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The "Church Record" Office,
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March 26, 1930.

Dear Boys and Girls,

By the time you get this issue of our "Church Record," the great festival of Easter will be very near. I always like to think of Easter as the season of many hopes. What do I mean? Well, let me explain what I mean by way of a story.

There was a new baby in the Jones family, just about Easter time, and great excitement over her name. When Daddy and Mother decided it should be Hope, Geoffrey, Baby's nine-year-old brother, was puzzled. (He had wanted "Lionella," the feminine form of the Christian name of his favourite cricketer!)

"Why Hope?" he said crossly.

"Because Hope's a lovely thing, and makes life worth living, old man," said his father. "The more we are reminded of Hope the better. Happy people are all hoping for something."

"I'm quite happy and I'm not hoping for any—" began Geoff., and stopped, as he remembered a green Easter egg he badly wanted and wildly hoped for.

But was everybody hoping for something? He must go into this question. Such a state of things seemed queer to Geoff.

"Are you hoping for something, Cook?" he enquired, peeping in at the kitchen door.

Now Cook was a widow with one little son. She smiled.

"I'm hoping to see my Robert come Easter Day," said she. "I'm hoping it will be fine. I'm hoping he will be well and that we shall have a jolly time."

"Are you hoping for anything, Peters? Are you Thomas?" asked the boy as he went into the boot-repairer's shop that evening with some shoes to mend. He had known Peters and Thomas all his life. They were working away in the one room. The cobblers looked up and laughed. Geoffrey was not being inquisitive merely; he was honestly trying to find out about Hope. "I hope Baby will be a very hopeful child," mother had said when she had kissed wee Hope good-night.

Peters was hoping soon to have saved up enough money to go into a

little house of his own and to marry the girl he loved; but he was too shy to say so. Thomas remarked in a teasing voice, "He's hoping that the Labour Party may get in next Election!"

"And you, Thomas?"

"Oh, I'm hoping the Nationals will get in!"

Geoffrey, a sturdy little figure in his grey flannel suit, went out thoughtfully. He wondered who was not hoping. And suddenly he remembered his friend Curley, the fishmonger's boy. Ever since Curley's mother had died and a rough stepmother had reigned in her place Curley had looked awfully miserable.

Geoffrey met Curley; he arranged this by going up the lane where Curley lived.

He put his question.

"Curley, are you hoping for anything?"

A flash of light illumined the sullen face of Curley.

"How did you guess?" he demanded. "I should think I was, Geoff. I'm hoping to go and live up at Rose Cottage with granny. I'll be so happy then."

"Well, I hope you do," said Geoffrey. "And mind you tell her our new baby's called Hope."

Easter Day came. Geoffrey received the green egg, "from Mother and Baby Hope." He went to church, and the whole service rang with Hope. Hope in the hymns, in the address. The Church had been beautifully decorated. Great bunches of white flowers were on the Holy Table. Geoffrey sat not far from Curley, who was in the choir, and was there waiting for him at the vestry door when service was over. They came out into the sunshine together, for it was a lovely autumn day.

For a moment or two big Curley could hardly speak. He had a lump in his throat and his eyes were moist and glistening—yet somehow his face glowed with a lovely light. Then it was he spoke.

"That was a fine sermon," said the big lad to little Geoff., his friend—"about the dead being alive. I'm hoping I shall see my Mother again, some day, Geoff. That's the best of Easter time. We know; but it always reminds us again, don't it?"

—THE EDITOR.

To the Manager,
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THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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A Fixed Easter.

Church of England Defence Association, Queensland.—Mr. Exley.

Lambeth and Reunion—Rev. C. Allen, B.A.

Leader—The Divine Drama.

Quiet Moments—The Hope of a Future Life.

Roadside Jottings—About Teaching.

Some Easter Customs.

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Editorial.

Australasian Surgeons.

WE note with sincere pleasure that His Majesty the King has been pleased to approve of the prefix "Royal" to the title of the Australasian College of Surgeons. Not only so, through the instrumentality of the King, a grant of arms has been accorded the college by the College of Heralds, together with the gift of a mace from the President and members of the Council of the Royal College of Surgeons of England. We fervently hope that the sentiments expressed by the President, Sir Henry Newland, at the annual meeting in Sydney last week, "That the Royal Australasian College of Surgeons would cherish and maintain British traditions, and uphold the ideals of the parent college in England," will be realised. It must be very encouraging to the citizens of these southern lands to reflect upon the type and training of the men who are to be our surgeons, for we read:—

"The two most important duties of the college are the training of surgeons and the promotion of research in surgery. In admitting a candidate to the Fellowship, the college takes into consideration three factors, namely that his personal character shall be

above reproach, that he shall have a sound knowledge of the basic principles of surgery, and that he shall have served a period of surgical apprenticeship as assistant in a recognised surgical clinic. In order to ensure that he shall have been well grounded in the principles of surgery, the possession of a senior surgical qualification will be demanded after February of next year."

The Commonwealth to the Rescue.

APPLY the Commonwealth Government has not allowed the fair names of New South Wales and Australia to stand besmirched in the eyes of Great Britain and the world. Mr. Lang may refuse to pay interest in London, but in this matter he has not the last word. By this the money will have been paid and it will stand to the credit of the Scullin Government that in the hour of the mother State's dishonour through the action of its Government, they responded to the challenge of rectitude and high principle. Bondholders had loaned money in all good faith. The State under every circumstance must keep faith, that there be no default! Two issues emerge from such an attitude by the responsible authorities in New South Wales. They will find it more and more difficult to raise loan money. Investors will naturally refuse to lend to defaulters. Hence developmental works and progressive enterprises will be hampered in the future, and thus the progress of the State woefully retarded. The other issue is an ethical one. There must be a baneful effect on the minds of many citizens, especially the young. For the latter to grow up in an atmosphere of repudiation is full of peril for the future.

The Scout and Guide Movements.

THE recent remarkable demonstrations of the Scout and Guide movement in connection with the visit of Lord and Lady Baden-Powell are already bearing fruit. Considerable accessions in the way of recruits are being recorded, while many parents are showing a deepened interest. Given the right local leaders, the movements are calculated to be of untold good. Lately we have heard of a very strong Guide Company in a particular parish, where badges and stars are awarded for Prayer Book knowledge and for an understanding of the order of Morning and Evening Prayer. The response in the company has been most encouraging. Numbers of them have come forward for confirmation, and are regularly in their place in Church. It will be readily seen that

in this parish there is the right Guide in her place. It is the old problem, in these two fine movements, namely, the need of Scout and Cub Masters and Guide leaders. There must be plenty of young Churchmen and Churchwomen who could give themselves to the leadership of Church troops and companies. There is infinite pleasure in such work, beside the privilege of moulding the future men and women of Australia, and the taking of delight in noting the results of their own leadership, instruction and influence.

The Visit of Dr. T. Z. Koo.

AUSTRALIAN citizens are exceedingly fortunate in having had in their midst so notable a representative of young China as Dr. T. Z. Koo. He has deservedly won a high place, not only in his own land, but in the affairs of the World Student Christian Federation. He is a foremost exponent of the hopes and ideals which pulsate and move in the minds of the youth of the great Chinese Republic. He has been able to interpret to us their longings and aspirations in a way that no other Chinese leader could! Dr. Koo's contacts with Christian and student leaders in Great Britain, Europe and America, have made him not only a much sought after speaker, but "liaison officer," whose influence will be all to the good. Whether Western people like it or not, there has developed in China in recent years a truly remarkable national consciousness. Her thinkers have come right out into the vortex of scientific progress and attainment. The Christian schools in China have not been doing their work for fifty years without creating a ferment, which will never cease its process. The Bible, with its marvellous circulation in this land, has had, by the working of the Divine Spirit, explosive and uplifting influence. There is much we Westerners cannot understand in the Orientalist; nevertheless, a nation with the age-long history and standing as the Chinese, must be reckoned with. Its proximity to Australia must be looked upon as a privilege. Both great lands are washed by the Pacific. Both nations are bound to see more of each other—commerce and industry and science, and religious activity are bringing us into closer and more frequent contact. Any ambassadors of enlightenment and Christian character passing from one to the other, and ventilating the best traditions and ideals of each, must, and will do incalculable good. We welcome Dr. Koo, both for his own sake and that of his great country!

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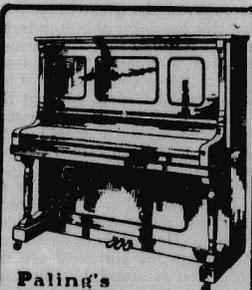
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The Hope of a Future Life.

"I WILL see you again." That is Christianity. If that is not true, then all our worship, all our religious experiences, all our reading of good books, all poetry, and great music, are so many contrivances to hide the paths of life, to steep our senses in forgetfulness. But if this be true,—"I will see you again," then, in spite of life, and defeat, and all the lonely passions and patientcies which life demands, "Bless the Lord, O my soul, and forget not all His benefits. . . . Who reneweth thy life from destruction." I am not saying that if the hope of a future life were withdrawn, then the human race would lose heart and come to a standstill. It might well go on and on. Urged by its own self-interests, it might even increase the pace of our sensual life, but in all manner of subtle ways, it would always be towards a lower level for the individual, and for society. Like a locomotive from which the steam has been shut off, man might plunge on if the slope were downward, but he would never struggle up a steep incline. If the hope of immortality were withdrawn, man might not cease, but he would not be the same. For in that case why should he be the same? Why should he be patient? Why should he be anything but subtle and safe in a secret state of war against nature and against his fellows? And, when life set against him, or when some blow was about to fall upon him, why should he not lay violent hands upon himself and leap out of the wretched business?

"I will see you again." It was Jesus who said this; and it was to a small company of His friends that He said it. It was not to the world as such that Jesus was speaking. Jesus never spoke to the world as such. He spoke, and He speaks, and He will speak, only to those on whom God, working through life, has already won such an influence that they are prepared to hear. Christ has not spoken to any of us until we respond. He speaks in answer to our secret supplication and necessity. So here. It was to a few simple men, who were at a loss as to how to deal with themselves and with life if their Master should be taken away from them, that Jesus said, "Let not your hearts be troubled. . . . I will see you again." It was in consolation of the urgent need which they themselves confessed, that Jesus poured in the balm of this blessed promise.

There we come in sight of another great truth: the promises of God are for those who account themselves pilgrims. A future life which will vindicate God is promise only to those who themselves are now contending for the Holy view of things. And for these, such a future life becomes a necessity of thought. But there is no music from an instrument whose strings are slackened. It is only the souls whom life has put upon the strain that can detect, and register and respond to the reverberations of the Holy Spirit. A great assurance concerning the unseen world is the Crown of Glory which even here and now God places upon a

faithful head. There is no great belief apart from a life that corresponds with it.

The thirteenth chapter of the First Epistle to the Corinthians—that great hymn of love—closes with what seems to us a fault in grammar. The Apostle writes: "And now abideth faith, hope, love, these three." A plural nominative and a singular verb! But there is no fault in grammar. The fault is in our way of thinking. Faith, hope, love, these three abideth, said the Apostle. He means that these three are a kind of trinity of the Christian soul. They do not exist apart from each other. To discuss the immortal hope of man, apart from the faith in the Son of God, and apart from that love which leads us alike to the depths and to the heights is as antiquated as the old psychology which divided up the soul into reason and desire and will; the truth, of course, being that reason and desire and will are aspects of the one indivisible human spirit.

Now there is something here which needs to be insisted upon in our day. Any assurance of the reality of the unseen world, and of the Supremacy of Christ in that unseen world, is not something which you may acquire by itself, so to speak. This blessed assurance is the glow of confidence which like the glow of health, arises from a general life of right relationship. A life beyond, with Christ supreme, is the invincible forecast of the soul which Christ here and now inhabits, and controls. To others it is only a hearsay, or a superstition, or an impossibility.

In the case of nearly all of us, the world is too much with us, and the dust of it; it may be the gold-dust of it. And so our lives are unsure concerning that holy city, of which the Saints have sung. But in that case, it is not that the beautiful Reality has gone out of the sky; it is that our eyes have grown heavy with the comforts and luxuries of the world, and we no longer look up with a great hunger for God."

And these are amongst the things which I would still say and urge. It was to a small company who were gathered closely around Him that Jesus said, "I will see you again." And still it is only to those who gather round Him, in some love, or in some eclipse of love, in some sorrow, in some great happiness; it is to those only who make Him the centre and deep love of their hearts; to those who, being happy with Him, find life barren and intolerable were He removed; it is to these, to His friends, to those who, out of life gather in, gather round, gather home, that He whispers the great assurances, and this great assurance, "I will see you again."—J.H.

BE CAREFUL FOR NOTHING.

"I have nothing to do with to-morrow, My Saviour will make that His care. Should He fill it with trouble or sorrow, He will help me to suffer and bear. I have nothing to do with to-morrow, Its burdens then why should I share, Its grace and its faith I can't borrow, Then why should I borrow its care?"

Easter-tide.

QUAINT OLD CUSTOMS.

Maundy Money.
 (By L.R.)

SINCE James II. last performed the rite of publicly washing the feet of poor persons on Maundy Thursday, no English Sovereign has so asserted his humility, although the practice did not fall into disuse in the Church till 1754; but the distribution of Maundy Money, which accompanied the old rite, has persisted through the ages, as one of the most picturesque and significant of our old customs.

At one time carried out in the Chapel of York House, Whitehall, the ceremony was later transferred to Westminster Abbey, where a Lord High Almoner, representing his Majesty the King, is accompanied by clergy and Yeomen of the Guard, their white scarves being reminders of the towel with which Christ girded Himself.

Formerly the alms, distributed to a number of old men and women over 60 years of age, and corresponding in number to the years of the Sovereign's age, consisted of "Maundy pence," coins specially minted for the occasion, and of food and clothing; but as the recipients often proved over-hasty in donning (and criticising) their new garments, a second purse of money has been substituted for the gifts in kind.

From time to time there have been changes in details of the ceremony, such as the appearance of four children bearing white garlands and towels in place of the four old men, who till 1808, had the right of providing and later disposing of the towels used, and who were paid £21 for their part in the ceremony. Nevertheless, the essential features of the old custom remain unchanged.

Blessing the Wells.

Of quite another character is the charming and old-world ceremony carried out at Tisbury, Wiltshire, where, in gratitude for a good supply of fresh water, the five wells of the village become the centre of interest, and are transformed into bowers of beauty and taste.

For months the inhabitants have taken thought for this occasion, so that the decorations display not only blooms of spring, but holly and yew stored since winter. The artistic wooden frames raised over the wells are covered with soft clay in which the floral decorations are fastened, and incorporated in the designs are mottoes of thanksgiving for the blessing of an abundant water supply.

On Holy Thursday a service in the parish church is followed by a procession of the villagers led by the vicar, to all of the wells; at each of them a portion of the psalms for the day is read, the conclusion of the service always taking place at the Yew Tree Well.

After this the day is given over to revelry and dancing on the green.

Good Friday Alms.

Of the churches of London, perhaps none has seen more varied days than the eleventh century Norman Church of St. Bartholomew, Smithfield. Jostled on all sides by secular buildings, its Norman arches have from time to time witnessed strange scenes, enacted within the sacred walls—here a fringe factory established, there a blacksmith's forge set up, yonder horses stabled.

It seems fitting then that its brick-enclosed little churchyard should have been for centuries the scene of one of the quaint old customs that have come down to us. Of such long standing is it that no one knows anything definite of its origin, although it is surmised that it began as the fulfilment of a condition attached to the bequest of the man upon whose time-worn old tomb the annual rite takes place.

There, on Good Friday morning, gather 21 widows with the churchwardens; one by one they step forward and take from the tombstone one of the new sixpences laid thereon, step over the stone, and are presented with a hot cross bun.

In recent years the churchwardens have, later in the day, supplemented the original bequest.

The Biddenden Maids.

Peaceful old-world Biddenden, once well-known as a Kentish weaving centre, now famous chiefly because of its picturesque aspect, is a fitting background for one of the most romantic of our old charities.

Here, early in the twelfth century, lived Eliza and Mary Chulchurst, forerunners of the Siamese twins. When, at the age of 34, one of them died, the other refused to have

the connecting ligaments severed, saying: "As we came together, so shall we go together." Consequently she survived her sister by only six hours.

At their death they left to the churchwardens certain lands, the income from which was to be spent in providing doles of bread and cheese for the poor of the village. This is still faithfully carried out, on Easter Day each inmate of the workhouse receiving a loaf of bread and a substantial piece of cheese.

But to the world at large the interesting feature is the distribution of the famous Biddenden cakes, 1000 of which are provided and are eagerly sought after by the crowds that gather for the event. These souvenirs, which tradition says deserve that name rather than the conventional one of cake, as they are so hard and durable that they will last for 20 years—are stamped with the likeness, names, and ages of the two sisters, and the year from which the benefaction dates.

Easter Egg.

It needs to be remembered that in the times long after the Apostles, the Christian leaders, instead of trying to abolish heathen festivals, endeavoured to "Christianize" them. Thus instead of abolishing the heathen festival of Eostre, the Saxon goddess, they imbued the feast with Christian meaning. Thus Easter Egg carried a festival tradition which has had its counterpart throughout the pagan world. In medieval times the "peace egg" was presented by church leaders to friends, neighbours, or strangers, early in the morning of Easter Day, with the blessing, "Pax vobiscum!" In one of the household pay sheets of Edward I., there was found an entry showing the expenditure of eight pence, on the purchase of four hundred eggs for Easter gifts. Poultry farming, in those days, was evidently not a very profitable occupation. On Maundy Thursday tradition decreed that the monarch should distribute gifts of gold, frankincense, and myrrh, among the poor at the Chapel Royal, St. James's. But as the years passed these offerings gradually declined in value, until, in 1890, at the suggestion of the Prince Consort, 25 sovereigns were substituted.

Lambeth and Reunion.

Lecture by Rev. C. Allen, B.A.

AT a meeting of the Church of England League, held last week in St. George's Parish Hall, Hobart, Tasmania, the Rev. C. Allen gave a lecture on "Lambeth and Reunion." Mr. J. A. McIntroy was in the chair, and there was a good gathering.

The lecturer stated that the question of the reunion of the different Christian Churches was easily the most important that was brought before the Lambeth Conference last year. It was felt to be a scandal that Christian bodies would work together for the Red Cross, would play tennis together, but not kneel down and pray together, nor eat together of the Holy Supper that their one Lord had hidden them all partake of. And it was felt that the time had come for a rising above all denominational interests, and a drawing together of all hearts in love for the common Lord of all and in devotion to His service.

The lecturer pointed out that the bishops were faced with a concrete example of union that was in process of being formed by the Anglican, Methodist, Presbyterian, and Congregationalist churches in South India, where agreement had been reached on the four important points of the Bible as the standard of doctrine, the apostles' and Nicene creeds as a summary of the faith, the acceptance of the two sacraments of baptism and the Lord's Supper, and the episcopate as the accepted form of church government. The bishops had given their general approval to the South India scheme. They had said that it was a bold experiment to make; they would follow it with their sympathy and their prayers. But they had gone on to make qualifications that had destroyed much of the force of their approval. They had declared that the new united Church would not be in communion with the Anglican Church, and only those members of the united Church, who before the union had been confirmed members of the Church of England, would be welcomed to communion in that same town in South India, one an Anglican before the union and the other a Methodist, would be in communion with each other in South India, but if they came away together to Hobart they would have to go to different churches for their communion. And this seemed hardly worthy of the Church of God.

Theories of Confirmation.

The lecturer further pointed out that what lay at the back of this was a certain theory of confirmation that seemed to rule the Church of England to-day—the theory that the Bishop was the dispenser of the divine blessing, and no one was fit to receive communion till he had received the Holy Spirit at the Bishop's hands. The lecturer said he believed in confirmation with all his heart—the Prayer Book confirmation—which consisted of a public confession of faith and public prayer for grace to carry that confession out; but he could not accept this particular theory of confirmation that fitness for communion lay in the imposition of a bishop's hands. And he thought the time had come for an inquiry by the Church into the nature of confirmation, with a view to seeing whether this particular theory was a true one, and one that ought to be a deciding factor against reunion.

The Appeal of 1920.

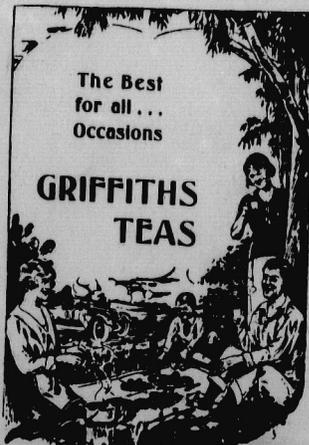
The lecturer then spoke of re-union between the Church of England and the free churches. He recalled the famous "Appeal to all Christian people," issued by the Lambeth Conference of 1920, which acknowledged all baptised believers in Christ as sharing equally with themselves membership in the universal Church of Christ, confessing at the same time their own share of blame for the divisions that exist in the Church, and inviting all to reach out toward the goal of a re-united Catholic Church. The effect of this appeal had been electrifying. Conferences had followed between bishops and leading free church ministers. At one of these conferences (in 1924) an agreement had been reached that free church ministries were "true ministries of Christ's Word and Sacrament." This was a greater advance even than the appeal of 1920, and it was felt that this meant the removal of the last barrier to re-union. But, unfortunately, the Lambeth Conference of 1930 had made not one single reference to this agreement, but later, in response to much outspoken criticism, had stated that there was such a divergence of opinion among the bishops on the subject, that there was no hope of arriving at any agreement, and it was felt better to drop this question altogether, in hope of getting unanimity on the South India re-union scheme.

Apostolic Succession.

What lay at the back of this was a certain theory as to what constituted a "true ministry of Christ's Word and Sacrament," and that was the doctrine of apostolic succession, which made the bishop the pivot of the Church, the dispenser of the divine grace, of the very esse of the Church, so much so that a Church without a bishop at its head was no Church at all, and had no guarantee of the divine favour. And the bishops, by their silence, had practically refused to discard the doctrine of apostolic succession. Of course the Nonconformist Churches could not for one moment accept such a theory, as it would invalidate their past ministry. For this reason it would seem that the cause of re-union between the Church of England and the Free Churches had received a distinct setback. At the same time there must be no giving way to despair. Re-union was of God. And by a putting away of all bitterness, and a readiness to see the point of view of those who thought differently from our selves, we must foster the mutual sympathy that was gradually drawing the hearts of men together.

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Roadside Jottings.

About Teaching—How and What?

(By "The Wayfarer.")

"I WAS at the Rectory the other day," said the young man, "and as I was leaving the Rector asked me what work I was doing for Christ. I told him 'None,' and he asked me if I didn't think I ought to be doing some. I said, 'Yes, I thought I ought.' He didn't say any more, but I've been thinking about it since, and I am just wondering if I ought to offer to help in the Sunday School. He said last Sunday that he wanted teachers, and it seems about the only thing I can do."

"Splendid work," said the old man. "A great opportunity for sowing seed for Christ. But also very hard work. Tell me what qualifications have you?"

"Well," said the young man, "I have a general recollection of a few Bible stories, such as about David and Goliath, and about Daniel and the lions, and since you advised it, some weeks ago, I have begun to read my Bible right through, so I know something now about Abraham. However, I believe there's a little magazine published that gives you the lesson every week. So I could get up my lessons from that, couldn't I?"

"It might be a help," said the old man, "but if you relied on any magazine you would find it a very broken reed. To be a good Sunday School teacher, there is no substitute for a thorough knowledge of your Bible. Indeed, that's true of every branch of Christian work; a thorough knowledge of the Bible is an indispensable qualification. You not only need to get hold of your Bible, but your Bible must get hold of you. You must study it with prayer; indeed, you must be a man of prayer if you want to do Christian work; and only the Holy Spirit can enable you to become that."

"A serious matter then," said the young man, "to undertake Sunday School work. More serious than I thought."

"Yes," said the other, "because your success in any Christian work depends not upon what you say, or do, but upon what you are. In the Sunday School, your boys may forget what you say, but will remember how you spoke, and what you looked like. In other words, it won't be your teaching but your character, that lies behind your teaching, that will tell."

"I think I'll give up the idea," said the young man. "I see that I couldn't succeed. I've neither the Bible knowledge nor the habit of prayer, nor the weight of character that the work requires; I'm sorry, but you've quite choked me off."

"That's good," said the old man. "You've taken the first step towards becoming a good worker for Christ; you've begun to realise your insufficiency. Now let me help you a little further. Don't you know that the Holy Spirit has been sent for the very purpose of supplying our deficiencies? Ask Him to help you to become a man of prayer; and to give you the weight of character, and all those other qualifications that you need, and to bless your Bible study; and then I can promise you a great future of work for Christ—both here and now, and through all eternity."

"I can see that I shall be in for a big job here and now," said the young man. "But tell me some more. After

Bible reading and prayer, what next shall I want?"

"Write to your bookseller," said the elder, "for a copy of Dr. Thomson's 'The Land and the Book,' and study it with your Bible until you know it well. It's an indispensable book for a Sunday School teacher; and then (unless the Rector ties you down to one particular course of lessons), you will do well to get Eugene Stock's 'Lessons on the Life of our Lord,' the best book of its kind, I think, ever written; and those, with the grace of God, will be enough."

"I see that its going to cost me money," said the old man. "However, if I take it up, I will, by God's help, take it up thoroughly, and shall grudge neither money nor pains."

"You needn't hesitate about the money," said the old man. "God has a wonderful habit of repaying whatever we spend on His work; and a wonderful habit, too, of blessing our work to our own souls."

"All right," said the young man, "I'll tell the Rector that I'm willing if he chooses to trust me, and then I'll write for Dr. Thomson's book, and make a start in earnest. Is there anything else that you want to tell me?"

"Yes," said the other, "remember that you mustn't grudge the trouble of getting into personal touch with your boys, and with their parents. Don't let the Rector give you more than six or eight to begin with; and go to their homes and make friends with the family. And if ever a boy is absent, go next day and find out why. Perhaps he is sick—perhaps there is trouble in the home; and the family will appreciate and reciprocate your friendship; and that will be a wonderful help to you. Or, if he has stayed away for some wrong reason, your personal enquiry will make it less likely that it will happen again."

"Going to make a big call on my spare time, I can see," said the young man, "but if I am allowed to undertake the work, I will try to do my best; anything else?"

"Yes," said the elder, the most important question of all. What are you going to teach them?"

"I don't know," said the younger.

"I suppose I must go by my lesson book. I suppose I shall try, in general, to pass on what I learn from my Bible and from Dr. Thomson, or from Eugene Stock."

"Quite so," said the other, "but don't stop short there. Aim at the highest. Aim at leading them to know and love the Lord Jesus Christ. Any success short of that is failure. Bible stories are no better than stories from English history, unless they point to Christ. Always try to have a conversational close to your lesson, and then try to lead the boys' thoughts from the immediate subject to the love and service of Christ. Repeat to them sometimes, as God opens the way, the question that the Rector put to you, 'What are you doing for the Lord Jesus Christ?'"

"Pretty hard," said the young man. "Do you think it is always possible?"

"It's always possible by the Holy Spirit's help," said the old man, "but for that you will need to be much in prayer. Don't take more than six or eight boys to begin with, and pray for them individually every day."

"You have shown me," said the young man, "that Sunday School work is a bigger job than I had thought. But I want to do something for my Master; so please God I will attempt it.

But pray for me that I may not fail in either direction—in prayer or in study, or in visiting my boys."

"Amen!" said the other. "And in the Great Day you shall receive the Master's word of commendation, 'Well done.'"

The Earthquake in Hawke's Bay, New Zealand.

Two Pictures.

THE heart of the whole community has been moved, as, perhaps, it has never been moved before, by the calamity that has visited Hawke's Bay. The Church in the Diocese of Waipapu had lost property worth at least £100,000. That is a rough estimate—and a modest one—as one of the losses is that of the fine Cathedral of St. John the Evangelist, in Napier, another is that of Te Aute College. There are many other buildings, Churches, and other property ruined by the earthquake and the fire that followed. General Synod has but limited funds. Out of what they had, they voted £500 to the repairs of Bishopscourt, and have relieved the Diocese of Waipapu from its quotas to the work of the Province for three years. The other Dioceses have undertaken to bear the burden for them.

In the Cathedral a regular mid-week celebration of the Holy Communion was in progress when the first great shock came. The celebrant, the Dean of Waipapu, was seriously injured, but, thank God, not as seriously as was at first reported. Many who were at that service were caught in the fire that broke out almost at once, and they had no chance of escape. Much sympathy has gone out to the Bishop, whose aged aunt, Miss Kate Williams, of Hukarere, was one of those who died from shock. She was one of the would-be communicants, and she has entered a richer communion than that she sought here.

There are two pictures which may help to settle our bewildered thinking. One we cannot reproduce, as it has not reached New Zealand yet. That wonderful cartoonist, Bernard Partridge, has produced in "Punch," a great picture. Its title is, "An Empire Lamenting." Britannia stands beside a half-masted Union Jack, gazing compassionately over the devastated City of Napier. That expresses what we all felt first—a sense of amazement opening up to deep sorrow, and deeper sympathy. But we who live nearer the scene would have raised Britannia's hand to the salute. We are filled with admiration at the heroism of Napier, Hastings, and all the other centres, proud of the self-control and the self-effacement of men and women alike, who risked all dangers to give a helping hand, who, though they knew not how many of their own lay under the debris and burning ruins, went on working for any case that they sighted. From the highest to the lowliest, there has been a devotion and sympathy that runs true. His Excellency was away in some remote spot in the South Island when the news came to him. Without delay, he and Her Excellency hastened to the spot of desolation, and, at the service held in Hastings the following Sunday, he spoke not only as the King's representative, but as a Christian, words of high courage and hope. The prisoners in the Napier goal were released on parole to do rescue work—one, seeing a figure in the top of a three-storeyed building, which was tilting at a sharp angle, risked everything as he climbed to the rescue, and won his man to safety.

We who live in New Zealand are proud of the way in which all parts of the Dominion sprang into immediate action. The organisation has been wonderful. We expected it from H.M. Ships, but we are amazed at the way in which organisations, of which some of us knew nothing, met the emergency call. Members of Parliament, doctors and nurses, relief workers, rushed to give what help was needed. Whole townships opened their arms to receive the sufferers—to provide homes for the homeless. In spite of bad times—perhaps all the more because of the bad times—there has manifested a true Christian spirit, that self-forgetfulness which is charity. But it is not all over yet. It will take a long time before our giving is ended. We have given while the tear is in the eye, but we have yet to think soberly of what our thank-offering shall be. Britannia is not only gazed, but given and given without being asked. It is certain before long, we shall be called upon to assist, as Churchmen, our brother Churchmen to rebuild their



Mr. F. P. J. Gray, Hon. Treasurer of the Home Mission Society, and Standing Committee of the Diocese of Sydney, has been granted leave of absence owing to his departure on a holiday trip to Great Britain.

The Rev. F. H. Meyer, assistant secretary of the Bush Church Aid Society, has relinquished his work with the B.C.A. on the eve of his taking charge of the district of Maroubra, Sydney, on 4th April.

After four years' devoted service in the B.C.A. West Darling Mission, Wilcannia, Sister Agnes has been granted leave of absence so that she may take a course of training at the Royal Hospital for Women, Sydney.

We are glad to report that Mr. T. S. Holt, a leading Sydney layman, who has been laid aside with phlebitis, is now well on the road to a complete recovery. Mr. Holt has been missed from his various Church committees.

The Rev. E. C. Cross, who recently resigned the headmastership of Christ's College, Diocese of Dunedin, N.Z., is taking charge of Waihi School, Winchester, for six months, during Mr. Stone-Wigg's absence in Europe.

The late Mrs. Harriett E. Roberts, of Randwick, has directed the payment of £200 from her estate to the Home of Peace, Marrickville. Mrs. Roberts was for years a devoted supporter of this noble arm of the Church's social work in the diocese of Sydney.

The Rev. E. S. Lumsdaine, rector of Emu plains, N.S.W., passed away on 26th March. He had served all his ministry in the diocese of Sydney. Prior to his ordination, he was a barrister in the N.S.W. Supreme Court jurisdiction. He was a devoted and earnest worker in all his ministerial career.

By the death of the Rev. C. B. W. Seton, vicar of Otahuhu, which took place recently in England, the diocese of Auckland has lost a man who was greatly beloved wherever he worked. He had a remarkable influence among men and boys, and his work as Chaplain during the War was quite outstanding. He was awarded the M.C. for bravery at the Front. Crowded congregations attended the memorial services on the Sunday after his death.

Mrs. Holland, widow of the late Rev. J. Holland, has presented to Christchurch Cathedral, N.Z., a copy of the Bible known as the "Breeches Bible," dated 1636, bound up with a Prayer Book dated 1636. "Breeches" Bible is so-called because in Gen. III, 7, it is said that Adam and Eve "sewed fig leaves together and made themselves breeches." It was the first Bible printed in modern instead of "block" lettering and first to divide chapters into numbered verses. This volume will be kept in the museum collection at the Cathedral.

The Bishop of Calcutta is in need of a Chaplain: "Wanted immediately, a Chaplain for a combined railway and planting district in Bengal. What is required is an unmarried Priest, of sound physique, broad sympathies, self-discipline, and not afraid of hard work. The scale of pay would be Rs. 350 per month (£325 per annum), with an annual increment of Rs. 15 per month, with free quarters and an outfit allowance of £40 on joining. The candidate would be expected to enter

into an Agreement for a period of five years. Any further particulars may be obtained from the Rev. S. L. Halliday, 'Gowan Brae,' Tindale Road, Artarmon, who will be in Sydney on or about the 16th April."

Writing regarding the late Archdeacon Ben Dore Bryant, and his Archdeaconry of Wagga, the Bishop of Goulburn states:—The diocese is sorely the poorer for the passing of Archdeacon Bryant. He has left the younger clergy a vivid example in two ways; he was a diligent reader and a regular visitor. To his bishop he has left the memory of a faithful and loyal friend, and a fearless and yet affectionate critic; a wise adviser and a whole-hearted fellow worker. For his successor in the Archdeaconry of Wagga, the Rev. Stanley West, I bespeak confidently the sympathy and support of the clergy and church officers of the western parishes, and indeed of the whole diocese. Wagga of course is rejoicing in its restoration to the dignity of the seat of an archdeaconry; but it is also quite sure that the bishop has found the right man.

"Archdeacon and Mrs. Forster," writes the Bishop of Armidale, "have left us for six months to go to the homeland, to see the Archdeacon's mother. It is not the time when they would have wished to go, both by reason of the much increased expense and also because a seeming pleasure trip is not in keeping with Australia's unhappy state, but the Archdeacon's mother is of great age (89), and we can well understand he dare not put off longer the trip which has been projected for some years, and been delayed first through the absence of the late Bishop, then by the election of our present Bishop, and last year by the Bishop's trip to the Lambeth conference. We shall miss indeed the great help and wisdom the Archdeacon ever places at the disposal of the diocese, and the kindly and generous service Mrs. Forster devotes to Church life continually—and we wish them a happy trip and a safe return."

A beautiful window was unveiled on 1st February in the parish Church of Warrambool, Victoria, in memory of Dr. Fleetwood, a devoted and generous churchman, who passed away a little over a year ago. The Archdeacon of Warrambool, who performed the unveiling, said that Dr. Fleetwood was a man of great intellectual power, a Gold Medalist of Trinity College, Dublin, in science and mathematics, who dedicated all his powers to Christ. His favourite study was theology. He gave freely both to the parish and the diocese—one of the last acts of his life was to give £500 to the Diocesan Grammar Schools. But the cause of Missions excited his warmest sympathy; any endeavour to extend the Kingdom of Christ was sure of his ardent and generous support. And behind his powers of mind, and his generous giving, lay a character on the one hand kind and sympathetic, on the other keen and fearless.

Our heartfelt sympathy is extended to the Rev. D. J. Knox, rector of Chatswood, New South Wales, on account of the death of his brother, the late Mr. Arthur Knox. Three years ago Mr. Knox retired for health reasons from the joint management of the Producers' Distributing Society. He was formerly for many years general manager of the Berrima District Farm and Dairy Company. He took an active interest in the marketing at home and overseas of farm produce, and was the founder, and for 15 years president, of the grand council of the Country Milk Suppliers' Association, and also chairman of the Poultry Farmers' Advisory Council. Before coming to Sydney he was a member of the Nattai Shire Council, in the Bowral District, being elected president unopposed for eight consecutive years. He took an active interest in all local matters and was for a number of years a member of the Berrima District Hospital committee and the Berrima District Stock Board. Mr. Knox was born in Co. Fermangh, Northern Ireland, in 1852, coming to Australia as a boy. His father was a well-known pioneer of the Berrima District of N.S.W.

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Churches, schools and Vicarages. It will be remembered that, in the great Murchison disaster, there was no money available from the general funds for such buildings. But they are necessary from every point of view of the re-establishment of Napier and the other towns, and some one must provide them.

One result has been that in every centre there have been united services of intercession, and people who have not prayed together—since, at least the darkest days of the War—are kneeling side by side in Cathedral, Church and wayside Chapel.

The other picture is a striking one. In the background lie the ruins of Napier Cathedral. In the foreground stands the Memorial Cross, undamaged and unshaken. That Cross tells of the message preached in that Cathedral, and the Cross survives its fall. That Cross tells of sacrifice, of the sacrifice of the best; that Cross tells of service given with the whole heart; that Cross tells of hope not indeed only for those who have been called to the peace that the Cross gives, but for all who hold to the faith of the Cross. May it remain there when Napier is rebuilt, doubly hallowed by this consecration of hope.

We can but stand back and wonder as the Great Artist places the dark lines in this picture, and ask Him to give us a fuller faith in His great purpose of love.

Ecclesiastical
Fire Insurance.

Some nine years ago the diocese of Goulburn was instrumental in establishing the Ecclesiastical Assurance Company. Its progress has been remarkable, e.g.:—

Number of dioceses co-operating	5
Number of policies current	1,076
Total sum insured	£1,040,297
Annual premiums	£3,237

In the diocese of Goulburn there are 379 policies current, with a total insurance cover of £326,939 and an annual premium income of £875. At one time there were high hopes that this company would be adopted by the General Synod Fire Insurance Commission as the basis for its All Australian scheme.

However, it was found that some of the larger dioceses would not agree to this, so a new company has been registered called the Church of England Insurance Company of Australia Ltd. It is to have a capital of £60,000, of which £10,000 has already been subscribed (Sydney £5000, North Queensland £1000, Rockhampton £1000, N.S.W. country dioceses £5000). In all, some twelve dioceses are expected to give their support this year. Sir Kelso King is the chairman and the Registrar of the diocese of Goulburn has been appointed by the Bishops of the Province of New South Wales as their director.

The Ecclesiastical Assurance Company is to go into liquidation. £5000 of its assets will be subscribed to the new company and applied in the purchase of preference shares in the new company. The diocese of Goulburn will apply for and will be allotted 1625 in 7 per cent. cumulative preference shares.

On and after the 31st March all new business will be written by the new company, and all policies falling due will be transferred to the new company.

This will be done without any charge or expenses to either the diocese or parish, nor in the majority of policies will the parish be troubled to execute fresh proposals.

Hymns for Sundays and
Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parenthesis signify easier tunes.

From the Hymnal Companion.

Apr. 12, 1st. S. aft. Easter.—M; 216, 205(527), 383, 566. E.—206(96), 285, 422, 31.
Apr. 19, 2nd. S. aft. Easter.—M; 1, 277(7), 564, 346. E.—247, 229, 188, 223.
Apr. 26, 3rd. S. aft. Easter.—M; 5, 318, 249 iii, 122(41). E.—419, 92(332), 562, 212.
May 3, 4th. S. aft. Easter.—M; 8, 295(149), 361, 275(7). E.—151, 373, 235, 422.

Hymns A. & M.

Apr. 12, 1st. S. aft. Easter.—M; 37(56), 136, 504, 706. E.—132, 257, 437, 28.
Apr. 19, 2nd. S. aft. Easter.—M; 160, 246, 527(260), 290. E.—231, 301, 683, 30.
Apr. 26, 3rd. S. aft. Easter.—M; 4, 176, 228, 258. E.—223, 439, 300, 127.
May 3, 4th. S. aft. Easter.—M; 7(79), 373, 356, 220. E.—184, 274, 304, 437.



Four things come not back in life—the spoken word, the sped arrow, the past life and the neglected opportunity.

"I will restore unto you the years the locust hath eaten."—Joel, 2: 25.

APRIL.

11th—William and Mary crowned, 1689. This event established Protestantism again in England. We often fail to see that liberty depends on Protestantism.

12th—**First Sunday after Easter.** Called **Low Sunday** in distinction with the Great Day of the Resurrection. But every Lord's Day is a Festival of the Resurrection, because Our Lord made that Day holy by rising on the "First Day" of the week.

15th—Wreck of "Titanic," 1912. We have frequent reminders that man is not omnipotent, and that his greatest works need humility of mind in their creators. Have we not recently had such a reminder?

17th—Luther before the Diet of Worms, 1521. While Protestantism was in being long before Luther, and the Church of England had her own reformation quiet distinct from the Continental, yet we ungrudgingly acknowledge a vast debt of gratitude for Luther's work, as well as for all other reformers.

19th—**Second Sunday after Easter.** These Sundays are opportunities for showing the certainties of our faith. Too long have preachers played with modernist doubt, now shattered to bits by the archeologist. We return to certainty to encourage our souls amid difficulties and perplexities.

20th—Gates of Derry shut by "prentice boys." So out of the mouth of babes, so to speak, does God ordain praise. There is need to-day for youth to rise and fight.

21st—Princess Elizabeth born, 1926.

23rd—"St. George and Merry England." Shakespeare born, 1564. St. George, our national patron was neither priest nor recluse. He was just a brave gentleman of his day. Born of noble christian parents, he became a magistrate in third century. He once tore down the Emperor's edict for persecution of christians. A Synod of Oxford, 1220, made him England's patron Saint.

Next issue of this paper.

24th—Irish Rebellion, 1926. God save the Empire, and God save Australia.



The Divine Drama.

(Rev. W. H. Irwin, M.A.)

THE centre of the world's long history is the Resurrection of our Saviour. Through the endless ages of the past, preparation was being made for His coming, and, through all the endless ages of the future, life and power will be drawn from His Resurrection from the dead. The real tragedy of the present age is the wholesale rejection of this belief. The majority no longer conceive of life as a great drama of which the principal scenes were enacted in Palestine 1900 years ago. Professor Lippmann points out that the old faith, from which so many modern men and women have turned away, did bind together the whole of experience upon a stately and dignified theme, did organise a man's soul, economise his effort, console him and give him worth in his own eyes, whereas those who have lost this faith

have lost as well the certainty that their lives are significant, or that it matters what they do with their lives. It seems to them that they tread the path of life with aimless feet. Galsworthy expresses their attitude when in the "Swan Song" he sums up Fleur's experience thus:—"Like the age to which she belonged, she had been lifting her feet up and down without getting anywhere, because she didn't know where she wanted to get." Here, then, we see one value of the drama of redemption to the Christian believer in giving point and purpose to his life. The mingled history of Good Friday and Easter Day assure him that life is not a tale told by an idiot, full of sound and fury, signifying nothing, but an enterprise of which the issues are eternal.

At the present time men are thinking on public affairs in Australia as they have not thought for many a long day. Everyone is agreed that something is wrong, but what it is they hardly know, and still less can they discern a remedy amid the clamour of strident voices, proclaiming contradictory ways of salvation. Yet, in this angry spate of leading articles, pamphlets and speeches, how little attention if any, is directed to the Divine Drama? Of course, no amount of contemplation of the Cross or searching out of the implications of Easter Day can solve the technical difficulties of financial or economic problems. Economic things are economically discerned and expert knowledge is essential. But broad general principles govern a people's outlook and actions, and it is as necessary to ensure that these principles are true and sound as it is to guard against the breach of economic laws. The mental attitude of a people tackling such problems as we have to face to-day in Australia will profoundly influence the solutions they adopt, and who will deny that fundamental beliefs determine men's attitude to the difficulties of life? F. W. Myers was once asked what question he would put to the Sphinx if he had one and only one chance. He replied that he would ask, "Is the universe friendly?" This is a question which is constantly nagging at the minds of thoughtful and sensitive men. We are caught in the grip of great economic forces which, individually, we are unable to control. Through no individual fault, men are reduced to want, and are oppressed either by the fear or fact of unemployment. Can we be surprised that the public mind is a complex of despair, suspicion, resentment, self-pity? But unmerited suffering, the incongruity between fortune and desert, is just the scandal of the Cross. From one aspect Good Friday is the darkest of all days, being the triumph of evil over goodness. But from the dark despair of the Crucifixion we turn to the glorious joy of Easter Day. The universe is friendly. Perfect goodness and ultimate power are truly one. Easter is something more than the proclamation of the Messiahship of Jesus Christ, something more than the assurance of immortality. It is the vindication of the nature of God. So thence forward men have seen that evil is subservient to God. Victory may be delayed, but it is sure. We have had too much cheap optimism in Australia. We cannot have too much of the optimism which springs from Easter Day.

On all sides the cry meets our ears for equality of sacrifice in the present distress. This cry has much to commend it, for it expresses one of the healthiest instincts in Australian life.

"Fair and reasonable" has been the motto of much of our public policy, and, though by neglecting economic facts, it may have been one cause of our troubles, yet this aim for social justice is no unworthy inspiration of a people's efforts. But the Cross reminds us that there is something higher in human life than justice. By all means, let us seek to equalise the sacrifices necessary to set our affairs straight, but one is inclined to think that Australia will be saved by inequality of sacrifice—an inequality not arbitrarily imposed, but voluntarily accepted and borne for the sake of others. As we look at life it does seem that no progress is ever made, no great work carried out, no situation ever saved, unless someone makes a sacrifice, and bears the burden for others. Even a democracy depends upon an aristocracy of service. How are we to call forth this spirit of voluntary sacrifice? Nothing is more wonderful about the story of the Cross than the power it has shown to move men to service and sacrifice. There is no parallel to this power anywhere. The valiant hearts who laid down their lives in the War have enriched our national life with a noble tradition that gives our people a disposition to follow in their train. Relying upon the force of their example, Captain Bean published after the War an appeal entitled, "Into your Hands, Australians," wherein he sought to rouse in the breasts of young Australians a desire to serve their day and generation. How far this appeal and similar ones have proved effective there is no means of knowing. But it appears to be true that such heroic memories help to build up a latent capacity for self-sacrifice but they are unable to propel it to action. The dynamic is lacking, whereas the death of Christ constrains us. Though other motives do move men to fine issues, the appeal of the Cross remains the most powerful. No country can get the service it needs without it. As a community then, we require a dynamic to aid us in meeting the demands of the time. As individuals, we must have a world view which will give our lives a meaning and value. The divine drama of revelation, the death and resurrection of Jesus Christ, supplies us with both. But will Australia perceive in this her day, the things that belong to her peace?

A Fixed Easter.

Movement for the Reform of the Calendar.

LORD CHESTERFIELD has left on record somewhere an amusing account of his speech in the year 1750, when seconding the Bill for the adoption of the Gregorian Calendar in England, which Lord Macclesfield had introduced. He says that, knowing no more of the subject than he did of Hebrew, he entertained the House with some remarks on time in general, and adds that what amused him most was the fact that several of their lordships afterwards thanked him for having made the matter so very plain to them. It is probable that, though the defects of the Gregorian Calendar have frequently been pointed out, the major part of mankind have not concerned themselves more with calendrical problems than did Lord Chesterfield.

Recently, however, the proposal for a fixed Easter has aroused no little general interest, and unquestionably

the introduction of a more rational and uniform division of the year is of immense consequence to the good ordering of human society. For some years past the problem has engaged to an increasing degree the attention of the commercial world.

Recent Attempts at Reform.

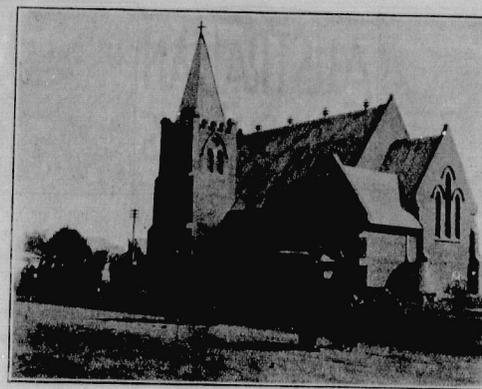
Prior to the war the International Congress of Chambers of Commerce had prevailed upon the Swiss Government to call an International Diplomatic Convention to consider the reform of the Calendar by international agreement. The war cut short the project, but the proposal has recently been revived, and the organization of the work has passed to the League of Nations, which through its Advisory and Technical Committee for Communication and Transit has appointed a small expert sub-committee to deal with the problem. This expert Committee has worked with such speed that its plans for the new Calendar come into force on 1st January, 1934. To aid this plan The League of Nations is arranging an international Conference to be held in October this year.

What is Proposed.

The International Fixed Calendar League (London) has kindly sent us a sample of the new Calendar, which illustrates the many social and commercial advantages of fixation by one method or another. There are three main schemes in the field, known as Plans A, B, C. A changes the day-names arbitrarily each month to give them the same weekly position. B would equalise the quarters by two months of 30 and one of 31 days. Plan C appears the most favoured, because it provides a perpetual 28 day month, with day and numbers identical, a perpetual February; to absorb the odd days, a new month, "Sol," is to be added to the year by compounding last 13 days of June with the first 15 of July; the odd 365th day being a lonely "year-day" on December 29, and leap-year day June 29. Every month and week would begin on a Sunday and close on a Saturday. The Jews have registered certain objections to the extra day, the Roman Catholics alone object to the fixing of Easter, which it is proposed to fix either as April 9, or as a concession to ecclesiastical "prejudice" as the Sunday after the 2nd Saturday in April (i.e., 15th). Whitsunday on June 8. **April 15 is said to work out on the average as very close to the actual anniversary of the Resurrection.** It will be seen that some favour the first Sunday, others the second Sunday in April, as being the nearest Sunday to the event which Easter commemorates. Neither Good Friday nor Easter are anniversaries, and the actual date of our Lord's Crucifixion has been the subject of prolonged and difficult research. If we accept the years 27—37 A.D. as the date of Pontius Pilate's Governorship of Judea, then the problem which the astronomers have endeavoured to solve is to find the year during this decade when the first full moon after the Vernal equinox fell on a Thursday. The better opinion is in favour of the year 30 A.D., when the 14th Nisan would be Thursday, April 6, and the Crucifixion therefore Friday, April 7.

The Anolent Controversy.

The ancients differed as to when Easter should be celebrated. When Polycarp in 154 held that it should be kept on the 14th Nisan without regard to the day of the week, he voiced the earliest custom; but Anicetus of Rome voiced the Western custom when lead-



ST. BARNABAS' CHURCH, GLADSTONE, MACLEAY RIVER.
Consecrated by the Bishop of Grafton, February 24, 1931.

ed for observance on a Sunday. Neither Bishop would give way, but did not quarrel. This "Paschal controversy" continued until the Council of Nicaea decreed that it should be settled by adopting the practice of the majority, i.e., on the Sunday; and to the Alexandrian divines, specialists in mathematics, was committed the duty of informing the Church at large of the correct Sunday each year. The Nicene decision was of course a departure from the primitive tradition for the convenience of the world, for the early Christmas celebrated the Crucifixion and Resurrection at the time of the Jewish Passover, and 14th Nisan might fall on any day in the week. The Western practice thus was originally a concession to public convenience; the like concession to-day may not be unreasonably expected of Christianity. The compromise reached at Nicaea involved and still involves the Church in elaborate calculations based on the Paschal moon and the Metonic cycle and it is known that the method now in use involves errors requiring periodic readjustments. Tables in the Prayer Book, drawn up by Bradley, the Astronomer Royal in 1752, assume an equation between the tropical and the Julian Solar year which is not quite exact. The Julian Calendar dates from the 1st Century B.C., when Julius Caesar replaced the old lunar calendar by a solar calendar based on that of the Egyptians; alterations were made by Caesar in the number of days of the month, and still later the Jewish-Christian 7-day week was adopted. The present calendar was established by Pope Gregory in 1582.

The Menace of Change?

The variation of the Easter date is not the chief commercial inconvenience, which is the inequality of months. Each year may begin on a different day of the week; an Aberdonian would need to keep his diary for 28 years to save the price of a new one. The commercial world, however, finds the variation of Easter hard to bear because of its influence on production periods and the variations of terms, fashion periods, etc.

The dominant commercial interest in the reform movement is shown by the determination to tack all holy days (such as Christmas) which are public holidays as well as the secular holidays, on to the weekly rest-period, which includes Sunday. The "Easter holidays" would still be a thorn in the commercial side, for Good Friday cannot be dislodged from its place even to please "Big Money." The Roman Catholic

Church is the only Communion which places any real obstacle in the way of reform, but none of the Churches can view with perfect equanimity the tendency to "lump" Sunday with the public holidays. It commits the Churches to an unwilling countenance of the "week-end" habit, and adds one more permanent temptation to the Christian's life in these motoring days, as we can see when the occasional conjunction of Sunday with a Monday holiday occurs. No doubt the Churches will survive the ordeal, as the Faith has survived worse shocks, and the main objection will be against the official degradation of Sunday from its place as essentially a day set apart for the worship of God to a mere day of public recreation.

Easter in Jerusalem.

TRAVELLERS from all over the world journey to Palestine and to the Holy Sepulchre at Jerusalem to be present at the Easter festivities. The scene which is enacted there every Easter morning is one of the most extraordinary caricatures of Christianity that could be witnessed. Beneath the vast dome is a grotto, where the reputed sepulchre of Christ is declared to be. Thither at midnight a vast crowd gather from all lands. Each of these has supplied himself with a huge candle, which he has bought from the Priest in charge at an exorbitant price. Exactly at midnight a light is seen to burst from the dark tomb. It is declared by the Priests to descend from heaven, though every intelligent man knows this to be a lie. But the poor peasants devoutly believe it is a sacred fire sent from heaven by God to verify the ancient miracle. Each one presses forward to get his candle illuminated at the sacred fire and great is his joy, when often at the risk of being crushed to death, he does so.

But these poor people know little of Christ. Their lives are unclean, their habits are degrading. They are filled with spite and hatred of their fellow-men, and sometimes there are terrible riots at the tomb, ending in bloodshed between the rival sects.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Donations to Special Easter Issue.

Rev. A. E. Morris, St. Michael's, Moore Park, 10/-.
Rev. R. B. Robinson, All Soul's, Leichhardt, 9/-.
Church of England League, Tasmania, Special Donation, £3/10/-.



NEW SOUTH WALES.

SYDNEY.

Mothers' Union. Annual Festival.

On March 25, the annual festival and reunion of the members of the Mothers' Union was held at St. Andrew's Cathedral. The festival began with a communion service in the morning, at which Archbishop Wright officiated. He was assisted by Dean Talbot and the Rev. L. Sutton.

A business meeting in the Chapter House followed the service. In the absence of the president (Mrs. J. C. Wright), who was indisposed, Mrs. Barff, a vice-president, presided, and read a paper written by Mrs. Wright, giving her impressions of the annual conference of Mothers' Unions which she attended in London last year as a delegate from Australia.

Mrs. Dyott, a visitor from Litchfield, England, spoke of the work of the Mothers' Unions in England.

The afternoon service in the Cathedral was attended by 300 members of the union. The Rev. A. L. Wade gave the address. Motherhood, he said, was bound to Christ by a golden chain of three great links—creation, redemption, and prayer. Women were to-day the chief workers in the Church.

St. Bede's, Drummoine.

Dedication of New Church.

On Wednesday, March 25, the Archbishop of Sydney dedicated the new church of St. Bede, Drummoine. It is a magnificent structure, in architecture a departure from the usual lines. Indeed, there is no church just like it in the diocese. There was not standing room for the occasion. The cost of the building and furnishing amounted to £11,950. Several handsome windows, in addition to memorials and there are many other handsome gifts of furnishing. The remaining debt is about £4,500. There is much delight in the parish at this consummation of some years of steady effort.

Quiet Day for Clergy.

A wonderful response was made by the clergy of the Diocese of Sydney to the Archbishop's invitation to the Quiet Day at St. Jude's, Randwick, on Tuesday, March 24. The Bishop of Armidale found them very responsive to his leadership. His messages on Reality, Narrowness, Shallowness, proved very searching, helpful, and uplifting. The Quiet Day concluded with a conference, the Bishop answering various questions with aptness and refreshing insight. The Archbishop was present

throughout the day. The Rector of Randwick, Canon Cakebread, made excellent arrangements for the meals. The verdict is that the day was worth while in the biggest and richest sense, and all believe it will be fraught with lasting good.

Parramatta Rural Deanery.

S.S. Teachers' Association.

The 74th quarterly conference and 20th annual meeting of the Sunday School Teachers' Association of the Rural Deanery of Parramatta, was held at All Saints', Parramatta North, on Monday, 2nd March. Eleven clergy were present, and over 170 teachers and officers, representing 24 schools.

Tea, kindly provided by All Saints' Teachers, was served in the Memorial Hall, after which the Rev. F. B. Mullens conducted a Hymn and Litany Service in the Church.

The conference opened shortly before 8 p.m. the Rev. G. E. B. Manning, rector of All Saints', presiding. A hearty welcome was extended to all the visitors and new members. The business of the annual meeting was then proceeded with, the annual report and financial statement being read and adopted. Two outstanding events of the past year were His Grace the Archbishop's visit and address to the conference in March, at St. Mark's, Granville, and the Teacher Training Course conducted by the Board of Education, as a result of which 36 teachers secured the "Commission to Teach" Certificate. A further offer by the Board of Education to conduct a special course of Training for Kindergarten Teachers and Leaders was unanimously and gratefully accepted.

The appointment of officers for the ensuing year resulted in former members being re-elected and Mr. S. Moreham was elected in the room of Mr. H. Broadley, resigned.

The special business of the evening was an interesting and instructive address by the chairman, the Rev. G. Manning, on "English Church History," illustrated by lantern views of the Cathedrals of England; a hearty vote of thanks was afterwards accorded Mr. Manning for conducting the meeting and giving the address.

It was decided to hold the next conference at St. John's, Parramatta, on Monday, 11th May next.

The conference closed with the Benediction shortly after 10 o'clock.

Church Property.

Rating Exemption Sought.

The Most Reverend the Archbishop introduced a deputation to Mr. Lang, State Premier, last week, urging further relief from

rating of certain Church property. The Archbishop said that the Lang Government, in 1927, recognised the need for giving relief to the Churches, and amended the Local Government Act to provide that rectories, presbyteries, and certain Church schools would be exempt from rating under the Act. As a consequence of this Act, buildings of this nature were exempt from municipal rating, but similar properties in the city area were not exempted, as these came under the control of the City Council. The churches were desirous of having such property exempted from city rating. It was also desired to have Sunday Schools and the residences of the official heads of the Churches exempted from municipal rating, as well as certain Church schools, which were registered under the Bursary Act, and Church colleges used for the purpose of training young men for the ministry.

The Primate submitted a draft of a bill which would, he said, be passed by Parliament, meet the wishes of the Churches.

Mr. Lang, in reply, said:—"The Government realises the great services rendered by the Churches, and I will go carefully into the draft of the bill. The matter might be overcome by the insertion of certain clauses in the Greater Sydney Bill, which is now before the House."

LITHGOW.

No Repudiation There.

A way to avoid the payment of interest, without repudiation, has been found by the members of St. Paul's Church, Lithgow. The sum of one hundred and fifty pounds has just been subscribed in order to more quickly pay off the church debt. An agreement with the A.M.P. Society called for the repayment of the debt within ten years, but this is now being accomplished within six years, and the amount of interest saved is considerable.

NEWCASTLE.

Religion and Politics.

The Bishop's Address.

The relationship between religion and politics was discussed by the Bishop of Newcastle (the Rt. Rev. F. De Witt Batty) in an address given at the Newcastle Cathedral parish hall.

"The peace and progress of the world," Bishop Batty declared, "will never be finally secured until it is recognised that the principles of the Sermon on the Mount are as applicable to the political and industrial life of a nation as to the lives of its individual citizens."

The Bishop said that so far as the Labour movement was a movement to secure for all and not merely for the few, the leisure, the security, and the educational facilities which were needed for the living of the fullest kind of life, it deserved the sympathy of every decent man. But the social problem could never be solved merely by the provision of an improved environment. The root of the trouble was a spiritual fact—the fact of human selfishness—and the fact was strong enough to wreck the fairest scheme of social reform that was ever devised. Therefore, religion, by dealing with man rather than his environment, was doing a quite indispensable thing.

The co-operation of religion was essential to the success of any scheme of social reform. Success could never be achieved so long as men's attention was fixed solely or primarily on material goods, because these were all limited in their amount, and the competition to secure them inevitably bred strife between nation and nation and between class and class. The spiritual goods, such as truth, beauty, and goodness, had the advantages that they were infinite in amount, and that in dealing with them, the success of one man was the success of all.

BATHURST.

Repudiation—The Bishop's Strong Words.

The Bishop of Bathurst, in a sermon in All Saints' Cathedral, on Sunday, 29th March, said that the whole spirit of repudiation had been poisoning their lives for years. They had all been repudiating. They had defaulted in their obligations to religion, to the great moral sanctities, and to the great realities which should command their lives. They had since the war been flagrantly repudiating their obligations to that great country which had been given into their keeping. They must get back to the spirit of religion, change their systems, change their governments, raise up new parties, or send back old ones into the wilderness to find their souls again. They might increase or diminish the number of their states, but their real need was a new spirit and a new attitude to life.

GOULBURN.

The Bishop's Letter.

The Bishop writes to his diocese:—

A.B.M.

I am writing between meetings in Sydney. The Australian Board of Missions has just finished two days' hard work, preceded by a day of committees to prepare the business for the Board. This has been a heart-breaking day. Confronted with a sudden heavy diminution in its income, with little or no prospect of an early recovery, the Board has been compelled not only to make drastic retrenchments in its home organisation, but also to reduce by twenty per cent. its grants to all its missions, and, worse still, to terminate its contributions to the diocese of Shantung in China, and South Tokyo in Japan. Yesterday I was set the painful task of drafting a resolution to express to the Bishop of South Tokyo the sore reluctance with which we faced the necessity of this withdrawal from the mission field in Japan. It was indeed a painful task; for just seventeen years ago I was the chairman of a meeting of the old Executive Board which decided to make this venture of faith and to send an Australian to work in Tokyo. Our missionary, the Rev. E. R. Harrison, has built up a mission in the industrial centre of Chiba, and seen his work crowned by the completion of a Church. Now we have had to tell the Bishop that we cannot even spare £150 towards the cost of a Japanese priest to maintain Australia's connexion with the Church in Japan. We can only pray and trust that when people begin to pick up again the bundles which they have dropped in the first alarm of the financial crisis, we may be able to shoulder again our share in the Anglican mission field in the Far East. But for a year or two at least Australia will not be there; and the Board of Missions and the whole Australian Church will lose the refreshing and bracing touch of two Asiatic missions which have widened our vision and enriched our life.

General Synod.

To-morrow will be a critical day. The Standing Committee of General Synod has been summoned to prepare the agenda for the General Synod which has been fixed for October 13, to follow the General Convention which is to reconsider the draft of the new Constitution approved by the Convention of 1926. The suggestion has been made in various quarters that the financial crisis may prevent a full attendance of clergy and laity, and that the work of the Convention would be made difficult and its results would be exposed to criticism if it were not thoroughly representative. The Standing Committee may have to-morrow to face the question of the postponement of Convention and Synod for a year. There are problems which would suffer seriously by such postponement. But they might suffer even more if Convention and Synod were not truly representative of all provinces and dioceses.

WAGGA.

Ordination Service.

On Sunday, March 15, the Bishop of Goulburn conducted an ordination service in St. John's Church, when he admitted to the diaconate Mr. R. A. Johnson, who is to assist in the June parish. It was the first time that Wagga had had such an experience. Consequently considerable interest was aroused. This, combined with the fact that it was Mothering Sunday and Scout Sunday, induced a large congregation, the church being well filled. There were 250 communicants at this service, and 146 at the 8 a.m. service, at which also the Bishop presided, assisted by the rector. At the ordination service the Bishop, addressing the large number of young people present, urged them to obey the call to service in the church should they hear it. And we admonished parents to help and encourage them in this direction. "May God forgive you," he said, "if you ever do anything to lead your boy or girl from giving himself or herself to the Church." Assisting the Bishop at this service were the rector (Archdeacon West), and the Rev. H. Staples (rector of June), and the Rev. S. G. Davies (rector of Gundagai).

Goulburn Cathedral Parish.

Open Air Services.

In the Cathedral parish, open-air services have been held every Friday evening in Lent with big attendances. At Christ Church, West Goulburn, Rev. J. Benson has been conducting a teaching mission on Sunday evenings in Lent. The Rev. C. M. Stat-ham (North Goulburn), was in charge of the Goulburn Scouts at the Baden-Powell rally. Mothering Sunday was well observed

at Bombala and Wagga. Berridale reported to its annual meeting that £120 had been wiped off its debts. At Barmedman the stoppage of farmers' credits at the stores renders the parochial future precarious. The Rev. E. W. Bradley, A.B.M., is touring the Goulburn Archdeaconry this month. Miss Edith Anderson, C.M.S., will tour the other half of the diocese in April. The Rev. G. E. Wheeler (Holbrook), has been elected Rural Dean of Albury. Lake Bathurst has started Wolf Cub packs in each centre. A number of Harvest Festivals were held on Refreshment Sunday in various parishes. Miss Akehurst (the Diocesan Director of Religious Education has commenced a Church Lodge for girls, in temporary premises at Wagga.

ARMIDALE.

Diocesan Synod.

The Diocesan Council in January impressed upon the Bishop the importance of holding meetings of Synod at times, elsewhere than in Armidale. They pointed out that the diocese has no great city at its heart, as have so many others, but it has a number of towns of some importance, and set at strategic points. It is also a strain on Armidale to be always responsible for the hospitality demanded by such a gathering. The Bishop was impressed by their statements and in response to the Council's request is summoning the meeting of Synod at Tamworth. The opening Service will probably be held on Sunday night, May 3, the Synod on the Monday, and the Clergy Conference on the Tuesday after the conclusion of the Synod; but the definite programme will be published later, giving times and details. Archdeacon Fairbrother and his people have most kindly offered to welcome the Synod, and to provide the necessary hospitality.

Missionary Obligation.

The Bishop writes:—

No one felt happy to learn that our missionaries were having their meagre salaries of £50 a year reduced by 10 per cent. this year. Of course, we all are having the same, or more, but they already have their share of privation, without any increase thereof.

In part, this reduction is our fault, in that we failed to meet our assessments last year. This year we are trying to concentrate by two paths, on meeting our responsibilities, and even, if possible, to exceed them. In a number of parishes we are hoping to form branches of the Women's Auxiliary, for reading, prayer and work, and also to link up our Sunday Schools with the Heralds of the King. If every School, or the children of each parish will support one child in the Mission Field, we shall have made a great step forward.

There are in this diocese 11,000 communicants. An average of one halfpenny a week from each of them would raise our assessment to within a few pounds. Will you try in every parish to do your part? No unselfish life or parish ever misses the blessing that God can pour into an open hand and an open heart.

VICTORIA.

BALLARAT.

The Bishop's Letter.

Seriousness of the Times.

Writing to his diocese, the Bishop states:—

Every day that passes must deepen in the mind of all thoughtful people the conviction of the momentous significance of the times through which we are now passing. There is first of all the critical condition of our finances, the stagnation of our industries, and the resultant increase of unemployment. Again, there is no question but that recent utterances in Australia have begotten even in the minds of our well-wishers amongst the other nations of the world serious doubts not only as to our financial soundness, but also as to our financial integrity. In the sphere of politics, again, as far as an outsider can judge, everything seems to be in a state of chaos, turmoil, and instability.

But these times are testing the moral fibre of us all. Hardship and anxiety always do. To some they are unwelcome disturbances of their personal comfort, which are just passively to be endured until other people take the trouble to pull things round again. For others, they are an opportunity for self-discipline and self-knowledge, a call to "endure hardships as good soldiers of Jesus

Christ." And it is these latter upon whom the whole future of Australia depends.

That is, I am sure, the witness that Christians are called upon to give at this particular moment—a witness not only of the spoken word, but very much more of life and example. A great part of our troubles we may have brought upon ourselves—we have been pleasure loving, extravagant, lacking often the spirit of brotherhood in our relations with one another. There is real need for penitence in this respect. But after all, if we are honest with ourselves, we know all this, and I need not labour the point. I would prefer to look forward to what we shall be when we have come through our trials, as please God we shall. Let us see to it that we come through purified and awakened, just because we have taken up the Cross. If we do, we shall look back on these troublous times as a time of regeneration both of the community and ourselves. We shall find a new atmosphere of brotherhood and mutual understanding born of adversity willingly endured. But it will mean fearless honesty with ourselves, self-dedication, and, above all, prayer. To this great task Christ calls us—God grant that He calls not in vain.

In the realm of the redeemed there can be no feast without a fight, no success without sacrifice.

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SOUTH AUSTRALIA.

132 Years of C.M.S.

WILLOCHRA.

The Rev. Charles Reed.

The Bishop's Appreciation.

"I desire to place on record my appreciation of the work which has been done by the Administrator, the Rev. Charles Reed, during my absence. I have only just returned, but from many sources I have received messages eulogising his administration of the diocese, and commenting upon his tact and discretion, and also the able way in which he presided over the Synod. He showed much wisdom in dealing with various difficult problems which arose.

Canon Dunn added a sincere appreciation of the work of the Administrator, the Rev. Charles Reed, R.D., who has well discharged the difficult duties of his office, and said the Bishop had made an exceedingly wise choice in appointing a priest of such tact, commonsense and kindness to this responsible duty.

The Rev. Charles Reed, R.D., Rector of Peterborough and Administrator of the diocese in the absence of the Bishop, expressed great pleasure at the safe return of the Bishop. He felt that a great weight of responsibility had been lifted from his shoulders. He thanked Canon Dunn for his kind remarks, which he hoped he deserved. He had tried to administer the diocese fairly and impartially. He was grateful to the clergy for their loyal co-operation. He assured the Bishop that he had always tried to do his duty loyally to the Bishop, and for the welfare of the Church. When the Bishop was absent from the diocese, he felt the loss of a personal friend. He was sure everyone was delighted to see the Bishop once again, and he welcomed the Bishop most heartily and was pleased to see him again take up the reins of office."

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On April 12th of this year the C.M.S. will have completed 132 years of service for the Kingdom of God in other lands. The Society was founded upon Christ's power to redeem and regenerate by men who had proved the fact in their own experience. Its leaders accepted God's Word as their great commission. Missionaries down through the years have sealed their testimony with their blood in opening closed doors.

To-day the C.M.S., true to its great heritage and trust, is still proclaiming the everlasting Gospel of redemption through Christ. God's Word is accepted as the rule of life for all the Society's work. It is facing to-day the fruit of years of toil in many great harvest fields of the world. It is the time when all who stand for the truth as it is in Christ Jesus should come to help this fine piece of collective witness as it is continues to carry the Gospel to "Africa and the East."

ANOTHER EPITAPH.

A stone in a Boston churchyard bears the inscription: "Sacred to the memory of Ebenezer Harvey, who died through being accidentally kicked by a cow on the 18th September, 1853. Well done, thou good and faithful servant."

Church of England Defence Association of Queensland.

Mr. Exley's Return From Abroad.

DESPITE the unfavourable weather there was a good attendance of members at the March meeting of the Church of England Defence Association, Brisbane.

Captain Blakely occupied the chair, and the President of the Association, Mr. A. Exley, gave a most interesting account of his recent visits to various churches in England, and his interviews with officials of the National Church League and the Protestant Reformation Society.

With respect to the statement so frequently made by clerical upholders of the so-called Anglo-Catholic cult, in the diocese of Brisbane, "that the Reformation was a grave mistake," he quoted the Late Bishop Ryle, of Liverpool, on the results of the English Reformation:—

"The Reformation found Englishmen steeped in ignorance, and left them in possession of knowledge—found them without Bibles, and left them with a Bible in every parish—found them in darkness, and left them in comparative light—found them priest-ridden and left them enjoying the liberty which Christ bestows—found them strangers to the blood of Atonement, to faith, and grace, and holiness, and left them with the keys to those things in their hands—found them blind, and left them seeing—found them slaves and left them free."

Mr. Exley was pleased to report that he attended services in the parish churches in towns and districts in which he stayed, and without exception he found that in the evangelical churches, where the full prayer book service was rendered, not excluding the "General Thanksgiving" by the whole congregation, the churches were very well filled indeed, in the seaside resorts of Felixstowe and Eastbourne, the Churches were crowded.

In some respects, his experience differed somewhat from that reported by Dr. Hind, Bishop of Fochow, who was visiting England, but Bishop Hind's letter so clearly expresses the deep sense of irritation voiced by prominent laymen, both in England and Australia, at High Church practices, that the speaker made no apology for presenting it to his audience. The Bishop gives his impressions as follows:—

"I have only recently returned to China after two years in the home-land, and I feel compelled to try to give you one of the chief impressions that I have brought back with me.

"I was not appalled by empty churches. I did not see many such. On the whole, the churches I attended were fairly filled on Sundays. What did appal me was the enormous, and apparently growing, number of people who do not go to church at all.

"I do not for a moment think that these are all Godless. Indeed, I felt a very real sympathy with them. I believe I can account to some extent for the growing estrangement between Church and people. It is due to the gradual foreignising of our services. I do not believe that priests dressed up like dolls in fine linen and embroideries make any kind of appeal to the normal British heart. I cannot think

that incense and exaggerations of unintelligible gestures awaken any response at all in the average British breast. There are always some to whom these things do appeal, and the priests spend their time ministering to these in the mistaken belief that they only are the elect of God.

"Miscalled Catholic. For a time while at home, I was living in a part of England where all the nearest churches indulged in some of the modern practices which are miscalled Catholic. I confess that, when I had a free Sunday, I went to these churches only through the sternest sense of duty. I did not enjoy the services, nor did I derive any help from them. Moreover, I noticed that these Churches—self-styled Catholic—were, on the whole, less well-attended than the old evangelical ones where the service was of a more distinctly British type.

"Mediatorial Priesthood. It is argued that the majesty of the God whom we worship demands the most beautiful and dignified service. But these dressed-up priests do not emphasise the majesty of God at all, but the dignity of a mediatorial priesthood. Their conduct of the Altar service directs the minds of the worshippers, not to the really-present Christ, but to the miracle-working priesthood. The effect of their ministrations is not to bring God nearer to His people, nor His people nearer to Him, but to remove Him to the distance which He occupied in the Old Testament times before the "new and living Way" of approach to God had been opened up by Christ.

"I am sure that, in order to recover the multitudes of estranged members back to the church services, it will be necessary to return to a simple and intelligible worship, in which ritual and ornaments shall be rigorously subordinated to the main purpose of those services, namely, the making and maintaining of direct contact between the worshippers (both individually and corporately), and God."

Reunion.

Is union desirable between the Church of England and the Unreformed Churches?

In the issue of January 30th last, "The Record" (English), has an article on the problem discussed at Lambeth of Intercommunion with the Unreformed Churches. As many of our readers will not see this important article, we give some account of what is involved in the discussed union with the Orthodox Churches and in doing so we wish to acknowledge our indebtedness to the above mentioned article.

To many, much perplexity and many misgivings have arisen concerning what Intercommunion with the Orthodox and Old Catholic Churches may involve for the Church of England.

With Regard to the Orthodox Churches.

It is estimated that there are 138 million Orthodox Slavs, including 120 million Russians, then 12 million Roumanians, 6 million Greeks, etc. Persecution in Russia has both weakened and strengthened the Church. One result has been that there has been, and is a movement towards Reform, which is to the good, but we must be careful to remember the official attitude of the Orthodox Church towards Reunion with our own Church.

Let Archbishop Germanos state what this is:—

"We cannot entertain the idea of a reunion which is based upon a few common points of verbal statements, for according to the Orthodox Church, where the totality of the faith is absent, there can be no communion in sacris."

In other words, that, if Reunion is to take place, there must be what Archbishop Germanos of the Orthodox Church, calls "the Totality of the Faith," on matters of Order and Sacramental teaching.

Let us take two points.

(1) With Regard to Orders.

The Orthodox Bishops hold a very rigid view of Apostolic succession, which one fears they have been led to believe is held by our own Church. Our 39 Articles are an obstacle to the acceptance of this rigid view, and therefore for this, as well as other reasons, have to be explained away.

The Surrender of the 39 Articles.

In 1920 the Orthodox Church thought it would not be offensive to propose their gen-

eral abolition (i.e., of the 39 Articles.) They were strengthened in this belief maybe, by the English Church Union's (E.C.U.), bold declaration: "We account the 39 Articles of religion to be a document of secondary importance concerned with local controversies of the 16th century, and to be interpreted in accordance with the faith of that Universal Church of which it is but a part." Let those who believe in the 39 Articles as safeguards of our Protestant and Reformed, and therefore, Catholic and Apostolic position, ponder seriously over these words.

Then, with regard to the Sacrament of Holy Communion, the Patriarch of Alexandria, in a recent letter to the Archbishop of Canterbury, states that the Lambeth Conference has given complete and satisfactory assurance as to "the Eucharist being thus a hilasterio" (translated literally)—a propitiatory sacrifice). The translator of the Patriarch's letter may deny that the Patriarch meant that the Anglican view coincided with that of the Orthodox Church, and that both held that there was a propitiatory sacrifice in the Holy Communion. Yet what does the Patriarch mean then? We grant that the Orthodox do not officially hold this view. And certainly the Church of England condemns it, both in her Prayer Book and Articles.

But the significant thing is that there is a reference to the sacrifice aspect in the Lambeth Report of 1930, which is not found in 1920, and that this said reference to a sacrifice meets with the approval of the Patriarch of Alexandria. What does it all mean? First in the cause of reunion there is to be a partial surrender of the 39 Articles, and then there follows an apparent agreement upon the sacrificial aspect of the Holy Communion. Are we willing to accept the Doctrine of Transubstantiation, for although the doctrine has never been accepted as a dogma by the Orthodox Church yet.

Is This Our Teaching?

Professor Zankow (The Eastern Orthodox Church, p. 117), writes: "The proposition is accepted without doubt in the Orthodox Church that Christ is present in the consecrated elements, and that at the consecration 'a change' takes place, or better, as the early Fathers of the Eastern Church teach, that the consecrated elements are the true Body and Blood of Christ."

Is the E.C.U. Declaration of 1922 Our Teaching?

Let us not forget that the E.C.U. teaches something very similar: "We affirm that, by consecration in the Eucharist, the bread and wine, being blessed by the life giving power of the Holy Spirit, are changed and become the true body and the true blood of Christ, and as such are given to and received by the faithful." Let the question be repeated. Does the E.C.U. teaching represent the teaching of our Church? We answer boldly in the negative, so long as we retain our present Prayer Book and 39 Articles.

Let us further ponder over the following significant words in the Lambeth Resumé, where it is agreed that "after Communion the consecrated elements remaining are regarded sacramentally as the Body and Blood of Christ. Is this Anglican doctrine? What the E.C.U. thinks of it may be gathered from the statement it adds to the above, "We hold, therefore, that Christ, thus present, is to be adored." With such views we can well understand why the E.C.U. wishes to get rid of the 39 Articles (see Article XXII).

Dare We Make the Great Surrender?

In conclusion may we not ask, "Is Federal Union, or even Intercommunion with

the Orthodox Church advisable at the price of such an agreement in the matters of order and sacramental teaching?" Nay, we go further, can we, dare we, agree to the betrayal of our Reformed and Protestant position to secure such an union? Ought we not to clearly state that the extreme section of the Church, as represented by the disloyal E.C.U. members, cannot speak on behalf of the whole Church. Our Reformers died to deliver us from such unscriptural teaching. Evangelicals must wake up and proclaim with no uncertain voice that our Church does not hold officially "the teaching set forth as a basis of union with the Orthodox Church," and they must do it at once, before it is too late.

HOME REUNION.

It is refreshing to turn from the accounts of the discussion and correspondence between the Unreformed Churches (the Greek Orthodox Church and Old Catholic Church) and the Church of England, with regard to a possible union, to the account in recent files from England, of the United Service of Witness at Birmingham of February 23rd last, when over 100 clergy and Free Church Ministers proceeded side by side up the aisle of the Birmingham Parish Church. The service was arranged by Anglican Evangelical Group Movement (A.E.G.M.), under Canon Guy Rogers, and the Representation Council of the Free Churches in Birmingham.

The act of witness, led by Dr. Lofthouse from the chancel steps (ex-president of the Wesleyan Conference), breathes the spirit of the service.

"Brethren, let us bear witness to the unity in our Lord Jesus Christ, to which we are called, 'Where two or three are gathered together in my Name, there am I in the midst of them.' That they may be one, even as Thou, Father art in Me and I in Thee, that they also may be in us, that the world may believe that Thou hast sent me."

"There is one Body and one Spirit, even as ye were called in one hope of your calling: one Lord, one Faith, one Baptism, one God and Father of all, Who is over all and in all and through all."

The congregation made the following response: "We, being many, are called to be one body in Christ and every one members one of another."

After silence, a prayer for unity, the Veni Creator, was sung. The impression made on the vast congregation was profound, we read.

Dr. Carnegie Simpson, Principal of Westminster College, Cambridge, gave the first address.

He opened by saying that they were not met in a spirit of controversy, but of unity, and to promote what they believed to be the vital interests of the Evangelical and the Kingdom of God. He deplored the setback given at the 1930 Lambeth Conference to the "entente cordiale" so manifest in 1920 between the Church of England and Nonconformists, and went on later to touch upon the deeper and more delicate issues arising out of the prominence given to the question of Intercommunion with the Orthodox Churches. He pointed out that if the Church of England was really to attempt to satisfy the Unreformed Eastern Orthodox doctrinal requirements, it could only be done by magnifying all the elements in Anglican doctrine which were remote from and even antagonistic to those elements in it which had an Evangelical and Reformed character.

Later he emphasised that such union with the Orthodox Churches would hardly at all affect the Evangelisation of the world, and he pleaded in the interests of the name of the Christian mind of England, and for the

sake of the work of the Kingdom of God for practical attempts being made to return to negotiations for Reunion between the Reformed Churches as in 1920 Lambeth appeal.

My Daily Prayer.

If I can do some good to-day,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

If I can do a kindly deed,
If I can help someone in need,
If I can show a fruitful seed,
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
Lord, show me how.

—Grenville-Kleiser.

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Dear Boys and Girls,

I am sure that you have all entered very sincerely into the services and messages of the recent Good Friday and Eastertide worship in our Churches. There has been the special music; some of you, no doubt, have gone to the lantern services on Our Lord's Passion, then there has been the Easter Day Young People's Services. All must have given you new insight into and new understanding of what the Lord Jesus suffered, and what He did for us.

It was all for our sakes! He loved His own and loved them unto death. Well, as the dear old hymn says, "We should love Him too!" I earnestly trust that you do—and that you want to serve Him. Easter, of course, brings to us boundless joy and hope. There is something about the services for Easter Day in Church so content, so full of triumph, so uplifting. I wonder did you feel thrilled, and were you blessed? We ought never to be tired of the Easter Festival. Apart from the great fact and all that it means for us, there are many beautiful stories told about Easter.

It was said that in the early days of the Church, when the people went into the Church on Easter Sunday, there was a most beautiful fragrance in the building, and they wondered where it came from. Then they went down into the crypt, and there they discovered the crown of thorns in blossom, and the fragrance was coming from the crown of thorns that had rested upon the head of Jesus. Another story told is that they discovered where Jesus had gone after He left the tomb, for wherever He set His feet, in those footprints of His the flowers grew, and they knew that if they followed the flowers they would find Jesus. With Easter comes the message of life and joy.

"I Am His."

We think at this time of Christ's great triumph over death. We do not think of the Lord Jesus in the grave, but as a Risen Saviour, Who is now seated at the right hand of God in Heaven. Our Saviour is One Who has triumphed over death and over the grave, and His power may be ours.

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He is in Heaven for us, and He is able to help all those who are truly seeking to serve Him. It is so wonderful to realise that when we are trying to do something for God in the world that the Lord Jesus is standing by our side to help and encourage us. We are serving a living Saviour. Think of that when you enter God's house next Sunday, and remember that the spring flowers that beautify the sacred place are just a symbol of that new life which the Lord Jesus has given to the world, and which He is waiting to bestow upon all those who will accept it. Trust to-day in the One Who is able to save, able to keep, and able to do exceeding abundantly above all that we can ask or think.

A gentleman who wanted to help young people in the best possible way, had a lot of silver rings made, which would fit the little finger, and upon each ring he had inscribed the letters, "I.A.H.," and he called those who wore that ring, "The I.A.H. Band." Those letters stood for "I am His," and whenever the young people looked at those initials, they remembered that they belonged to God. I am sure that you all love Him, and want to be His. Then may this Eastertide be for you a time of surrender and consecration.

YOUNG PEOPLE'S COMPETITION.

Half a crown is offered for the best sketch, written in a hundred words, on "A Brave Old Testament Character." Replies, which must be written on postcards only, should reach the Editor, Church Record Office, 242 Pitt Street, Sydney.

PUZZLES.

(1) A Riddle-me-ree.

My first is in King but not in Queen,
 My second in Bishop though not in Dean.

My third is in Beef, but not in Pork,
 My fourth is in Crane, but not in Stork.
 My fifth you will find both in Pence and Pound,

My sixth is in Silence, and not in Sound.

My seventh is in Sandal but not in Boot,

My eighth is in Grain, but not in Fruit,
 My whole is the name of a Chinese City
 Which please find out, now I've finished my ditty.

A Paper for Church of England People

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Quiet Moments—Abiding.

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Editorial.

Anzac Day.

ONCE again Australian citizens will pay their debt of love to the brotherhood of the dead and more especially to those who fought and fell at Gallipoli at the landing, and in the following fateful months. We earnestly hope, therefore, that Saturday, April 25, will be fittingly, and inspiringly kept. Not only was it Australia's first real baptism of blood, her first great feat of arms, it marked a turning point in her history. From a score of angles, a sharp line of demarcation separates the Australia of before the Great War and the Australia since that tragic and eventful period—and simply because of the deeds our sons wrought, for the deaths they died, and for the honour they brought to our land—in their dauntless self-offering. Right worthily should we hold them in thankful remembrance at this Anzac time. Hence it is amazing that in New South Wales, the State authorities should stage a by-election for so sacred a day. Hosts of citizens will be overwhelmed with poignant memories and will want to quietly join in worship and thankful remembrance on the day, but will now be cut athwart by the bitterness of party politics and the whirl and swirl of vote registration. It will be a pitiable spectacle, and we register our strong disapproval. Instead of being

absorbed in the pettiness of political huckstering on such a day, we had hoped that men and women would have been taken out of themselves and lifted to something grander, vaster, nobler, than the circle of mere everyday pursuits and interests. In the due keeping of such a day there are possibilities of rich spiritual attainment. However, in spite of any intrusion by a thoughtless officialdom and a sporting public, many thousands will keep the day as it is intended.

Boys and Unemployment.

NO doubt one of the most tragic features in the wide-spread unemployment throughout the Commonwealth, is the enforced idleness of thousands of lads between the ages of 14 and 19 years. It is giving sorrow to many of the clergy and thousands of parents. Not only is there no work, but there seem to be no prospects before them and thus the problem constitutes a national calamity. Fortunately, in all our capitals there are public-spirited men who are becoming concerned and who are making efforts to cope with the situation. In Sydney, men like Rev. R. B. S. Hammond and Dr. Richard Arthur, with their Citizens' Committee, are actively at work co-operating with large city firms in an endeavour to place lads. We know that the class of youth offering to-day is worthy of the best the community can do for them. Physically good, mentally alert, and splendidly responsive, they compare favourably with any generation of our lads. It is our considered opinion that this problem of the unemployed lad is so utterly urgent that every worth-while citizen should resolutely address himself to it. Personality is too sacred to let it sag and weaken by idleness and subsequent hopelessness. Besides, the spirit of unrest and dissatisfaction will lay hold of these lads, and then, inflamed by Communists and other self-seeking demagogues, life-time ruin will set in individual lives and the way be prepared for revolution. The question is a serious one. The Church is deeply and vitally concerned. What are Churchmen, who are employers, doing to stem the tide of idleness, want, and fear-some unrest?

The King's Illness.

WE are confident that much real sympathy and prayer are going up from countless hearts for his Majesty the King in his present indisposition. There is no doubt that the King's illness of two years ago has taken its toll of his constitution, thus entailing constant watchfulness and

care. We know that the weather in Great Britain is both trying and exacting at this time of the year, and therefore, on the part of a weakened physical frame, the call is for double care. Within the bounds of his Empire and beyond, his Majesty holds in countless hearts a place of high honour and real endearment. His intimate knowledge of all parts of his far-flung dominions, his broad and kindly sympathy, not only with the ambitions and the aspirations, but with the sufferings and hardships of all his people, his ready response to any and every appeal, whether to the sense of justice or to the spirit of compassion, have won him a degree of loyalty, devotion, and confidence which few Sovereigns have ever enjoyed. Then, too, his deeply religious life, his wealth of humility, his unflinching consideration, have given him a place unique among earthly rulers. British peoples the world over are truly fortunate in having so good and worthy a ruler! Thus our prayers ascend, both for the King, the Queen, and their family. We fervently hope that ere long his Majesty will be about, enjoying the best of health and ruling a people justly proud of their King and all his life and work mean.

Spain.

ONE by one the thrones of Europe have fallen and now at last Spain goes the same way! It has not been unexpected. At the moment we say nothing about monarchical or republican forms of government. We are happy and contented under our King, with our benign and constitutional forms. Something was bound to happen to Spain. The revolutions and uprisings of dictators during recent years, were but portents of the coming storm. Of all countries in Europe, Spain has lived in the past, held in the iron grip of the Papal hierarchy, she is the most backward of all European nations. Her country might have its delightful landscapes, and old-world ways and buildings, but her people are ignorant, superstitious and mediaevalised. People cannot for ever be kept in ignorance. Suppression of news, and rigorous denial of free speech cannot go on for ever. No monarchs, or dictators or ecclesiastics can prevent the rising to place and power of an educated democracy. We trust that one outcome of affairs in this troubled Latin country will be the liberalising of education, the freedom of the press, and above all, the granting of every facility for Reformed Evangelical religion to pursue its way in a land which is pre-eminently a land of spiritual darkness.