importance. It is not the only matter of importance; continuity of faith is also of high importance.

The Quadrilateral.

Episcopacy does not guarantee unity, as is evident from the fact that there are Bishops possessing the "succession" of consecration, who are not in unity with one another. It does guarantee continuity in one aspect, and because of this it becomes one means—by itself an insufficient means—of preserving unity. But no one proposes to base the unity of the Church on episcopacy alone. The Anglican Communion proposes four bases—Scripture, Faith as expressed in the Creeds, the two Sacraments of the Gospel, and a "universal-

ly acknowledged" ministry, which (it is suggested), must in fact be episcopal. The reason why the last is the chief subject of controversy is simply that it is the only one where very grave difference exists between communions aiming at unity.

"Illico" asks in effect if I suppose that through the episcopal ministries there is bestowed some special kind of grace not otherwise available. Certainly not; there is only one grace—the love of God at work upon the hearts of His people. But I believe that one grace became supremely available in and through the Fact of Christ and that the factual continuity of Church Order, from the earliest days in which that Order undoubtedly took settled form, is itself a most precious witness to the objective offer of that grace, an offer externally made upon the plane of history—"under Pontius Pilate."

Consequently I cannot regard varieties of Order as a thing indifferent; and while they persist I cannot join in full and free sacramental union with those whose Order is different. I can worship with them and pray with them but in connection with Sacraments, in which the external sign is the distinctive element, I cannot ignore the external division. To do so would be to treat it as indifferent, while I am convinced, on the contrary, that it is calamitous. And if that division is to be healed, it must be by return to the episcopal basis because of the unique historical position which this holds. Personally, I have no doubt that non-episcopalians receive grace through sacraments administered according to their own rules of Order. But if I am invited on this account to accept their Order for myself, I must go back to a question of principle; what makes any rule of Order acceptable? Is it that God has "owned and blessed it?" But this cannot be true at the moment of its initiation. I cannot, indeed, judge those who initiated a new rule in the sixteenth century, or in the eighteenth, or who may do so to-morrow. But if division is an evil, we cannot say: "Break off, if you must; we will see in, say, two centuries, whether God has 'owned and blessed' you, and if He has we will establish inter-communion with you." On the other hand, if once it is agreed to unite on an episcopal basis, I should myself wish to go very far in practical recognition of well-established ministries in those bodies which were entering into the union. In this, however, I should not represent by any means all those who would agree with me in regarding the episcopal basis as necessary to unity.

Fact and Significance.

Of course, the "fact" is never "mere fact," and while in such a matter "it is the fact which counts," it counts because it is significant fact. There is, I think, a special ethos, a spiritual quality of real value, in the episcopal (as no doubt also in the other) systems. It consists, in fact, of a fuller sense of membership in the Church of the Ages. It finds its appropriate expression in a Church Order whose exact inauguration we cannot trace, but which is found in possession when clear outlines are first discernible and which manifestly expresses in its objectively transmitted authority that principle of Apostolicity of which the Incarnation itself is the supreme example. I value the Catholic Order because it seems to me to cohere so closely with the Evangelical Facts.

I write as an individual, not as an official. The Church of England is in

no way pledged to much that I have said, and two sections of it at least would in different ways repudiate this. But a personal challenge or appeal was made to me by one for whom I have under his name of "Illico," a high regard, and, in his own person, an old-standing friendship; to this I have offered a personal response.—William Ebor. 'The British Weekly.'

The King's Silver Jubilee

The Bishop of Norwich's Empire Appeal.

THE following is the text of the Empire Appeal which the Bishop of Norwich has prepared, at the invitation of the World's Evangelical Alliance in connection with the Silver Jubilee of the Accession to the Throne of His Most Gracious Majesty King George V:—

To our brothers and sisters in Christ, To neighbours at home,

To friends of many races in the many countries under the King's sovereignty overseas and throughout the British Empire,

We offer our greetings of fellowship; and truly our fellowship is with the Father, and with His Son Jesus Christ.

To all we send our invitation to praise and intercession.

At the time of the King's Coronation, the Council of the World's Evangelical Alliance issued an Empire call to prayer. It does the same to-day. We ask all those who hold these pages in their hand first to read them through quietly, and afterwards, as they may hear them again read aloud, to pause at each phrase, so that, kneeling or standing, they can translate it into thanksgiving and prayer to Almighty God as it concerns the King or the Empire or themselves. Every thanksgiving for mercies already received offers a vantage ground for fresh prayer.

First, then, We invoke God's blessing that our beloved King may, after a long and glorious course of ruling this temporal kingdom wisely, justly and religiously, at last be made partaker of the eternal kingdom.

Those who believe that the course of history is shaped by God, will trace His hand in calling our last three Sovereigns in their turn to reign.

Victoria the Good, who as a girl Queen re-established the monarchy in the affection and respect of the nation and set a new standard of conduct.

Edward VII: the peacemaker at home and abroad, discerning in counsel, human in outlook, whose good heart made him the personal friend of one and all.

George V, whose Silver Jubilee on May 6 we commemorate before God with thankful hearts.

Our King has reigned through an anxious quarter of a century. Difficulties have quickly succeeded one another—the constitutional deadlock, Ireland, the War, the post-War turmoil, the financial upheaval, India. He has proved his ability to work with ministers of various outlooks. While they have changed, he has remained, firm and constant in love of duty and in devotion to his people. His character has counted in everything, and character grows by the grace of God. When his reign began he wrote: "I take courage, and hopefully look into the future strong in my faith in God, trusting my people."

(Continued on p. 12.)



NEW SOUTH WALES.

Diocese of Sydney.

ANZAC DAY.

Anzac Day was widely and fittingly celebrated in the Church in Sydney on Thursday, April 25, and Sunday, April 28.

One of the most impressive of Anzac Day ceremonies was that held at the Gates of Remembrance, at Woolloomooloo. Through those gates the soldiers of New South Wales had marched to board the troopships that were to carry them to the World War. The Archbishop of Sydney was the speaker at this service. In his address the Archbishop pleaded for the inculcation of the spirit and ideals of Anzac into the homes and into the hearts of the boys and girls of the Commonwealth. "Let it not be mere Anzac Day talk," he asked. "Each of us has our responsibility in our own home to inculcate those ideals." He was particularly glad to be there, he added, for the late Archbishop Wright had always gone down, no matter how early the troopships had left, to say good-bye to and personally to shake hands with those who were leaving. Dr. Mowll referred to the splendid services of the president of the Anzac Fellowship of Women (Dr. Mary Booth), both during the war and since the war, in maintaining and inspiring the fellowship.

"And now," continued Archbishop Mowll, "after 20 years, the fellowship is still in existence, with a splendid record of achievement." He referred particularly to the help given to boy immigrants and to British settlers who had migrated to "this land of rich possibility." Throughout the years, the fellowship had fostered the tradition of Anzac Day.

Influence of the Home.

The present need, he added, was to carry that spirit and the hopes of 20 years ago into the home. "If this land is to be the land God intended it should be, it depends on the home and home life," he proceeded. "It is as important as ever to see that the homes of the land are kept pure and strong; that our boys and girls should know, instinctively, purity, honesty, and service.

"If our home life is strong, this great Commonwealth can play the part God has designed it should play in the affairs of the Pacific. Australia," he continued, "had to represent the spirit of the British Empire in the Pacific, especially in view of the state of affairs in Europe, help the weaker against the stronger, help the cause of peace by every legitimate means, and be friendly to all, for the cause of freedom and mutual success. The cause of peace was not to be left to others. There should be no mere Anzac Day talk. Each individual was responsible in his own home to inculcate those ideals. The future was inextricably bound up in purity, honesty and fair dealing."

ST. ANDREW'S, ROSEVILLE.

The foundation-stone of a new Church at Roseville was laid by the Archbishop of Sydney on Saturday afternoon, April 27. He was assisted in the ceremony by Archdeacon Langley, the Moderator-General of the Presbyterian Church (the Rt. Rev. G. R. S. Reid), and the Rev. W. J. Roberts, the Rector.

The Archbishop congratulated the parishioners upon their zeal and enterprise in providing for a new and beautiful building.

These beautiful churches, he said, stood up as a reminder to the passer-by of what they represented, and prompted a thought of God. He was especially pleased that more room was being provided for Sunday School work, which he trusted indicated that the congregation was realising the importance of this.

"In the Diocese of Sydney," he said, "I hope we shall not rest until we have put Sunday School work in the position it should occupy."

The Rector said that there was £2,000 in hand towards the cost of the new church, which would be about £5,500. Seating accommodation for about 350 would be provided.

THE KING'S JUBILEE.

Centennial Park, Sydney, was the scene of a great open-air service of thanksgiving for the Silver Jubilee of the King's reign on Monday, 6th May. The form of service followed as closely as possible the order of the service held in St. Paul's, London, on the same day. The service was conducted from a platform on a site adjoining the obelisk, marking the spot where the Commonwealth of Australia was proclaimed and the first Governor-General was sworn in. The Archbishop of Sydney (Dr. Mowll), delivered the address. Representatives of the Presbyterian Assembly, the Methodist Conference, the Congregational Union, the Baptist Union, took part. Music was provided by the police band, and the service was amplified and broadcast. The Governor and Lady Hore-Ruthven were present. The Premier and Mrs. Stevens and members of the Ministry occupied places on the platform. Representatives of the navy, army, and air force, the judiciary, the Churches, and the Consular services were present, and a vast congregation.

KANGAROO VALLEY.

At the Harvest Thanksgiving Services in the Church of the Good Shepherd, Kangaroo Valley, the Rector, the Rev. G. Broadfield Webb, introduced a special thankoffering envelope. The services were crowded congregations and the collections were 600 per cent. larger than other harvest thanksgiving Sundays since the church was opened for service 60 years ago.

GOOD FRIDAY.

The services in Sydney Diocese on Good Friday were very largely attended. The Archbishop's new venture of a service in the State Theatre in the evening was crowded to the doors with 3,000 people and hundreds turned away. The Archbishop and the Rev. Hugh Paton delivered searching and challenging addresses.

C.M.S. NOTES.

The Annual Meeting of the N.S.W. Branch of C.M.S. will be held in the Chapter House, Sydney, to-night, Thursday, 9th May, at 7.45 p.m. (instead of Tuesday, 7th, as previously advertised). The Most Rev. the Archbishop of Sydney will occupy the chair, and speakers will include Mrs. H. W. K. Mowll and Mrs. H. S. Kidner (of Tanganyika).

The Secretary of the N.S.W. Branch of C.M.S. states that though the accounts for the financial year just completed are not quite finalised, the budget has been balanced, and it is hoped to pay about £1,500 off the accumulated deficit. While this is not quite all that was hoped for in the new year, and still further reduce the crippling debt that

is hampering opportunities of extension in needy fields.

The A.B.M. and C.M.S. have recently completed a Combined Missionary Exhibition in the parish of Lakemba, and from 30th April to 3rd May are taking part in a similar effort in Newcastle. A great deal of preparation has been made for this, and it is hoped to reach a wide circle. The C.M.S. is also arranging for an Exhibition at Katoomba on 22nd and 23rd May.

Rev. H. S. Kidner, of Tanganyika, who is at present on the staff of the N.S.W. Branch of C.M.S., has just completed a tour in the Grafton Diocese, where he visited a number of parishes; and the Rev. R. J. Hewett (General Secretary of C.M.S.), has returned from a week in the parish of Quirindi.

Sister G. Hampel, of the C.M.S. Tanganyika Mission, who returned to Sydney on furlough some weeks ago, is at present in hospital, where she has had an operation on her feet. When she has recovered, Miss Hampel is planning to take a course of child welfare training at "Tresillian."

The following missionaries of C.M.S. are at present on furlough: Misses M. Paull (Tanganyika) and D. Webster (India), have come to Sydney, the latter for a flying visit only; Miss F. Broughton (China), and Mr. R. S. Hughesdon (India) are spending furlough in England.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

On April 13 the foundation stone of the Chapel at the St. Paul's Boys' Home, Newhaven was laid by Sir Frederick Mann. The Chapel has been given in memory of Mr. Justice Schutt by his sister, Miss Schutt. It is a witness for all time to the Christian purpose for which that Home has been built. The Reverend E. H. Faulkner is doing marvellous work among the boys there, and the Home deserves the support of all church people, and of all others who care about boys who might otherwise drift into criminal conditions of life.

The King's Silver Jubilee is to be held on May 6, and I hope that special services will be held in all our Churches on that day, at times to suit the local conditions. At those services I commend the forms of prayer provided in our Prayer Book for the Accession Service. Certain Psalms, Lessons and Collects are there provided for Matins and Evensong, a special Collect, Epistle and Gospel for a Celebration of the Holy Communion, and a Litany and other Collects suitable for any service. Special forms of service are being sent out from London for Sunday, 12th May, which will be the official Sunday for the Jubilee Commemoration. Copies of this service can be obtained from the Diocesan Book Depot on and after May 7. I commend to our clergy and people the "Thank-offering Fund" which is being raised in connection with this great Imperial event.

On April 27th, I shall leave Melbourne (D.V.) for six months, in order to visit England. I am very anxious to see our son again, and to re-establish contact with some of my relatives and friends at home after a five years' interval. I need more time than I have been able to get lately for reading and thinking if I am to lead you rightly for the next five years, and I must come more closely into touch with those who are in authority in the Church at home. I believe that I shall serve you better in the end if I can come into touch for a while with what is being written and spoken and thought by our Bishops and University Professors and parish clergy in the Motherland.

Diocese of Bendigo.

THE BISHOP'S JOURNEYINGS.

Writing to his diocese, the Bishop states:

... I journeyed to Mitiamo, which was celebrating its Jubilee. On Friday evening, March 22, being the anniversary of the establishment of ordered and regular Church life there, we held a thanksgiving service, when we had the pleasure of welcoming back not only the late rector, the Rev. H. H. Ham, but also one whose ministry dates from a much earlier period, viz. the Ven. Archdeacon J. C. Herring, Archdeacon of Geelong. In addition the Rev. C. Patmore was present with us. After service we adjourned to the hall, where I gave a lantern lecture. The functions, together with those on the following day and especially the services on the Sunday, were strongly marked by the "Back to Mitiamo" spirit; old deeds were re-

called, old friendships revived, and old battles fought out over again. On the Sunday I preached at Mologa in the morning, at Milloo in the afternoon, and in the evening we had a truly wonderful service at Mitiamo, when (as was only fitting) Archdeacon J. C. Herring was (like St. Paul when they called him Mercury, see Acts 14/12) "the chief speaker." Moreover, a very able "chief speaker" he proved, too. The congregation, as also proved the case on the Friday evening, was phenomenal. I quite frankly confessed to amazement at the members which came. Altogether it was a happy and a profitable time, and I heartily congratulate the congregation, church officers and the two rectors responsible, namely the Rev. H. H. Ham, who conceived and initiated these plans, and the present rector, the Rev. C. R. Miles, who carried them out.

I see I have omitted to mention that at the service on the Friday evening, in addition to the clergy mentioned, the Rev. A. D. Page, vicar of Pyramid, was to the pleasure of all, also present.

On Thursday, March 27, assisted by the Archdeacon, I inducted the Rev. W. Tone Holmes to Heathcote. We had an admirable congregation and a most cordial welcome meeting afterwards. May God's rich blessing rest on this new Ministry. The following Saturday was a red-letter day for Castlemain, because we laid the foundation stone of their new parish hall, which promises to be a most useful and well-adapted building. It was a beautiful afternoon—a fitting setting for such an auspicious occasion.

On the Fourth Sunday in Lent, which is also known as "Refreshment Sunday," and "Mothering Sunday," I was there for the morning and evening services, while I came back to the Pro-Cathedral for afternoon service. This was the opening service for our Youths' Rally, which latter is progressing as I write this. Unfortunately, it was not a good day because many people were absent from Bendigo. The account of the next day being a public holiday. However, we still had an excellent attendance and I think, a good initial service. In the absence of Sister May Louie, who was to have spoken, Mrs. Baker assisted me.

The following Sunday I was at Woodend, where we began the Sunday with an early celebration at "Clyde," a beautiful service amidst beautiful surroundings. Eleven a.m. found us at the pretty little parish church, where we had a good congregation. This also was the case at Carlisle, in the afternoon, though the evening congregation at St. Mary's was not so good as the morning. Perhaps that was due to the fact that Woodend is a cold place, particularly at night.

Before our next issue of the B.C.N. comes out, the King's Jubilee will be celebrated. As members of our mighty Empire, we certainly have very much to thank God for in our royal family, and especially in the uniformly fine example set by His Majesty, who always acts as if he realised, as doubtless he does, that "righteousness exalteth a nation." Well may we thank God for his twenty-five years reign, and pray that he may long be spared to give such a sane and inspiring lead to the whole Empire.

Diocese of Gippsland.

ST. ANNE'S C. OF E. GIRLS' GRAMMAR SCHOOL.

The Report of the Girls' School at Sale, presented to the recent Synod, stated that the pupils now numbered 44 with 17 boarders—this being a large increase. The school catered for girls from Kindergarten to School Leaving and had an expert and well-balanced staff. Premises had been improved and equipment added. The Headmistress, Miss C. Tisdall, was most enthusiastic. She had been asked during the year to consider the Headship of a great school in another State which was then vacant, but had refused because she considers that she has a mission to fulfil here in Sale. Her self-sacrifice must

not be allowed to be wasted for lack of support. The Canon referred to the fact that the overdraft on the school account had been guaranteed by the Bishop-in-Council.

The Advocate (Mr. Ian Serjeant), made a provocative speech, in which, without criticising the school in any way, he cast some doubt upon its future. He suggested that Diocesan funds ought not to be diverted from their rightful and primary purpose, which is supplying a spiritual ministry to those who can't pay for it. A Church School is for people who can pay.

The Rev. H. C. Busby developed this line of thought much further, and seriously questioned the value of Church Schools in general. Old boys of the great Church of England Public Schools rarely made good Churchmen in later life.

Archdeacon Weir pulled Synod up by pointing out that the "red herring" of class distinction is one of the most highly favoured that can be drawn across any trail. People who can pay for the education of their children need just as much consideration from the Church as the people who cannot pay. Other denominations think it worth while running Church Schools, and seem to get wonderful results.

Canon Thornton, in winding up the debate, said that if only we can carry St. Anne's School over the critical year or two which lie ahead, it will become established as the school of Gippsland.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

The Bishop writes with reference to the speeches of the Bishop of Melanesia and Mrs. Mowll at the recent A.B.M. meeting in Sydney, that they had a common note in their emphasis upon the changes that have occurred in these distant Mission fields during the last few years. They spoke of motor steamers on the rivers, and aeroplanes in the air, of wireless, of cinemas, of air mails, of schools and colleges, and side by side with these, of the entire decay of the old religions. In the future the faith of the world will be Christianity or nothing. Some of you who live in dread of "the Yellow Peril" might well consider whether you would prefer to be attacked by a Christian China or Japan, or by an atheistic one. And all of you who owe even a little happiness and a little guidance to your religion might try to imagine the lot of a nation with no more religion than an animal. It must not come to that. The world has become one, and no part of it is any longer isolated from the rest. Our future must be faced, as that of a united mankind. Not for Australia, as we thought in federation days, but for the world there must be "One people, one destiny." To-day is the day of salvation for the world, and that salvation depends upon our missionary work.

It is a question of outlook, of whether and in what spirit we look outwards, "Be ye imitators of God," cries St. Paul. Now, the first thing you know about God is that He is the Creator of heaven and earth. In other words, He wanted something not Himself to love, to work for, to express Himself in. He wanted to look outwards. He needed untold millions of miles and untold ages of time to satisfy Him. The second thing you know is that in His love for even this tiny spot in His universe—and no doubt for every spot in its immensity according to its needs—is so measureless that it expresses itself in the sacrifice of Jesus Christ on Calvary. The third thing you know is that His Spirit bloweth where it listeth, searcheth all hearts, filleth the world, and hath understanding of every voice. You are not imitating God at all unless you are looking outward with a love that serves, with a sacrifice that is willing, with a sympathy that understands. I know nothing worse in our diocese than its short-sightedness. Many of you, far too many, set narrow bounds to your vision. You cannot see further than your town, or your parish. Lift up your eyes and look at the broader fields. Behold the land that is very far off.

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TASMANIA.

Holy Week saw an increase in this diocese of those services borrowed by Anglo-Catholic Rectors from the Church of Rome, such as the blessing and distribution of palms, and young people are thus taught that there is some protective sanctity in these dry, material things placed over their beds. At the Cathedral on Maundy Thursday a Children's Eucharist with explanation was another innovation; it was attended by pupils of the Church Schools.

In spite of continuous wet weather the congregations on Easter Sunday in Hobart, and Launceston were reported as good. Floods in the country naturally lowered the attendances.

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DR. KAGAWA.

Dr. Kagawa has had a very busy time in Hobart, where he was the guest of Bishop and Mrs. R. S. Hay. He was given a Civic reception, the Town Hall was crowded when he spoke at public meetings, while he preached to large congregations at the Memorial Congregational Church and the Cathedral on Sunday, April 7th. On the following days he was received by the Governor, Sir Ernest Clark, visited the secondary schools and the gaol, and addressed the League of Nations. His visit has been most opportune and his sincere Christianity a revelation to many. He was also able to spend two days at Launceston, where his programme included a women's meeting. The arrangements for his visit were excellently carried out by a combined committee of the different churches, with Mr. Josiah Park as honorary secretary.

Personal.

The Rev. M. O. Davies, from the Diocese of Bendigo, has been appointed to the parish of Fingal, Tasmania. Mr. Davies acted as Rector of St. George's, Hobart, for a short time during the absence of the Rev. T. Quigley.

Miss Edith Perkins, of the Egypt General Mission, has recently returned to Hobart. She has served with the Society for twenty-five years as an honorary missionary, and has been chiefly engaged in medical and evangelistic work.

The death of the Rev. W. F. Henslowe, Rector of Hamilton, Tasmania, occurred at Hobart on April 14th; his wife had died in January. Mr. Henslowe, after farming for some years on the North-West Coast, was ordained in 1917, and subsequently had charge of the parishes of St. Helens, Franklin, and Hamilton. At the largely attended funeral the Bishop conducted the service at the graveside.

The Rev. F. A. Carr, Rector of Ross, Tasmania, who has been out of health for some time, is now in the Campbell Town Hospital.

NEW ZEALAND.

Diocese of Nelson.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states: You will have noticed that with this issue the gazette appears in a new form and bears a new name. Henceforth we shall call it "The Witness," not because we are fussy or are enamoured of change for the sake of change, but because we think that the new name has a wider significance than the old, and more nearly describes what we hope the magazine may become. In so far as it records the things that are past, it will be a witness no less than a gazette, and in so far as it reminds us of our aspirations and challenges us with our ideals, it will go beyond what is involved in the word gazette and bear witness to what we stand for to ourselves and to the world.

We hope that in its new form it will witness to our warm appreciation of the vision and labour of those who brought the Diocesan Gazette into being and maintained it all these years. It is just because we realise the great value of such an organ, whose beginning and continuance we owe to them, that we are anxious to improve and develop it so that their ideals and desires may be more nearly approached.

Then we hope that to our churchpeople generally the one diocesan magazine will bear witness that we are not three Archdeacons, but one diocese, intending to pursue in unity of spirit the one great ideal, to contribute generously to one great fellowship, and to share the common life. After all the diocese is, and always has been, the unit

of church life and government, and it is through this literary witness to our oneness may help in ever-increasing measure to remind us of this fact.

Above all, of course, the name will call to our remembrance the great Commission of our Lord, challenging us with our inevitable responsibility as Christians, which is also our glorious privilege of being witnesses to Him, both at home and in ever-widening circles of influence and effort, even unto the uttermost parts of the earth. Men are needing our witness to-day more than anything else we can give them. In a world that is weary of argument, example is the thing that helps; to men who are perplexed and bewildered, genuine conviction is a compelling guide. Humanity's hunger for bread is as nothing compared with its hunger for God, and its greatest chance of finding Him is in the lives and characters of those who know Him. Our generation needs, not only light in its darkness, but strength in its weakness, peace from its conflict, and comfort in its distress; and above all, it needs redemption from its sin. Where can these inestimable benefits be found? Only in Him Who is the Light of the World and the Saviour of men, and Who has called us to tell mankind of His love and His power. And we know that the world will listen to the testimony of genuine experience. This is surely the explanation of the amazing popularity of certain religious books that have appeared in the last few years—books like "For Sinners Only," whose circulation went well beyond 100,000 copies in its first year, or "What I Owe to Christ," which firmly established its author, C. F. Andrews, in public favour, and ran to five editions in a year, books like Hugh Redwood's "God in the Slums" and "God in the Shadows," which reached in their first year or two, circulations of 360,000 and 150,000 respectively. Then there are Studdert Kennedy's books still selling well, after his death, the books of Leslie Weatherhead, and "The Path of Prayer," by Samuel Chadwick, which in two years ran to 34,000 copies. Their publishers look upon their success as an indication that "there is quite definitely an increasing desire on the part of the nation for books which explain religion and its place in everyday life. They are not just the personal or theological books. They tell a personal story." That is the secret; they tell a personal story; they are a witness to personal experience of Christ. That is what we want our gazette in ever-increasing measure to become; a witness to the presence and power of Christ in the church and in the world, and more particularly in our diocese and in ourselves. Will you help us to make it this, and will you let it challenge you to make your lives an effective and helpful witness to the glory and grace of God?

Diocese of Christchurch.

THE BISHOP'S LETTER.

"I am most grateful to Archbishop Julius, the Dean and others who so kindly arranged for my work while I was ill, and who enabled me to get away for a rest free of care. Last year was rather a heavy, though a very happy one. The calls of General Synod and the Melbourne Centenary as well as calls to Nelson and Dunedin Diocese meant that the Diocesan work had to be carried out in a restricted time, and I was feeling very ready for a holiday when the prevalent malady laid hold on me. However, I am glad to say that I am feeling ready for work again and very glad to be back. It was rather disconcerting to have to go away just when work was beginning, and everything so full of interest. My wife has benefited very much from our holiday, and is making steady progress towards recovery from her operation, but it will be some months yet before she can undertake any outside work. She has felt it necessary to give notice of resignation of the Dominion Presidency of the Mothers' Union, as this responsibility, added to domestic and diocesan duties, was too exhausting. We are both of us deeply grateful for all the kindness and sympathy shown to us.



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On May 6-12 we look forward to taking a share in the Empire-wide celebration of the 25th anniversary of the Coronation of King George V. We English-speaking people find it singularly difficult to give expression to our feeling on such occasions, but our loyalty means much more to us than the approval of a tradition or an institution. The King who has led us and held us together through some of the most difficult years of our nation's history; who has taught us to look upon him as the father of our world-wide family; and who has by his own life and example set before us such an ideal of sympathy, sincerity and simplicity—this King has made his throne in the hearts of his great family, and we shall join in thanking God both for our King and our Queen, and in praying that the coming years may be sunnier and freer from alarms than the dark and stormy years through which they have reigned. I hope that the service on Sunday, May 12, will have special reference to this happy occasion.

Bush Church Aid Society

A Ministry of Love.

"Ye that do truly and earnestly repent you of your sins—draw near with faith and take this Holy Sacrament to your comfort."

The words of that glorious invitation are spoken by the minister, not in a great and beautiful cathedral, with its solemnity and reverent atmosphere, nor to a well-dressed congregation of many hundreds.

The "church" is a small, four-roomed homestead, eighty-five miles from its nearest neighbour.

The congregation consists of the station manager, his wife, and the wife of the missionary.

The "chapel" is the humble kitchen, papered with the pages of old stock journals, long since gone yellow with age. The kitchen table has been requisitioned and covered with a "fair white linen cloth." The furnishings of the room, though neat and clean, show the marks of many years of hard wear. Nevertheless there is present an atmosphere of reverence and worship, for here in this simple home, many hundreds of miles from the large towns of this fair land, God is present and earnest hearts kneel before Him.

After the service the missionary commences his long journey to the next homestead, one hundred and fifty miles away. The journey will occupy most of the daylight hours, for the roads are only wheel-pads over very bumpy tracks.

Here three children await their quarterly "Sunday School." One service, one Sunday School lesson per quarter is all the missionary can give these people. His "parish" is two hundred miles long and one hundred miles wide, making it impossible for him to visit these lonely folk more than four times a year.

A Ministry of Healing.

The sun is sinking beyond the edge of the vast plain, a plain made bare by the heat of a blazing sun, shining down day after day from a cloudless blue sky. For two long and weary years no rain has fallen to refresh the hard, dry earth, and even the "Old man" saltbush is beginning to wilt.

On the wide verandah of a fine stone hospital Sister stands and surveys the heavens. "Do those small dark clouds, just peeping up over the horizon, mean rain?" She offers up a silent prayer that it may be so. As she wonders and prays, the telephone bell tinkles. The postmistress has a telegram to deliver. "Will sister come at once? Baby is very ill." It means a trip of three hundred and fifty miles over the endless plains at night. But she MUST go.

The missionary is informed and gets out his car, loading her up with the many things necessary for the long trip in a land where there are no garages or refreshment rooms. When all is ready, the long journey is begun. The night is hot and sultry, and the clouds are growing larger, threatening to rob the travellers of the welcome moonlight.

Slowly the miles are ticked off, while anxious eyes watch the clouds above, with hearts that hope for the rain, but desire to get to their destination first.

Only eighty miles to go, now sixty, now forty. Will they do it? Here she comes, big drops at first, then a steady downpour.

The last forty miles of that journey are more trying than the first three hundred.

It is late afternoon of the next day when our travellers arrive at their destination. Twenty hours to travel three hundred and fifty miles. Good time under the circumstances.

The tiny patient is found with life just smouldering within her small body. Much patient nursing will be necessary to fan the sparks of life back into flame. Careful nursing and earnest prayer worked the seemingly impossible, and Sister later rejoiced that she had been able to save the wee life.

The above are two "snapshots" from the experiences of Bush Church Aid Society workers.

The work of the society is done amongst shepherds, farmers, station-hands, boundary-riders, cattlemen and timber workers in the lonely places of our land.

During the fifteen years of the Society's existence a noble work has been done for God and the Church. Almighty God has wondrously blessed the work. There is still much to be done in the future days. Pray for us. We believe that grace and wisdom will be granted unto us, as the people of God pray.

Seasonable Thoughts

The Rev. W. T. C. Storr, Vicar of St. John's, Heidelberg, Victoria, writes to his parishioners:—

We are through these weeks of Lent, no doubt, at times looking back to Calvary. We should look back with no morbid looks occupied with the outward evidences of suffering, but with all that sacrifice once offered has brought to us. Look back to Calvary to remind yourself of the fact—He paid the debt—long ago—in full. It is for me and you to rejoice in Him, and the great fact of our redemption through the Cross. Then do not stop there, go on to the Resurrection. Look up to the Throne, to the risen and ascended Christ. He lives, He lives, Who once was dead. If you must have a symbol, let it be an empty Cross, not a Crucifix. He lives to intercede for you, to be your Advocate, your Interpreter. Look up with joy to the Throne of Him Who is alive for evermore. Then look on to the day He comes—a day He links with the day of His death. Ye do show the Lord's death till He come. For, come He will. Look on to that day. Let it be your Blessed Hope. Let it be the inspiration of all your holy desires. Then look within. Does your heart condemn you? Surely we should seek to say, with Peter, "Thou knowest all things. Thou knowest that I love Thee." That disordered heart He longs to enter, and to set everything straight and find an abiding place. "We will make our abode with him." And then look around. Let Christ's compassion and sacrifice inspire you to a compassion and sacrifice for others.

The Use and Meaning of "Amen."

Writing on Nehemiah viii. 6, the Rev. James Burton says: "Ezra blessed the Lord, the great God. And all the people answered Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground . . . How devout! What reverence! 'Amen' after prayer and praise is a man's consent judgment, and approbation of what is offered to God, or said to him by God. The Jews say that 'Amen' has three kernels; the one is of an oath, the second of faith, the third of confidence. St. Jerome tells us that it was the custom in his day to close up every prayer with such a unanimous consent that their 'Amen' rang and echoed in the church, and sounded like the fall of waters or the noise of thunder. The Chinese have no word which will compare with our English word 'Amen.' They say instead, 'Sin yenen ching sing,' meaning, 'The heart wishes exactly so.'"

Centenaries of Two Noted Hymn Writers.

It was one hundred years—March 15, 1835—since the death at the early age of twenty-nine, of Thomas Rawson Taylor, the author of the well-known hymn, "I'm but a stranger here." Taylor was the son of a Nonconformist minister at Ossett, Yorkshire, and was born there on May 9, 1807. After spending some years in mercantile pursuits he entered Airedale College and prepared for the Congregational ministry.

In 1830 he accepted a charge at Sheffield, but weak health compelled him to retire. For some time thereafter he acted as a tutor at Airedale College, and his death took place at Bradford.

It was on March 20, 1835, that Bishop Christopher Wordsworth, the author of many hymns, passed away. His two best-known hymns are "O day of rest and gladness," and "O Lord of heaven and earth and sea."

Born at Lambeth, Surrey, on October 30, 1807, after his early education he proceeded to Cambridge, where he had a most distinguished career. After gaining a fellowship he travelled for some time in Greece. Appointed headmaster of Harrow in 1844, he became Canon of Westminster, and then, twenty-five years later, was consecrated Bishop of Lincoln, which he held until his death. In all he wrote one hundred and twenty-seven hymns, many of which are still sung. It may be of interest to add that the Bishop was a nephew of William Wordsworth, the poet.

The Child and the School.

You Cannot Be Neutral About God.

"You cannot have a general education which is neutral about God and add teaching about God to your personal convictions."

This is the sound axiom laid down by the Archbishop of York. It seems strange that in a country with a background of Christian teaching and experience stretching back several centuries, such a declaration should be necessary. And yet there are not a few who would dispute the Archbishop's dictum. Even some of those closely associated with education, directly or indirectly, would not subscribe to Dr. Temple's doctrine. An increasing number, however, are realising that education divorced from religion is not only unsatisfactory, but dangerous. "The Archbishop rightly points out that 'if there is to be real religion about a school it has to go right through it.' It is not merely a question of teaching facts from the Bible or insisting on certain dogmas from the Creeds. Christianity is a way and a quality of life which can only be passed on by those who are overflowing with that abundant life which Christ came to give. Thus, the first essential is to secure teachers with this priceless possession. Not until then can the true spirit and power of religion 'go right through the school.'"

Whatever you aspire to, aspire, above all, to Christian growth and Christian perfection.
—W. E. Gladstone.

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The King's Silver Jubilee

(Continued from p. 7.)

He recognises the power of prayer and of love. Recovering from his dreadful illness, he wrote: "I was able to picture to myself the crowds of friends watching at my gates, and to think of those who, in every part of the Empire, were remembering me with prayers and good wishes." "My constant and earnest desire has been granted—the desire to gain the confidence and affection of my people."

It is everything for our country that at its head stand the King and the Queen, showing forth in their own family life ideals which come within the range of high and low, rich and poor. The beauty of home life is often spoiled by selfishness, inconstancy, pleasure-seeking and extravagance. But the king has declared:

"The foundations of national glory are set in the homes of the people."

There is a godly foundation to all that is best in his life. He constantly worships in church; he daily reads the Scriptures. He carries into his never-ceasing work that straightforward goodness which is dear to the British stock reared upon the open Bible, "the most valuable thing that this world affords."

We treasure the King's tender sympathy for the afflicted which has endeared him to so many. How welcome is the intimacy of the Christmas Day messages which have made his voice familiar in every part of the globe!

The Queen has the same touching fellow-feeling with all; by her influence and beautiful character she adorns her high vocation.

King George combines dignity with easiness of access; he comes near to others in those little things of life, grave or gay, which count for much. In him the aspirations of the Empire are summed up; we desire unity, peace and concord among all nations; he stands for that determination; we desire to share with others God's best gift to ourselves, and above all, to fill the whole earth with the knowledge of His love revealed in Christ Jesus.

God, in answer to our prayers, gave him back to our keeping, and now once more we entrust him to the keeping of God for the remaining years of his reign. And we still pray that he and we together, when we see the Orb set under the Cross, may remember that the whole world is subject to the power and Empire of Christ our Redeemer.

We ask pardon for what is amiss in our personal and public life; we praise God for all His goodness; finally we bring before Him all that is now moving in our hearts, using the words which Christ has taught; Our Father, which are in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for Thine is the kingdom, the power and the glory, for ever and ever. Amen.

This Empire Appeal has already been circulated to representatives in the Overseas Dominions. Arrangements are also in hand for the Appeal to be translated into as many as possible of the languages and dialects spoken throughout the British Empire. Copies of the Appeal were circulated last week to clergy and ministers, who

are asked to make use of and read it in their churches, and on such occasions as may be found convenient to local circumstances. The Appeal is issued by the World's Evangelical Alliance, 19 Russell-square, W.C.1, from whom copies can be obtained, price 3/6 per 100.

We are glad to learn from Mr. H. Martyn Gooch, General Secretary of the Alliance, that already there are indications that the seating capacity of the Royal Albert Hall will prove inadequate to meet the wishes of all those who desire to be present at the Service of Thanksgiving and intercession, over which the Bishop of Norwich will preside, supported by representatives of the Church of England and the Free Churches, including the Bishop of Stepney (representing the Bishop of London), Bishop Taylor Smith, the Moderator of the Presbyterian Church of England, the President of the Methodist Conference, the Chairman of the Congregational Union, the President of the Baptist Union, Members of Parliament, and others prominent in our religious, philanthropic and social life. A feature of the applications for tickets to date is the number of overseas representatives who desire to be present.

Princely Generosity.

Lord Nuffield, formerly Sir William Morris, founder of the Morris Motor Car Works, near Oxford, England, and who was recently in Australia, is noted for his princely generosity. In addition to the £50,000 he has given to Australia for certain medical work, crippled children, £5,000 for the Cathedral in Fiji, and £10,000 to St. Peter's Hall, Oxford, in memory of his mother.

Lord Nuffield's other benefactions include The Radcliffe Infirmary, Oxford, £140,000; The Royal Worcester Infirmary, £26,000; St. Thomas's Hospital, £100,000; Birmingham Hospital Centre, £52,000; Wingfield Orthopaedic Hospital (near Oxford) £70,000; British Empire Cancer Campaign, £25,000; Borstal Association, £10,000; Coventry Hospital, £15,000; Birmingham Hospitals, £25,000; Chair of Spanish at Oxford, £10,000; Settlement of Unemployed on the land, £20,000—making a total of £608,000.

Pray on! tho' long the answer be delayed, let not thy faith grow dim; lift up thy prayer to God and unafraid wait thou for Him.

Don't be always Nursing a Grievance; try to Teach it to Walk.

The Ministry of the Out-Back

Will you help us to take the Gospel of Love and Healing to our brothers and sisters who live "beyond the sunset"?

YOU CAN HELP—

- By praying for us, our workers, and the lonely folk out-back.
- By sending a donation to our funds.
- By becoming a member of the Society (minimum subscription, 12/- per annum).
- By drawing-room meeting, grocery afternoons, and Australian Teas.
- By subscribing to our quarterly journal, the "Real Australian," 1/6 per annum.
- By having a bark-hut missionary box in your home, for your self-denials.
- By remembering the needs of the work in your will.

Above all else - - - Pray for us!

Send your Gifts to—

The Victorian Secretary,
Bush Church Aid Society,
Cathedral Buildings, Flinders Lane,
Melbourne, Victoria. Tel. F5675.

The Acting Organising Missioner,
Bush Church Aid Society,
Diocesan Church House, George Street,
Sydney, N.S.W. Tel. M 3164.

The Teaching of the Church on Confession.

Prebendary H. W. Hinde, in a most interesting and helpful address, in London recently, on "The Teaching of the Church on Confession," said that there were four ways in which Confession could be made; namely:—(1) To God direct; (2) publicly before the Church; (3) to a priest; (4) to one another. The first was scriptural, and urged in the various Exhortations in the Prayer Book. The last was also scriptural, and was natural where there existed friendship, fellowship and love. Nor could he condemn public confession before the Church, for there might be occasions when a notorious evil-liver, as referred to in one of the Exhortations in the Holy Communion Service, could profitably be submitted to godly discipline. Confession to a priest, however, was fraught with serious dangers. It was not until the thirteenth century that the Church at the fourth Lateran Council insisted on such confession at least once a year, although there were earlier traces of the practice. The words in the Holy Communion Exhortation "if there be" indicated that the Reformers regarded the consultation with the minister in regard to particular sins and difficulties as something exceptional, and not as a matter of ordinary procedure. The speaker showed from quotations from the 1549 and 1552 Prayer Book that care was taken to exclude secrecy as well as any claim to "priestly absolution" from any confession before the priest. It was clear, moreover, that no particular importance was attached to the office of "Confessor," the ghostly counsel was to be given through the Ministry of God's Word—and not of necessity by a priest. The words in the Ordination Service in regard to Absolution were, before the Reformation, only applied to Bishops; and it was clear that the words spoken by our Lord, from which the priestly claim to be able to absolve from sin is derived, were addressed to the whole Church, including lay men and women. Lastly, Prebendary Hinde referred to the service of Visitation of the Sick, and the form of Absolution used therein. This service was altogether optional as clearly stated in Canon 67, and only when the sick person, possibly on the point of death, was troubled in his conscience with a weighty matter. Even then, the form of Absolution given was only to be used if the sick person humbly and heartily desired it. The Articles condemned as corrupt the Roman Sacrament of Penance, which was claimed by Anglo-Catholics as a cure for the repetition of certain sins which called for repeated confession. We had, however, got away from the former practice of self-examination, and the frank owning-up of sin. The Oxford Group Movement may have done something to restore it. It was a matter for consideration as to how far it was desirable to encourage open confession. The address was followed by a useful discussion.

A Paper for Church of England People

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Editorial

Empire Day.

TOMORROW is Empire Day. It will naturally loom with an enriched content, having as a background the recent King's Silver Jubilee celebrations. Without doubt the King in his throne and person is the binding link with the British Commonwealth of Nations. True, the links are silken cords, but the rich outburst of loyal feeling and desire to the King and his family during the last fortnight only goes to show how deep and lasting are the ties which bind all and sundry together in a larger loyalty throughout our far-flung Empire. There may be one or two discordant notes or elements here and there, but with the vast majority, loyal duty and affection are deep and permanent. Britishers the world over are proud of their Empire, its prestige and influence, its great past and its far-reaching and enriching service to the world to-day. She stands high in the counsels of the nations; indeed, they look to her for guidance and help. In the light of recent world events and our King's Jubilee, Empire Day should be enthusiastically observed this year. Not that we should stress mere size, commerce, wealth and so on, but those deeper things of honour, justice, brotherliness, and service, which lie at the basis of worth-while nationhood, never forgetting that it is righteousness alone that exalteth a nation.

Lack of Proportion.

THE revelations of the so-called "needs" of working girls as shown in the basic wage inquiry now sitting in Sydney, would be ludicrous, were not the whole thing pathetic, not

to say tragic. Evidence given by one person after another that rouge and powder and cigarettes, nail colouring and lip-stick are essentials in the lives of girls going to work to-day, and that to possess these articles they stint themselves of food and cannot afford raincoats, warm clothing and the like, affords a ghastly insight into the outlook and mentality of vast areas of our life. It reveals a grievous lack of the sense of proportion and bodes no lasting good for the future. There is a sad weakness somewhere in our life. Unfortunately, home life to-day, with a disciplined training and upbringing, is sadly lacking, while in the field of education there are big gaps. "Big Business" is to be blamed, for it has learnt the art of applied psychology, and the power of suggestion. It knows the weakness and foibles of human nature, not to say vanity, and by adroit verbiage and alluring picture advertisements, beguiles womenfolk into a mode of living and appearance which are both artificial and fatuous. The world needs to-day a modern Amos, who by satire, invective and a challenge to plain and robust living, would stir this unhappy age into a more becoming and natural way of living. We sometimes wonder what kind of ideals and guidance our schools seek to impart to the impressionable minds of our scholars!

Convictions and Principles.

MR. ALBERT MITCHELL, the well-known Evangelical layman in the National Church Assembly, has been addressing lay Churchmen in London on convictions and principles. In a clear and forcible address he stressed, first of all, the infinite value of the individual in the sight of God, and then went on to show that man was made in God's image for a great purpose, and that, fellowship with God. He clearly demonstrated that this fellowship between man and God is not normally existent by nature, because sin has come in and is the dread barrier between man and God, and further, that the only way for fellowship to be restored is by God's aid. God has come to man's aid, and has restored that fellowship, for "God was in Christ reconciling the world unto Himself, and that reconciliation is in the Atonement." In other words, the thing that has broken and marred the fellowship is removed in Christ's atoning substitutionary sacrifice, made once for all upon the Cross. In clear language he went on to point out that the full benefits of Calvary's remedy for sin and failure are available for every individual layman without intervention either of priest or prophet. God certainly has His place for the sacred ministry of the Church, "but there is no

necessity for a layman to approach the throne of God through the intermediary of a father-confessor, or to receive the absolution and forgiveness ministry by God through the necessary voice or hand of a priest." With all of which we heartily agree.

The Drama of the Mass.

Mr. Mitchell, speaking with great solemnity and reverence, and with due regard to the consciences of those who differed from him, then said that the drama of the Mass is inconsistent with the gospel of reconciliation. The Sacrament of holy fellowship cannot be reconciled with the re-presentation or pleading of a sacrifice. The sacrifice has been accepted once and for all and on that is induced the sacrament of fellowship. The expression of those two conceptions in ritual is the line of demarcation in the Church to-day. Whether I be approved or not, I do wish to say most distinctly and definitely that, in my own personal judgment, the position of the minister at the Lord's Table is not a matter of taste, and not a matter of indifference; it is a definite line of demarcation between two irreconcilable conceptions of the gospel, the gospel of reconciliation, and of renewal, of effective fellowship, which is expressed by the provision of our reformers that the minister shall stand at the north side of the table, and shall so order himself and his action that all that he is doing is visible; and the gospel—which is not a gospel—of a re-presentation of the sacrifice of Christ to the Father, and a ceremonial pleading before Him, which is expressed and evidenced by the minister standing in front of the table with his back to the people.

Dealing with a final principle, he re-asserted the Anglican position, namely that the seat of authority in matters of religion is in God's Word written; and that, as Article 6 says, in all matters of faith and doctrine, and even of life and conduct, the supreme appeal must be to God's Word written. "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not to be read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith."

Schools for Clergy.

WE have noted with pleasure that both the Archbishops of Sydney and Brisbane have arranged to take place at an early date, refresher courses for the clergy. Some months ago, in a leading article, we pointed out the advantage of such courses. The call of the hour is for spiritual efficiency. We live in a day when nothing but the highest and most efficient min-