

Late Bishop Sadlier.

Memorial Service.

Nelson Cathedral.

A service in remembrance of the life and work of Bishop Sadlier was held in the Cathedral, Nelson, N.Z., on the morning of Sunday, February 3. The Bishop, the Right Rev. W. G. Hilliard, was the preacher, and he took as his text some words from the text of Bishop Sadlier's first sermon in Nelson, St. Luke ii., 49: "Wist ye not that I must be about my Father's business."

"We meet together this morning," said the preacher, "not only for the worship of Almighty God, but also to mark with affectionate and grateful remembrance the passing of a great and good man. For 22 years he exercised a very notable Episcopate in this Diocese and province, and on his retirement the high value of his work was widely recognised. The 'Australian Church Record' in an Editorial note, spoke of his contribution in the following laudatory terms:—

"Bishop Sadlier has been a great figure in the life of the Church in Australasia. An Irishman by birth and an Australasian by choice, the Bishop has given nearly all his life to these southern lands. His learning, his eloquence, his far-sightedness in Church affairs, his own personal qualities of devotion and service and love of the Master, have been laid upon the altar of Australia and New Zealand's life. His great work in Bendigo, especially with the students for the ministry, his place afterwards as an Evangelical leader in the Diocese of Melbourne, his share in helping to found Ridley College, his unrivalled place in the old Parker Society, his love of the Church Mission Society, his devotion in the cause of Christ, are treasured memories of a host of leaders and workers in the Church here to-day. His greatest work lay in New Zealand. It was accomplished in the years of his ripe experience. He was thorough in all he did. His keen mind, with its acumen for business ways, gave itself to the real securing of land titles, properties, records of the parishes of his diocese. It was a long and arduous task, and meant much application for himself and pressure on others. But he accomplished what is now felt to be a monumental work. Add to this his charm of manner and width of sympathy, it is felt by all that he made an ideal Bishop."

In referring briefly to outstanding events in Bishop Sadlier's earlier life, the Bishop said he was Canon at St. Paul's Cathedral, Melbourne, at the age of 34 and rich in the gifts of scholarship. In 1912 he came to Nelson uniquely equipped for what was the great work of his life. Here he had proved himself to be a great organiser, a magnificent administrator, and a loving Father in God. Bishop Sadlier was a deeply spiritual man, a good churchman and a good citizen. He made the splendid contribution of his character and his life to the life of the community. There was, for instance, his great work on the Cawthron Trust Board, for the first ten years as chairman, and for 19 years a member. They also remembered his service as Senior Chaplain of the Anglican men in the N.Z.E.F. Bishop Sadlier consecrated his splendid gifts of business and a legal mind to his church. They could hardly realise how great an asset it had been that at that particular stage in its life and development the leader of the Diocese was a man possessed of qualities which distinguished the Episcopate of Bishop Sadlier. Because he had done his work so well the task of those who followed after had been made much lighter.

Difficult Years.

The years of his Episcopate had been very difficult years. He had been in Nelson only eighteen months when the Great War broke out. Then there were the years of aftermath, so difficult for those attending to the moral forces and spiritual interests of the community. And following were the days of the economic depression. The marvel to the preacher was that so much had been done in so short a time; that this great man of God, this consecrated man of ability, should have achieved so much and made such a monumental contribution to the Diocese and the community. It was amazing, too, to look at the figures. The capital funds had increased from £42,000 to £184,000 during his Episcopate. There were also the Marston Church House, Bishopdale, the magnificent beginning of this glorious Cathedral, the Cathedral of which Lord Bledisloe had said would on completion be the finest cathedral in the Southern Hemisphere, and thirteen other churches had been built. They remembered also the Home Mission Fund, the Sustentation Fund, and the Clergy Pension Fund. The compilation of the Trusts Register, with all that en-

tailed, was a monumental work in itself. The history of the Diocese was another instance of his amazing industry and devotion. Outside the Diocese, Bishop Sadlier had also been a trusted leader—the Church Missionary Society, the N.Z. Anglican Board of Missions, and other organisations owed much to his ability and industry.

"The Long Day's Work Finished."

"And now the long day's work is finished and he has gone home. We may have wished for him a longer afternoon, restful and filled with happy memories. . . I say we may have wished those things for him in our blindness, but God knows best. God has taken the tired worker home—and there is no place like home. It was no mishap to him to have gone a little earlier into the wonderful joy of the Lord. There is sadness and sympathy for those bereaved, but not tears of sorrow, but songs of thanksgiving for the life that had been given us, and we shall honour him with affectionate remembrance for all that he did and all that he was."

Friendliness to All.

Bishop Sadlier had greatly endeared himself to his clergy, who spoke of him in terms of warm affection. "He was a great friend," said one, "and he just worked himself out for our good." His splendid brotherliness had also extended to the other churches, who had greatly appreciated his interest and his help. Outside the Church, too, his conscientiousness in duty had been clearly recognised, and people knew that he always pulled his weight.

The inspiration of it all was to be found in the words of the text which the preacher had chosen because it formed part of the text that Bishop Sadlier had taken for his first sermon in this Diocese.

Right to the end the late Bishop's mind and thoughts had been with the Diocese that he loved. Writing to his very close friend, Archdeacon Dart, in October last, he said that he had asked the doctors whether he ought to have retired. They replied that he had had no option. To the question, "Have I retired too late?" they replied, "You would have been better had you given up earlier," and Bishop Sadlier had continued, "So there it is. I leave it, knowing that I have done my very best, and that God, Who has led me during the years, is still leading. I cannot climb hills now, but can climb pulpits occasionally, and so I come to the aid of the C. and C.C.S. when they get stuck. You will have your new Bishop when you get this. God bless him! May he reverse his predecessors as I did mine, and remember that in the last resort the only thing that we shall ever want is mercy."

"Carry On."

As one speaker at his farewell had said, they could best reverence Bishop Sadlier's great work by carrying on. He had been their guide, counsellor, and kindly friend, and they were prepared to dedicate themselves to complete the unfinished portion of his work. And so they would go on with thankfulness, and inspiration, and determination and fellowship, to build upon the foundations that had been so splendidly laid, seeking to breathe forth in their own lives the same spirit of courage and diligent service that had characterised in so rich a measure the honoured servant of God, who had been so diligent about his Heavenly Father's business, and had now gone home.

The preacher concluded by quoting Browning's lines in the Epilogue to Asolando, which he said might well be taken and applied as the Bishop's words to those who had been associated with him, and now were left to carry on.

Carlingford Children's Homes.

Spurway Memorial.

The architect notified the Executive Committee of the Church Homes for Children at Carlingford that a tender had been accepted for the building of the home, and that it was hoped that it should be finished in 18 weeks. The foundation stone will be laid at an early date. The Home is to be built of brick, and will be an imposing structure. Provision will be made for thirty more boys, and when it is opened, we shall have 140 lads, all told, in residence. The Treasurer of the Homes reminds all interested that the addition of these thirty boys will add another £750 per annum to the expenditure of the Committee, and devoutly hopes that contributions to the maintenance fund. Full particulars in regard to the setting of the foundation stone will be given in due course.

Missionary Rally.

Primate Congratulated.

HERE was a representative gathering in the Chapter House, Sydney, on Thursday, 14th March. There was a splendid array of speakers, the Bishop of Melanesia, the Archbishop of Brisbane, and Mrs. Mowll. The first part of the meeting, however, was taken up in felicitating the new Primate, the Archbishop of Perth. The Archbishop of Sydney (Dr. Mowll), in asking Archbishop Le Fanu to preside, offered him, in the name of the Diocese of Sydney, hearty congratulations and good wishes upon his election by the House of Bishops to the Primacy of the Church of England in Australia.

"We all know the Archbishop of Perth," he said. "He comes to the office of Primate in days that will be momentous in the history of the Church and of this great land, and we all wish him wisdom, grace, and courage to meet the tasks that lie before him at this time. As we offer him our congratulations and good wishes upon his election we can only think of his great loss about nine years ago, and express the hope that he will be spared for greater work as Primate of the Church he so dearly loves."

Archbishop Le Fanu received a rousing ovation when he rose to reply. "I feel that a great honour has come to me to-day, and a great happiness that I have the confidence of my brother bishops, who have elected me to the office of Primate. I have already received many telegrams from the other side of Australia."

The Primate said it was 30 years since he first sat in that room as a member of General Synod. "We love the Church of England," he said, "and all that it stands for. It floats along, and does its job fairly well. Everybody growls at it. It does not fire the imagination and some people are not in love with it. We do not talk as much as we ought to about it. But our missionaries show that they are people who are prepared to take their lives in their hands. It is a good thing to meet people whose lives have been changed, and who are ready to go through anything for their Master. I love them, for they are still ready to show the marks of the nails in their hands."

Missionaries Speak.

The Bishop of Melanesia, describing the work in the Mandated Territory of New Guinea, referred to the difficulty of finding suitable candidates for work in the field. The recent discovery in the heart of New Guinea of new tribes had opened up vast possibilities for a new field of endeavour.

Mrs. Mowll, describing her experiences for 18 years as a missionary of the Church Mission Society, said that the world was becoming conscious of the fact that the barriers between races and nations were disappearing. Rapid and increasing communication were bringing the East and West closer together.

Canon H. E. Hyde, Home Secretary of the Missionary Council of the Church Assembly, London, will act as General Secretary until a permanent appointment is made in succession to the Dean of Worcester. Canon Hyde was ordained at St. Andrew's Cathedral, Sydney. He was one of that band of students from Bendigo who came to Moore College during the years 1905-1908. He served both in Sydney and Bendigo. From 1919 to 1930 he was Organising Secretary of the Board of Finance for the Diocese of Perth. For the past four years he has been Home Secretary of the Missionary Council, and he has proved himself to be an indefatigable worker. He is big in stature and energy.

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Contents.

Gippsland Synod.

Good Friday.

Leader.—Holy Week.

Primatial Election.

Why are Ye Fearful?

Editorial

The Proposed Constitution.

ELSEWHERE in our columns we publish an official statement from the Bishop of Wangaratta as from the General Synod Continuation Committee regarding the proposed Constitution. A perusal of this statement calls for some comment. Of course, this Continuation Committee has no power to decide anything. However, we can see it may be used very easily for propaganda and the catching of the unwary. In our opinion this Committee has no right to tamper with those vital things agreed upon at the last General Convention. Indeed, no interference ought to be allowed. The Constitution will be wrecked if Chapter I. and that dealing with the Appellate Tribunal are thrown out or rendered futile by the "negotiations" now going on. We consider, also, that the proposed alteration of Section 70 so that the consent of three-fourths of the dioceses, including three-fourths of the Metropolitan Sees shall be sufficient, instead of the unanimous consent of all the dioceses, weakens the whole position and should be strenuously opposed. It is as good as saying that unalterable clauses in the Constitution are gone. Everything will then become uncertain. To our way of thinking, the basis of consent, that is, the recognition of The Autonomy of the Diocese, must be maintained at all costs. With the Constitution as it now stands, we know what the faith of the proposed church will be. No one should be allowed to alter that without the consent of every diocese. Is it right and fair in so vital a matter for some majority to dominate or coerce the remainder? Then, as to the Appellate Tribunal, this paper, ever standing for the place of laymen in the councils of the church, can never be party to bishops and priests deciding what the doctrine of the Church is! It can be safely said that no decisions of Ecumenical Councils have been valid unless accepted by the whole Church, and that includes the laity. It is the work of this Continuation Committee to receive reports, suggestions and refusals from the several dioceses, and to consider them. But to proceed to adjudicate upon

them and come to some air of finality on the issues involved and thus "sort of fashion shape the mind of General Convention and Synod ere they meet," is a going beyond the Committee's province—and we strongly protest.

The Hyperpacifist.

THIS paper stands for itself. It witnesses to the Catholic, Apostolic, Reformed and Protestant position of the Church of England, as those terms are truly and historically understood. When it makes statements editorially, it means what it says. So that, when, in our last issue, we congratulated and felicitated the Archbishop of Perth on his election to the Primacy, we did it from our heart. But our hearty expressions in that regard do not preclude us from commenting on the matter, and that apart altogether from personalities. There are, however, timid souls who seem to shrink from any form of comment or criticism or see in strong unequivocal statements some sinister or untoward motive. We commend to them the following words, written by a sturdy Melbourne Vicar in his attractive journal, "Brother Bill's Monthly." They are as follows:—

"Sometimes you hear people say: 'Yes, such a good man. He never made an enemy.' How much longer is goodness to be identified with inoffensiveness? God save us from an innocuous life. If you do your duty, how can you avoid hurting people? It's easier (but oh! so cowardly) to agree, and keep silent and be recreant to your soul, than to speak out and dare to tell the truth.

"Religion has made a virtue of meekness. That is why so much church work is so utterly harmless. It cuts no ice among strong-minded, virile people. If 'to be saved' is to lead to a namby-pamby, meek and mild existence, then lots of people don't want to be saved."

The Primacy Question.

THE Archbishop of Sydney, Church dignitaries, leading churchmen, clerical and lay, royally entertained the new Primate at a luncheon as he passed through Sydney from Brisbane this week. We joined with the utmost goodwill and heartiness in the altogether delightful function. In stating this and acting thus we reserve to ourselves the right to comment from time to time on the whole position. It is our considered opinion that there is an amazing weakness in our Constitution. The Dioceses of Kalgoorlie, North-West Australia, Carpentaria and New Guinea, with between them not more than thirty clergy, are able to out-vote Sydney, Melbourne, and Tas-

mania, with possibly 800 clergy. The rule of the election of a Primate has worked, on the whole, well where the sees have some approach to equality, but with the glaring disproportion of numbers in Australia, some safeguards are needed. Either the choice of the bishops should have the assent of General Synod, or, in voting, the bishops ought to have votes according to the number of their clergy. Frankly, in the recent election, we were not impressed with the Bishop of Adelaide's explanation, namely, "preference of experience over tradition." The experience of the Metropolitan of New South Wales as a Diocesan Bishop has undoubtedly been unique. His record stands already very high. His statesmanlike handling of admittedly difficult problems in Sydney church life, his abounding zeal and forward-looking leadership, his settlement of the Cathedral Site question, his deep spirituality, stamp him as one, both well-tried and well fitted to fill and adorn the Primatial See in Australia. We may be wrong, but in our opinion the explanation given by the Bishop in the matter is too thin. We already have strongly-worded correspondence from another province on the whole matter, which agrees with us, that the strongest exception should be taken to the inequality in the method of voting, and that steps should be taken to bring about a radical alteration.

Dr. Kagawa.

IF crowded audiences are any indication, Dr. Kagawa, the noted Japanese Christian and social reformer, has gripped the people of Sydney. He has had an excellent press, and wherever he has gone, he has been enthusiastically received and people have listened with the utmost attention to what he has to say. We look upon him as one of the most remarkable men in the world to-day. His literary output whereby his work in Japan is financed, his extraordinary achievements in social salvation and reform in the great cities of his homeland, his Gospel schools up and down the country, and his marvellous spirit of devotion to Christ's cause, marked by intense self-sacrifice, stamp him as one of Christ's heroes. We have been amazed at his mastery of English thought and language. But leaving this aside, it is the man, his intensity, his humility, and his radiant vitality, his Christian spirit that have laid hold of this community. And even though his diction was not clear, and he has been hard to follow at times, his influence and Christlike personality will abide. We are all the better for his visit, his nobility of life and character and witness.

Why are Ye Fearful.

STATEMENTS to the effect that the Church has lost her grip upon the great mass of the people, and that her influence, even upon her own children, has waned to an alarming degree, are quite common, both in the religious and secular press. A quotation from Canon Barry's Moorhouse Lectures in a recent issue of the "Record" is a case at point.

With the truth or otherwise of such assertions this article is not concerned. Its purpose is rather to consider the effect they produce upon great numbers of devout and humble, but timid followers of Jesus Christ. Whereunto will these things grow, they ask themselves, and even when their faith remains unshaken, too often their hearts are sorely troubled, and their minds painfully perplexed. Little wonder, then, if their service becomes hindered, and their enthusiasm chilled.

And yet, after all, even though things were worse than they are, or than they seem to be, all these fears and grave anticipations of disaster to the real Church of Jesus Christ are groundless. Let them remember that Jesus foresaw these things and told His disciples they should come to pass. Ungodly and unbelieving men and women, by their ungodliness, have thwarted His loving purposes, but the same Scripture which foretold this opposition foretells also the eventual victory of His Church. These evils which beset it have not taken God by surprise, nor is He unprepared to meet them.

Moreover, there is a world of comfort in those noble works which He did in the days of our fathers, and in the old time before them. Have they ever considered that the Church of God seemed doomed to complete disaster ages ago? If anything could have overthrown the Christian Faith it would certainly have been destroyed in the dark days of the Arian heresy. When, therefore, that renowned scientist, Professor A—, or that subtle weaver of spells, Mr. B—, or that profound philosopher, Dr. C—, cause a thrill to grip your heart, then let the timid and trembling Christian remember those days when it seemed to be "Athanasius against the world." Nevertheless, the Christian Faith did not perish then, nor will it now.

Once again, let those who are of a fearful mind recall those evil days when the professing Church had become as foul as the Augean stables with ignorance, superstition, and immorality. Then when her plight seemed hopeless, and her fall inevitable, another Athanasius arose in the hour of need, and his protest shook the foundations of an apostate Church. Yet there were times when he seemed as one who stood alone. "God help me I can do no other!" he cried, and as ever, God helped him.

Once more—it seems but a short time since, when again the foundations of the Christian Faith seemed to crumble under the apparently victorious assaults of a scornful unbeliever. A time when Bishop Butler could write: "It has come to be taken by many persons that Christianity is not so much a subject for inquiry, but that it is now discovered to be fictitious. Accordingly, they treat it as if, in the present age, this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals for its having so long interrupted the pleasure of the world."

It was the age of Voltaire, of Paine, and of the French Revolution. Then arose Whitefield and Wesley, and by the grace of God led men back to renewed faith and service. In each of the foregoing instances the Church was saved, not by some new discovery in faith and morals, but by the old Gospel which Christ proclaimed and His disciples taught.

Let not our hearts be troubled. Jesus Christ has never failed His Church in the days gone by! Is it likely He should fail her now? Do not then, be of those who would build a "New Cart," on which to carry the Ark of Christ's Church. It will severely jolt, and then men are oftentimes led to a breach of faith. When we are fearful because the days are evil, we do well to read again such Scripture as II Tim. iii., 1-5. God knows all about such things. If Christian ecclesiasticism seems to be tumbling about our ears, let not your heart be troubled. The foundation is quite sure, and the gates of Hell shall not prevail against it.

Quiet Moments.

Palm Sunday.

APRIL 14, Palm Sunday, the day on which we celebrate the entrance of the Messiah into the city in the procession of palms. Pray to God that He may have a great and glorious access to all our cities and villages everywhere. Christ is with us now. He is a living Lord, passing indeed from soul to soul as their lover, but surveying the city's multitude as a judge, exalted in jurisdiction by God, claiming obedience from all in terms of the right He bought by His own most precious Blood. The future is His, and we must never lose hope. The King of Glory passes on His way!

If we would do our best to bring on the King in triumph we must, above all things, take thought for the children and have them arrayed in the triumphal procession of the Christ. There are many among the King's people who are not even yet fully awake to this great enterprise. It is not simply that children are being neglected by those who march with Christ. There are those other than God's folk who are taking them by the hand and directing them to allegiances that are not always wholesome and good. We know of little ones in great cities who are being nourished in "gospels" of strife and dissension instead of the evangel of love and the loyalties of a blood-bought brotherhood. They are being marshalled not in the procession of Messiahs, but of Marx. Now the gospel of Marx is wrongly inspired and basely exploited, but it can be made to appear a moving and attractive gospel. It does call for heroism; it promises prizes to those who feel themselves disinherited; it has large elements of adventure in it. To many it seems to call for men with red blood in their veins and a warrior's heart in their breast instead of the timorous creatures that Christians are thought to be, the devotees of the pale and world-forsaking Galilean that Christ is often pictured. This must be met by Christians and in dealing with children we must meet and counteract it.

We must hold up before the children the Christian way of life as the life of high adventure, which, indeed, it is, and Christ as the bright and buoyant Son of the splendour of God, Who took adventurous risks all the time. Who came to call the world, as He said, to a wedding, Who was a soldier

that laid down His life to achieve His triumph. This is not always the image of our Lord and of the life lived by Him that is presented to people and their children. Not that, but a blanched and mournful monk who steals in ghostly fashion across a distant stage. Such an image will never capture children. These live in a tumult of love for the heroic, the beautiful, the joyous, and it was to this that the real Christ of the Gospels came to appeal. By restoring this radiant Figure to the imaginations of the daring dreamers that children are, shall we carry on as it ought to be carried on, the mission of the living and glorious Christ, and incidentally save them from the false heroisms already indicated above.

But let us note as clearly that it is not enough for Christians who have the tuition and guidance of the children on their conscience to say, "Yonder is Christ the King; go and join Him!" We must be more than the children's teachers and directors; we must be their companions in the Procession of Palms. The task of teaching Christ to children is beset with many difficulties; many of us confess the imperfection of our equipment and our lack of the gift of effective utterance. On the first Palm Sunday, when Christ passed up the clamorous and triumphant avenue, there were few, if indeed there were any, parents and teachers in the crowd that lined the route who could unfold the meaning of Christ to their children beyond a very meagre point, or answer the questions their children put to them about the kingly figure passing by. But a better way of dealing with the matter was theirs. They themselves went into the procession, joined the moving train of Jesus, took their children by the hand, and so the children went with them accompanied by their tutors. That is our way as well. Let the children see and feel unmistakably that we ourselves are actively following in the footsteps of our King; see the light of consecration on our own faces, feel the warmth of loyalty in our own hearts, know that life is a joyous thing for us, that we of a surety have savoured in our own experience what we tell them of Christ as the Hero of life, the joy and hope of our pilgrimage. It is well in the course of the holy instruction we measure out to them to stop sometimes and say, "I should like to say to you, children, that I have found it so," and then tell them simply and sincerely how we have found it so. A little speech like that will establish in their hearts what we are teaching them about God and our blessed Saviour with a fixity which will never be dislodged long after our imperfect doctrines (and all our doctrines are imperfect), have become vague in their forgetful little minds. For we shall come more and more to see that it is not so much the teachers about Christ as the companions of Christ who win souls.

THE LESSONS OF LENT.

Mrs. Florence Stacy, Editor of M.I.A.N.Z., writes:—

My attention has been drawn to a reference in the "Church Record," under the heading of "The Lessons of Lent," to the last of a series of letters from India, written by my daughter who is a nurse for British women in India. These letters were not written for the M.U. Magazine "M.I.A.N.Z." but to me and were reproduced by me with her consent. So that the choice of subjects was mine, and if, for any reason, the last number was unsuitable for the magazine, the fault is mine, not hers.

Whether it was a wise choice or not, is a matter of opinion, but it has given me an opportunity of introducing in M.I.A.N.Z. a subject which needs discussion and that is the abuse of amusement and sport, which I hope to publish in the May number of the magazine.

Good Friday.

THERE is one day in the year that by general consent demands a differentiation between the ideas of holiday and holy-day. At Christmas the two meet in natural accord. But on Good Friday they stand apart. So keen an intelligence and one so impatient of affectation as Dr. Johnson always endeavoured on Good Friday to withdraw to some extent from that society of his fellow creatures to which he was almost passionately attached. The part of wisdom lay with him, and there is something almost of profanity in Macaulay's not very intelligent gibes at the man who could at seventy-three write in his diary:—"Good Friday. After a night of great disturbance and solicitude, such as I do not remember, I rose, drank tea, but without eating, and went to church."

The memory that Good Friday recalls is certainly one that we can ill afford to forget.

It seems so like only the other day that we escaped from the horror of seeing human life poured out in an endless stream in the Great War, that we can neglect nothing which offers a clue to the mystery of human suffering. Indeed the lengthening years, more especially to those who then lost all that gives life brightness and hope, only increase the insistence of the question, "To what purpose was this waste?" The apparent failure of much that at the time exalted the sacrifice into something of mystical and redemptive value makes the question even more stubborn. Nor is it lightened by the difficulties encountered by those who, in this and other countries, are honestly trying to salvage the wreckage of war and to rebuild on firmer foundations a better order of society. There is encouragement in the increased sensitiveness to human suffering that prevails to-day. On a long view it may safely be said that after no war in the past has so much care been lavished on the hapless victims of the catastrophe, whether combatants or non-combatants. The millions of wealth spent in Australia on repatriation and war pensions is all too patent of that! The lot of the mutilated and of the fellow-feeling that springs from a sense of humankind has acted more quickly, more widely, and aided by the development of human science, more effectively than at any previous period of the world's history. It is this very sensitiveness to human pain that makes more intolerable than ever the weight of the haunting problem of our race—the meaning of innocent suffering. Human schemes of amelioration, the more efficient they become, serve to set in higher relief the inevitable fact that they only touch the surface of our troubles. Undeserved suffering, grinding toil, narrow lives, the loss of all that makes life dear—these are not the fruits of war alone. They are part of the framework of existence on this earth. They present problems so universal in their scope that man will only dare to tackle them if the scene be lighted by some gleam of ultimate meaning.

Such a light comes from the darkness that surrounds the Cross. A world that is full of foreboding and in danger of despair needs Good Friday. There is a danger that on its holy-day may be superseded by holiday. With the desire for fresh air after days of work, for exercise, for change, all can sympathise. But it will be a real loss to the nation if Good Friday should ever be allowed to become just the

same as Easter Monday; and, difficult though it is to decide individual cases, there should be no real difficulty in drawing a general distinction as to what is seemly on the former day and what is not. It is to be hoped, for example, that public opinion will crystallize against the elaborate organisation of big football matches on this special occasion. But this will only happen if all classes of society unite, not to impose a fast, but to determine, each in his own way, to recognise in the day of the Cross a call to recollection and to some withdrawal from the business of life. Loyal Churchmen will certainly set a good example that day. They will go further and seek to educate public opinion on the matter. For ill fares a people that will make Good Friday a gala day. The holding of the Show in Sydney that day, wounds the souls of tens of thousands of the best citizens. Churchmen must see to it to mould public opinion aright in the matter.

A Solemn Appeal.

"My Holy Week and Easter season," writes the Bishop of Gippsland, "will be very quiet, and unlike any other for many years. But in the spirit I shall enter each Church in the Diocese. It is so easy for me to picture you in every place. May God give you, dear clergy and people, a very great time of new vision and strength, and of new response to His call to all His children, which just now, it seems to me, is so utterly solemn and challenging. Don't any of you be weak and thoughtless enough to play your way through Good Friday and Easter, as if you have no souls and as if Christ does not matter to this poor troubled modern world. It is not the transitory beauty of butterflies that is needed to-day, but the resolute surrender of mind and heart and body to our Lord on the part of all who would be God's men and God's women."

The Church Army, Newcastle.

Officers of the Church Army who have arrived to take up work in Australia were welcomed at a social gathering in the Tyrrell Hall on Monday, February 11.

They included Captain and Mrs. D. J. Young, Captain W. A. Hoare, who has returned from a trip to England, Sister E. Parsons, who will work with Sister M. Calvert in charge of the William Davey van, Captains Wright, Thomas, and Pearsall.

The Bishop of Newcastle (Right Rev. F. de Witt Batty), who presided, said they were there first and foremost to welcome their new arrivals from England. They were delighted to do so. They had Captain and Mrs. Young, Sister Parsons and her assistant from Adelaide, and Captain Hoare, who was back from a brief spell in England. They were inaugurating a new chapter in the history of the Church Army in Australia, with which he was proud to be associated.

The Ven. Archdeacon H. A. Woodd said he was quite sure that one of the wisest things the Bishop had done was to use his influence to induce the authorities of the Church Army in England to send such magnificent representatives to this country. He was glad that they had come to Australia, and felt that they would be given a hearty welcome everywhere.

Pride in the Uniforms.

The Dean of Newcastle (Very Rev. W. H. Johnson), said he felt that it was a great honour to be on the platform with those who were wearing the uniform of the Sisters of the Community of the Holy Name, and those who were wearing the proud of the Church Army. It made one proud of the Anglican Church. Everyone would wish them great success in the work they were here to undertake.

Captain Davey, of the Church Army Headquarters, London, spoke, as also did Captain Cowland, Captain Young and Mrs. Young.

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Wayside Jottings

(By a Wayfarer.)

The Coming of Man.

THE long, long ages of the Pleistocene Period were drawing to their close. The age of Reptiles (the Trias), had closed millenniums ago. The Plesiosaurus, the Megalosaurus, and all those huge saurians—that great brood which "the waters" of the Fifth Day had "swarmed forth abundantly," had lived during their long ages and had now died off; and been succeeded by the age of enormous mammals, the Sixth Day of Creation. These had dominated the Earth during the vast ages of the Tertiary Period, and now they, too, were dying away, when, while the ice-age still held the Earth in its grip, a newly-created being appeared on the Earth, which he henceforth dominated.

The newcomer walked, more or less erect, on two legs. He appeared in several successive races, and in many different tribes, each somewhat more intelligent, and in less ungainly form than the last; until, when perhaps hundreds of thousands of years had passed, the Adamite race, Homo Sapiens, appeared, as we know him to-day. By the courtesy of the Editor, the Wayfarer asks permission to give a very brief sketch of some of the more prominent races; quoting largely, and often verbatim, from the excellent works of Mr. Morris Morris, M.Sc., particularly from his last book, "Man Created during Descent," which the Wayfarer earnestly recommends to be read and studied by all who wish to know something of the origin of our race.

I.

In the year 1894, an eminent geologist, Dr. Dubois, exploring a fossil-bearing stratum in Java, discovered some human remains; a skull-cap, a thigh-bone, and two teeth. The skull-cap was of a Simian (ape-like) type, with low, receding forehead, and prominent brow ridges; but its brain content was more than 40 per cent. larger than that of the largest apes, though 40 per cent. smaller than that of the average European.

Other skulls of similar type have since been discovered in different places; and the species has been called Homo Pithecanthropus (Ape man).

II.

In 1908, from a formation of stratified sands near Heidelberg (Germany) at a depth of 80 feet, a human jaw was found, uniting in a remarkable way the teeth of a man with the jaw of an ape. It has been considered to belong to a species mid-way between a man and an ape, and has been called Homo Heidelbergensis.

III.

What is known as the Piltdown skull was found in a quarry in Sussex. It would accommodate a brain 50 per cent. larger than that of Pithecanthropus, and not much smaller than that of an ordinary European; and in the same graven have been found rudely chipped nodules of flint and of bone, varying in length from 3 to 10 inches; and possessing for us a wonderful interest, for these are the earliest human implements ever discovered.

IV.

Passing over, for want of space, a few other types of man, each a little

higher than the last, we come to a new species known as Homo Neanderthalensis, entire skeletons, as well as parts, of which have been found in various parts of Central and Southern Europe, and even in Palestine. He had a massive body, not more than five feet five inches high, and walked with a slouching gait. The legs below the knees and the forearms were very short. The head was large and man-like, but in the protruding, chinless jaw, the receding forehead, or rather, absence of forehead, we have evidence of a nature superior certainly to the apes, but inferior to any modern race of men.

He was the first that made fires and lived in caves. He buried his dead in holes, and surrounded the body with flint implements and with animal food. Evidently he had some idea of a future life. From the first, he made better tools than previous races; but during his long stay of perhaps 100,000 years he made no advance in any way; ending exactly as he began.

V.

The Ice Age came to an end about 17,000 years ago, and with it ended the period of Homo Neanderthalensis, and a new species of Man took possession of Europe; and remained there for somewhere about 85 centuries, and is commonly known as Homo Recens. He is of a more elevated type than any of his predecessors. The body is more graceful, the limbs are lighter and less curved. The head is as large as ever, but the forehead is vertical instead of receding; the enormous, beeting brows are much reduced; the teeth are smaller, the jaws are not so massive and simian (ape-like), and, at last, the chin has made its appearance.

Like his predecessors, Homo Recens lived in caves, made fires and buried his dead; but instead of an unvarying monotony of tools and weapons all of one type, we find a large variety. Homo Recens was, from his first appearance, acquainted with the principles of the saw, the spoke-shave, the drill and the blade. Some of his work, says Burkitt, is a joy to behold, and would be impossible to copy.

And the new species introduced a bone industry. The Neanderthal races used bone for anvils only. Homo Recens used it to make awls, needles and harpoons; and his work, especially his work in bone, reveals an artist. His engravings and sculpture, not to mention the drawings and paintings which, at a later age, he left on the walls of caves, are remarkable. His pictures are generally of the animals that he hunted, and only occasionally of individuals of his tribe, particularly the females. The two sexes are usually shown very hairy, and are seldom clothed; except sometimes in complete hides of animals.

Of Homo Recens there seem to have been several distinct tribes; some were evidently noted as warriors, for they excelled in making weapons. Others seem to have excelled in hunting and fishing, for they specialised on spears and harpoons. Their sculptures and engravings on flat surfaces of bone and ivory, and above all, their drawings and paintings on cave-walls, contain many a true and breathing representation of scenes from the chase; but their drawings of themselves are on the whole, disgusting. Strange to say, towards the end of their stay they degenerated. Their fine art ceases; bone tools and needles disappear; and they revert to chipped flints. Looking back over the post-Glacial Period, we find

a number of races, but only one species and no progressive development; nay, the last race was lower than the preceding one.

All these primeval races passed away scores of millenniums ago, and some 6,000 years ago the last race appeared, Homo Sapiens, the Adamite Race, with a nobler countenance, and a more intellectual shape of skull. From the first he cultivated the soil, worked in iron and bronze, understood the useful arts of spinning and weaving, reading and writing; and held communion with his Maker. He was Man made in the Image and after the likeness of God; but even he is not the summit of God's human creation. The highest creature, he for whose sake the world was made, is not any race of Natural Man, but is Redeemed Man; he who, though he has sinned, has had grace to repent and has been forgiven,—in whom the Holy Spirit has made His abode; and who, after he has loved and served his Maker for a time on earth, is destined to be transplanted to the Heavenly life, where in more or less perfect happiness (according to his faithfulness here), he shall love and serve God throughout a blissful eternity.

For a few concluding words about the method of the coming of all these races the Wayfarer hopes that the Editor will kindly allow room in the next issue.

Repentance.

Speaking at the recent Universal Week of Prayer, held in London, at which the Rev. the Hon. Talbot Rice, Vicar of St. Paul's, Onslow Square, presided, the Rev. J. Ernest James, formerly of Melbourne, said:—

Repentance is the most essential, the most primary, need of today, for the individual, and the most fundamental to the welfare of society. The Greek word in the New Testament translated "repentance" may be taken as signifying "change your mentality." "Get a revolution into your thinking." "Transform your way of thought." "Change your mental outlook." Now, thinking unless he has to. No man ever does think unless he has to. The mind runs in ruts. We like to get our thinking done for us. Men tend to hand over to others not only their political thinking but the care of their souls. But Jesus, when He called men to "Repent," wanted men to do their own thinking, to revolutionise their thought-life. Men will say, and do say, "You can't change human nature"; but Jesus says the most hopeful thing about human nature is that it can be changed. Man can reverse and revolutionise his life, and there is no need to be held in thrall to the past. We need to change our thinking about God, about life, about man, about society. Prayer is getting God's thoughts incarnated in our minds, words, hands, feet, deeds. It is the yielding of our minds and hearts to Him day by day, making our repentance permanent and powerful. The only basis for a world-wide Kingdom is obedience to the will of God in Christ. Here is man's deepest need. It begins to find its satisfaction when he repents—changes his way of thinking, and allows the mind which was in Christ to be his mind.

The Ven. Archdeacon Garland, of Brisbane, during his recent visit to Sydney, addressed the members of the Queenslanders' Association of N.S.W. The Archdeacon challenged anyone to show that any State of the Commonwealth was doing better than Queensland. Unemployment in Queensland, said Archdeacon Garland, was the lowest of any State; for the last quarter of 1934 it was 9.1 per cent., compared with 18.8 for the rest of the Commonwealth. More people were employed in Queensland to-day than at any other time in her history. Since 1928 the cost of living had decreased by 4/4 in the £. In 1932, Queensland people had in the Commonwealth Savings Bank £23,000,000; by 1934 that sum had increased to £25,320,000. Queensland's exports last year were 38 per cent. higher than in 1933, while her imports increased by 3 per cent.



Miss E. Hampel, C.M.S. missionary working in Tanganyika, British East Africa, was welcomed home at a gathering in the C.M.S. rooms, Sydney, on March 25th.

During the Dean of Sydney's absence abroad, Archdeacon Martin will be responsible for archidiaconal duties in the Archdeaconry of Sydney.

Rev. A. W. Stuart, the new General Secretary of the New South Wales Auxiliary of the British and Foreign Bible Society, who comes from New Zealand, has arrived in Sydney and has taken up his work.

The Right Rev. A. J. Maclean, D.D., Bishop of Moray, Ross, and Caithness, has been elected Primus of the Episcopal Church of Scotland. Dr. Maclean is a learned Syrian scholar, and has published many books. He is 78 years of age.

The Rev. H. E. Sexton, B.D., who was Vicar of St. Martin's, Hawksburn, Melbourne, from 1920-1923, and who recently visited Melbourne, has been elected coadjutor bishop of the Diocese of British Columbia, with the right of succession to the see.

The Rev. E. P. Stalley has left the Gulf District, Diocese of Carpentaria, after three years of very strenuous and useful work amongst the gradually decreasing population. He has moved on to the Diocese of North Queensland.

The Rev. W. R. Barrett, B.A., Warden of Christ College, Hobart, has been appointed by the Bishop of Tasmania, Canon of St. David's Cathedral, Hobart. Canon Barrett will hold the Canonry while he is Warden of Christ College.

The Archbishop of Canterbury has invited Dr. Sidney M. Berry, in his capacity as Moderator of the Federal Council of the Evangelical Free Churches in Great Britain, to read the lesson at the King's Silver Jubilee Thanksgiving Service in St. Paul's Cathedral on May 6.

The leaders of the Diocese of Sydney tendered the Primate, the Archbishop of Perth, a luncheon in Flouren's luncheon rooms this week as he passed through Sydney on his way back to Western Australia, after a visit to Brisbane. It was a very pleasant gathering.

At Warringah Hall, Neutral Bay, Sydney, on March 27, the parishioners of St. Augustine's, Neutral Bay, farewelled the Rev. and Mrs. L. A. Pearce, and welcomed the Rev. and Mrs. H. K. Gordon. Mr. and Mrs. Pearce sailed for England last Saturday, holiday bent.

A branch of the School of English Church Music, London, of which Dr. Nicholson, who recently visited Australia, is director, has been formed in Sydney, with the object of raising the standard of the singing and music in churches. Mr. E. Harris, 15 O'Connell Street, Sydney, is honorary secretary. Already a number of church choirs have become affiliated with the branch.

The Bishop of Gippsland ordained the Rev. T. W. Hewlett to the priesthood, and Mr. C. H. Partridge to the diaconate, at an ordination service in St. Paul's Cathedral, Sale, on Sunday, March 10. The sermon was preached by the Rev. A. E. F. Young, Th. Schol., Vicar of St. Luke's, South Melbourne, examining chaplain to the Bishop. It has since been published in the Gippsland Church News.

The Rev. Canon H. S. Begbie, of St. Stephen's, Willoughby, has been appointed Archdeacon of West Sydney in the Diocese of Sydney. Canon Begbie's name is a household one in Sydney, and even throughout Australia. His fervent Evangelism and unwavering devotion to the missionary cause are notable features of his ministry. We tender the new Archdeacon our heartiest congratulations.

A delightful gathering of St. Andrew's Cathedral worshippers and other friends, farewelled the Dean of Sydney and Mrs. Talbot last Friday evening in the Chapter House ere they left on April 1 for a holiday trip abroad. Several presentations were made, and altogether a really enjoyable evening was spent. The Archbishop and Mrs. Mowll were present, the Archbishop making the presentations on behalf of the guests, friends and well-wishers.

Miss E. M. Tuckwell, from St. Christopher's College, London, who succeeds Miss C. E. Millson as organiser of Sunday Schools, in the Diocese of Melbourne, was tendered a welcome by the Council of the Sunday School Association in the Chapter House, Cathedral Buildings, on Tuesday, March 26. The Archbishop of Melbourne presided, and there was a large attendance of Sunday School superintendents, teachers, and others.

The Rev. E. A. N. Ash, of South Terrace, Adelaide, has been appointed vicar of St. John's Church, Tamworth, in succession to the Rev. W. P. Best, who has resigned for health reasons. The new vicar will commence duty on April 30. Mr. Ash was at Lane Cove, at St. Paul's, Burwood, at Newcastle, as minor canon and sub-dean, curate at St. Mark's, Sydney, rector of St. Mary's, Waverley, and since 1928 he has been attached to the Church of St. John Evangelist, Adelaide.

The "Times," London, of Wednesday, February 20, contains a letter signed by the Archbishop of York, Mr. Stanley Baldwin, the Prime Minister and others, suggesting that a portrait of the present Archbishop of Canterbury should be added to the series of paintings of Archbishops in Lambeth Palace. It is proposed to ask Sir William Llewellyn, President of the Royal Academy, to paint the portrait. Gifts towards the cost may be sent to Archdeacon F. Partridge, Church House, Westminster.

We have been delighted to see the name of Archdeacon Briggs, of the Diocese of Central Tanganyika, in the New Year's Honours. This recognition by His Majesty the King is truly deserved. He has given 40 years of untiring service to the Wazogo of the Central Province of Tanganyika, and has been a true friend to them in furthering their uplift and enlightenment. We offer him our warmest congratulations. Many churchmen will recall the Archdeacon's visit to Australia several years ago.

A family association for more than 60 years with the position of Registrar of Births, Deaths and Marriages for the police district of Liverpool, has been broken by the retirement of Miss Bertha Long, whose father held the position before her. The late Mr. Long was organist and choirmaster of St. Luke's Church, Liverpool, for over 40 years, and at his death he was succeeded by his daughter, Miss Long, who held the position for over 25 years. The whole family was very devoted to the Church in Liverpool.

The new Principal of the Prince of Wales College, Achimota, Gold Coast, the Rev. H. M. Grace, sailed on February 20 to take up his new work. He was met and introduced by the Rev. A. G. Fraser, who has been Principal of this famous African public school since its opening. Mr. Fraser is retiring this month. Mr. Grace has spent more than twenty years in educational work in Uganda, and feels he knows the African as well as any European can. It will be remembered that two Australians are on the staff of Achimota, both Sydney men, the Rev. R. C. Blumer, M.A., and Mr. Dunstan, B.A.

Canon Kenneth Donald Mackenzie, of Salisbury, has been elected Bishop of Brechin, Scotland. The Bishop-elect is a Scotsman, while Mrs. Mackenzie is of the family of Forbes, of Callender. Canon Mackenzie graduated at Hertford College, Oxford, and was ordained in London. He became fellow, Dean and Chaplain of Pembroke Col-

lege, Oxford, then, in succession, Vicar of Selly Oak, Birmingham, Vicar of St. John the Divine, Richmond, while for eleven years he was on the staff of the Anglo-Catholic Congress. He was appointed a Canon of Salisbury last May.

The Rev. Andrew and Mrs. Colvin, who are leaving for England on a 12 months' holiday, were tendered a very hearty valedictory on Tuesday evening last, at St. Philip's, Eastwood. There was a representative gathering, which crowded the Parish Hall, and clergy of the various denominations joined with the church officers in expressing their appreciation of the faithful ministry exercised by Mr. Colvin during his 17 years as Rector of the parish. Both he and Mrs. Colvin were the recipients of several tokens of esteem in which the branch churches of Catlingford and Mansfield co-operated.

Writing to his diocese, the Bishop of Gippsland states:—"During the last six weeks Mrs. Cranwick has been very ill. This has meant postponement of our departure for New Zealand. But on my wife's account now, more than my own, it is necessary that the time of rest that has been ordered should commence at once. Before many days of April have gone we hope to have been able to arrange satisfactorily the details of our home life, and to slip away to a beautiful life in the southern hills of N.S.W. and to wait there until the end of the month before crossing to New Zealand." We wish the Bishop and Mrs. Cranwick complete restoration to health and strength.

The Church in Australia has no more honoured and faithful Evangelical leader than the Rev. W. T. C. Storrs, M.A., Vicar of St. John's, Heidelberg, Melbourne. Mr. Storrs is a Cambridge man, and has served through long years the C.M.S., the B.C.A., and other Evangelical causes, with a devotion and zeal that have won on all sides, the warmest praise. He is a stalwart of the first rank. Faithful to the Word of God, faithful to the Protestant, Evangelical position of our Church, with a fervent zeal for holiness of life and character, he has made his mark. Mr. Storrs has forwarded to the Archbishop his resignation from the incumbency of St. John's, Heidelberg. The resignation is to take effect from April 30.

The Headmaster of the Armidale School, Armidale, the Rev. H. Sanger, M.A., has tendered his resignation to the Board of Directors. Mr. Sanger has felt the strain of the last few years very keenly, and his health has suffered. He feels that for the school's sake, as well as his own, he ought to resign. After consideration, the Board accepted the resignation with deep regret. The Directors feel that under the headmaster's rule the school has attained a very fine tone and standard, while the examination results of the last two years have been a marked tribute to his educational policy and to the work of his staff. The resignation will take effect at the end of the first term, May 8th, and the new appointment will be made in September or October next, for which applications are now being invited.

Dr. C. K. Mowll, a well-known religious worker among young people in London, and a brother of the Archbishop of Sydney, was nominated President-Elect of the National Sunday School Union of Great Britain on Friday, February 15. It is the first occasion on which the N.S.S.U. has nominated a President-elect in this way, the practice having been to elect a President just before he was due to take office. Dr. Mowll will succeed Dr. Townley Lord (1935-36 President), in the spring of 1936. The President-elect is a medical man, and devotes much of his leisure time to Christian service. Christian Endeavourers know him well, for just over a year ago he terminated a successful year of office as President of the London C.E. Federation. The National Young Life Campaign is another of his special interests.



"Do not grasp at the stars, but do the common work."—Anon.

"Whatsoever thy hand findeth to do, do it."—St. Paul.

APRIL.

7th—5th Sunday in Lent. This is called Passion Sunday, because of Christ's foretelling to His disciples His coming passion. Thus are we reminded to prepare for Good Friday.

11th—Leo the Great, Bishop of Rome, died 461. We may acknowledge the greatness of this pious leader and the contribution to our prayers which the Sacramentary bearing his name has made.

12th—C.M.S. founded, 1799. Thus are we reminded of how splendid was the response.

13th—R.C. Emancipation Act passed, 1829. This exercise of charity by Protestants never met with like response from the Roman Church in Roman countries.

14th—Second Prayer Book issued, 1552. This later and more Protestant edition became the basis of our present Book.

15th—The Edict of Nantes proclaimed, 1598. This gave toleration to Protestantism in France, but unfortunately was revoked later on.

17th—Luther before the Diet of Worms, 1521. Though the English Reformation began prior to Luther's time, yet it owed much to his wondrous work on the Continent.

18th—John Foxe, martyrologist, born, 1517. He records the great and awful sacrifice made by our forefathers in maintenance of pure religion.

Next issue of this paper.



Holy Week.

WE sometimes feel that there never was a time when the observance of Holy Week was more urgently demanded than in this year 1935. The secularising of life has been proceeding apace in the life of all our churches, and in the lives of so many professing Christians right throughout our land—and that almost without protest; while in a strident and pleasure-loving world it seems as if God and the spiritual did not exist at all! Into such an outlook upon and attitude towards life, comes Holy Week, wherein we are brought face to face with the greatest event in human history. The deeds of this week, as history indubitably proves, turned the world upside down. We, in memory, are meant to visualise and live, as it were, the transactions of this Great Week, and as we do, we come into the closest touch with Him Who, during that week suffered "for us men and for our salvation," and suffered what man can never suffer. Here we come to the very centre of Divine Revelation and see from the standpoint of God what He willed man to be and how great was the sacrifice He had prepared in order that man might live. Under these circumstances Holy Week is a call that cannot be neglected without loss to our spiritual life. It is the one challenge to the secularising spirit of to-day. The great thoughts of God

the Eternal, were expressed in time, and the time-week has its incidence upon lives that will be lived where time is not. It is on account of the greatness of the issues springing from this week, that we must think of Him in Whom all was centred, and strive to learn from Him what He would have us do, and how He would have us live.

The death of Christ was no after-thought. Our Lord Jesus Christ was the Lamb slain before the foundation of the world. The observance of Holy Week is expressly designed to bring this fact before us. We are called to fix attention on the great transactions of this Week and upon the meaning of the Cross. It is an observance that ought to find a ready welcome amongst Christians of reality, if only because contemporary life makes the observance of Church seasons that involve week days more difficult than ever. Yet the modern mind knows the value of anniversaries, centenaries, and commemorations. It thoroughly appreciates them. Such observances are understood to have an educational worth in propagating ideas and awakening zeal. But we badly need to cultivate a sense of proportion. For while most men are keenly interested in patriotic commemorations, many have the smallest appreciation of those which are religious. They fail to see things in their true perspective. Commemorations must be valued in accordance with their worth. There are commemorations which are domestic, local, national or international. There are also others which are universal. Some are concerned exclusively with things of time, and some with things spiritual and eternal. Some may continue to be observed for centuries. Others must continue so long as the world shall last. The former class of commemorations may do great service to human progress. But they cannot be equal in value with those that are of world-wide spiritual momentousness. There are commemorations which concern the eternal interests of the whole of the human race. These must endure in perpetuity; for their range is co-extensive with humanity, and their value can never decrease.

Such is the commemoration of Redemption which Holy Week affords. There is no commemoration greater. Hence the grave and high importance of the Holy Week and especially of Good Friday.

Those who have for years devoted that day to serious contemplation of the Passion are likely to understand the meaning of Christ's Death far better than those who spend it otherwise. Therefore, in the best interests of Christian life, we should plead most earnestly against the secularising of that great day. It would be a tragic reflection were it true that the Jews keep the Day of Atonement in a more religious spirit than many Christians keep the day of their Redeemer's Death. If any anniversary should be dedicated to reflection on the highest of truths, it is that day when the Redemption of the entire human race is commemorated. Of all days in the year, to turn that day into an occasion for mere relaxation and amusement is a sorrowful misuse of a commemoration intended for other purposes.

Indeed, we cannot understand the drama of that Great Week as it unfolds in deed and speech, unless we enter into the fact that the Lord knew He was about to die, to give His life a ransom for many. He began His stay in Jerusalem by an entrance that

called forth the wild enthusiasm of His Galilean friends who knew Him. As they waved their branches in the air, they shouted, "Hosanna in the Highest. Blessed is He that cometh in the Name of the Lord." They saw vaguely in a vision a glorification in power of the Peasant Worker of whom they were so proud. He entered the Holy City with their shouts ringing in His ears, and the next day He cleansed the Temple and recalled those within its precincts to the fact that its purpose was to be a place of Prayer, not a centre of money making.

We cannot go through seriatim, the events, and parables, and deeds of this awful, yet Holy Week. There is deep significance and import in them all. For in them God was revealing His Eternal Message through His Son. Suffice it that we enter the Upper Room and there see the Christ ministering to the needs of His disciples, with simple ways as He washed their feet. Love's sacramental expression in service that amazed them. We see Him in the presence of the traitor, who would betray Him for thirty pieces of silver, we watch Him as He institutes the Lord's Supper; appointing a permanent rendezvous for those that love Him in a simple meal. The sacrifice that was to be, was foreshadowed and those who meet Him at His table "till He come" will be sure of having His Presence with and in them. And then there is the darkness of the agony in Gethsemane, when He pours His soul to God and finds His weary disciples unable to watch with Him. That soul agony proves that what was soon about to occur was no heroic martyrdom, but an Eternal Sacrifice for the sins of mankind. There we enter into something of what the Cross meant and means, for in that time of communion He received strength to face His arrest, His trials and the final scene on earth, as far as the thoughts of men were then concerned. Calvary came, the veil of the temple was rent in twain, and there rang out the great cry, "It is finished." Redemption was accomplished, and man's eternal salvation is assured. But we must accept it by the hand of faith. He died for me. It is in the Cross we see the light and the burden of our sin roll away. It is there, by faith, that sin's darkness is dispelled and we receive our sight. Once get to that landing place in our soul's experience, Holy Week and Good Friday take their full and rightful place. And we shall go a step further in our growth in Christian life and witness. We shall learn what the Cross finally means to us. What does it mean? This is an all-important question! We must offer and bring by the sanctifying work of the Holy Spirit, the perfect offering of ourselves, before we can rightly do God's work.

Right Use of Leisure.

At a meeting of the Archbishops and Bishops of the Church of England, held in the Church House, Sydney, on the 18th March, 1935, the following resolution was passed:—

"That since it is inevitable that leisure must increase, we urge the serious study of an educational policy which will provide for the right use of leisure. The establishment of adequately equipped libraries in suitable buildings in our cities and large towns would seem to use to be a step in the right direction. Also the raising of the school age to 16 and the maintenance of all boys in training till employed are necessary to prevent grave national deterioration. Both these things would create employment in desirable directions."

The Primatial Election.

(Canon H. T. Langley, M.A.)

A CHANGE of great moment has been brought to pass by the recent Primatial Election. Church leaders and the Church Press may be pardoned for not grasping at once the significance of the result of the meeting of the House of Bishops in March of this year. It is quite possible that the real import of the final majority vote has not yet disclosed itself to the bishops themselves.

The Sydney press was singularly magnanimous in its comments on a change which must have been a shock not only to churchmen, but also the city itself. "The Church Record," with the greatest charity, has accepted the verdict, and offered its congratulations to the new Primate. With those congratulations we are in agreement. Archbishop Le Fanu has a warm place in the hearts of churchmen, and there is a sporting instinct which makes us throw up our hats when the smallest Metropolitan See and the most distant has scored a win.

Personal esteem for the new Primate made it assured that the announcement would have a good press—and if, as was seen in the Church Record's comments, there was a lingering regret for Sydney, comfort is taken in the opinion that after all, the office is largely one of precedence and title, having very limited powers.

Nothing could be more erroneous. The Bench of Bishops would hardly have taken three days, with successive ballots, if the issue had not been one of the greatest importance. The office is not only one of great prestige, but of real power, which will increase with the inauguration of a new Constitution for the Australian Church. Great administrative and judicial functions rest with the Primate, in addition to his presidency of General Synod. The fact that the office between the Sessions of General Synod has been dormant does not preclude the possibility that a crisis may at any moment awaken its powers to activities which will give the holder of it a decisive verdict on some great issue, and thereby turn the currents of the future.

Matters of Principle.

The Primacy has been held by Sydney since the first General Synod of 1872. Prior to that the Bishop of Sydney had been chairman of conferences of the episcopate, and further back, the Bishop of Sydney was Bishop of Australia. A tradition of at least 63 years' standing was deserving of great reverence. It has always been felt, in General Synod, as in the Church at large, that having regard to the history and dignity of the Metropolitan See of Sydney the momentous change of removing the Primacy from Sydney was unthinkable, except under circumstances which would carry general conviction. It is because the present circumstances do not justify so drastic a change that I desire to register a protest, and to give my reasons therefor. I do this with loyal and dutiful regard for the Archbishop of Perth. Certain matters of principle are involved, which can and ought to be discussed without any suspicion of disrespect for the present Primate. It is common knowledge that the final issue of the election was between the Archbishop of Sydney and the Archbishop of Perth, and that the decision was by a majority of one. (It might conceivably have been a casting vote.) The obvious criticisms of the decision are (1) The serious breach

with the unbroken tradition of the past which linked the Primacy to Sydney. (2) The importance of Sydney as the greatest centre of Church of England population and its geographic convenience for the General Synod. On the other hand (3) The distance of Perth as an administrative centre. (4) The fact that the new Primate is so near the age of retirement.

Some explanation was obviously required to explain the persistence of a majority of one in forcing so drastic a change upon the Church. On consideration, the official message will be found very unsatisfying. Can the importance of "experience over tradition" bear the weight put upon it? The experience of the Archbishop of Sydney as an Australian Diocesan has been short. But note how much he has accomplished, revealing just that capacity for leadership in big things which the office of Primate demands. We instance just two matters, triumphantly settled after years of division and controversy. The acceptance by Sydney under its new Archbishop, of the new Constitution, and the decision over St. Andrew's Cathedral site. One is not initiating a comparison between our leaders. The official explanation of the House of Bishops does imply a comparison, which the Church cannot fail to examine. Is the emphasis on "experience" really sufficient to explain the seeming ruthlessness of this change in a great "tradition"? Take Diocesan experience as a criterion. The Archbishop of Sydney's experience as Diocesan Bishop has been unique, calling for the utmost resource and the widest sympathy. It is doubtful if any Bishop on the bench at the present time has had such a broad and exacting experience in preparation for a great office. After all, it is not length, but content of experience that counts. From this point of view there is strangely little found to justify the setting aside of a great tradition.

Opposing Currents of Thought.

The Church will naturally draw the conclusion that there were other currents of thought which were in operation, the more powerful because they were unconfessed, or even unrecognised in the counsels of the Bishops.

One of the ominous features of our Church life in Australia is the growth of extreme churchmanship in distant dioceses. It seems that the smaller the Diocese the higher the churchmanship, and the more exalted the claims of the episcopate. Now this is serious enough for the Diocese in itself, but it becomes a menace to the liberties of the whole Church when Bishops presiding over a few scattered churches can outvote all other Metropolitans.

What has been practically ignored in the recent election is that the vote is a representative one, and clergy and laity are just as seriously implicated in the choice as the Bishops themselves. Under the present rule, four Dioceses, mustering about 40 clergy between them, can outvote the two Metropolitans of Sydney and Melbourne, and for argument's sake, the Bishop of Tasmania, together representing the overwhelming body of Anglicans. Of course, in the recent critical vote Sydney would not exercise a franchise. But if the vote were to approximate to a division on lines only too familiar in the Church, it is conceivable that the recent decision to wrest the Primacy from Sydney was made in the face of a unanimous vote in favour of Sydney on the part of all the Victorian Bishops, Tasmania and possibly five Bishops of the Province of New South Wales. Of course, it was never con-

templated that co-ordinate powers would be exercised without due regard to the ascertainable will of the majority. The fact that a bare majority has used its power regardless of the views of Sydney and Melbourne, to say nothing of a number of other Dioceses, constituting together the overwhelming majority of Anglicans, is a portent full of ill-omen for the future. I may find time to suggest some safeguards to meet this new situation, but this must be left for another article.

In conclusion, one can sincerely wish the Archbishop of Perth happiness and success. The Church will be safe under his care, and we hope he may live long enough to exercise a beneficent influence. We are concerned about a grave anomaly which the recent election has revealed in our present rules, and also in the new Constitution. Are we satisfied to leave the choice of the Primate on its present inequitable basis? To do so is to jeopardise the peace and well-being of the future.

The Constitution.

Continuation Committee Reports.

REPORTS have been received from twenty-one dioceses. Thirteen have signified assent, with or without suggestions for improvements. Adelaide and Kalgoorlie have proposed amendments, but have not shown whether acceptance of them is regarded as vital. At least five have refused assent until the appellate tribunal is differently constituted. These are:—Rockhampton, North Queensland, New Guinea, Willochra and Bunbury. Carpentaria is indefinite. The four which have not reported any decision are Brisbane, Goulburn, Riverina, and North-West Australia.

With a view to greater elasticity the Committee decided to recommend an alteration of Section 70, which makes unanimous consent of the dioceses necessary for amendment of many sections, including the declarations. They propose that the consent of three-fourths of the dioceses including three-fourths of the Metropolitan Sees shall be sufficient.

It was also decided to hold a round table conference with representatives of the dissenting dioceses, especially to consider the questions about the Appellate tribunal.

Bible Society Appointment.

A New Home Superintendent.

The British and Foreign Bible Society in London has just appointed the Ven. Frederick Boreham as its Home Superintendent. Educated at St. John's College, Durham, from which University he graduated M.A. in 1916, Mr. Boreham spent the first few years of his ministry in Hull. From 1917 to 1926 he served as a missionary in West China under the auspices of the Church Missionary Society. After three further years in the home ministry, Mr. Boreham returned to China to become the Vice-Principal of Chengtu Theological College, under Archbishop Mowll, now of Sydney. In 1930 he became Archdeacon of Western Szechwan, and two years later was made Principal of the C.M.S. College in the Union University—a post which the Rev. A. H. Wilkinson was the first to hold. Mr. Boreham thus has the advantage of combining a first-hand knowledge of Church life at home with an extensive and varied missionary experience and the good wishes of the Society's many friends will go out to him as he enters upon his new duties at the Bible House in London. He is a brother of Dr. Boreham, of Melbourne, the well-known preacher, religious essayist and writer.

Life on earth is but the dawn of eternity, its very mists the promise of Cloudless Day.



NEW SOUTH WALES.

Diocese of Sydney.

ST. STEPHEN'S PRESBYTERIAN CHURCH.

The new St. Stephen's Presbyterian Church in Macquarie Street, Sydney, was opened on Saturday, 23rd March. It is a beautiful stone building, handsomely appointed and a notable addition to Sydney's architectural features. It was thronged at opening dedication services on the Saturday. The Most Rev. Dr. Mowll, Archbishop of Sydney, was the special preacher. His Grace, taking his text from the first verse of the 84th psalm, "How amiable are Thy tabernacles, Lord of Hosts," said that representatives of all churches were present at the ceremony to rejoice with their friends of the great Presbyterian Church in the completion of the noble building on a magnificent site. He was particularly glad of the invitation to attend the ceremony. The first Presbyterian Church in Sydney was built with the assistance of Samuel Marsden, who, as senior chaplain, was the highest official of the Anglican Church in New South Wales. Dr. Lang and Bishop Broughton did not always see eye to eye, especially in the matter of education, but it was the artisans which Lang, with great enterprise and foresight, brought to Australia from Scotland who built The King's School, which Broughton founded. This year the Moderator of the Assembly in Scotland would be brother to the Archbishop of Canterbury.

"We are all members of a family," Dr. Mowll added. "And each member of the family needs the others. The concern of each is the concern of all. My presence here is a reminder of the many ties which unite us. We are all pilgrims to the same goal. The city of God will be enriched by the treasures which each group will bring."

"To me, your preacher this afternoon, the psalm of my text is more than a pilgrim song—it is a priceless liturgy. It has been the custom for generations in our family for this psalm to be read by the head of the household at family prayers on Sunday morning. Voices no longer heard can be remembered repeating the words, and being heeded, because they lived the life. Happy he whose strength is in Thee." This church is called after St. Stephen. He lived the life while serving tables. He humbled him-

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self and bore no malice in his heart, for he knew the meaning of forgiveness. May those who worship in this church also bear the light of heaven on their faces."

Following the address, the choir sang the Hallelujah Chorus, accompanied by the organist (Mr. Harry Chandler). The Benediction was pronounced by the Rev. Hugh Paton. The Archbishop and clergymen, church officers, and elders, then walked in procession to the eastern doors, when the service ended.

RELIGION AND THE HOME.

Dr. Cranswick, Bishop of Gippsland, in the course of a Lenten address at St. Andrew's Cathedral, during the third week of March, dealt with the responsibility of parents in the home.

It seemed as if some parents left religious training to the school-master, the scoutmaster or someone else, he said. Anyone knew that after a certain age, no matter how much the mother loved her son, she might not be able to teach him any more; and it was here that the responsibility of the father increased. How true it was to-day that in many homes religion was a secondary affair, and that material things were held to be more important. Religion should be a personal and family consideration. People should be guided by the words of Joshua, "As for me and my house, we will serve the Lord."

DR. KAGAWA AT THE CATHEDRAL.

St. Andrew's Cathedral was packed to the doors on Sunday morning, March 24, many people being turned away. The occasion was the visit of Dr. Kagawa. His sermon was notable for its simplicity and earnestness, and had for its theme the love of God.

Jesus, a lowly man and a carpenter, Dr. Kagawa said, achieved a wonderful work during his short ministry among men, and had suffered death on the cross so that they might be redeemed. He had been regarded as a traitor by the people he had come to save. In all the letters written by St. Paul—some of them from the prison cell—he constantly emphasised the love of God and how it should be carried into the lives of men. It was the basis of the Christian religion. "And why talk so much about it," said Dr. Kagawa, "if we do not put it into action among nations? Jesus loved all the nations of the earth. Paul tried to reform

the people of his time, to bring them out of bondage, all because he had the love of God in his heart, and knew its power. He knew it to be something that restored and preserved, and helped men to become new creatures. Finally, the love of God is the only thing that can save the world."

CHURCH MISSIONARY SOCIETY.

Rev. H. S. Kidner, who is at present on furlough from Tanganyika, is engaging in deputation work for the N.S.W. Branch of C.M.S., and is at present in the Diocese of Grafton.

Important changes in the home base staff of the N.S.W. Branch of C.M.S. include the appointment of Miss Ida Lodder as Secretary of the Missionary Service League, and Mrs. E. Fitzpatrick as Secretary of the Young People's Union. They are both graduates of Sydney University, and Mrs. Fitzpatrick has had missionary service in Kenya, while Miss Lodder has been for some years in England.

Rev. A. Riley, an Australian C.M.S. missionary in the Sudan, is at present in Sydney, where he is visiting a number of parishes, to tell the story of his work, and show pictures of the splendid pioneering work that is being done in the Southern Sudan. Canon Gore, of the N.S.W. Branch of C.M.S., is playing an important part in developing this work.

The Annual Meeting of the N.S.W. Branch of C.M.S. is to be held in the Chapter House, Sydney, on Thursday, 9th May, at 7.45 p.m. His Grace the Archbishop of Sydney will preside, and other speakers will be announced later.

There is to be a combined Missionary Exhibition (A.B.M. and C.M.S.) at Tyrrell House, Newcastle, from 30th April to 3rd May, when missionaries representing various countries will be present, to talk at the courts, exhibit curios, etc.

Rev. W. Wynn Jones, M.A., of the C.M.S. Tanganyika Mission, has been granted leave for a time, to become the first Headmaster of the School for European children at Arusha, in the Northern Province. News has just been received concerning the very successful first Speech Day. In his address, Mr. Jones spoke on behalf of Bishop Chambers, who was away, and through whom to a great extent the School has been established. He said he was glad to find such a ready co-operation between Government and Diocese. "It was this," he said, "which had made it possible to provide for that whole type of healthy education, material and spiritual, which goes to make up a full and useful life."

C.E.B.S.

The second annual Easter camp of the Church of England Boys' Society will be held this year at North Menangle, a few miles south of Campbelltown, in an ideal position. A branch of the Nepean is right at the site, this providing excellent swimming facilities. The Menangle Park Course is a stone's throw from the camp site, and will enable us to again compete for the Easter Cup sports cup at present held by St. Clement's, Marrickville Branch.

An additional feature will be the Tent Competition Banner, held by St. Thomas', Auburn Branch. Indications are that competition this year will be even keener than last.

The camp, which is strictly for Senior (over 14) members only, will be organised on four-square educational lines, with a view to giving leaders and senior members a greater insight into the theory and practice of controlling a C.E.B.S. branch.

A strong and helpful spiritual programme has been drawn up by Rev. W. G. Coughlan, B.A., chairman, with the assistance of the camp committee.

The camp fee will be 12/6, plus 1/- registration fee, covering from the Thursday evening before Good Friday until Easter Monday evening. The camp fee must be paid to the Camp Treasurer at Camp, but the registration fee of 1/- must be sent to the Organiser on or before 13th April.

The train fare to Menangle is 2/9 return (special excursion).

ST. MATTHEW'S, MANLY.

Training Farm for Unemployed Boys.

The Rev. A. R. Ebbs, Rector of St. Matthew's Church, Manly, and chairman of the Farm Committee, is appealing for £1000 as a Jubilee thankoffering for His Majesty, the King's reign, for the purpose of carrying on his all-important work for unemployed youth until we are self-supporting, possibly before the end of next year. We base our appeal on three facts.

First, the work already done by us. Over 250 lads of various religious denominations,

have passed through the Farm in three years. Quite 200 of them have been placed in positions obtained for them by us.

Second, we believe that such a Fund would be a worthy thankoffering for the reign of our beloved King. It would please him to know that lads unemployed through no fault of their own, were being cared for in this effective way.

Third, the Lord Mayor of Sydney said, in speaking recently of youth unemployment: "There can be no more important question than this. It is of transcendent national importance, and it is vital that it should be tackled in earnest."

That is exactly what we have done, and are doing—tackling the job, and not merely talking about it.

Monetary gifts will be most gratefully received, and can be sent to me or to Mr. A. T. Robey, c/o Messrs. Robey, Hanson and Strong, 33 The Corso, Manly.

ALL SAINTS', PARRAMATTA.

For some time the bells in the steeple at All Saints' Church, Parramatta, have been silent owing to faults developing in them. Now, however, they have been repaired and strengthened, and a special thanksgiving service was held on Thursday, March 21, to celebrate the restoration of the bells to their former condition.

Interest in the bells of All Saints' was evinced by the English team of bell-ringers which recently visited Australia, and they visited the church and gave a recital. The church is proud of its bells, of which there are six, and they were made by the famous firm of Mears, at the Whitechapel bell foundry, in London. The first tenor bell cost £100, which was ordered by the Rev. W. Gore in 1855. Mr. Gore contributed £20 to the cost. It was reported that in 1857 the bell was placed in the tower. The cost of hanging the bell was £33/10/0. The inscription on the bell reads: "C. and G. Mears, founders, London, 1855. All Saints', Marsfield." Five other bells were cast in 1860, and were erected in memory of families associated with the church.

SUNDAY SCHOOL AND YOUTH WORKERS' CONVENTION.

The fourth Australian annual Sunday School and Youth Workers' Convention will be held in Sydney from 24th to 30th April. The theme of the gatherings is "Leading Youth Christwards." The conference will discuss:—

- (1) "How can we reach the large minority outside our Sunday Schools?"
- (2) "Have we too many youth organisations?"
- (3) "Is our type of Sunday School adequately meeting the needs of to-day?"
- (4) "What are the best methods of conducting Bible Study in Young People's Societies?"
- (5) "What are the essential features in the competent S.S. teacher of to-day, and how can they be cultivated?"
- (6) "The Bible: its Place in the School; its value to the individual; encouraging youth to study it."
- (7) "What are the essentials for programme building for young people's organisations?"
- (8) "How can we best secure the co-operation of the home in the religious welfare of youth?"

There will be inspirational gatherings in the evenings, when addresses will be given on youth and the Bible and kindred matters.

Diocese of Goulburn.

ST. SAVIOUR'S CATHEDRAL.

Conclusion of Mission.

Captain Cowland continued his Evangelistic Mission in St. Saviour's Cathedral on Friday, At 7.30 p.m. a Prayer Meeting was held in the Cathedral, then an adjournment was made to Knowlman's Corner, where

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about 300 people took part in an open air service which lasted until 8.30.

Addresses were given by all three missionaries, and some interest was created by interjections made by men in the crowd. Captain Cowland handled the situation admirably, and with gentleness and tact completely won over his interjectors, and invited them to take part in the mission service which was held in the Cathedral at a quarter to nine.

On Saturday night Captain Wright conducted a series of Meditations as an act of preparation for the Holy Communion on Sunday. His unusual method of procedure made a deep impression on all who took part and many expressions of appreciation of his messages have been received.

On Sunday morning a large number of communicants attended the 8 o'clock service. Captain Cowland preached at 11 a.m., when the largest congregation to attend this particular service for some time was present. At 3 p.m. he again conducted a special service for men.

The last of the mission services was held at 7.15 p.m., and it took the form of an Evensong, with a mission address by Captain Cowland. A huge congregation entered heartily into the service and showed by their intense concentration that they were eager to hear the message so ably delivered. The subject was the need to rightly interpret the terms "my" and "mine." With homely illustrations and convincing fervour Captain Cowland led his hearers to a realisation that to understand fully the meaning of these terms, and to act upon that understanding would enable them to change the world for the better. The necessity for armaments, gaols, and police force would vanish when men recognised that what they had they owed in a large measure to the labours of others who worked largely in the background of community life. Life is a co-operative concern in which we need to learn to give thanks to God for the fellowship of labour.

At 7 a.m. on Monday morning, the Warrior's Chapel was filled and overflowed when Thanksgiving was made for the work of the Mission. Thanksgiving was made for many blessings received and the gratitude of the people to Captain Cowland and his assistants was expressed.

Captain Cowland, before leaving, gave utterance to his deep appreciation of the hospitality extended to him at the Rectory, and to Captain Wright and Cadet Smith in a number of homes; to the Verger, Mr. Eggerdon, for his assistance; to Mr. F. H. Usher, Cathedral Organist, for his beautiful accompaniments; to Sister Ursula, who also assisted at the organ; to the Diocesan Registrar and staff, and to the Cathedral Clergy for their fellowship and co-operation.

The Mission throughout contained a strong Evangelistic tone combined with some excellent Church teaching in strictest conformity with the Prayer Book, and it is confidently anticipated that from it will emerge both a new enthusiasm and a more devotional life in the Cathedral parish.

Captain Wright and Cadet Smith proceeded via Melbourne en route to Adelaide in the Marie Carlile van. Captain Cowland returned to Newcastle, from whence he will proceed to Armidale to conduct a mission at the Cathedral in collaboration with the Bishop of the Diocese.

Diocese of Armidale.

THE BISHOP'S LETTER.

Some Home Truths.

The Bishop writes:—

I hope and trust this year has begun well for you all. As Lent comes near, the thought of the loyalists that make our lives is much in my thoughts. A layman recently pulled me up with a start by saying, "Bishop, why are not Anglicans loyal to their own church?" "What do you mean?" I replied. "Well, I'll illustrate my meaning: (1) There are no people in the community who criticise their own church as Anglicans do, and criticise it from outside. (2) Anglicans have

their own schools, but many will send their children to a Convent School or some other denominational school, instead of to their own and sometimes to another Sunday School merely because of distance. (3) The social service of other churches and organisations is quite largely supported by Anglicans, sometimes to the detriment of their own, and even in their wills Anglicans often leave more gifts outside the borders of their faith than within it."

There was truth enough here to hurt! If our church is wrong, our place is inside, putting it right by love and prayer. For the Church of England is our most precious heritage, and God's means of blessing the nations. If the Anglican faith has a message for this world, and no church has a more

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vital message to-day, then let us give our children every chance to be trained in and through it, and let us listen and learn as well. If God has blessed us with worldly goods, there is no better channel of service in which we can give and spend, than in the educational, social and missionary services of our church.

May God make us loyal Anglicans that we may the more benefit His wider church and His Kingdom.

DIOCESAN SYNOD.

The Synod will be held at Armidale on Tuesday to Friday, May 7-10. The opening service will be held in the Cathedral on Monday, 6th May. There is important business to be transacted. The new Bishopscourt will be completed and open to view.

VICTORIA.**Diocese of Melbourne.****THE ARCHBISHOP'S LETTER.**

Writing to his diocese, the Archbishop states:—

I spent Saturday, March 2, at the Geelong Grammar School, which has grown in size and increased the number of its buildings under the present Head Master. It is a wonderful School, and we may be thankful for the Christian atmosphere which is present there. Mr. Darling and the members of his Staff are striving to make the School a real training ground for active Churchmen, when their boys become men, and go out into the world.

On March 5 I dedicated to the service of God the new block of buildings at Roystead, which has now been taken over by the Camberwell Grammar School as its new premises, thanks to the generous help of the Hon. W. Angliss. It is a beautiful position for a School, and there is a real enthusiasm for a Church of England School for boys in that part of Melbourne. The Rev. J. A. Schofield and Mr. Tonkin, the Headmaster, are to be congratulated on this great step forward in the educational activity of our church.

The Temple Day at the Cathedral brought in over £1,200 for the completion of the Church Centenary Endowment Fund, which now stands at practically £16,000. Here is a definite addition to the financial resources of the Church in memory of our Centenary celebrations. I hope that donors and testators in the future will help this Fund to increase. We may thank God for so many generous Churchpeople who have made this large addition to the resources of the Church possible.

Diocese of Ballarat.**INSTITUTIONS AND INDUCTIONS.**

On Thursday, the twenty-eighth day of February, 1935, the Archdeacon of Ballarat, acting under authorisation from the Vicar-General, instituted, and the Rural Dean of Horsham inducted, the Reverend Norman Smith Fettle as Vicar of the Parish of Holy Trinity Church, Stawell.

On Friday, the first day of March, 1935, the Archdeacon of Ballarat, acting under authorisation from the Vicar-General, instituted the Reverend Walter Charles Duffy as Priest-in-charge of the Parochial District of Rainbow and Jeparit.

On Friday, the first day of March, 1935, the Reverend W. Clinch, Rural Dean of Horsham, acting under authorisation from the Vicar-General, instituted the Reverend Walter Charles Duffy as Priest-in-charge of the Parochial District of Rainbow and Jeparit.

THE LATE REV. F. GIRDLER.

With painful suddenness the death has taken place of the Rev. Frank Girdler, Vicar

of Hopetoun. The deceased had not enjoyed robust health for several years, and a fortnight ago he decided to undergo an operation. The operation was successful, and arrangements were made for him to return to his home yesterday. However, he was seized with a heart attack shortly after 7 o'clock on Wednesday evening, and although everything possible was done for him he passed away about twenty minutes after. The sad news came as a great shock to his relatives and friends. The deepest sympathy of many friends is extended to his sorrowing wife and young family.

The late Rev. Frank Girdler was a former pupil of Macarthur Street State School, Ballarat, and a chorister of St. Peter's, Ballarat, afterwards of St. James' Old Cathedral, Melbourne, and St. Mark's, Fitzroy. After serving in the Bathurst Diocese as a Reader, he was appointed Reader-in-Charge of Jeparit and Rainbow by the Right Rev. Bishop Green. After the outbreak of war he enlisted and served in Palestine with the Third Light Horse Field Ambulance. He was ordained a Deacon by the Right Rev. Bishop Maxwell-Gumbleton on 3rd April, 1921, and a Priest in 1923, and served in various parishes till the present time.

He was a member of the A.N.A., a past Chaplain of the Masonic Lodge, an ex-president in the R.S.S.I.L.A., and a foundation member of the C.E.M.S. being initiated during the visit of Bishop Woolcomb.

Diocese of Bendigo.**THE BISHOP'S LETTER.****The Primacy.**

The Bishop writes to his diocese:—

It may interest you to know one or two details about the election of the Primate. The choice had to be made from the four Metropolitan, the Archbishops of Sydney, Melbourne, Brisbane and Perth. The election turned on the question whether tradition or Australian-experience should be the determining factor. Tradition pointed to Sydney, which, up to the present, has always held the Primacy. But the Archbishop of Sydney is very new to our Australian conditions. The Archbishop of Brisbane is even newer, while the Archbishop of Melbourne has not been with us very long. But the case with the Archbishop of Perth is very different, for he has been here for over a quarter of a century. Accordingly a majority of the Bishops decided that the latter factor should prevail, and by 13 votes to 12 (which were cast for Sydney), duly elected the Archbishop of Perth to be Primate of our Church.

EXCHANGE OF PARISHES.

An exchange of parishes has been arranged affecting Trentham, Heathcote and Fingal. The latter parish is in Tasmania. The exchange, which will take effect in the first week in April, involves the transfer of the Rev. M. O. Davies, of Trentham, to Fingal. The Rev. Tone Holmes, of Fingal, will come to Heathcote, and the Rev. P. Webber, at present at Heathcote, will go to Trentham. Mr. Tone Holmes (who, incidentally, was in the retreat from Mona), is not a stranger to this diocese, as in 1920-21 he was a Reader in this diocese, and served at Coluna and Laanecoorie. Later on he went to Ballarat, where he was ordained. We offer him and Mrs. Tone Holmes a most cordial welcome, and pray that their ministry at Heathcote may be both profitable and happy. We are sorry to lose the Rev. M. O. and Mrs. Davies, and their two boys, and trust that every blessing may await them in the beautiful island diocese of Tasmania.

Diocese of Wangaratta.**APPOINTMENTS.**

The Rev. R. North has been appointed by the Bishop rural dean of Wangaratta.

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The Rev. E. A. Leaver, of Wodonga, and the Rev. C. G. Lavender, of Violet Town, have exchanged parishes.

The Rev. J. S. Bullough has accepted the charge of Numurkah with Cobram. In his place the Rev. H. F. P. Tassel will go to Yackandandah, and will be succeeded in St. Columba's districts by the Rev. F. Kellow.

The Rev. Fred Dau, deacon, is going to Junee as assistant to the Rev. H. Staples, but will remain on the clergy list of Wangaratta.

The Bishop has offered the vacant seat on the Council of the Diocese to the Rev. W. J. Chesterfield, and that on the Missionary Board to the Rev. S. Titter. Both of these offers have been accepted.

PERSONAL.

The Rev. R. Bruce Ball intends to leave for England in May or June, with a view to taking up permanent work there.

Mr. T. B. McCall was ordained deacon at the Wangaratta Cathedral on the Feast of the Annunciation, March 25th.

1935.**400th Anniversary of First English Printed Bible.**

THE greatest event of four centuries ago was the completion of the first printed Bible in English. A hundred years ago the third centenary of this event was commemorated, on October 4th, in nearly every church and chapel in Great Britain. The first English Bible, which may be seen at the British Museum, was translated by Miles Coverdale, and the publication of it is dated October 4th, 1535. It is believed that the printing was the work of Christopher Froeschouer, of Zurich. There survive two leaves of a Swiss-German Bible known to have been printed by Froeschouer, and these are in the same print as the Coverdale Bible. When it was ascertained that there would be no interference with the importation of the book, however, the title page was reprinted by James Nycholson, of Southwark, in order to help give the book an English appearance.

"Purely and Faithfully Translated."

In his dedication to the King, Miles Coverdale wrote: "I have neither wrested nor altered so much as one worde for the maintenance of any manner of secte but have with a clean conscience purely and faithfully translated this out of the sundry interpreters." The "sundry interpreters" were the Vulgate Latin translation, a new Latin translation by Pagninus, and the German version of Luther.

The historic importance of this Bible lies not only in the fact that it was the first printed in English, but that, meeting with the approval of Henry VIII, it received a license to be freely circulated. It was Coverdale's revised version of this Bible which, four years afterwards, was ordered to be placed in every English church.

ST. LUKE IN BORAN.

Among the latest versions of the Scriptures to appear on the language list of the British and Foreign Bible Society is the Gospel of St. Luke in Boran, a dialect of Galla, spoken in Southern Abyssinia and Northern Kenya, east of Lake Rudolf. The Boran number about 80,000. This Gospel has been prepared in roman character for use among the 10,000 Boran living in Kenya. Later it is hoped that a transliteration of the version into Ethiopic script may be undertaken for the use of those living in Abyssinia. The translation was made from the Greek by the Rev. E. J. Webster, who was assisted by Mr. A. W. Havlett, David Donabo, and several intelligent Gallas.

TASMANIA.**MISSIONARY PLAY AT ST. JOHN'S, LAUNCESTON.**

A Missionary Play entitled "Is it nothing to you?" was staged by St. John's Missionary Service League in St. John's Hall. It was written by one of the members of the League, the subject matter being submitted to and supervised by the late Rev. H. E. Warren, and the dressing and details made as near

Letters to the Editor.**BISHOPS AND THEIR MITRES.**

W. Strong, Heidelberg, Vic., writes:—"Bishops and their Mitres," taken from the Church of England Newspaper published in London, and quoted in your issue of the Record. Perhaps it would not be out of place to enlarge a little on the above subject.

Now Janus, whose key the Pope usurped with that of his wife or mother, Cybele, was also Dagon. Janus, the two-headed god, "who lived in two worlds," was the Babylonian divinity as an incarnation of Noah. Dagon, the fish-god, represented that deity as a manifestation of the same patriarch who had lived so long in the waters of the deluge. As the Pope bears the key of Janus, so he wears the mitre of Dagon. The excavations of Nineveh have put this beyond all possibility of doubt. The Papal mitre is entirely different from the mitre of Aaron and the Jewish high priests. That mitre was a turban. The two-horned mitre, which the Pope wears, when he sits on the high altar at Rome and receives the adoration of the Cardinals, is the very mitre worn by Dagon, the fish-god of the Philistines and Babylonians. There were two days in which Dagon was anciently represented. The one was when he was depicted as half-man half-fish; the upper part being entirely human, the under part ending in the tail of a fish. The other was when, to use the words of Layard, "the head of the fish formed a mitre above that of the man, while its sealy, fan-like tail fell as a cloak behind, leaving the human limbs and feet exposed." See Layard's "Babylon and Nineveh," p. 343.

Of Dagon in this form, Layard gives a representation in his last work, which no one who examines his mitre, and compares it with the Pope's can doubt for a moment that from that, and no other source, has the pontifical mitre been derived. The gaping jaws and the fish surmounting the head of the man at Nineveh are the unmistakable counterpart of the horns of the Pope's mitre at Rome. Thus was it in the East at least five hundred years before the Christian era. The same seems to have been the case also in Egypt, for Wilkinson, speaking of a fish

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

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

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

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

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

Gippsland Synod.

Pastoral Session.

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

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

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

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

The Church's Morale.

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

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

Holy Matrimony.

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

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

Presidential Address.

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

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

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

State Aid to Denominational Schools.

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

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

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

A Changing World.

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

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

THE SCHOOLMASTER.

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

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

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

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

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Contents.

- Bishop of Goulburn and the Primacy.
- Doings in Melbourne.
- King's Jubilee Service.
- Leader.—Christ is Risen.
- Question to Archbishop Temple.

Anzac Day.

THURSDAY next, St. Mark's Day, April 25, will be Anzac Day. It goes without saying that impressive scenes will mark the commemoration of the Day. Nothing that we could do as a people would be worthy of the heroic valour of Australia's and New Zealand's sons displayed in the immortal landing at Gallipoli. We shall pay our solemn tributes to men who will always be held in honour. We shall find the chords of memory softly touched by all sorts of remembrances and experiences crowding in upon us. We shall re-echo that epitaph written almost twenty-four centuries ago by Simonides for the Spartans who died for freedom at Platea:—

"These men, having set a crown of imperishable fame on their own dear land, were folded in death's dark cloud, yet though they died, dead are they not! Since from on high their valour doth raise them in glory from out of the house of death."

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

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

That Call to a Truce.

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

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

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

Good Friday Witness.

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