

of the species of *Silurus*, says "that one of the Genii of the Egyptian Pantheon appears under a human form, with the head of this fish." Wilkinson, vol. v., p. 253. In the West, at a later period, we have evidence that the Pagans had detached the fish-head mitre from the body of the fish, and used that mitre alone to adorn the head of the great Mediatorial god; for on several Maltese Pagan coins that god, with the well-known attributes of Osiris, is represented with the head of the fish save the mitre of his head; very nearly in the same form as the mitre of the Pope, or of a bishop at this day. Even in China the same practice of wearing the fish-head mitre had evidently once prevailed, for the very counterpart of the Papal mitre, as worn by the Chinese Emperor has subsisted to modern times. It is known that the Emperor of China, in all ages, as high priest of the nation, once a year prays for and blesses the whole nation, having his priestly robes on and his mitre on his head, the same, the very same, as that worn by the Roman Pontiff for near 1200 years; such is the fact." A. Triman, Esq., the distinguished architect, London, author of Church and Chapel Architecture.

But there is another symbol of the Pope's power which must not be overlooked, and that is the Pontifical crozier. Whence came the crozier? The answer to this, in the first place, is that the Pope stole it from the Roman augur. The classical reader may remember that when the Roman augurs consulted the heavens, or took prognostics from the aspect of the sky, there was a certain instrument with which they described the portion of the heavens on which their observations were to be made, was curved at the one end, and was called "lituus," or crooked rod of the Roman augurs, identical with the Pontifical crozier, that Roman Catholic writers themselves, writing in the dark ages, at a time when disguise was thought unnecessary, did not hesitate to use the term "lituus" as a synonym for the "crozier." See Gradus ad Parnassum, compiled by G. Peyer, a member of the Society of Jesus sub vocibus Lituus Episcopus et Pedum, pp. 372, 464. But this lituus, or divining-rod, of the Roman augurs, was, as is well known, borrowed from the Etruscans, who, again, had derived it, along with their religion, from the Assyrians. As the Roman augur was distinguished by his crooked rod, so the Caldean soothsayers and priests, in the performance of their magic rites, were generally equipped with a crook or crozier. This magic crook can be traced up directly to the first king of Babylon, that is, Nimrod, who, as stated by Berosus, was the first that bore the title of a shepherd-king. See Berosus apud abudenus, in Cory's Fragments, p. 32. The crozier of the Pope, then, which he bears as an emblem of his office, as the great shepherd of the sheep, is neither more nor less than the augur's crooked staff, or magic rod of the priests of Nimrod. Now what say the worshippers of the apostolic succession to all this? What think they now of their vaunted orders as derived from "Peter of Rome?" Surely they have not much reason to be proud of them. But what, I further ask, would the old Pagan priests say, who left the stage of time while the martyrs were still battling against their gods, and, rather than symbolise with them, "loved not their lives unto the death," if they were to see the present aspect of the so-called Church of European Christendom? What would Balhazzar himself say, if it were possible for him to "revisit the glimpses of the moon," and enter St. Peter's at Rome, and see the Pope in his pontificals, in all his pomp and glory? Surely he would conclude that he had only entered one of his own well-known temples, and that memorable night, when he saw with astonished eyes the handwriting on the wall: "Mene, mene, teke, upharsin."

It is deplorable to think that, notwithstanding all the revelations made from time to time of the true character and origin of Popery, Ritualism still makes progress in the Churches, and that men of the highest influence in the State are so infatuated as to seek to strengthen their political position by giving countenance to a system of idolatry. If Britons would preserve their freedom and their pre-eminence among the nations, they should never forget the Divine declaration: "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed."

For most of the above, see "The Two Babylons" or "The Papal Worship proved to be the Worship of Nimrod," and "His Wife," by Alexander Hislop. A work that no one has ventured to challenge nor the accuracy of the historical proofs adduced in support of the startling announcement on the title page.

Much of the scarlet and gold of life will go down as black and grey if the Recording Angel uses a camera.

Gippsland Synod.

Pastoral Session.

The first session of the eleventh Synod of the Diocese of Gippsland met at Sale on Tuesday, 26th, March. There was a very full attendance. On the Monday evening prior to the actual commencement of Synod, the Bishop of the Diocese delivered a pastoral charge to the clergy, in which he referred to his questionnaire recently addressed to them on the following eight subjects:—

- The Ministry of the Laity.
- Holy Marriage.
- Holy Baptism.
- Holy Communion.
- The Ministry of Absolution.
- The Parish and its Organisation.
- Religious Education.
- The Church and Unemployment.

Dealing with certain features in the Church's life, the Bishop indicated that there were not less than 850 men serving God on the vestries and church committees of the Diocese; and that there were not less than 70 ladies guilds in the Diocese with an average attendance of 15 per guild. The Bishop laid great stress on the duty of a vestry; he challenged vestrymen to faithfulness, and then dwelt upon the Christian ideal of giving.

The Bishop proceeded:—
Because of the present economic stress I think we are tempted sometimes to lower

The Church's Morale.

But this is what we simply must not do. It is better to go down with one's flag flying than to bring shame on the Name that is above every name. In some places the tendency to lower our morale is seen in quite another direction. In their anxiety lest they should fail to secure sufficient money for their local needs some vestries are running the risk of limiting their vision to one of narrow parochialism. Their scale of giving to home and foreign missions is steadily descending. All kinds of reasons are advanced. One is that business men on a vestry insist upon looking at things in a business way. That is quite right so long as it is not a selfish, self-centred way. But it is a law of the spiritual world that the instant you cease to expand you begin to die. That is why narrow parochialism is so terribly dangerous. It is the attitude of the materialistic world and utterly fatal for a spiritual organism. I am sure we must be looking for fresh ways of meeting our missionary challenges—and that for the sake of the health of the Church's soul.

During my Visitation last year in the ten different centres of the Diocese I endeavoured to call the attention of the Church afresh to her sacred obligations in respect of

Holy Matrimony.

In doing so I dealt with the great social and religious evil of mixed marriages, especially with reference to marriage alliances between Catholics, on the one side Anglican, on the other side Roman. I was careful to show the unhappy position of the Roman Church in this matter on account of her dogma of papal infallibility, and in particular as a result of her unfortunate *Ne Temere* Decree. I also called you to examine with me the moral and religious problem that is always raised when pre-nuptial sin occurs, and I begged you to remember that in this matter God's forgiveness and cleansing are far more important questions at the moment than that of marriage. I must not speak further of these urgent considerations now, and I only mention them in order to express the hope that they will remain in your minds and bear fruit in your practice.

The subjects of Adult Religious Education, Bible Reading, Church Loyalty, were touching. Bishop Cranswick calling upon those present to go forth and lead their people to face the Church's task in a day when forces and difficulties are battle arrayed and yet on the other hand presenting abounding opportunity.

Presidential Address.

In his presidential address to the whole Synod, Dr. Cranswick, Bishop of the Diocese, referred to the various reports to be considered and to the elections to the various Committees. Reference was made to the clerical changes during the year, to the deaths of leading Churchmen, to Church dedications, and to the general administrative work of the Diocese. Passing on to the subject of the church beyond diocesan borders, the Bishop stated:—

"In view of the atmosphere of unity and friendliness created by the Melbourne Cen-

tenary, many of us regret the way in which the leaders of the Roman Catholic Church have apparently decided to follow up their great Congress by raising again in an acute form the question of

State Aid to Denominational Schools.

This agitation is always unfortunate, for it is in direct opposition to the well-known principles and traditions of Australian Governments. For many generations our Governments have decided that it is their duty to provide a secular and unsectarian education for the people, and to leave it to the Christian Churches to give their religious quota as they think fit. If it is a sacred principle of the Roman Catholic Church to provide an education for its adherents under the auspices of its own particular form of religion; or if it seems right to the leaders of that Church to try to persuade their people to hold themselves aloof in certain ways from the rest of the community; they certainly should not grumble if they find that the observance of their principles is a costly business. Certainly these leaders should not be guilty of the injustice of suggesting that the balance of the members of the community, who do not agree with their principles, should be compelled to pay extra taxation for the observance of something with which they do not agree and for which they see no necessity.

But the question involves more than that. For if any Government were to decide to give grants to Roman Catholic Schools, it would in justice be compelled to give grants in the same proportions, to the schools of other Churches also—and some of these are among the largest schools in Australia. The additional taxation involved would be too heavy a burden upon the nation. Moreover it would be an injustice. For it would be tantamount to asking the whole community to pay heavily for a luxury to be enjoyed by but a portion of itself, instead of giving all it can afford towards such vital claims of our modern life as Unemployment Relief and Social Services.

My Brethren, I should be failing in my duty if I were to suggest that the members of a Christian Synod could limit their thought to local and national questions. I feel that I should be doing that if I were to close this Address now. The truth is that we are face to face with

A Changing World.

as no generation has been for a century or more. There is a feeling all over the world that we are "standing at one of the great turning points of human history." Not only the Great War, "but," to quote Dr. G. K. A. Bell, the Bishop of Chichester, "inventions, new ideas and all sorts of new conceptions of man's individual life and of human society are exerting their influence. In the midst of great but most unequally distributed material wealth, nobody quite knows what conception of human life and society is the right conception to bring men salvation. It is imperative, if human society is to survive, that a right choice should be made."

Professor G. L. Wood, of the University of Melbourne, after some months abroad spent in studying social and economic situations, tells us that "civilisation is decaying; an era is drawing to a close." He describes "the explosive force which is gathering in the United States and Europe" as *Exasperation*—exasperation with the hard times and with thoughtless neighbours, exasperation because political leaders have not succeeded in effecting a rapid recovery. In speaking of Europe the Professor tells us that "the old social landmarks are disappearing. The old forms of government, which meant Europe for us, are dissolving. The old economic system is crumbling before our very eyes. We deceive ourselves if we look back longingly to what is no more." On the other hand, Professor Wood is not pessimistic. He does not fear anything very dreadful, for the Europe he has studied is "too exhausted and too worn out to fight against the troubles that are hatched within the European system." And he insists that "we are watching the emergence of a new world."

THE SCHOOLMASTER.

"Now then, Jones Minor, what do you mean to be when you leave school?"

"Please sir, I should like to be a doctor."

"Well, you certainly have the qualification of illegible writing."—Punch.

If you are on top of the world this midsummer day, spare a thought for those down under, with whom it is midwinter.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Anzac Day.

THURSDAY next, St. Mark's Day, April 25, will be Anzac Day. It goes without saying that impressive scenes will mark the commemoration of the Day. Nothing that we could do as a people would be worthy of the heroic valour of Australia's and New Zealand's sons displayed in the immortal landing at Gallipoli. We shall pay our solemn tributes to men who will always be held in honour. We shall find the chords of memory softly touched by all sorts of remembrances and experiences crowding in upon us. We shall re-echo that epitaph written almost twenty-four centuries ago by Simonides for the Spartans who died for freedom at Platea:—
"These men, having set a crown of imperishable fame on their own dear land, were folded in death's dark cloud, yet though they died, dead are they not! Since from on high their valour doth raise them in glory from out of the house of death."

We note with thankfulness that Anzac Day is, with the passage of years, acquiring a deeper place in the hearts of the people in general. Better still, the Day grows ever richer in its spiritual significance. Individual losses have become merged into the national feeling. The Day is too sacred to be associated with anything save the note of sacrifice, which takes its rise in the heart of God. Not only, therefore, must the Day be unsullied of frivolity, we trust that it will not be used for the perpetuation of militarism, or hatred among nations. It is a time of religious and national commemoration, a day when the heart of Australia beats in warm sympathy and reverent love, and eternal gratitude for the heroic dead, a day when a united Australia kneels in spirit by the graves of Anzac—those graves that are the treasured centre of our nation, and the hallowed glory of our people.

But remembrance has its responsibilities. It is not enough that we remember the Anzacs by sentiment, flowers and tears. We honour them best by worthy deeds and by laying a foundation in character on which the nation can be built in order to fulfil its great, God-given destiny.

That Call to a Truce.

WE are not surprised that there has been little response to that plea for a truce in religious controversy put out by the Church Union in

England several months ago. This Church Union is the spearhead of extreme Anglo-Catholicism in the Church of England. It is an astute organisation, and "knows" what it is about. The amazing thing about the whole business is that while it is pleading for the cessation of religious controversy in the Church on the score of "getting on with Evangelism," it is prosecuting its declared purpose of restoring the Mass and its accessories as the central feature of the Church's worship. The position is well stated in the following words, which we reproduce from the January number of "The Church Gazette," the excellent monthly journal of the National Church League. Referring to the charge that evangelism is hindered by party strife the Gazette rightly remarks:—

"Evangelical Churchpeople have no desire to hinder in any way the spiritual work of the Church, but on the contrary, wish earnestly that its work should be made more effective. They are willing to respond to the appeal, but there are some points about it that must receive full consideration. We are told that the ultimate aim of evangelism is the spread of the Gospel, but it must be clearly recognised what the Gospel means. There cannot be any real unity between the extreme Anglo-Catholics and Evangelical Churchpeople unless they are both aiming at the same object. If the aim of the Anglo-Catholics is to introduce the Mass into our churches as the central fact of the religious life of the people, and to assert the priestly claims that are associated with the Sacrament of Penance, it is obvious that Evangelical Churchpeople cannot unite with them in a campaign of evangelism. If, however, the Anglo-Catholics are prepared to put on one side all these "Catholic" ideas that are contrary to Anglican teaching and are not contained in our Prayer Book, there may be some hope of united action on the part of the whole Church. We see no signs whatever of any such intention, and we doubt if any really sincere Anglo-Catholic could drop his pretensions in regard to the whole round of "Catholic privileges" and the whole body of "Catholic" teaching.

Good Friday Witness.

THERE is every reason to feel that the service of Christian witness which the Archbishop of Sydney has arranged to take place in the State Theatre, Sydney, on Good Friday evening, will be very largely attended. The service should not interfere in any way with parish arrangements for that evening, for there are tens of thousands of visitors in Sydney at this time for the

Royal Show. Many of these are our country churchmen, and we are confident that they will be seeking a place of worship on Good Friday night. In our opinion it is a bold stroke, the arranging of this special service. It is bound to make its appeal. If wisely handled and boldly advertised, it will command a thronged building, and may prove the forerunner of several more such services on the evening of the Death Day of our Lord. It is about time that more vigorous efforts were made to touch the vast crowds available in Sydney on Good Friday. The Christian forces must be wide-awake to buy up favourable opportunities for witness and to be unwearied in the furtherance of the work of the Gospel. Good Friday presents unique opportunity, and we are happy to think that this new effort has been launched. We appeal to the clergy and churchpeople in general to give the service the widest publicity and advocacy. Under the good Hand of our God, it is fraught with much blessing. The Church has a glorious message for such an occasion. Let us on the one hand be possessed by a central certainty and unmovable conviction that Jesus Christ and Him Crucified is the one saving message for this difficult age. That the Crucified Son of God, Risen and Reigning, can satisfy man's deepest desire and meet his soul's every need. Not content, however, with one central sovereign conviction, on the one hand, let us also go forth unceasingly to make it known, and by the Holy Spirit's help, link others to the saving truth as it is in Christ Jesus. This Good Friday service in the State Theatre is calculated to do this, and so we most heartily commend it.

Good Friday Services.

SOME time ago, in the Church of England newspaper published in London, Dr. Percy Dearmer, Canon of Westminster, and the well-known liturgical expert, wrote an important article upon the improvement of our church services, and especially with regard to those of Good Friday. "Is it not time indeed," he asks, "that we went back to the method of the Prayer Book? This method is that of the whole Catholic Church before the Romanists invented the Three Hours Service, a few generations ago. Many parsons of all schools of thought have long been convinced that the Three Hours Service is unsatisfactory. It is indeed rather terrifying to think of the number of untrue statements that are poured out on that occasion; and the whole character of these 'devotions' is in strong contrast to the deep reserve of the Gospels and to the sobriety and beauty of the proper services—the reading of Scripture and praying for the world—which are prescribed in the Prayer Book. There are hymns that ought never be sung, because they run counter to the Gospel story; among these are 'O come and Mourn,' 'His are the Thousand,' and the Stabat Mater, 'At the Cross her Station.' Yet in the face of this and our Church's own appointed services we have 'The Church Standard,' on the first page of its last issue, urging the complete Romanising of our services. In fact, it makes a plea for a theatricalness, for so-called Romish enrichments, which, in our opinion, will utterly debase our beautifully planned services. This self-styled 'weekly newspaper for the Anglican Church in Australia, etc.," of course pleads for the Roman Stabat Mater, for unauthorised Palm Sunday eccentricities, and for the 'solemn reservation of the Blessed Sacrament for

the celebrant's communion on Good Friday, and the hurried stripping of the altars at the close of the Eucharist as the shadow of approaching desolation falls on the Church." All of which is pure Romanism. It is indeed a senselessness of worship alien to the New Testament. It is saturated with false conceptions of Gospel truth, and utterly debasing to the finished triumphant work of our Crucified, Reigning Lord. However, such teaching on the part of "The Church Standard" is all of a piece with its Romanising tendencies, greatly accentuated of late. We have no concern with that Church Newspaper as such, but we offer our protest against its increasingly blatant Romish teaching. Such is not the teaching and practice of the Church of England, as set forth in the Book of Common Prayer. To our way of thinking, such teaching and recommended practices are nothing less than consummate disloyalty.

The Primacy.

EVIDENTLY our contemporary, the "Church Standard," is still suffering from the knock-out it received from the Sydney Morning Herald on Tuesday, 26th March. That great Sydney daily had seen fit to publish important extracts from our Editorial on the subject of the recent Primacy election. This apparently raised the ire of the Church Standard, so much so that the editor communicated with the S.M. Herald, with the following result:—

[The editor of the "Church Standard" has also complained that as "the oldest weekly newspaper of the Anglican Church in Australasia," its opinions should have been quoted. If we had been obliged to quote every Anglican paper there would have been no paragraph written, as our space would not have permitted more than actually appeared.—E. S.M.H.]

Since then further relevant light has been thrown upon the matter in our columns, this also finding place in the same great daily. Now our contemporary writes as follows:—

"May we point out to the Sydney Morning Herald and the Church Record that it is not in the best taste to continue a discussion which naturally terminated with the election of the Archbishop of Perth to the primatial dignity?"

Surely it is a free world! Besides, the subject is too important and the issues too big for the Australian Church Record to follow the policy of the ostrich. Questions of primary value are at issue.

Presentation to Archdeacon Charlton.

There is a movement on foot to make a presentation to Archdeacon Charlton, who is retiring from the Secretaryship of The Home Mission Society on June 30th next. As he has so many friends amongst the Clergy and Laity of the Diocese, the subscription is taking the form of a "Shilling Testimonial Fund" so that as large a number of friends as possible may subscribe.

Lists have been sent to each parish. Subscriptions may be sent through the parish, or direct to the Home Mission Society. It is necessary that the fund be finalised as soon as possible, as the presentation is to be made at the forthcoming Diocesan Festival on June 5th. Subscriptions may be left with Miss Dillon, at the Diocesan Church House, George Street, Sydney.

Quiet Moments.

"Easter—A Challenge to Faith."

(By the Rev., Canon W. E. R. Morrow, M.A., Vicar of Chelmsford.)

"Ye seek Jesus of Nazareth which was crucified. He is not here. He is risen as He said."—St. Mark xvi. 6 and 7.

WE have two contrasts brought out in this text. The Crucifixion and the Resurrection, and yet they are inseparably connected with each other. They are marked by many keynotes. Death and Life, Defeat and Victory sum up the contrast between Good Friday and Easter Day. Our mourning is turned into joy. Our tears are dispelled by the gladness which springs from overflowing hearts. The dirge of apparent shame and defeat is changed into the psalm of mighty victory.

Our text assures us doubly so of the fact, for it connects the Crucified Saviour with the Risen Lord in a manner that carries conviction by identification, and by the fulfilment of His own words. "Ye seek Jesus of Nazareth which was Crucified. He is not here. He is risen as He said."

Thus no doubt remains on the glorious fact of the Resurrection, and we on this day of days give up ourselves wholly to the joy which such a revelation brings to the Christian heart. A joy too full for words, for it has within it the message of freedom, of peace, and rest which is the 'raison d'etre' of the Resurrection.

He is risen. He is not here! Truly the disciples were slow of heart to believe, for they came expecting to find Him still in the sepulchre. Their faith was terribly lacking. The rulers, guilty as they were of His death, took more notice of His words, for they remembered what His disciples had forgotten, and they had sealed the stone of the sepulchre and sent a guard to watch the grave. But military or material caution did not avail against the Son of God. He burst the bonds of death and came forth from the sealed tomb, while the Paschal moonbeams were shining on the burnished helmets of the Roman guard.

Let us not be slow of heart to believe all that this day tells us, and all that this precious doctrine of our faith means to us. But let us be glad and rejoice in the new power we gain over sin and temptation, and of the new impulse given to us to press onward towards holiness and perfection.

We need to-day to be filled with all the vitality and enthusiasm of the Resurrection, and we can be so filled. We have only to look at the wonderful change which it wrought in the Apostles themselves to realise its possibilities. The Resurrection changed the whole course of their lives. From being pessimists they were transformed into the most advanced optimists. From being timid and fearful, they were made brave and courageous. From being saturated with the sordid idea of an earthly Messianic kingdom, they became permeated with the spiritual aspect of the Messianic hope and the constraining desire to publish it to all nations. They were in fact wholly different men, no longer afraid of the Roman swords or of the crosses of the persecutors.

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But let us come closer to ourselves, and see how the truth applies to us, so that we may the better be enabled to live up to the highest privilege of the Risen Life in Christ.

The Eternal Problem of Sin.

First of all there is in all of us a consciousness of sin, and that sin needs pardon and reconciliation with God. It is to the Christian a solemn conviction that, though unworthy, yet by the Atonement of Christ he is a redeemed man, and that he has attained even now in this life that relationship of sonship and freedom which will eventually be perfected in the life to come.

But if there were no Resurrection, what justification could we have for all this? If Christ be not raised, if His body did not awake from the sleep of natural death, saved from the decay of natural corruption, how could He be the Redeemer of the world? It was the Resurrection which showed first of all that God was satisfied with the price paid for our Atonement. It was the Divine answer to those mysterious but heart-rending words uttered on the Cross, "My God, My God, why hast Thou forsaken Me?" It was the Father's assurance that He was not forsaken, but that He was more than ever "His beloved Son in Whom He was well pleased." And secondly, it proved Jesus Christ to have now the power to forgive sins, for did He not conquer death—the result of sin. This was the greater victory, for in conquering death He conquered him that had the power of death, that is, the Devil.

It is these two facts that give us the assurance of pardon and free intercourse with our Heavenly Father.

The Resurrection of Jesus Christ transforms the Hill of Calvary from being a base public execution into being the world's all-redeeming sacrifice. So we rejoice that Christ Who died for our sins is risen for our justification.

The "Blessed Hope."

Then, again: There is a habit of thought in the Christian's mind which is seriously affected by the Resurrection. It is the hope of a future life. This is the very kernel of Christianity. Its greatest interests are not concerned with this life, but with the life beyond the grave. The Christian looks forward to it, just as he looks forward to the changes in nature. He knows now that Christ has made plain what once was an obscure conception. He has turned what once was a mere guess into an absolute certainty. He has explored what the Greeks called the "gloomy shades of Tartarus." He alone has travelled into those regions which were before unknown and terrifying in our ignorance of them, and He has come back, having experienced all the conditions of natural death and burial, to tell us that we, too, shall rise again, pointing us to Himself as the pledge of a blessed immortality. He has brought life and immortality to light by rising, unfettered by the grave clothes and ceremonies of material corruption, and declaring Himself to be the first fruits of them that sleep.

But what if He had not risen? Suppose He still remained in the sepulchre? What becomes of those delightful fancies that we have of a future life, fragrant with anticipations of renewed friendship, and happy reunions with loved ones gone before? If Christ be not raised, where is the warrant for the future life?

It is, thank God, by the Resurrection that the future life is held out to us as a glorious certainty.

"Our Ideal for Progress."

And again. We are instinctively aiming at the development of our character towards ultimate perfection. The Christian faith produces this feeling in us. It is by trying to realise the standard of human excellence in Christ that we are spurred on to follow His example. He is our headline. We have appropriated Him for our ideal. And why? Because we know that He is perfect in all essentials of character, in His sinlessness, in His tenderness, in His moral teaching, in His practical life and work. But this could not be so except He had risen.

Have we, I ask, measured our life by it? We can do so by claiming the fact for ourselves, that we in penitent but believing hearts, laid our sins on Jesus, Who left them behind Him in that sepulchre on the north of Jerusalem; and that we came out with our Risen Head into the newness and power of an endless life. May we strive with St. Paul to know more of the power of His Resurrection. That power is the victory that shall be ours and shall overcome the world. That power is just the Easter message. It gives security to the life. It strengthens us for service, and it brings us into living contact with Him Who liveth and was dead, and behold He is alive for evermore.

Doings of the Month in Melbourne.

(By "Maccabaicus.")

In the Melbourne Diocese, it was expected that the Lenten programme would be of such a nature that those whose interest in such a season is not usually noticeable, would be compelled to pause and consider their attitude to God and His claims upon their devotion and service. That expectation has not been realised, for beyond the usual special course of sermons at the Cathedral and the observance of Lent, the season of Lent would be an ideal time for an evangelistic campaign. What is needed is the proclamation of a happy, joyous Gospel, rather than the gloomy time so many make of Lent. One Vicar included in his service advertisements, a notice which expresses the mind of a section of the clergy. It was this:—

"N.B.—No weddings will be celebrated during Lent, including Saturday in Holy Week, ignorantly called 'Easter' Saturday."

It is said that the same Vicar, when a Mothers' Union communion service was held on a recent forenoon in the Cathedral, advised the members of his branch not to partake of communion unless they could fast until after the service. A number of the members of his branch who attended refrained from communicating on that account. Some of the Anglo-Catholic churches in this diocese are using during Lent a form called "Follow Me," being stations of the Cross issued by the Society of St. Peter and Paul Ltd., London, in which the act of contrition has the usual Hail Mary, and prayer that the souls of the faithful may rest in peace. The parish paper of one of these parishes contained the Vicar's annual report, in which the following occurred:—

"Ours is a difficult position. We hold a standard of worship and devotion that very few small parishes in the diocese attempt. The Eucharist almost daily, the sung Eucharist as the chief service of every Sunday, the continual Presence of the Blessed Sacrament at the Altar, the regular times when Sacramental Confessions can be made. All these are great privileges, and it is at times hard for us to live up to them. Also, they do create a certain amount of quite natural misunderstanding among a section of residents here, churchpeople and others, and even in neighbouring parishes."

The "misunderstanding" in this parish of Black Rock was so "natural" and widespread that some hundreds of people were represented in a petition to the Archbishop, praying for the removal of the former Vicar, and an alteration in policy. The only change in this parish has been one of leadership. The policy is still decidedly Anglo-Catholic.

A peculiar position has arisen in connection with the memorial to the late E. Lee (Continued on page 11.)

Wayside Jottings.

(By a Wayfarer.)

Adam. Descent or Creation?

THE Wayfarer has some recollection of having read, probably many years ago, some verses that began:—

"When Adam was a little boy."

But the Wayfarer, and most of the readers of the A.C.R., when we were little boys and girls, were taught that Adam never was a little boy, but was newly created a grown-up man. And the Wayfarer lately read a very pleasing little sonnet which described Adam's astonishment and alarm when his first day began to close in; when the sun set and the shades of evening fell; and then his wonder and delight when the moon and stars appeared.

Milton, too, in "Paradise Lost," expresses the same idea; that Adam, a full-grown man, first became self-conscious in a beautiful garden, with fruits and flowers, all divinely prepared, and all ready to his hand.

All biologists, on the other hand, (while no Christian biologist denies the possibility of a miracle), declare their reasoned belief that man is by descent connected with the rest of the animal creation; and that his stem-history goes back to a primordial cell, similar to that from which all other living creatures have sprung. In support of this they point to man's possession of many rudimentary organs (the appendix, for instance), which are useless, or even a source of danger to him, but which serve to show his connection with the lower animals.

Still more convincing, perhaps, are the arguments drawn from the recently established science of Embryology, showing that every animal, while in the embryo stage, climbs the ladder of its whole stem history; and that the Adamite race is no exception to this rule. The apparently inescapable conclusion being that the "full-grown creation" doctrine cannot be the true one; and that man's "descent" must be admitted. The Almighty Creator did not incorporate useless rudimentary organs in the human frame "just for fun"; nor can the evidence from embryology be easily set aside; so that we are forced to the conclusion that Adam was really not a fully-grown creation; but, like the King, the Editor, and the reader, was once a little boy; though a little boy who differed tremendously from all little boys that the world had previously seen.

The important question then arises: "If Adam and the Adamite race are descended from earlier and less perfect races, and even from one primordial cell, how was each upward step brought about, and how can the Bible speak of man as having been created in the image of God (Gen. 1: 27)?"

"The progress has been by Evolution" many will at once say; meaning that God has created every creature with a natural tendency (by selection or otherwise), to change and improve; and so every primordial cell, through long ages, has grown and developed, until to-day we have all the countless forms of animals and plants.

Darwin was, we believe, the author of this theory, and it does credit to his power of imagination. Given a slight tendency to vary and improve, and given endless ages during which to vary and improve, and why should not the primordial cell develop into ten

thousand varying races as we see them to-day?

Nor is the theory by any means Godless or atheistic, as many Christian people fear. Evolution pre-supposes possibilities and tendencies implanted by the Creator. Darwin himself admitted that Evolution cannot explain away Creation. Life and matter,—the primordial cell, with all their inherent possibilities,—must have been created. Evolution could in no case be anything more than God's way of working.

In fact, Darwin himself never looked upon Evolution as anything more than an unproved theory; while many naturalists to-day incline to call it a disproved theory. If Evolution had ever been true, it must be always true; it must be operating to-day; and therefore we ought to find everywhere animals, birds and plants in all different stages of evolution, which is not the case. Species and genera are, and have always been, fixed and distinct, except where man has interfered to produce crosses and varieties. No imperfectly developed type has ever been discovered. Nor is there any inherent tendency on the part of any species to alter or improve. The badger of the Miocene, a million years ago, is identical with the badger of to-day. Every elevation and variation has been sudden and universal, declaring itself the result not of Evolution, but of creative power. It has been the implanting, in some individuals of a race, of such new factors and characteristics as were necessary to constitute a new species; and when that is done the species remains thenceforward unchangeable; the result, not of blind Evolution, but of Divine purpose and creation.

Now that is as true of Man as of cats and mice. Homo Pithecanthropus is not gradually evolved, but suddenly appears on the stage of life, possessing many simian (ape-like) characteristics, but also some definitely human characteristics, such as have never been known to "evolve" naturally in apes; and to that extent he was a new creation. He lived on the Earth for about 100,000 years, making rough implements and weapons, but never rising above his earliest level. He died out at the close of the Ice Age, and was succeeded by Homo Neanderthalensis, who was a higher creation still, inasmuch as he possessed markedly higher powers and faculties, such as Homo Pithecanthropus, during all his millennia, had never evolved.

The Neanderthal man lived and hunted and fought for tens of thousands of years. He was of a higher type than were any of his predecessors, and so far a new creation. But such as he was he remained. There was no evolution to a higher type; and he was succeeded by Homo Recens, who dominated the earth for perhaps 10,000 years. Homo Recens was an artist as well as a warrior; and so far a new creation; but on the level on which he first appeared there he remained, or rather, toward the end of his stay he somewhat degenerated, and he was followed by Homo Sapiens, the Adamite race. Man as we know him, created in the image and after the likeness of God (Gen. 1: 27).

From the first he is able to read and write. Our oldest papyri go back nearly, if not quite, to the time of Adam. From the first he is a spinner, a weaver, a shepherd, a farmer, a miner, a smith. The previous races hunted and killed animals for food; Homo Sapiens bred his domestic animals. But, above all, he was from the first able to hold communion with his Maker. Physically, no doubt, he is descended from

previous races; but in mind and spirit, and even in his improved bodily frame, he is a new creation.

And here it may be remarked that, according to some good Hebrew scholars (the Wayfarer, alas, is not a Hebrew scholar), there is no mention in Genesis i. of the creation of Man. He is silently included among the animals of the Sixth Day; and Gen. i. 26 ought to read, "Let Us make Adam in Our image, after Our likeness." So God created the Adamite in His Own image, male and female created He them and made them His vicegerents to rule the world under Him and for Him.

And there is even something of analogy in the wonderful truth that when God would send His Own beloved Son into the world, that He, the Second Adam, might raise His redeemed people to the level of a new creation, He did not appear as a full-grown human Deliverer, but condescended to belong, by human birth, to the Adamite race.

And just as each successive race was begun by the implanting in some individuals of newly-created faculties, so it is still. "If any man be in Christ," says St. Paul (2 Cor. v. 17), "he is a new creation; old things are passed away; behold all things are become new." Joined, indeed, to the old order by his physical frame which he inherits from Pithecanthropus, and even from still earlier types, he is yet a new Creation in his spiritual powers, in his Divine Sonship, and in his immortality.

Sunday Sport.

Bad Effect on Students.

Mr. T. J. Clynne, headmaster of Dubbo High School, N.S.W., told parents at the recent school speech day that Saturday sport, in addition to school sport, was sufficient for students. Students who tired themselves at sport on Sunday could not do their work well on Monday. He said that 14 boys who played Sunday sport only secured an average of 54 per cent. at the examinations.

Mr. Clynne said that the attendance of students at picture shows during the week meant neglect of homework. The pictures took their minds from work and filled them with wrong ideas. Students frequently lived in the atmosphere of a picture for several days.



The Rev. R. W. Shand, Rector of St. Luke's, Toowoomba, with Mrs. Shand, has sailed for England. He and Mrs. Shand will take the opportunity of visiting the grave of Mrs. Shand's brother at Menin. Mr. Shand will become attached in an honorary capacity to an English parish while in the homeland.

The Archbishop of Sydney and Mrs. Mowll propose to visit the Diocese of Willochra in May. The Bishop of the Diocese writes:—"I am looking forward very much to their arrival at Bishop's House. I know there are many people in Willochra diocese who would like the privilege of meeting them, and I have decided to give Peterborough the honour of arranging a meeting in the town hall at nine o'clock on Friday evening, May 24th. The Mayor and Corporation will give them a civic welcome, and I hope that many of the clergy in the diocese, Churchpeople and other friends will come and pay their respects to our distinguished visitors. I hope his Grace will speak to us upon matters of general interest, and perhaps tell us something about Western China, where he was a missionary for some years."

We join in congratulating Canon George Burns, of Nairobi, Kenya, British East Africa, on his appointment as Archdeacon of Mombasa. It is over thirty years since Archdeacon Burns left Sydney for East Africa as a missionary of the C.M.S. His service in Nairobi has been unique.

It is proposed to erect the chance of the new Church of St. Hilary's, East Kew, Melbourne, as a memorial to the late Mr. E. Lee Neil. It is expected that many churchpeople will desire to support the project, because of the late Mr. Lee Neil's devotion to the work of the Church, both at home and abroad, and also as a tribute to a noble Christian life.

There was a large congregation at Holy Trinity Church, East Melbourne, when the Bishop of Geelong (the Right Rev. J. J. Booth), dedicated the Memorial Baptistry in memory of the late Mr. Arthur Anderson. The font, which is made of marble, is a beautiful piece of work, and is a great improvement to the interior of the Church, and will serve to remind the parishioners of one who, for more than 60 years, rendered splendid service to the Church.

Mr. R. P. Franklin, who has been headmaster of Melbourne Grammar School since 1915, left on Wednesday last in the "Ceramic" for England, on an extended tour abroad. He will attend the English Headmasters' Conference in December, and will also visit Europe. The object of his tour is to make a survey of educational developments, and he expects to return to Melbourne in January.

Mr. H. E. Dixon, who for the past nine years has been headmaster of the Brighton Grammar School, has resigned. The Council has accepted his resignation with regret. Mr. Dixon will continue in office until the end of the second term. Mr. Dixon has had a long association with the School, for prior to his appointment as head, he was a member of the staff under the late Dr. Crowther. The School in 1918 was vice-principal, a position which he occupied until his appointment as head.

The Archbishop of York has accepted the invitation of the presiding Bishop of the Protestant Episcopal Church in the United States to spend next December in the States. He will visit a number of cathedral and university centres, and will take part in the "semi-centennial" celebration of the Student Volunteer Movement, to be held in Cleveland, Ohio, Mr. Temple, in earlier days, was a Student Christian Movement Secretary and visited Australia.

The British and Foreign Bible Society has received information from the Rev. G. Sheppard, its Secretary for China, that the circulation of the Scriptures during 1934 amounted to an immense total of 4,216,727 volumes. This is an increase of 314,436 over the figures for 1933. It is a remarkable fact that the number of complete Bibles sold in China exceeded the number of New Testaments.

The Vicar of Timaru, N.Z. (Archdeacon Monaghan), has been ordered by the doctor complete rest for a year. He and Mrs. Monaghan have left for England. Rev. J. Evans will meanwhile be in charge of the parish of Timaru.

The Rev. George Mashman has resigned as Rector of All Saints', Suspension Bridge, North Sydney, as from April 30, after 10 years' service in the parish. He was ordained in and served all his ministry in the Sydney Diocese.

The Rev. G. S. Hanbury, formerly vice-principal of St. Francis' College, Nundah, Brisbane, from 1920 to 1924, is joining the staff of the Universities' Mission to Central Africa in the middle of this year. Since leaving Nundah eleven years ago, Mr. Hanbury has been working in Portsmouth diocese, in charge of St. John the Baptist's, Portsea, the Winchester College Mission.

The Rev. J. E. Norman Osborn has resigned his position as Rector of St. James', Toowoomba, as from May 1, after 10 years' service there. He has been granted three months' leave of absence.

Mr. B. J. Lawrence has resigned the headmastership of the Southport School, Diocese of Brisbane, which he has held for the last four years. He will return to take charge of his old school, the New England Grammar School at Glen Innes, where he was for fifteen years.

Application for probate of the will of the late Edwin Lee Neil, former managing director of the Myer Emporium Ltd., has been lodged at the Supreme Court, Melbourne. Mr. Neil left a real estate valued at £14,856, and personal estate valued at £13,650. The net amount for duty, after allowing for liabilities, was £16,167. The estate was left to his family, with provision for one-sixth for charities after his widow's death.

The Rev. Professor H. Maurice Relton, D.D., has been elected Dean of the Faculty of Theology in the University of London, in place of Professor Claude Jenkins, resigned. Dr. Relton is a notable scholar and frequent writer in the Church of England Newspaper.

We are glad to learn that Mrs. Cakeread, wife of Canon Cakeread, of St. Jude's Rectory, Randwick, is progressing favourably. When visiting her daughter recently at the Rectory, Mulgoa, Mrs. Cakeread fell and broke her leg. She is now in hospital near the Rectory, Randwick.

Sir William Cullen, former Chief Justice in N.S.W. and Chancellor of the University, died last week at Laurist. The interment was at Wentworth Falls, after service in St. Andrew's Cathedral. There was a very large attendance of University leaders, members of the judiciary, the bar, and others. The Archbishop of Sydney conducted the service, and Canon Garnsey, Warden of St. Paul's College, gave the address. He paid a great tribute to Sir William's public service, marked as it was by devotion, enthusiasm, and high sense of duty. He was noted for his unflinching courtesy and sense of fairness.

The Rev. J. W. Robinson, formerly Chaplain at Norfolk Island, Diocese of Melanesia, has been appointed Vicar of Taitrees with Sherelord, Norfolk, England.

The Rev. W. Kingston, Rector of Lakemba, is making a visit to Ireland for the purpose of seeing his aged parents. Mrs. Kingston and their youngest child, accompanying him. It is about 24 years since Mr. Kingston came from Ireland as a youth. He was trained for the ministry at Moore College, and is an indefatigable worker.

The death in Hobart of Miss Margaret Murray removes a noted educationist and leading headmistress in Sydney. The well-known Abbotsleigh Girls' School, now the property of the Church, was founded by Miss Marion Clarke in July, 1885. On July 1, 1913, it passed into the possession of Miss Murray, in whose time the school pupils numbered about two hundred. From the first, Miss Murray resolved to limit the numbers, as she believed that the spirit of the school could only be made and kept by personal influence. Every girl that came to the school caught something of her spirit. When Miss Murray decided to retire, she wished Abbotsleigh to be a church school, and she offered such generous terms that the Church found it possible to meet her wish. Miss Murray retired in September, 1924, and went to live in Hobart.

The death of the Rev. W. M. Wilkinson, at the age of 81 years, removes one of the greatest pioneer clergymen of the Church in Australia. For many years he was a grantee of the Colonial and Continental Church Society. He was the eldest brother of the Bishop of New Guinea. In 1900 Mr. Wilkinson began work in the Diocese of Carpentaria, and was placed in charge of the Georgetown district. Subsequently he had charge of Normanston, and later went to Cooktown, where he was Rector for three years. From 1909 to 1918 he was in charge of the Far West Mission, which covered an area extending not only throughout the remote part of Queensland, but right into Central Australia. He was frequently absent for six months at a time, ministering to the scattered centres, travelling with pack horse, and with one black boy as his only companion. On one occasion he made a trip of 7,500

miles in this manner. When Bishop White of Carpentaria, became Bishop of the Diocese of Willochra, Mr. Wilkinson followed and served the Willochra Diocese for seven years. On his retirement from active work he went to live in Brisbane, where he did a considerable amount of honorary work in the interests of the Sunday School and of the Australian Board of Missions. His life was one of rare devotion.

The Archbishop of Brisbane, referring to the appointment of the Rev. H. D. Campbell as Rector of St. Arnaud and Archdeacon in that Diocese, states:—"For us Mr. Campbell will be a very difficult man to replace. He has not only been a devoted and zealous Rector of Toowoong since 1929 (after a period of two years' service as Minor Canon of the Cathedral), but he has also been a much appreciated lecturer at St. Francis' College, a widely read writer of religious articles in the metropolitan press, and Editor of the Church Chronicle for the last six years. At one of the recent Bishops' meetings in Sydney, during a debate on the church press of Australia, it was asserted by one of our most experienced bishops that the Brisbane Church in the whole of this country. This excellence is very largely due to the personal endeavours of Mr. Campbell. Mr. Campbell's labours have been ably seconded by Mrs. Campbell, whose devotion on behalf of the Mothers' Union has been beyond all praise. In expressing our regret at their departure, we shall not forget to offer them our gratitude for all they have done."

The Rev. F. H. Horden was instituted and inducted to the charge of St. Peter's, Cook's River, Sydney, by the Ven. Archdeacon Martin, on Thursday, 28th March. Archdeacon Begbie was the preacher. The fine old historic church was crowded for the service. Mr. Horden receiving a most cordial welcome at the gathering held after the service.

Miss Marsh, of the Church of England Homes for Girls, Carlingford, N.S.W., has resigned her position on account of her marriage. For a period of eighteen years Miss Marsh worked with the late Matron McGarvey at Glebe Point, and later with Matron Jenkin at Carlingford. She won for herself a very special place in the regard of all who came in contact with her and saw the value of her work amongst the girls. At a farewell party at the Homes she was presented with a cheque from the members of the Executive Committee, besides gifts presented from the Matron and staff of the Girls' Homes.

The Rev. W. A. Clint has been appointed temporarily to the charge of Barmedman, Diocese of Goulburn, N.S.W. He has completed five years' service in the Brotherhood of the Good Shepherd, Diocese of Bathurst, one year of which was spent in Brewarrina, and the other four in Tottenham. He is the only modern Bush Brother who never drove a car—the horse and sulky and the bicycle were his means of travel. He was able to get into touch more easily with men on the road, or families camping off the beaten track, than those who adopted a more speedy way of travel.

Sang Himself to Heaven.

In a Sussex churchyard there is this quaint and delightful epitaph, which runs as follows:—

Beneath this stone Old Michael lies at rest. His rustic rig, his jig, his ever of the best. With nodding head the choir he led, that none might start too soon. His viol, too, he played full true. His voice it kept the tune. And when at length his age had passed Three score years less eleven, With faithful cling to fiddle's string, He sang himself to heaven.

STERLING HOME PAINT THE ECONOMICAL PAINT DURABILITY — GUARANTEED



"I never let an idea escape me, but I write it down. —Abraham Lincoln.

"I will write my law in their hearts." —Jer. 31: 33.

APRIL.

19th—Good Friday. The Day of the Cross. It is the English Church which calls it Good.

19th—Alphege, Bishop of Winchester, martyr, 1012.

20th—Easter Eve.

20th—Gates of Londonderry shut by Pretence boys against army of James II, 1689.

21st—Easter Day. Let this day begin a new year of regular communion, as should be done. Thus may we rise to newness of life in the present.

23rd—St. George's Day. Shakespeare's birthday. England's patron saint and England's greatest dramatist. How important and graceful when daily affairs are related to piety.

25th—St. Mark's Day (transferred to 30th).

27th—Papal Bull against the Waldenses, 1487, set in motion bitter persecution.

28th—1st Sunday after Easter. Low Sunday in contrast with the great day.

28th—Second Prayer Book of Edward 6th restored to use (not the first Book), by Queen Elizabeth, 1559.

MAY.

1st—St. Philip and St. James. No reason for the joining of these two is known.

2nd—Next issue of this paper.



Christ is Risen.

HERE is no gladder or more transfiguring message in the whole Christian year than that of Easter.

There is something perennially rich and satisfying in its content. Without it there would be no Christian religion. It proclaims: After death the more abundant life, after the sobs at the foot of the Cross, the joy of the women in the garden. No Cross, no Crown, we often say, but it is also true that the Cross ensures the Crown. Christ is Risen. It makes all the difference. That is the message of Easter Day. When our Lord cast off the shroud and stepped out into the warm sunlight of the spring morning, He proclaimed to the world that God is, and that God is good, and that immortality is His gift to the human race.

God and immortality are the two doctrines which constitute the foundation of all religion. They are the perennial subjects of human reflection. There is a proper order in which they should be taken: God should come first and afterwards immortality. It is not mere survival, for which the heart of man craves, nor even whether that survival will be unending; but rather what sort of existence it will be in which he will be placed. If men are merely products of forces which, being unintelligent, produced them without knowing what they were about, it is conceiv-

able that these forces, which set men here, may be able to set them elsewhere and to continue eternally the existence which they have unwittingly conferred. But the prospect of immortality in a universe without a good God is appalling. Man would be held in an existence from which there could be no possible escape, however awful its conditions. If there were no personal God, and therefore no intelligence and goodness holding the boundless universe within control, and guiding human destinies, the fate of a race which is helpless and yet intelligent presents a lurid prospect of dreadful possibilities. There is no wonder that the Indian mind, contemplating the destiny of man in a godless world as a practically interminable series of transmigrations, all grievously imperfect, and some distinctly undesirable, should take refuge in Nirvana. Extinction is obviously preferable to endless struggle and pain. Immortality without God is not even a doubtful benefit; it is terrible to contemplate.

Accordingly, the immeasurably more momentous question for man is not whether he is immortal, but whether he is in the hands of a personal and loving God. The proper course to take when confronting these two tremendous issues is not to begin with immortality, but to begin with God. This is the order which our Lord adopted with the Sadducees in reply to their denial of Resurrection. He directed their thoughts on Deity. He appealed to the Divine declaration, "I am the God of Abraham, of Isaac, and of Jacob," and added to those words the statement that God is not the God of the dead, but of the living. The inference, which our Lord has drawn, goes beyond the meaning which the declaration originally conveyed. Yet no less certainly the declaration conveyed the idea of the unchangingness of Deity. His characteristic is to be invariably the same. He would be the same to the new generation as He was to their forefathers.

And what our Lord draws out is the further implication involved in that unalterable sameness of God's character. Not only is God the same to each successive age: He is the same to the past as He is to the present. He is not the God of the dead, but of the living. It is a most profound deduction. This unchanging Deity cannot change towards the departed. To be once an object of the love of God is to be for ever an object of that love. He is not One Who used to care for a previous generation, but Whose care for them has ceased. There is no variability in God. The abiding sameness of His character makes His love for each individual abiding. There is no instability, no transitoriness in the love of God. The permanence of His love requires and involves the permanence of His creature. Hence upon the human being is conferred the immortality which belongs to his Creator.

For the generality of men, it is not an inference from the character of God that assures them of life to come, but rather the Resurrection of Jesus Christ for the dead.

Whatever criticism may have to say against the local and the historical, and whatever speculative philosophic minds may have to say on behalf of the logical and argumentative, the fact remains that the Resurrection of Christ has brought life and immortality to light. The whole conception of the future state has been transfigured since the first Easter Day. It has begotten men again unto a living hope.

The distinctive characteristic of the Christian doctrine is that eternal life is not mere duration, but character; not merely physical, but moral. Herein lies in fact the convincingness of the Resurrection of Christ. It is not the resurrection of an ordinary imperfect human being. It is the sequel to a life of spiritual perfection. The character of Jesus Christ is in itself a revelation of a higher life than this earthly existence. It belongs to another order of being. It is within the human, but on the side of the Divine.

Even apart from the Incarnation and eternal Personality of the Son, although far more, of course, when they are included, the moral and religious ascendancy and supremacy of Jesus Christ, taken with His amazing power to reproduce resemblances to Himself in men and women, constitute the most convincing assurance of the reality of His Resurrection. Physical and moral resurrection are ideas so intimately united in Apostolic Christianity that they constantly pass from the one to the other, and find each mutually supporting the other. St. Paul found in Jesus Christ the power which produced his own religious resurrection; and this power of Christ over his spiritual being convinced him that the same power would bring his physical being also to its final consummation. Accordingly, he says without hesitation: "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you."

The quickening is not to begin with the passing from the world into a new environment and to new conditions. If St. Paul died daily, he rose daily from the dead to greater zeal and more efficient service. Easter Day is the Feast of Re-arming, the resurrection of the Christ-inspired and Christ-strengthened man from the dull darkness of a tomb of cowardice and self-indulgence. And the proof of life is service! Church-people will wisely and properly put out of mind this week all thought of controversy and ecclesiastical crisis. But they should have very much in mind the responsibilities that are the accompaniment and the consequences of the faith. In other words, the need of this age is that our faith shall be vital and convincing wherever the Christian sojourns and moves in the haunts of men.

A Question to Archbishop Temple.

(By "Illico" in "The British Weekly.")

LIKE very many Free Churchmen, I have read Archbishop Temple's Gifford Lectures with relish and gratitude. He has given us a profoundly significant and suggestive essay in Christian philosophy and apologetics. Here, as often elsewhere, Dr. Temple speaks, as very few can, for our common Christian faith. Free Churchmen are as much in his debt as Anglicans. When I began to get into the Gifford Lectures, I found it hard to believe that one so busy as an archbishop could find time to write such a book. When I finished the volume I found it about equally hard to believe that the author of such a book could find it in his heart to be an archbishop!

Let me explain. Dr. Temple sometimes makes public ecclesiastical observations which do not seem to me to belong to the same universe of dis-

course as his philosophy and his religion. The blind spot, I admit, may be in me; but if it is, I beg him to attempt an operation to remove it. The question which I would ask him I put with complete sincerity, being genuinely perplexed and genuinely desiring to understand. My question concerns the Apostolic Succession and may well arise from his recent letter in the "Times" of February 7.

He writes: "Especially must those of us who uphold the historic episcopate as essential to the full constitution of the Church recognise that those who have no personal experience of the spiritual values inherent in it cannot be expected to estimate it at its full worth; we must try to find the way to share that experience with them without compromise of the principle involved."

Now I do not know, and in the interests of unity and understanding I greatly desire to know, precisely upon what grounds Dr. Temple regards the historic episcopate as "essential," and I greatly wish, further, that he could give me some idea, however inadequate of what is this "experience" which I am missing.

The Historic Episcopate.

As far as I know, I have no "complex" about the historic episcopate. I conceive that we may trace the guiding hand of God in that process whereby in very early years the Church became episcopally organised. I can well understand the thrill of the idea of continuity through the ages which the historic episcopate represents. I can appreciate and sympathise with the Anglican sentiment with regard to it. I see great advantage in episcopacy, and do not believe that episcopacy, as such, stands, or should stand, in the way of reunion. I know and dissent from the "Roman" view of episcopacy for it runs with a conception of religion very different in many ways from mine. What completely puzzles me is the grounds on which such people as Dr. Temple, who is a scholar, a philosopher and fundamentally a Protestant, hold that the historic episcopate is essential to the full constitution of the Church.

The difficulty is this word "essential." Whence exactly does the philosopher, Dr. Temple, derive the idea? Not, I am sure, from history. I feel certain that he does not entertain the view that our Lord Jesus Christ laid down from the first the constitution of His Church, bidding the apostles consecrate bishops corresponding to the idea of the historic episcopate. I feel quite sure he does not maintain that "the historic episcopate" or "the monarchic episcopate," or anything like what we mean by episcopacy, was the rule in the Church in the first century and early part of the second century. Dr. Streeter's book on the Primitive Church may well be inaccurate in detail, but he has proved his case that the growth of the episcopate was gradual so far as the whole Church is concerned. I am sure, therefore, that Dr. Temple does not get "essential" from history.

Nor does he get it from the Gospel. Much, we may freely admit, was implicit in the teaching of the Lord which only time could make explicit, but there is no principle in the Good News or in the ethical teaching of our Lord from which the necessity of the historic episcopate can be derived.

Nor, I am sure, does Dr. Temple derive this necessity from his own philosophy. The most logical mind in the world could never deduce from these

Gifford Lectures that there must be a Church with the "essential" note of the historic episcopate. Nor is there any possible philosophy from which such a deduction would inevitably follow. We may well have a "sacramental" philosophy and prove thereby the necessity of sacraments, but no one supposes that the sacrament of Christian baptism can be deduced from a philosophy, though it may well be justified by a philosophy. So with the episcopate.

Would Dr. Temple say that he deduces the necessity of the historic episcopate from the idea of the Church? Hardly, I think, for Dr. Temple has a very clear eye for what logicians call "petitio principii," which means, in plain English, that you can never prove the necessity for the historic episcopate from a definition of the Church unless the idea of that necessity is already implicit in your definition.

If Dr. Temple's conviction on this point does not arise from history or from the Gospel itself or from philosophy, or from the idea of the Church, what is its origin and basis? We must not answer "revelation," for revelation has to be closely related to Scripture. The only possible answer, therefore, seems to be the rather vague word "experience," but Dr. Temple, the philosopher, knows the acute difficulty of proving necessity from experience.

Indeed, the argument from experience (a posteriori), would seem to tell against the conviction. I am sure Dr. Temple would not deny that there are in the world Churches lacking the historic episcopate where yet the Word of God is faithfully preached, the sacraments are faithfully administered and received, souls are converted, the life of the faithful is built up. These Churches, it seems, lack only the historic episcopate. But to what spiritual lack does this deprivation correspond?

What is the Spiritual Gift?

Or, conversely, what exactly is the spiritual gift which corresponds with the historic episcopate and is unobtainable without it? Continuity, some would say, and others Unity. But I greatly doubt whether Dr. Temple would give such an answer. Churches that proclaim the Word, celebrate the sacraments, expound the Scriptures and nurture the Christian faith and life cannot with any spiritual meaning be said to lack continuity with the catholic and apostolic church. Nor again is unity safeguarded or ensured by the historic episcopate. I do not question Dr. Temple's claim to a place in the historic episcopate, but his neighbour, the Abbot of Downside, denies it altogether. When we have Anglican and Roman bishops both claiming apostolic succession and exercising jurisdiction over the same territory, it looks as if what matters for unity is not that a bishop should stand in the historic succession, but that Christians should all agree that he does. In fact, unity precedes the episcopate; it is not the episcopate that creates or safeguards unity. I was once in the little town of Kottayam, in South India. That town boasted the residence of four bishops, all of whom claimed the apostolic succession and most of whom were not even on speaking terms. The historic episcopate may be, empirically regarded, a symbol of division, not of union. But I would not seem to mock at episcopacy. It does express unity and continuity when unity and continuity are to be found. But except in a relatively small degree it cannot create unity nor ensure spiritual contin-

uity. As a symbol it is no more efficacious, and as an instrument it is much less efficacious than the proclamation of the Word and the common study of the Scriptures.

If the historic episcopate is not essential to continuity nor the safeguard of unity, it certainly cannot be claimed for it that it is the guarantor of orthodoxy or of spiritual life. The episcopate as a historical fact is moving, and as an institution has very much to commend it, but as a dogma it seems an extraneous addition to the Christian faith without ascertainable basis. How much simpler and more convincing is the fundamental Protestant principle that the Church is constituted by the Word which is the principle of continuity and of unity, the foundation of all spiritual life!

Is there, then, finally some esoteric grace or blessing or satisfaction or spiritual advantage in the historic episcopate which we lack who are outside? Apparently there is. Dr. Temple says that "those who have no personal experience of the spiritual values inherent in it (the historic episcopate) cannot be expected to estimate it at its full worth."

Up to a point we may agree. It is not easy for Free Churchmen to appreciate what the historic episcopate means to those Anglicans who lay such stress upon it. To us the Succession appears something external; to many Anglicans it is full of spiritual significance. Quite so, but we are not altogether lacking in spiritual sympathy, and, as Dr. Temple has amply shown, we do not differ about the faith. Surely he cannot be alleging that the grace or gift bestowed by the possession of the historic episcopate is something quite ineffable? I think that Dr. Temple means that to Anglicans the historic episcopate stands in religious experience as a symbol of things priceless, unity, for instance, and continuity, and as a sort of guarantee. It is in such terms I have heard Anglicans speak of it. This I can well understand, and, however much I may criticise the adequacy or effectiveness of symbol or guarantee, I sincerely sympathise and I concur with them in the vital importance of continuity and unity. But I also have a principle of unity and continuity, the Word of God (which includes the Bible and the Sacraments) nor do I suppose that Dr. Temple sees any spiritual value in unity or continuity if these be divorced from the Word or Gospel.

But perhaps throughout this paper I have misunderstood Dr. Temple. It is possible he means that the historic episcopate is essential in the sense that because of its long history, its place in the hearts of Christians and its inherent practical and ecumenical advantages as a form of organisation, we should be throwing away part of the richness of our Christian heritage if we let it go. If he means that, I think I have no great quarrel with him, but this is not what he will be widely understood to mean.

Illico has no right to the time of a busy archbishop, but the whole urgent matter of Reunion is largely held up over this question of the episcopate. Dr. Temple may say that he cannot speak for the whole of his Church. True, but he can speak for himself, and it is fair to ask him, for the sake of the cause of our common Christianity, what exactly he means by calling the historic episcopate "essential," and upon what he grounds his clear conviction.

(Next issue we shall print the Archbishop's reply.)



NEW SOUTH WALES.

Diocese of Sydney.

THE ARCHBISHOP'S LETTER.

The Primacy.

During the past month eighteen of the twenty-five Diocesan Bishops of the Church of England in Australia have been in Sydney. We have been very grateful to those who have helped us by preaching in the Cathedral. The attendance at the special addresses from 1.20 to 1.50 each day has been most encouraging.

The Bishops had assembled primarily for the election of a Primate. The Bishops of Bathurst and Ballarat are visiting England. The Bishops of New Guinea, Bunbury, Kalgoorlie, and North-West Australia were unable to be present, and the Bishop of St. Arnaud, at the last minute, was hindered from coming by pressing diocesan business. All, however, had given their proxies. The Bishop of Adelaide, as Bishop next in seniority to the Bishop of Bunbury, presided over the election. The grace and distinction with which he presided will always be remembered with pride and pleasure by those who were present. The Bishops met on March 12 and again on March 13 and 14 before a clear majority was obtained. It was subsequently announced that the Archbishop of Perth had received 13 votes and the Archbishop of Sydney 12 votes. For the last eighteen months the Archbishop of Perth has been Acting-Primate, and now we congratulate and welcome him as Primate. He has been Acting-Primate all the time I have been in Australia, and has always been most kind and considerate ever since he welcomed us on our arrival at Fremantle last year. Members of the Diocese will entertain him at lunch on April 1 on his way back to Perth from Brisbane. I hope the fact that the Bishops have moved the Primacy from Sydney to Western Australia may enable Western Australia to feel that she is a very necessary part of our Australian life. On general grounds I am of course, sorry that a historic link has been broken, when in a young country it seems important to strengthen rather than to weaken these links.

Important as the administrative primacy may be, spiritual primacy is of far greater importance. Sydney, as the Mother Diocese of the Australian Church, has as great an opportunity as ever of serving the whole Australian Church, and I know she will not fail. During our Bishops' meetings—which will always be a happy memory—the need of the weaker Dioceses was discussed at length. I asked that details of their needs might be sent to me, so that I might meet them known to others, and this I hope to do as opportunity offers. The need and the opportunity are too great at the present time for any other considerations to be paramount.

MOTHERS' UNION.

The annual festival of the Mothers' Union took place on Monday, 25th March. Upwards of 1,000 gathered in worship in St. Andrew's Cathedral. The preacher at the service was the Dean of Sydney. He said that a symbol of the tremendous work they were doing was the Jewish custom of lighting a lamp in each house on Friday evenings. The influence of the Mothers' Union, a world-wide institution, was just as illuminating and their work for Christian life and Christian service important for the life of Church and State.

The spheres of women's work, said Dean Talbot, had been greatly widened of later years, but the chief sphere of a mother's influence was still the home. And the unit of life was not, as often wrongly supposed, the individual, but the family. The family went to make up the State.

The work of the Mothers' Union, therefore, would help to counteract various mod-

ern evils. Of these, perhaps the chief was a political philosophy which considers the family inimical to the State, wrongly reasoning that if the individuals which compose it are interested in the family, they will not have time to be interested in the State. Another evil arose from the fact that the sanctity of marriage was being forgotten, and homes too easily broken up, and their children scattered. This was largely the outcome of human selfishness, and children should be taught the ideals of Christian marriage long before they prepared to deal with its responsibilities and troubles.

The Mothers' Union, added Dean Talbot, could help in the training of children. Modern civilisation was taking young people far too much from their homes—whereas pleasure and recreation should never be allowed to supplant more serious things. Many children in their teens to-day could not recite the Lord's Prayer or the Ten Commandments.

After the service many of the members took the opportunity of inspecting the Mothers' Union new offices opposite the Cathedral.

ST. ANDREW'S CATHEDRAL.

Church authorities are very gratified that the necessary legislation has been passed by Parliament securing the proposed additional land to St. Andrew's Cathedral for all time.

The Premier (Mr. Stevens), before moving the second reading of the St. Andrew's Cathedral Site Bill in the N.S.W. Legislature, laid on the table a charted explanation of the areas of land and the buildings to be devoted to the purposes of the Cathedral and its annexes, and the roadways that were to be altered. He said that he made the proposal that the Government would take immediate steps to prepare and introduce into Parliament the necessary legislation to provide for the resumption of the properties lying between St. Andrew's place and Kent street; the vesting of this area in the Church of England Property Trust, Diocese of Sydney; the closing and vesting in the trust of St. Andrew's place; amending the Cathedral Close Act; creating a one-way street, and finally, asking Parliament to vote £100,000 payable in five annual instalments, to assist in remodelling and re-establishing the Cathedral buildings. On February 26 he enlarged the offer. He said that he would vest in the trust a suggested roadway from Kent street to St. Andrew's place, an area north of it, and make the Cathedral grounds and additional areas free from resuming powers, save by actual fresh legislation, and would endeavour to arrange with the City Council for the vesting in the trust of part of the council's land.

"The Synod," said the Premier, "accepted the offer by 285 votes to 3. The £100,000 would be in settlement of all claims."

Mr. Baddeley said the Opposition would do everything to ratify the proposal.

ST. PAUL'S, RIVERSTONE.

St. Paul's, Riverstone, has just been celebrating its jubilee. The first church service was held in the open air around a tree stump situated where now stand the two-storey houses in Garfield-road. Later, services were held in the Cosmopolitan Hall. Subscriptions to build Church came in, and the foundation-stone of the present St. Paul's Church was laid on November 12th, 1884, and the opening service was conducted by the late Ven. Archdeacon Gunther on March 7th, 1885. The land for the Church was purchased from Mr. Parrington for the sum of £40. Mr. Farrington himself subscribing £10. The architects for the church were Messrs Blackett Bros, and the builder, Mr. Dunstan, the cost of building being £422/4. The Church was licensed for worship on March 25th, 1885, and the overdraft on the building fund was cancelled on March 29th, 1894. The porch was added at an unknown date, and was built by the late Mr. John Miles. The foundation-stone of the present

chancel was laid by General J. J. Paine, of Windsor, and the addition dedicated on June 21st, 1903. The celebrations were a great success. There was a jubilee tea on March 9, and a public gathering followed.

The principal address of the evening was that of Archdeacon Langley, who gave some insight to his early life at Windsor, when his father was Rector. His mother brought up the family on three things: Porridge every morning for breakfast, the Bible every day for family prayers and daily guidance, the slipper for discipline in the home.

The Archdeacon conveyed greetings from his Grace the Archbishop, who was busy entertaining eleven bishops. Several humorous stories kept the audience in a very good mood all through the Archdeacon's talk, and he concluded by a testimony to the Rector, the Rev. W. R. Brown, and urged all to help him in every way.

The Rev. A. W. Setchell told of the time he spent as curate and lived at Rouse Hill, and though there were many difficulties in those years of war, his memories were all pleasant ones. He urged the people to be like Aaron and Hur, who upheld the arms of Moses in prayer and obtained victory for Israel of old; to uphold the Rector and the work by their prayers.

Brig-General Paine referred to the influence of a mission upon him, conducted by Rev. H. Langley, father of the present Archdeacon Langley, and also showed with pleasure the trowel which he used to lay the foundation-stone of the extension to St. Paul's Church 32 years ago. Touching reference was also made to the fact that the last service conducted by the Rev. Mr. Stretton (who commenced the work in Riverstone), was at St. Paul's Church. With pride, the General referred to the fact that he has been Rector's Warden at St. Matthew's, Windsor, for the last 40 years.

Mr. C. Davis, a former Churchwarden, referred to the many changes since he first came to Riverstone, 48 years ago; the addition of a chancel to the Church, then later of the porch, and wished the work of the Church every success in years to come.

Mr. A. Schofield interested those present by telling of the time he and a few others used to walk to Clydesdale to Church and Sunday School, he having been christened in that old Church, since burned down. The Rev. Mr. Garnesey had christened him, and Rev. Mr. Garnesey had christened him, and also married him. A very happy evening was brought to a close by prayer and the National Anthem.

Diocese of Newcastle.

THE BISHOP'S LETTER.

Missionary Exhibition.

Writing to his diocese, the Bishop states: "May I once more draw the attention of all Churchpeople within reasonable reach of Newcastle to the great Missionary Exhibition which will begin on April 30. The Archbishop of Sydney is most kindly coming to perform the opening ceremony, and his presence will stamp the Exhibition with the importance it deserves to have in the eyes of us all. I shall hope and expect to see crowds attending it, and I shall further hope that its result will be to create a permanently enlarged missionary outlook in the Diocese. There is nothing I long for more than to see our Churchpeople everywhere on fire with zeal to win the world for Christ."

In this connection I would warmly commend to your sympathetic attention the appeal which appears elsewhere in this issue on behalf of the Society for Promoting Christian Knowledge. The venerable Society has an outstanding claim on the prayers and support of all who desire the extension of God's Kingdom. For the help it gave to the Church in Australia during its pioneer days—and is still giving to some pioneer dioceses—we are all permanently in its debt.

It is not too early to give notice that our Annual Tea and Meeting in support of the work of our three Churches' Homes will be held in the Town Hall, Newcastle, on Wednesday, 28th August, and that the principal speaker will be his Excellency, Sir Alexander Hore-Ruthven, Governor of New South Wales. In view of the almost innumerable claims upon his Excellency's time we must indeed be profoundly grateful to him for giving us the privilege of his presence and speech so early in his term of office. That he will receive a most cordial and loyal welcome goes without saying. I hope that we can rely upon having the Town Hall really crammed for the occasion.

I trust that we shall be mindful of the special claim which Holy Week and Good Friday have upon the devout observance of all faithful members of the Church. The best protest we can make against the secularisation of that sacred period and day is to

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

From March 12 to 19 I was in Sydney for a Conference of the Bishops, and a meeting of the Australian Board of Missions. The most important business will be prepared to solemnise Good Friday with at least the same solemnity which they willingly and rightly accord to Anzac Day. We can help that day to come by bearing our own clear witness to the sacredness which Good Friday has for us.

Before going to Sydney to take part in the Bishops' meetings, I had been privileged to hold a conference at Bishopsbourne with the Rural-deans of the Diocese. This was one of the most helpful conferences that I have attended. A good deal of important business was discussed, not all of which is ready for immediate transmission to the parishes.

I was, however, asked to bring to the notice of the parochial authorities the necessity for keeping adequate records, not simply registers of births, marriages, deaths, confirmations and so on, but also records of gifts and bequests and the furniture and ornaments of the Church. No doubt a good deal of such information is contained in the minute books of parochial councils. These should be carefully preserved. If there is no adequate provision for their safe-keeping in the parish itself they can always be sent to the Church House, Melbourne, where there is already a considerable library of Diocesan records. It would be an excellent thing if official inventories were kept of all the movable property of the Church and parish. This would put the whole matter on a businesslike footing, and would make things easy in case of a change-over from one Rector to another.

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

The Archbishop writes to his diocese:—"The visit of the Bishops to Sydney for the purpose of the Primatial election was used as a fitting opportunity to despatch a great deal of episcopal business, as well as to deal with the affairs of the Australian Board of Missions."

One of the most important meetings held was that of the Continuation Committee of General Synod, which deals with the proposed constitution. It was possible for this committee to record a good deal of progress. At least twelve dioceses have declared their readiness to accept the Constitution as it stands. A general agreement was felt that there should be less rigidity in the constitution, with a somewhat greater facility for proposing and effecting changes when it is once established. There remain some questions upon which general agreement does not appear to have been yet reached, the most important of them being that of the Appellate Tribunal. It was left to the Bishop of Warraratta to summon a round-table conference to discuss these outstanding points before any definite recommendation with regard to them is made.

Not all the Bishops' time was taken up with constitutional business. In its review of the present social conditions perhaps the most important step taken by the episcopal bench was to publish a resolution urging the raising of the school leaving age to sixteen. It was felt that this would be of great advantage in relieving unemployment, and in improving the standard of education. The difficulties in the way of such a step were fully realised, but it was felt that Ministers of Education who are working towards this ideal would be glad to know that they had the support of the Anglican episcopate.

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CHURCH OF ENGLAND DEFENCE ASSOCIATION OF QUEENSLAND.

A General Meeting of Members of the above Association took place on the evening of March 25th, being very well attended. The President for the year, Mr. Henry Caulfield, presided. Mr. Caulfield thanked those present for their confidence as stressed in the many kind letters he had received, some coming from the very far North of Queensland. Mr. Arthur Exley advised that the Very Rev. the Dean had kindly consented to meet the wishes of Members who desired to attend a Corporate Communion at the Cathedral, April 7th, the Fifth Sunday in Lent, being named, and the hour as 9.45 a.m.

After formal business had been transacted, Mr. Arthur Exley read an article entitled "Blind Leaders." The Editor of the "Church Standard" had been asked a series of some seven questions by a "Mrs. Z." of New South Wales, and had dealt with four in his issue of that organ dated February 15th, 1935.

Mr. Exley refuted one by one the answers as made to his correspondent by the Editor of the "Church Standard."

Question No. 3 was:—"Who was the first Priest or Bishop of the Church of England Faith?"

The Editor queries the query, and goes on to state that it would have been more correct to ask who was the first Catholic Priest or Bishop in what is now called England? He then states that the Catholic Church was planted in Britain towards the end of the first century, or at the beginning of the 2nd A.D., adding: "The names of its first clergy are unknown."

Mr. Exley trenchantly asked the question, "To whom unknown?" and adds, the historian, Alford, records as follows:—

"It is perfectly certain that before St. Paul had come to Rome, Aristobulus was absent in Britain" (Regia Fides, Vol. I., page 19).

Dorotheus, Bishop of Tyre, wrote, A.D. 203:—"Aristobulus, whom Paul saluted, writing to the Romans, was Bishop of Britain." A.D. Archbishop of Vienne, A.D. 800, states:—"March 17th, Natal day of Aristobulus, Bishop of Britain, brother of St. Barnabas the Apostle, by whom he was ordained Bishop."

The fourth question reads:—"Has history proved that St. Peter was first Bishop of the Roman Catholic Church?"

This evoked a reply to the effect that: "It was an anachronism to apply the adjective 'Roman Catholic,' 'Greek Orthodox,' etc., and the statement that history gives us strong reason for believing that St. Peter visited Rome, where afterwards he was crucified, as Apostles St. Peter and St. Paul would supervise the Church in Rome and in that sense the term Bishop might be applied to them."

Mr. Exley quoted Linus as Rome's first Bishop, adding that there was no authentic evidence as to St. Peter ever having been in Rome.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

The Primacy Election.

I should like to tell you about my visit to Sydney, while it is fresh in my mind. I went primarily in order to preside at the election to the Primacy—a momentous issue for the Church in Australia. Our old friend, Bishop

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Wilson, the Bishop of Bunbury, who is the senior bishop by consecration, should have been the presiding bishop, but he did not feel equal to making the long journey, and so the duty came to me. Eighteen out of the 25 bishops of Australian dioceses assembled; two were en route for England, and five, for various reasons, were unable to come, but all the absentees appointed proxies, so the number of voters was uneven, and I was relieved of the responsibility of having to give a casting vote.

Sydney's Claim.

Until the year 1902 Sydney had held the right to the primacy, and they might still have held it if they had been willing to allow the bishops of Australia to have a voice in the choice of the Archbishop of Sydney. They preferred to retain the election of an Archbishop in their own hands alone, and from that time, by determination of General Synod, the four Archbishops have been eligible for election to the Primacy. There have only been two elections since; the first took place after Archbishop Saumarez Smith's death; the voting was by post, and the first vote resulted in a tie between Archbishop Wright, of Sydney, and Archbishop Donaldson, of Brisbane; but when a second vote was taken, Archbishop Wright was elected—that was in 1910, and he held the position until his death in 1933.

Two Good Men.

The present election was held under a new determination, and it was not until our meeting on the third day that Archbishop Le Fanu, of Perth, was elected Primate by 13 votes to 12. As I have said elsewhere, the choice lay between two good men. We could all have been happy with the Archbishop of Sydney, Dr. Mowll, as our Primate; he is a man of engaging personality, statesmanlike, calm, courageous, and already he has made his influence felt in Sydney; and many will be disappointed that the Primacy has for a time left the Mother City of Australia. On the other hand, Archbishop Le Fanu has had 30 years' experience of Australia and Australian conditions and problems; he is a man of forceful personality and big vision, and I am convinced that the Church may look forward with confidence to the period of his leadership. I may add that it is not likely that the meetings of General Synod will be held in Perth.

Sydney's Hospitality.

Sydney, with its usual generous hospitality, took all pains to entertain us. On the Monday night there was a great conversatione, and the Bishops stood in a row and shook hands with the arriving guests. There were about 800, with all sorts of hands, and all sorts of handshakes. Mr. Beckett, the Cathedral organist, had arranged some excellent singing for us by a male voice choir, but, to my regret, we conversationalised them down, and one had to get very near to hear anything at all! Dr. Nicholson commented most favourably on the Sydney Cathedral choir, and I was glad to have an opportunity of hearing them on Sunday evening. While on the subject of Sydney Cathedral, it is good to know that there is now every prospect of a large section of land adjoining the Cathedral being restored to the Church, together with a sum of £100,000. This will enable a much-needed enlargement of the Cathedral to be made. The Archbishop has had the chief hand in securing this, and the whole church congratulates him.

TASMANIA.**CHURCH MISSIONARY SOCIETY.****Annual Meeting.**

The Tasmanian Branch of the C.M.S. held its meeting in St. John's, Launceston, on March 27th, under the chairmanship of the Rev. C. Allen, of Hobart. Reports and financial statements covering the work of the

Society in Tasmania as a whole, and in different sections, were presented.

The annual report for the branch stated that Sister M. Dobson had passed her final language examination. Deaconess Crawford and Miss Vera Dobson had passed the first language examination, and Miss Garrard now had charge of the mission station at Kako, in Uganda, Africa. Canon and Mrs. Lawrence had worked during the year at Lira, and Mr. H. L. Perziman had completed another year at Groote Eylandt. The Hobart tea room had received increasing support. The Launceston depot had had another successful year, and was the focus of missionary interest in the North. Reference was made to the success of the Summer Schools.

Reviewing the financial aspect of the Society, the report stated that the amount received in 1934 was £1,435 4s. 11d., which was again less than the necessary expenditure, £1,719 10s. 11d. Exchange on overseas remittances was a heavy burden, and practically disappeared. If the necessary money could not be raised the only alternative would be to withdraw a worker, although the call was for more workers. The total received during 1934 from 40 parishes in Tasmania was £870 16s. 10d., compared with £886 0s. 7d. from 37 parishes in 1933. Appreciation of the excellent work of Miss E. C. Murray, of the Launceston depot, and Miss M. Thorpe, of the Hobart tea rooms, was expressed.

The report and financial statement were adopted.

The following were elected members of the branch committees:—South, Ven. Archdeacon D. B. Blackwood, the Revs. A. A. Bennett, C. Allen, W. T. Reeve, F. L. Wyman, Messrs. J. P. Bradford, H. A. Chalmers, Mrs. Fysh, and Miss M. Thorpe; North, the Revs. W. Greenwood, A. H. Roake, R. H. Pethybridge, F. H. Lansell, Messrs. F. H. Cleaver, F. R. Adams, C. Rose, Mrs. Hewton, Miss E. C. Murray.

The annual meeting was followed by a missionary rally, and selections were rendered by members of the St. John's Church choir. Brief addresses on the work of the Society were given by the Revs. A. A. Bennett and R. H. Pethybridge.

MISSION TO HOP-PICKERS.

The Church Army van is again stationed among the hop-pickers at Bushy Park, the Captain and his assistant visiting amongst them continuously, and arranging evening meetings. The third annual hop-pickers' open air service, attended by clergy and choirs from Hobart, was held on March 19th, the following clergy being present: Ven. Archdeacon Blackwood, M.A., Canon Barrett, M.A., Rev. M. J. May, Rev. W. F. Henslow, Rev. A. A. Bennett, Rev. W. Gregson, Rev. R. B. Cranswick, and the Rector of the parish, the Rev. S. M. Mostyn.

Hymns were sung in the procession from the church to the ground, and the whole of the service was thrown upon a screen by the use of lantern slides. The service was conducted by the Ven. Archdeacon Blackwood, Canon Barrett read the lesson, and the address was given by the Rev. A. A. Bennett, Rector of St. George's, Battery Point. A motor truck served as a pulpit. Captain Jameson is the Church Officer in charge of the work, and he is very ably assisted by Cadet Stockdale, a Church Army recruit from Sydney.

Personal.

The Rev. W. J. Tone-Holmes, who has been rector of Fingal for the past five months, accompanied by Mrs. Tone-Holmes, left Fingal on March 26 for Heathcote, Victoria, where he has accepted an appointment. His successor at Fingal, is the Rev. M. O. Davies, M.A., of Trencham, Victoria, who arrived on March 28th.

The Rev. C. A. Goodwin, Curate of St. George's, Hobart, suffered slight concussion when struck in the face with the ball during a strenuous game of basket ball.

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Doings of the Month in Melbourne.

(Continued from p. 3.)

Neil. There are two separate appeals being made. One to endow portion of the Melbourne Bible Institute, in which Mr. Neil was greatly interested, and of which he was a generous supporter, and the other to make provision for the Church of St. Hilary, of which Mr. Neil was a member, a Neil Memorial. It is a pity that there should be overlapping in this matter, as combined action would have resulted in some fine and lasting memorial to a very earnest Christian, and a generous and vigorous Evangelical.

The Rev. W. T. C. Storrs is to retire from active work in the ministry in a few weeks. The retirement of Mr. Storrs will remove from this diocese a faithful, uncompromising Evangelical, whose whole life and ministry should put to shame the spineless churchmanship of many so-called Evangelicals of today. Mr. Storrs was ordained in 1886 by the Bishop of Carlisle. He began his ministry in Melbourne as Curate of St. Stephen's, Richmond, in 1893. In 1895 he began a wonderful ministry at St. Matthew's, Prahran. For thirty-one years Mr. Storrs made St. Matthew's, Prahran, a household word in the diocese. As an Evangelical and missionary centre, St. Matthew's was an example to other parishes. Of late years, Prahran, in common with other inner districts, has suffered from the general drift to the outer eastern and southern suburbs. There are now many families in the newer districts who have reason to remember and be thankful for St. Matthew's, Prahran during the ministry of Mr. Storrs. The work of Hon. Clerical Secretary of the Church Missionary Society, to which office Mr. Storrs has been appointed by the General Committee of the C.M.S., will provide scope for much useful service on behalf of a needy branch of Christian work in which he has always been keenly interested.

The Rev. T. Cole, who has been Vicar of the Church of the Epiphany, Northcote, for 12 years, has been appointed to Ivanhoe in succession to the Rev. Godfrey Smith, who has retired on account of ill-health. The people at Ivanhoe are fortunate in securing Mr. Cole, who is an active churchman of moderate views. He has taken a keen interest in the Men's Society, had represented the Bishop of St. Arnaud in Melbourne, and recently refused the position of Archdeacon at St. Arnaud. His parochial work is well spoken of. Another change, worthy of note, is the coming to St. Bede's, Elwood, of the Rev. C. C. Macmichael, of St. Arnaud. Mr. Macmichael was previously in this diocese, and was considered to be a very advanced churchman. His coming to Melbourne will certainly add to the ranks of that section.

Mr. C. R. Colquhoun has been appointed a lay Canon of the Cathedral. Mr. Colquhoun has been a member of various committees for some years.

There was much criticism of Jacob Epstein's latest statue, "Behold the Man," when the illustration was published here. Both clergy and artists were unanimous that it was a revolting thing. Ordinary people, whether they know anything of art or not, will agree with them. They are amazed that such an ugly thing could ever be associated with art.

Letters to the Editor.**LIFE IN A THEOLOGICAL COLLEGE.**

As Christians who have been placed in a Theological College by the Divine impelling power of God Almighty, the better to prepare us for His sacred work, we feel doubly anxious about an article printed in the "Church Standard," of 29/3/35.

The article is headed, "Life in a Theological College," and being placed on the front page of a Church publication, one would at least expect to hear mention of matters definitely and decidedly spiritual. The "life," as reported, would seem to give first place to consumption of intoxicating liquor, to the entertainment of after theatre crowds, and to "horseplay" in general.

Surely a Theological College is a spiritual power-house, where those who have been "born again" and have received a direct call from God, meet together for growth in the

spiritual life. The "life," then, is not one of such "horseplay," but rather of dwelling in His riches and seeking the baptism of His Spirit for a life of service in seeking perishing souls.

The way to have sweet communion with the Lord and to experience the glorious thrill of His love seems to us to be far removed from the scheme of things reported. As a suggestion to our "brethren in the Lord," let us give the service of reception into our Sydney College.

A College prayer meeting is held on the opening night. The last occasion was marked by a spirit of entire consecration, and a passionate fervour for the welfare of such souls as may seem to be heading to a Christless eternity.

At the first opportunity we then had a testimony night. The senior men gave their personal witness of their conversion and call. The spirit of the Lord Jesus abounded; the new men were led to give their testimonies which made our very hearts and souls swell with the joy of service for Him.

We felt we were touching eternal matters; we knew Christ was in our midst, our very beings pulsated with the touch of His Divine Majesty. To our brethren of New Zealand we would say, "Try it!"

We write this with the prayerful wish that the men concerned may ever be heard and seen to the glory of Christ.

We are, etc.

Twenty Students of Moore College.

R. S. Walker, Donald R. Begbie, Herbert H. Davison, F. G. Camroux, R. N. Hemming, Harry C. Ezzy, N. B. Minty, F. O. Hulme-Moir, A. H. Lidbetter, D. G. Livingstone, W. Osborne-Brown, Boyce R. Horsley, L. Swindlehurst, Bert D. Jameson, T. E. Champion, Ronald B. Arnott, E. C. B. MacLaurin, N. W. Chambers, C. B. Thomas, A. G. Beegling.

CHOIRS AND ORGANS.**Their Position in Churches.**

Mr. J. Earnshaw, 23 David Street, Croydon, writes:—

I have recently visited a number of Churches in and around Sydney. I have come to the conclusion that reform is very much needed in Church appointments, regarding position of choirs and organs.

The idea that choirs must sit in chancels has acquired a quite unjustified authority, and in many, if not most, churches, it would be better in every way to bring them out from the Nave, especially where the chancel has an arch which is bad for sound transmission, and why should the Minister preach to the congregation with his back to the choir.

Both choirs and organs, where possible, should have an elevated position; this is why the west end position is still regarded as an ideal position. An organ standing on the ground floor never produces the same effect as one that delivers its sound from a height, for in the former position the sound is hindered in its expansion, especially if the Church is full. This applies to a number of organs, good in tone, which are unable to produce their full effect because of their position. Take, for example, the organ of Holy Trinity Church, Dulwich Hill; here they have an inadequate organ, but owing to its elevated position, it sounds remarkably fine.

Marvellous improvements in organ mechanism and equipment enable organ builders by electric action to take advantage of the abolition of the distance between keys and pipes, and thus provide a console for the player in the best position to control the choir.

In the building of new churches and alterations to old ones, in which an organ is to be placed, it is always desirable to seek a competent adviser to confer with the architect, and in this way many mistakes and unnecessary expense can be avoided. Co-operation between architects, organ builders, and organ specialists ought to exist in the placing of organs and choirs, and should always make possible a right arrangement.

As one who has assisted in the design of organs, I would recommend small organs built on the duplex system, containing from six to twelve ranks of pipes—according to size of building.

Trusting my observations may be the means of receiving more consideration in the future.

King's Jubilee Service.

Sunday, 12th May.

THE Archbishop of Brisbane, writing in his diocesan magazine, the "Brisbane Church Chronicle," states:—

"I should like to say that I have received private advice from England that the King's Jubilee is to be observed by religious services on Sunday, May 12th. That would seem to be a suitable day for the religious observance in this diocese."

The Diocese of Sydney will observe Sunday, 12th May, for the special church services for the King's Jubilee.

We notice by the daily Press that there is to be a great thanksgiving service in Centennial Park, Sydney, on Monday, May 6, at 10.30 a.m. The Archbishop of Sydney has been asked to arrange this service. His Grace is seeking the co-operation of the heads of the various denominations.

The late Mr. L. L. Dobson, of Hobart, the Rev. H. E. Warren, former rector of Cullenswood, who was a victim of the Bass Strait air tragedy, and the late Miss Norah Beresford, a foremost worker for the Launceston Depot, were referred to in the report of the Tasmanian branch of the Church Missionary Society, submitted at the annual meeting of the branch in Launceston on March 27th. Sorrow was expressed at the loss suffered by the branch and Society consequent on their deaths.

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The Bishop of Goulburn Discusses the Election to the Primacy.

IN his April letter to his diocese, the Bishop of Goulburn discusses the recent election to the Primacy. He states:—

We give our cordial congratulations to the Archbishop of Perth on his election to the Primacy of the Church of England in Australia. It is the first time that the Primacy has been separated from the See of Sydney, and thus marks with special emphasis the high personal regard in which the Archbishop of Perth is held by his brother bishops. He has served the Church in Australia long and faithfully. He has been Acting Primate since the death of the late Archbishop of Brisbane, and he is thus a tried and trusted leader.

Nevertheless, the separation of the Primacy from the See of Sydney raises questions that have a significance far beyond any possible personal considerations. It is possible that the recent election will have the beneficial result of raising some of these considerations in the minds of Australian churchmen. If the Primacy is to have no settled resting place, it is difficult to see how any historical tradition can grow up around it. It will become an office that marks out special excellence of character and capacity for leadership at the best, and at the worst, the workings of sectional ecclesiastical politics. It will never become possible to make the Primacy in itself the symbol of Anglican unity and fellowship in Australia. For that we need a name and a location around which sentiment can grow. If the feeble plant is to be uprooted every few years, its symbolic usefulness will wither away.

The Primacy would then become an office something like a Moderatorship. This, no doubt, is an excellent office, and provides rare opportunity for exceptional men, but it gives no indication where one may look for the symbol and sign of the Church's fellowship. It would mean that this great continent of Australia, cast away as it is in these southern seas, growing daily more remote from European feeling and sentiment, could never hope to have a city that in the centuries to come would mean to it something of what Rome means to Latin Christianity and Canterbury means to British. Canterbury, no doubt, will remain for ever in the affection of Anglicans of every age and clime, but it must always be remembered that Australia is a continent in the Pacific world, that no matter how much she derives from British and European civilisation, her fate is irrevocably bound up with the life of that Pacific world. In one sense Europe must recede from the immediate interest of Australia as the interest in Japan and China increases. Japan and China are our neighbours. They, not we, are setting the pace in the Eastern world, and we shall be driven more and more to self-consciousness as a nation by the necessity of keeping our place in the life, and thought, and trade of the East. No borrowed opinions, no culture that is not our very own, no copied customs, or manners that are artificial to us, will give us the flexibility of mind and sensitiveness of feeling needed to take our part and our place in the world of the East to which we geographically belong.

We need, then, every aid possible in growing a sense of national unity. In this the use of symbols cannot be

overrated. Our sacramental religion teaches us the importance of the outward and visible. The imagination of a people needs tangible signs of fundamental loyalties. The election of a Primate is a study of the growth of the sentiment of national unity. It is obvious that no city at present commands the unconscious loyalty of Australian churchmen as the natural symbol of the Church's unity and fellowship. It is good for us to have this fact revealed to us, but everything depends upon what we are going to do with the revelation.

It would seem that in the long run the only city that can offer a serious alternative to Sydney as the home of the Primacy is Canberra. There are no real arguments for transferring the Primacy from the capital of one State to that of another. If the Primacy is not going to be a kind of moderatorship, but a real symbol of our unity and fellowship as the Anglican Church of Australia, then we can turn to Sydney for its historic associations with the one and only Bishop of Australia, or we can look to Canberra as the capital of the Commonwealth.

In the meantime, there is much work to be done in creating the right machinery for the Australian Church. She

needs a Constitution that will enable her to tackle her problems with freedom and energy. Any fearful tying her up to the past, or any faithless lack of trust to the Living Spirit which is her life, has no possible chance of final acceptance. Freedom and Truth work in double harness, and the Church of England in Australia must seek the truth in freedom. In no other spirit can she play her part in creating a new world. The past has no final authority over us. It illuminates, and by its light we move into a future that ever unfolds fresh richness to the eyes of faith and love. The Holy Spirit does not lead us in a circle. He leads us from revelation to ever fuller revelation until we see even as we are seen.

DELINQUENT CHILDREN.

Professor Harvey Sutton, of Sydney University, states that one of the main reasons for the many delinquent children—there are almost 3000 cases a year—is failure of family life, and in six cases out of 10 the failure is on the part of the father. We should fight for the demonstration of family life and fatherhood. Singularly enough we are being helped in this direction by the wireless, which has a tendency to keep people at home which has a tendency to keep people apart and together. We have not yet taken seriously the family as a unit of social life and social service. If we did, I think the results would exceed our wildest dreams."

Australia's Address to the King

"Indissoluble Unity of the Empire"

On Thursday, 4th April, 1935, both Houses of the Commonwealth Parliament adopted an address of loyalty to the King to mark the 25th anniversary of his accession. Members referred to the indissoluble unity of the British Empire.

LOYAL ADDRESS.

THE address to the King will be prepared and signed by the officers of the Parliament, and will be despatched by air mail to reach London in time for presentation to his Majesty on May 6. The full text of the address is as follows:—

"To the King's Most Excellent Majesty: Most Gracious Sovereign:—

"We, the Senate and House of Representatives of the Commonwealth of Australia, in Parliament assembled, tender to you upon the occasion of the 25th Anniversary of your accession to the Throne, an expression of our continued loyalty to the Throne and person of your Majesty, and to her Majesty the Queen.

"With feelings of pride we review the fruitful course of your Majesty's reign, and we recall with thankfulness the many blessings which have contributed to the advancement of our Commonwealth, and of the status of the Empire among the nations of the world.

"We rejoice that the miracles of the new age have brought the parts of your realm into closer contact. Since your Majesty assumed the Throne the means of communication have been accelerated to a remarkable extent, by invention, and the close co-operation between the component parts of the Empire which is so earnestly desired has been thereby greatly facilitated.

"With the encouragement and guidance of your Majesty, Australia has won the status of nationhood. Gladly are we bearing the responsibilities which that dignity entails, and devoutly do we hope that in fulfilling the obligations of nationhood, we will confer added benefits on the Empire.

"We deeply appreciate your personal interest in our advancement, and we recall with pride that members of your family have been intimately associated with the principal events of our history since your Majesty and her Majesty the Queen visited our continent on the occasion of the opening of the first Parliament of the Commonwealth of Australia. The visit of your son, the Prince of Wales, immediately after the termination of the War, and the presence of your son, the Duke of York, at the establishment of Canberra as the seat of government of the Commonwealth of Australia are fresh in our memory. These visits, and the recent tour of your son, the Duke of Gloucester, have done much to emphasise and promote the unswerving loyalty and devotion of British peoples to your Majesties and the indissoluble unity of the countries comprising your realm.

"With the other partners in the British Empire, we join in thanking Almighty God that your Majesty has been spared so long to guide its destinies. It is our fervent prayer that your most gracious Majesties may continue for many years to enjoy the peaceful progress of the Empire, and to promote the welfare and happiness of your subjects, and, through them, the peoples of the world."

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- Leader—The Silver Jubilee.
- The King's Silver Jubilee.
- The Veracity of Scripture.

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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 centenary 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