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YOUNG RECORDERS.

Aims.

- (1) Write regularly to Aunt Mat.
- (2) Read the paper right through.
- (3) Interest the others at home.
- (4) Get a new subscriber.

Toorak, Vic., March 29, 1928.

"God . . . hath made of one blood
all nations of men."—Acts xvi. 26.

My dear girls and boys,

I suppose everyone of us has been
thrilled and excited about Hinkler's
wonderful trip from England to Aus-
tralia. Fancy only 16 days! And fancy
setting out on such a journey all alone!
We certainly live in wonderful times
when men can do such things. An old
lady was talking to me to-day and said
when she came out here as a small
child they took over three months on
the voyage, more than one hundred
days! I wonder if many people saw
Hinkler passing high about their coun-
tries—he must have flown over so many
countries—if they did see him, would
they know he was on his way out here.
Isn't it curious to think that practically
every time he came to earth he would
be among different kinds of people, dif-
ferent in dress, speech, colour and
customs, but all alike in their interest
and excitement about him and his little
machine.

Do any of you remember in a
letter some time ago I told you
about a man's idea of this world
of ours as a huge palace, lived
in by one big family, and how
anxious he is that this family may live
together in love and friendship? Years
ago some parts of this family were
quite cut off and away from the rest,
but now see how close we are all get-
ting to one another! Why, we are only
16 days away from England! We just
must learn all we can about all these
neighbours of ours and learn to be
friends too.

This last fortnight I've been learn-
ing a lot about a country much nearer
to us than any country in Europe, that
is Japan. I can't begin to tell you half
I have heard, but you may like now to
know something about the children
there. The older brothers and sisters
often tiny tots themselves, look after
the babies and carry them about
strapped on to their backs in a kind
of shawl. These boys and girls don't
lose a scrap of play because of baby;
they run about chasing their friends,
play ball and battledore, while baby
swings to and fro on their shoulders,
it's little head wobbling from side to
side as if it were going to tumble off.
But it is perfectly happy and used to
such goings on and either watches the
game with its sharp, little black eyes
or goes calmly off to sleep. Have you
ever seen a Japanese baby? I have
only once, and thought it was just
lovely. The children have to go to
school when six years old, as you do
here. Most of them are very keen
about learning and can go on to very
good schools and colleges.

Thank you, Bessie, for your nice
letter. I was very interested to hear

about the suspension bridge near your
home.

Can you tell me which Sunday we
call Palm Sunday, and why we call it
so?

I am, yours very affectionately,

Aunt Mat

Answer to question in last issue:—

To be found in the collect for the 3rd
Sunday in Lent.

A small award will be given at the end of
the year to all who send in a sufficient num-
ber of answers.

O, it's early in the morning

I'll be going on my way,
For I mean to reach the mountains,
And before the close of day.

O, to wait and watch and wonder

If the weather will be fair
May appear extremely prudent,
But it never gets you there.

O, it's early in my lifetime

That I mean to choose my road,
And be off along it singing
With my dreams for knapsack load.

O, to wait and play and waver,

Suits the souls who have no fire,
But it never leads a pilgrim
To the land of Heart's Desire.

—Exchange.

Overseas—cont.

Anglo-Catholic Division.

So far the Anglo-Catholic party is deeply
divided in its attitude towards the new
proposals of the Bishops. At its meeting last
week the English Church Union passed a
resolution affirming that "the Presence of
our Lord in His Sacrament, whether reserved
or not, is adorable," and urging the mem-
bers of the Church Assembly "not to consent
to any Measure which may seem to prevent
or hinder or discourage that adoration." A
second resolution, moved by Lord Halifax,
recommended the postponement of all fur-
ther treatment of the subject until after the
next Lambeth Conference. The "Church
Times" regards the publication of the
E.C.U. resolution as extremely ill-advised.
"Catholics have looked to the E.C.U. for
statesmanlike guidance in view of the new
conditions and the new complications. There
is, unfortunately, no such guidance in the
resolution that has been sent to the Press."
The "Church Times" remarks, further, that
the resolution "will have the unfortunate ef-
fect of making it appear, both to the Bishops
and to the Protestants, that Anglo-Catholics
will at this moment be content with nothing
less than authorised corporate Devotions,
which were forbidden by the Deposited
Book, and which, it must never be forgotten,
are only known in a small number of Anglo-
Catholic Churches."

Unlike the extremists of the E.C.U., the
"Church Times" is prepared to give loyal
support to the Bishops, "if the proposed new
rubric were amended, if permission to reserve
the Blessed Sacrament in the vestry were
omitted, and if the right to reserve in the
open church were given full recognition."

Meanwhile, the Christian public awaits with
interest the outcome of the whole business.
Whatever may be the fate of the "Re-vised
Prayer Book" in Parliament, the influence
of the Romanisers has suffered a sharp
check. Their action is proving a real em-
barassment to their friends.

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Australian Church News.—What some of
our leaders think.

A Word or Two.—Important Comments.

In the Market Place.—By Spermologos.

Leader.—The Christian Church a Living
Body.

People We Know.—Interesting Personal
News.

Quiet Moments.—The power of His Resur-
rection.—Dr. Geo. H. Morrison.

Swanwick Missionary Conference.—The Rev.
A. Law, D.D.

The Fear of Death.—By Charis.

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delivery or change of address.



A noted speaker at the International
Missionary Conference, sitting last
week in Jerusalem, described America
as in many respects purely pagan.

At an auction sale in New York re-
cently of the first edition of "The Pick-
wick Papers" was sold for £3260,
which is said to be a "record" price.

The Father and Son Movement is
growing in N.S.W. Its slogan, the
three C's—clean thoughts, clean words,
clean deeds—have "caught on" with
considerable success.

There are approximately 140,000
people in N.S.W. employed in the Gov-
ernment, which means that 25 per cent.
of the population is getting its living
directly from the State.

"The Church of England will prob-
ably contrive to hold together some-
how. In dealing with Englishmen we
may be sure that there is one course
which they will never take; they will
never be logical."—Evening Standard.

The action of the Commonwealth
Government in deporting from Aus-
tralia the negro band, has given no end
of satisfaction. It is not the negro
but the practices of the members of
this particular band that have given
offence.

During his recent visit to Rome, the
King of Afghanistan was granted an
audience with the Pope. Embarrass-
ment was created towards the end of
the interview by the King requesting
his Holiness to do him the honour of
introducing him to his (the Pope's)
wife!

During the last five years the amount
spent in new postal works in Aus-
tralia and Tasmania exceeded the amount
spent during the previous 21 years by
£6,613,000. During the past five years
the expenditure on new telephone and
telegraph works, buildings, and sites,
totalled £20,688,000—an average of
£4,137,000 a year.

Dr. Donald Fraser, one of Africa's
greatest missionaries, speaking in Lon-
don in February told how in Africa the
Prince of Wales had taken the Com-
munion from the hands of a black na-
tive pastor. In all ages, he said,
racial distinctions had been forgotten
among those who were partakers of
the one loaf and the one cup."

In his appeal for £100,000 to fur-
ther the work of the Borstal system
for reclaiming delinquent children, Sir
W. Joynton Hicks says: "Hospitals,
yes; museums, yes; sports grounds,
yes; all good. But a Borstal takes bad
raw material and converts it into good,
honest humanity; good for the indi-
vidual, and good for the community."

A unique clause has been inserted in
the new Coal Lumpers' Award pub-
lished in Sydney by the Conciliation
Committee. The clause is as follows:
—"No man shall take intoxicating liq-
uor to his work aboard any vessel or
place of employment, nor shall any
gambling be carried on aboard any ves-
sel or other place of employment."

"What has the Christian Church to
say about disarmament—a limitation
and drastic reduction of national arma-
ments by international agreement?" is
the question often asked by the "man
in the street." We venture to think

that the voice of the Church is not
heard often enough on this vital ques-
tion.

Amusement has been caused in the
Federal Taxation Department by the
receipt of an indignant letter from a
country orchardist, protesting bitterly
against the injustice of an item in his
income tax assessment, "Super-tax
£1/8/-." He concluded his letter as fol-
lows:—"I don't see why I should pay
super-tax. I have never used it in my
life. I have always used bone dust."

The position in Australia in regard
to sleeper supplies for railways is said
to be serious. An area of 205,000 acres
of properly-managed forest was required
to supply present-day requirements in
renewals. The sleepers at present being
cut were from the old forests—Nature's
gift—and when they were exhausted the
areas that State forestry departments
had regenerated would have to be relied
on.

Lord Haig deposited with the Trus-
tees of the British Museum in 1920, on
the condition that it should remain un-
opened for 20 years, the manuscript of
the private diary that he kept during
his command of the British Armies on
the Western front. Nothing is known
at the British Museum of the nature of
the contents of the diary. It is under
seal in the strong room of the Museum,
and there it will remain until the period
of secrecy expires in 1940.

The taxation of Australia is increas-
ing at a much faster rate than the
increase of population. Yet it is over 9
years since the war ended, and seven
years since prices reached their peak.
The taxation of Australia by Common-
wealth and States during the year ended
June 30, 1923, was £68,624,575. For
the year 1926-27, the taxation was
£87,078,593 per head of population; the
taxation in the five years increased from
£12/3/7 to £14/5/-. That increase over
the five years is 17 per cent.

Sir Henry Coward, in addressing the
Incorporated Society of Musicians,
said, "There is a feverish exploitation
of low pleasures by the younger gen-
eration. Unutterably vulgar Yankee
plays, cinemas, revues, and jazz
should be taboo among white races as
grotesque and degrading. The trom-
bone makes a guffaw like a village
idiot; the 'silver-tongued trumpet'
screaches like a nocturnal tomcat. Just
fancy the taste of the man who tol-
erates the cloudy, hooty, out-of-tune
tone of the saxophone."

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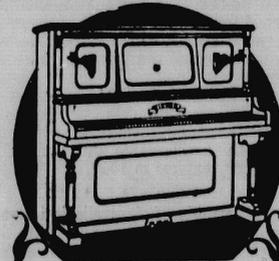
The Society works in various States and employs a varied ministry. It carries on itinerating Mission work in lonely areas of Australia; it maintains Bush Mission Hospitals, Travelling Nurses, Bush Deaconesses, Mission Motor Vans, Children's Home at Wilcannia, Sunday School by Post, etc. It depends upon your prayers and upon your gifts.

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QUIET MOMENTS

THE POWER OF HIS RESURRECTION.

"That I may know . . . the power of His resurrection."—Phil. iii. 10.

OF the fact of the Resurrection, the Apostle Paul had not a shadow of a doubt. It was one of his indubitable certainties. He himself had had a revelation of the Lord which had altered the whole tenor of his life. He had known and conversed with those who saw Him in the days that followed upon Easter morning. Whatever might be doubtful to his intellect, or might remain a matter of conjecture, his life, both of experience and thought, was based upon the fact that Christ was risen. But the power of a fact is to be distinguished from the fact itself. The power is the influence it exercises in its various relationships to life. And so the power of the Resurrection is not the power that raised Christ from the dead, but the increasing pressure upon life of the stupendous fact that Christ was risen. To penetrate more fully into this, to grasp it in its infinite significance, that was the ambition of St. Paul as he made his lonely way among the mysteries. Like some bright star the fact was always shining. It was unalterable and unsetting. His passion was to know the power of the fact.

One thinks, for instance, of its evidencing power. The Resurrection was the seal of heaven. In it the stupendous claims of Jesus were guaranteed and ratified of God. The dark hours when He lay buried were to the disciples hours of anguish. They could not reconcile that last indignity with the magnificence of his spiritual programme. It must have seemed to them, and seemed to everybody, as if all that they had shared in was a dream, now quenched for ever by the grave. The fact of death extinguished all their hopes. It invalidated every claim of Jesus. It brought down into a hopeless ruin the building they had thought to be of God. And the first great power of the Resurrection, its primary influence upon thought and life, was the power to scatter the agonising doubts that filled the breasts of those who trusted Him. It gave beauty for ashes and the oil of joy for mourning. It guaranteed the Messiahship of Jesus. It flooded with the authority of heaven the vocation of their blessed Lord. That was why, in the earliest Christian preaching, there was such impassioned and unswerving emphasis on the resurrection of the Saviour. It was not an isolated fact. Isolated facts are quiet inoperative. It was a fact fraught with a tremendous influence on the whole conception of the Lord. Every word He spake and every claim He made was charged with new and heavenly significance under the power of the Resurrection.

Or one thinks again of its sustaining power amid the tasks and burdens of mortality. It gave to men, wherever they might wander, the near presence of a living Friend. It is true that memories enrich our lives, and often are very powerful for good. Men are held and purified and guided by the

dear memories of their beloved dead. But in life's intricacies, and its swift surprises, whether it be of problem or temptation, there are demands in the most sheltered life outwith the range of the tenderest of memories. The soul thirsts for a living God and the heart thirsts for a living friend—for one who knows and understands and loves, in the intimacy of a present fellowship. And the power of the Resurrection is that it answers that steady yearning of the heart in a way no memories can ever do. It gives us a Friend who is alive, closer than breathing, nearer than hands or feet. It confronts our lives not with the storied past, but with One who lives and loves us to the uttermost. And the best of all is that this living Friend has sounded all the deeps of human life, and has "come smiling from the world's great snare uncaught." What the law could never do for Paul was done victoriously by the risen Saviour. In fellowship with Him he triumphed, and when he was weak then was he strong. His one passion was to know more fully the resources of that living Friend. That was the power of His resurrection.

Or one thinks of its exalting power, which was never absent from the apostle's thought. The spiritual power of the Resurrection is its steady upward pull upon the life. When one is climbing in our Scottish highlands there are often bits perilous to negotiate. In such bits it is a mighty succour when someone above holds down a helping hand. And the mystical thought that Christ was gripping him from the upper security of heavenly places turned the apostle into a daring climber on the steep that lead to God. Christ was above him—He was risen. He was stooping down to lift the climber up. Paul felt the urge of the true mountaineer which lies in seeking the things which are above. But for him there was the splendid certainty that he was not going to perish in the mists, for before him and above him there was Christ. In union with Him there was an upward pull. Paul turned his back upon the lower things. Just because Christ was risen, and above him, he must gain in Christ the heights of holy living. Had you asked the apostle, I think he would have answered that that was the dominant thought within his breast when he wrote of the power of His resurrection.—Geo. H. Morrison, D.D.

"Though your sins be as scarlet, they shall be as white as snow? Though they be red like crimson, they shall be as wool."—Isa. 1, 18.

Scarlet sins of deepest dye,
God can make us white as snow.
None to Him in vain apply:
Cleansing grace He will bestow.
Sins ingrained He can efface,
Put His Spirit in their place.

If our sins we will confess,
He has promised to forgive;
With His love to help and bless,
We henceforth in Him may live.
He has died our life to win—
Friend of sinners—foe of sin.

On Himself our sins were laid;
Sins of ours once broke His heart;
He our utmost debt has paid,
Let us then from sin depart.
Cleansed from all unrighteousness,
Clothed in His own spotless dress,
—Fairlie Thornton.

Notes from London.

(By the Rev. A. Law, D.D.)

SWANWICK MISSIONARY CONFERENCE.

A NOTABLE conference of representatives of Diocesan Missionary Councils was held at Swanwick, Derbyshire, on 13th to 16th February. There was an attendance of nearly 300 clergy, laymen and women, from every English diocese, and the sister and daughter churches were represented, too, as Scotland, Canada, etc. On the kind nomination of Bishop Chambers I attended on behalf of Australia. The chairman was a former Australian, Bishop Donaldson, the Bishop of Salisbury.

It will be of interest to report that the Bishop has been invited to give the inaugural sermon on the Mount of Olives at the International Missionary Conference in March.

The arrangements of the Swanwick conference were excellent. The scene is a "homestead," as we would call it in Australia, just "across the fields" (the English term) from a little village north of Derby. The property has been bought and developed for letting purposes for conferences. The charges are reasonable, and every needed comfort is assured.

The conference showed the Church of England as a whole in action, and keenly desirous of facing the modern missionary position. All schools of thought were represented, the attendance including gentlemen in medieval garb. Intense earnestness and devotion were manifest throughout.

The place of pre-eminence in the programme was accorded to the religious life and character of the living agent in propagating the word of Life, and perhaps the devotional addresses and exercises formed the most valuable portion of a session rich in suggestion and information.

The daily plan of the conference was as follows:—Holy Communion in the Parish Church, entailing a pleasant walk of ten minutes or so; Devotional Addresses and Prayer (after breakfast), conducted by the Rev. E. F. E. Wigram (of C.M.S.); address on the day's subject in the large hall. In the afternoon sections and groups met and formed lists of further suggestions, pro and con. These additional points were reported to the larger meeting, and provided matter for inclusion in the final conference, report of results which will be printed in due course. Each day closed with "Family Prayers" conducted by Canon Head.

The conference was most fortunate in securing the aid of Dr. John R. Mott, who, by the way, wished me to forward his loving remembrance to Australian friends, and who repeated as the inaugural address the substance of that fine deliverance I heard him give in Melbourne at the United Missionary Conference on "The Rising Tide." It was again encouraging to hear this world missionary-statesman give facts in support of his assertion that never was there such opportunity before the Church. It was also in the nature of rebuke that he showed how much was left undone by us.

Dr. Mott, as to be expected, sounded the keynote of high personal dedication, and it was impressed on us that devotion came before methods in forwarding the Kingdom of Jesus Christ. Dr. Mott emphasised and illustrated this in his own experience in his second address, which in-

duced the difficult subject of raising money. It was well to have had this spiritual direction, the more so because the next speaker regaled us with statistics, and proportion, and division, and almost every mathematical artifice to show how much had to be raised to keep our missionaries fed, as well as to extend the work.

Some of the other subjects discussed may be mentioned. "Youth in World Service," "Lay and World Service," "The Use of Literature and the Press." Under the latter was suggested the need of church and missionary histories and biographies. And the importance of the Church Bookstall was urged. In this respect the "exhibits" at the Conference were most helpful. For example, a poster of a certain diocese for parochial use set forth in "display type": "What granddad did not know. When he built and endowed a church he did not know that many of his descendants would go to other lands." This set me thinking that if certain ominous threats come to pass the Australian Church might put in a claim for a share of England's endowments.

The conference was a marked demonstration of the Church of England getting to work and endeavouring to set her own house in order. Dr. Mott declared that the Church of England held the central position among the missionaries' activities in the world, and he deeply feared lest the Prayer Book controversies might weaken the unity of the Church in her missionary activities. True, he made this suggestion in an indirect and naive fashion, which elicited hearty laughter. But the fear was real.

The Bishop of Salisbury, in his final speech, impressed upon us that the Sixth Report, which is to be published next St. Andrew's-tide at York, will deal with the hardest task of the Church, the work of prayer. At York, the Sixth Report will be presented by different bishops, who will each offer special prayers. The report will deal with work among Jews, Mohammedans and primitive peoples, and will include a challenge to the whole Church in the light of the Jerusalem Conference.

The bishop concluded with stressing the need of spiritual character, fear, penitence and hunger for the word of God, among us who desire to spread through the world the knowledge of the love of God shown to mankind through our Lord Jesus Christ.

The whole tone of the discussions was spiritual and honestly searching, and showed quickness of apprehension of practical methods, and the conference demonstrated the necessity of separate missionary societies in union under the Church—the diocese not to become an additional missionary society, but to educate church members, and to encourage societies to raise funds to train missionaries and administer their fields abroad.

Motor Cars for Bush Church Aid Society

It has been found necessary to provide the Rev. Keith Smith, the Victorian Deputation Secretary of the B.C.A. with a motor car, and the choice has been made of a Morris-Cowley, wide track car. It is for use not only for tours in the country where it is almost indispensable, but also in Melbourne, where it will add considerably to the efficiency of Mr. Smith's work. To save drawing upon the ordinary funds of the Society, special donations towards the cost of the car are solicited—the total cost of the car is £278. Contributions will be greatly appreciated. Send to B.C.A.S. Office, St. Paul's Cathedral, Melbourne. A new car is also needed for the clergymen working in the Mallee country.

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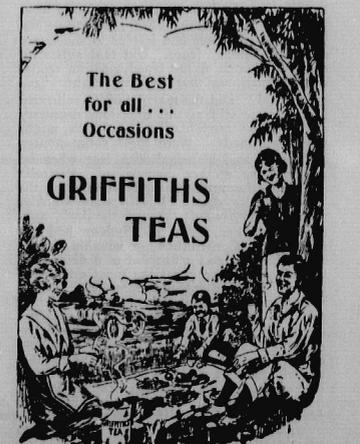
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Anzac Day.

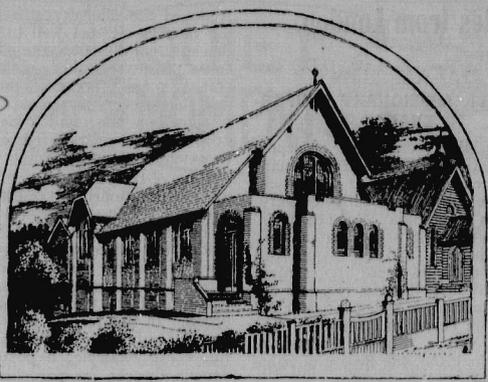
ONCE again Anzac Day will be upon us on St. Mark's Day, April 25. We should be unworthy of our Australian nation if we allowed the memory of those deeds of heroism, that story of faithfulness to duty displayed at Gallipoli, 13 years ago, to fade or be forgotten. Hence we shall gather on this notable anniversary to remember, to thank God, and to rededicate ourselves to the things for which they died. We shall endeavour to pay our debt—especially to those who fought and fell. We shall do well to consider wherein lay the secret of their deeds and their deaths, and ourselves resolve to be worthy of these brave sons of Australia and the great cause for which they gave their all. If this record of achievement and gallantry in the face of tremendous odds is not handed on to our children we shall be recreant to a great trust.

In the Market Place.

By "Spermologos." (Communicated.)

In this curious world of ours there is no satisfying some people. When we pipe unto them they will not dance; when we mourn unto them they refuse to weep; when we are inclined to say No! they fuss round us to say Yes! And when we venture to say Yes! they fulminate against us because we did not say No! If the "Sydney Morning Herald" has rightly reported a visiting preacher of some standing, it would almost appear that Sydney diocese had committed a crime worse than that of rejecting the Constitution, namely, the crime of accepting it. Really, it is most trying, and coming thus, as the horrible suggestion does, just when we are endeavouring to live through the experience of a rowdy "radio" exhibition, and a phenomenal humidity in the climate, it becomes a pesky nuisance. It was bad enough for Sydney Synod to have to battle its way through to a proper understanding of that Constitution in all its complexity and alleged ambiguities; it was bad enough to find that the important questions involved were not to be dismissed by a mere prefatory reading of the Draft and an easy-going vote according to the wishes of one section or another. But in the end, when a happy solution of real difficulties had been brought together in a harmonious whole, and all concerned there settling down to the new possibilities opened up before them, it is fiercely irritating to hear a thin sort of wailing from a pulpit about the dreadful things that might have happened if Sydney had done this, that, or the other thing. It takes a good preacher to preach a sermon on the word "If," and we doubt if he has yet reached Australia. If he has he ought to know that it is a feeble text under any circumstances.

But we must confess that the sermon in question must have been rather thrilling. There is a flavour of the melo-dramatic about its make-up. It reminds us of the grisly stories that the inventive nursery maid used to tell us in bye-gone days just before she blew the candle out and left us to the terror of our imaginary fears. Did that suburban congregation enjoy the blood-curdling recital of the misdeeds that Sydney might have committed? Did the marrow of its collective bones freeze stiff as this querulous dignitary outlined the terrible disaster which might have happened? Were their countenances astonished and blanched with fear when he pictured the mother diocese of Australia suffering the problematical tortures of the hypothetically damned? Did they shudder their way homewards through the dark, wondering whether, after all, Sydney had not rejected the Constitution, or whether the report otherwise was a figment of a disordered brain? But these questions must be unanswered. The gallant pressman who "took" that sermon does not tell us all. And that reminds us of what a really wise preacher once said as he perused the local reporter-compositor's version of his previous Sunday's discourse—"Printers have persecuted me without a cause." He sighed and returned to his study of the 119th Psalm. It may be that our shrill visitor would and could justly say the same if approached. However, up to the present he has preferred to remain silent.



The Church of St. Stephen, Hurststone Park, Sydney.

The ecclesiastical district of Hurststone Park has just been carved out of the Parish of Dulwich Hill, and the Rev. D. H. Rettick has been appointed Minister-in-Charge. It is a growing district with immense possibilities. In 1907 work was begun with a tent, and now there is church property on the site valued at £8000.

It must have been a matter of much relief when (as reported) the preacher forsook the topic of the Constitution and took up that of the proposed new Prayer Book; even if the treatment of the latter was continued in the best nursery-maid strain. Still, much comfort is to be gleaned therefrom. We are told that a Prayer Book is wanted which will give us "Prayers for everything." We would like to see that book. It would be out-of-date the very moment it was printed. Incidentally, we tremble to think of its possible size. Under the circumstances it could not be a Prayer Book; it would have to be a library.

Then there is that brave epigram: "They did not intend to go on praying to God by Act of Parliament." That's the stuff that "goes" now-a-days. In these troublous times there's nothing like shaking one's fist in the face of the House of Commons—especially when it chances to be 13,000 miles away. Small boys do that kind of thing to the policeman when he has passed round the corner. "Praying by Act of Parliament!" and that is the interpretation which one of our Church dignitaries gives to our Prayer Book, which for at least three hundred years has been an incomparable spiritual nourishment and stimulus to thousands of honest, God-fearing souls. That it should be thought of in terms only of preambles, sections, sub-sections, titles, schedules and all the other tedious paraphernalia of legislatures!! "Praying by Act of Parliament" is the kind of phrase sometimes used of Anglicans by the misguided habitues of some little back-street conventicle. For their ignorance there has always been some excuse. For the present offender it is difficult to find any.

But let us continue. For years past a visitor from Sydney diocese going into another would be warned "not to bias the Protestant drum." That, in the estimation of some of our rulers, would be an unpardonable ecclesiastical sin. But it now appears that Sydney Churchmen are expected to offer no objection to visitors coming into their diocese and blowing another brand of tin-whistle. The tune issuing forth on this occasion from the whistles was intended to soothe the minds of the hearers on the troublesome question of Reservation of the Elements. The preacher under notice is entitled to hold any views he likes, and perhaps if he wishes to air them from a pulpit nobody will make demur. But this much is here asserted, that provided the report is adequate (and to date no objection thereto has been raised by the preacher) his utterance on the matter is woefully short of being a fair statement of the whole case. Under any circumstances the exact form of the Amended Deposited Book has not yet been decided. What is clear, however, to all who have read the history of Prayer Book Revision, is that the Deposited Book, which permitted Reservation and upon which so much was staked, was definitely rejected by the authority in England competent to do so, viz., the House of Commons. And what is still more clear is that the rejection was a repudiation chiefly of this very thing: Reservation, together with the claim of the Bishops to order it as they pleased. In the face of all this, it is futile to speak of the accredited leaders of the Church who are to be believed, and in the same breath to dismiss the others as "a little coterie of extremists who knew nothing of what they were talking about." He is a

poor advocate with a weak case who abuses his opponents.

But why should these preferred animadversions be visited upon innocent, long-suffering Australian Churchmen. The place for heated propaganda of that character is England, and if our visitor betook himself there and led a movement for voluntary disestablishment and for freeing the Church from Parliamentary control of any sort whatsoever, everybody would applaud him, even if many would not follow him. Churchmen in England, from the Archbishop of Canterbury down, were quite willing a few years ago to leave the final judgment in the matter of Prayer Book Revision with Parliament. If Parliament did not judge in the way in which some folk thought and hoped that it would, what is the purpose in castigating it, even from a suburban pulpit. Rather castigate the people who were prepared to leave the matter with Parliament.

Let us conclude with a note about Reservation of the Elements. Our preacher makes much of the brutality of compelling a sick person, in agony, to go through the whole service of Consecration in order to receive the sacrament. A beautiful specimen of special pleading this! And not a word of the fact that the new Prayer Book permitted for purpose of Consecration in the sick room the use only of the actual Consecration Prayer. On a slow reading, this prayer would occupy no more than 80 seconds; and that brief space of time is designated as "brutal"! And an argument for Reservation is based on it!! No wonder the whole subject has begotten a distrust. No wonder that men willing to approve a concurrent Communion view with a deep disavowal perpetual Reservation. The one may possibly be an extension of the ordinance appointed by our Lord, but the latter is a dangerous perversion.

STRUDWICK'S "BIGGEST VICTORY."

Mr. J. C. Mergitt, J.P., Chairman of the Congregational Union of England and Wales, who is also a member of the Surrey Cricket Club, has received from Strudwick—England's wicket-keeper—an interesting letter respecting his personal experiences in the cricket field. "I have been a teetotaler and non-smoker all my life," wrote Strudwick. "It was a very hard struggle to keep from drinking when I first started. I think I was the only teetotaler in the Surrey side for quite a number of years. It is quite different now. Those that do drink take very little. "There was one time during my career that I was tempted to try a glass of beer. That was when I was with the M.C.C. team in South Africa. We were playing at Kimberley. It was a sultry day and I had tried all the soft drinks and could not quench my thirst. It was a great temptation seeing the bottles of beer about and wondering if they would help me. In refusing this I won my biggest victory."

From lock to lock on the river of life, As you voyage in shadow and sun, May you find the reaches sunny and wide And never a shadow on one.



The Dean of Dunedin, the Very Rev. A. R. Fitchett, D.D., has begun the fiftieth year of his ministry. During the whole of that time he has served in the Diocese of Dunedin.

The Bishop of Carpentaria is leaving London for his diocese at the end of this month, hoping to arrive, by way of Singapore, at Thursday Island early in June. The Bishop has had a busy time in the Old Land.

The Rev. Frederick Riley, M.A., Vicar of Armidale, N.S.W., has accepted nomination to the Rectorship of St. Mary's, Waverley, Sydney Diocese, rendered vacant through the removal of the Rev. E. North Ash to Adelaide.

The Rev. L. Daniels, B.A., of Wilcannia, has been in Melbourne securing the Government License, whereby he is enabled to fly his 'plane in Australia. This License he has now secured. He intends to fly in his Moth from Melbourne to Wilcannia.

Miss A. M. Dineen, B.A., the well-known missionary of the Church of England Zenana Missionary Society, at Hongchowfu, China, has returned after furlough to her station. Her home is in New Zealand and she is supported by the N.Z. C.M.S.

The Rev. A. S. Webb, acting superintendent of the Forrest River Mission, has relinquished control in view of the early return of Rev. E. R. Gribble. After a few days' stay in Perth, he proceeded to South Australia, where he is rector of Kadina.

There recently passed away in Auckland Mr. Robt. Chas. Carr, father of the Ven. Archdeacon Carr, of New Zealand. The late Mr. Carr had reached the advanced age of 89. He was a devout student of Holy Scripture, and has left behind him an exquisite of Christian Godliness.

The Rev. Canon Howard J. Carr, who lives in retirement in Ballarat, celebrates this year the jubilee of his ordination to the priesthood. Though on the retired list, the latter years of his ministry are proving a benediction to many parishes, and a great help to the Diocese.

The Rev. E. Franklin Cooper, formerly a teacher in the Victorian Education Department, has been studying at Oxford. This was followed by a curacy in London. He has, however, returned to the Diocese of Gippsland, and has been appointed vicar of Poowong and Lock.

Sister Marie, of Gippsland Diocese, after a year's leave of absence in England, has returned to her work. Her Bishop says:—"She has gone straight out to the bush areas that lie between Moe and Fumina. This is hard, grueling work for a man, let alone a woman. Sister smiles when the thought of hardship is mentioned."

The Rev. T. Law, of India, was called on at Tunbridge Wells, by the Rev. Dr. A. Law. Mrs. T. Law and family reside just outside that inland royal watering place. It is rumoured that the Rev. T. Law has been offered a very desirable "living." He wishes to be remembered to his many friends in Australia.

The Rev. F. W. Tugwell, B.A., of St. John's, Glebe, has accepted the parish of Holy Trinity, Dulwich Hill, in the Diocese of Sydney. The Hurststone Park portion of the parish has been cut off and made a separate Conventional District, so that Holy Trinity now includes only the parish Church and the Mission Church of St. Aidan.

The Rev. R. J. Hewitt, formerly Deputy General Secretary of the N.S.W. C.M.S., was inducted to the charge of St. Paul's, Wahroonga, on March 30th. The Committee of the C.M.S. in a minute heartily congratulated Mr. Hewitt on his appointment and placed on record its appreciation of his effective work for the missionary cause.

In the passing of Mr. Vivian Woolcock, St. John's Church, Ballarat, loses an old and highly respected member. For 21 years he was verger of St. John's Church. That he will be greatly missed goes without saying. His passing severs a link with the past history of Ballarat, and we are the poorer for his going. There was probably no man in Ballarat who was better known than he.

The Bishop of Central Tanganyika (Dr. G. A. Chambers) and Mrs. Chambers are the guests of Dr. and Mrs. G. E. Weeks at Trinity Grammar School, Summer Hill. During the next four months Dr. Chambers will make an appeal throughout Australia for his new diocese. His headquarters will be at Trinity Grammar School.

The death of Mrs. Budge, widow of the late Mr. Alexander Budge, who was associated with the N.S.W. Public Service, for more than 30 years, removes one who was an ardent worker at St. John's Church, Parramatta. Mrs. Budge was 78 years of age and noted for her active support of all good causes.

Miss Dorothy Wise, of N.S.W., a Missionary in local connection, who has been at St. Stephen's Girls' College, Hong Kong, has not been well recently, and a several other furloughs at St. Stephen's will fall due about the same time as Miss Wise's, it has been considered better for her to ante-date her furlough, and she will arrive in Sydney shortly.

Owing to over strain and the pressing claims of parochial duties, Canon Langford Smith, of St. Andrew's, Summer Hill, has been compelled to relinquish work on several of the important committees of Sydney Diocese. He recently did yeoman service with regard to the Constitution. He is an indefatigable worker. His medical adviser says he must draw in.

We congratulate Mr. J. A. Packer on his attainment this year of the jubilee of his activity as a journalist. No journalist is more cordially welcomed at the Synods of the Church in Sydney, or other Church gatherings. He is a familiar figure at the Church House and though not an Anglican, he has deep affection for the Mother Church. Mr. Packer comes from Andover, Hants, and has been 42 years in Australia.

The Rev. A. J. and Mrs. Dyer, of the Oenpelli Mission, who have been on deputation in N.S.W., returned to Victoria several days ago. Mr. Dyer, in addition to constantly speaking on behalf of his work, has been busily engaged in Sydney choosing a suitable engine for the lighter recently purchased, besides securing needful equipment and support for the work. There are great prospects before this piece of Church Missionary Society work.

Mr. Kenneth Griffiths, the fourth son of Mr. John M. Griffiths, of East Kew, Melbourne, is proceeding to the Roper River Mission Station, Northern Australia. He is in conjunction with Mr. Keith Langford Smith, of Sydney, to take charge of this important outpost of the mission field for a year in order to relieve the Rev. Rex Jovnt, the pioneer missionary there, for his furlough. An opportunity to say au revoir to Mr. Griffiths was recently taken at St. Hilary's Church, East Kew.

A heedless cyclist, riding on a footpath in Bournemouth, England, was the direct cause of Dr. Wentworth-Shields, Bishop of Armidale, coming out to Australia (says the "Express"). The cyclist, only a boy, was riding his machine at a smart pace, and it was while trying to avoid the intruder that the bishop—then himself quite a young man—was struck and fell heavily, receiving serious injuries to his head. It was on medical advice that he took the long sea voyage to Australia, where he finally elected to remain.

The parish of St. Sepulchre, Northampton, England, has lost a much-esteemed worker in Mr. F. W. Hill, who has just arrived in Australia in order to begin a course of three years' training at St. John's College, Morpeth, N.S.W., preparatory to dedicating himself to work among the settlers in the Australian bush. At a social gathering to bid farewell to Mr. Hill, a cheque was presented to him by the vicar, Canon F. S. Keyseil, on behalf of the parishioners. Canon Keyseil also paid a warm tribute to Mr. Hill and his work in the parish.

The Rt. Rev. the Bishop of Central Tanganyika and Mrs. Chambers were farewelled by their former parishioners of Dulwich Hill, Hurststone Park and Canterbury in Holy Trinity Hall, Dulwich Hill, on March 27th. Archbishop Wright presided. Several presentations were made to the departing Bishop, including a cheque for £200 and a pectoral cross from the Church Officers, ladies and parishioners, together with a travelling case and electric torch for Mrs. Chambers from the parishioners and members of the local branch of the Girls' Friendly Society respectively.

Death of Miss Ethel King

Just as we go to the press, Miss Ethel King, who has been seriously ill for some time, has passed to higher service. For many years she has done a remarkable work for the Australian Board of Missions, especially in the Young People's Department. She was sister to the late Rev. Copland King, of New Guinea, and the Rev. C. J. King, so long rector of Camden. The missionary forces of Australia are indeed the poorer for her passing, but her life and work will always be a constant inspiration.

SURRENDER.

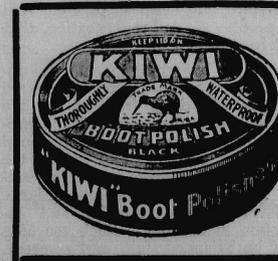
Oft in past days I looked on him, said lightly, "He is fair Beyond all beauty Sharon's rose could wear; Nor can the lily's grace with his compare!" Then lightly went my ways.

But once He turned On me a face so soiled—showed hands and feet And side all wounded—whispered low and sweet, "This was for thee!" Then in my veins the heat Of worship's rapture burned.

Who could resist Such utter fairness, fairer since so marred? Or don't chill mail of heedless disregard, Seeing that brow which, lovelier since thorn-scarred, Love's loveliness has kissed? —Henry W. Clark.

SACRIFICIAL LOVE—AND HIS!

"In 1921 there was a jungle fire in the Himalayas, North India. While most of the people were busy putting it out, I noticed several men standing looking into a tree. I asked, 'What are you looking at?' They pointed to a nest full of young birds on a tree whose branches were already alight. Above it a bird was flying wildly about in great distress. They said, 'We wish we could save that nest, but we can't get near it for the fire.' I watched, and a few minutes later saw the nest catch fire. I thought, 'Now the mother-bird will fly away,' but no! I saw her fly down, spread her wings over the young, and in a few minutes she was burnt to ashes with them. I had never seen anything like it before. Then I said to those standing by... 'How much more wonderful must His love be who has created such an unselfish nature! The same infinite love brought Him down from heaven to become man, so that by giving His own life He might save us who were dying in our sins.'"



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APRIL.

- 13th—The Roman Catholic Emancipation Bill passed in England, 1829.
- 14th—King Edward VI., Second Prayer Book, 1552.
Foch became Generalissimo in France—the Great War.
- 15th—**First Sunday after Easter.** The Collect for the Day reminding us of our Lord's Death and Resurrection and all that these great facts involve, bids us put away sin and serve God in purity and truth.
- 16th—Battle of Culloden, 1746. Prince Charlie defeated near Inverness, Scotland.
- 17th—Benjamin Franklin, eminent philosopher and statesman of U.S.A., died, 1790.
- 18th—John Fox, writer of the great book, "Fox's Book of Martyrs," born 1517. San Francisco Earthquake, 1906.
- 19th—Primrose Day in Great Britain.
- 21st—Mark Twain, famous traveller and writer, died 1916.
- 22nd—**Second Sunday after Easter,** on which Day in the Collect the Cross of Christ is set forth as an Atonement and next as an example.
- 23rd—St. George, the Martyr, born in Third Century, selected as the Patron Saint of England at the Synod of Oxford, A.D. 1220.
William Shakespeare, the most illustrious dramatic poet of England, died 1616.
- 24th—Notorious Dublin Rebellion during the Great War, 1916.
- 25th—St. Mark, Evangelist and Martyr. Anzac Day, when Australian and New Zealand soldiers landed at Gallipoli, 1915.
H.R.H. Princess Mary born, 1897.
- 26th—H.R.H. the Duke of York married, 1923.
Our next issue.



TO AUSTRALIAN CHURCHMEN

THE CHRISTIAN CHURCH A LIVING BODY.

IN all living organisms, the processes of growth and health are maintained by constant absorption or rejection of the influences exerted upon them by environment. The Christian Church is such a living body, and subject to the same conditions, and within the larger constitution of the whole church, our own beloved Church of England maintains its individuality and vigour by continually confronting new or revived phases of teaching, and either absorbing as helpful, or rejecting as harmful, what is presented with the claim of truth. Again within the unity of our own church there have always been groups of like-minded thinkers, interacting one upon another with varying results, and forming "schools of thought," which, from time to time, come into active clash of opposition, and tend to develop into rival parties, each seeking dominant control in the church. At other times, by conference and congress, efforts are made to promote mutual understanding, and such intercourse gives to all an admirable opportunity of consciously defining and re-affirming to themselves the vital principles of their position, and of putting them to the test of comparison.

We get two instances of this just now. The preparation of the new constitution for the church in Australia; and the issue of a remodelled Book of Common Prayer. This latter in particular has brought to those of us who are humbly proud to avow ourselves evangelical churchmen, a special opportunity of ministering in the Lord to the whole church, and perhaps, in some degree, to our brethren of other schools of thought by the temperate, loving and courageous expression of our deliberate and time-honoured convictions.

We evangelicals owe it to our own communion, and also to the Church at large, recognising that our principles are widely shared far beyond the confines of our Order, to set forth clearly and candidly what we cherish as vital, and so to establish a rallying centre for all who think and feel alike upon these sacred themes.

Firstly, and always firstly, we declare our unswerving and undivided loyalty and devotion to our Lord Jesus Christ as the Eternal Son of God, Who, without impairment of His essential nature as very God, took, and still retains, our "human nature." In that nature He suffered on the cross, offering a substitutionary and representative sacrifice to God for our sins. In that nature He arose from the dead, and put on His spiritual body. In that nature, glorified, He is now our Mediator in the presence of God, and with that nature He will return in visible majesty to take His Kingdom, and to reign as King of Kings. Next, we accept and revere the whole canonical Scriptures as our most precious earthly treasure, mediated and authenticated by the Holy Spirit of God, as the Divine Book of Appeal by which all doctrines must be tested, which preserves the balance and proportion of truth, which, in turn, comprises all that the wisdom of God has made comprehensible concerning Himself by the human understanding.

From these sacred Scriptures we gather that the one requirement which God demands of every man, in order that he may come to the knowledge of the truth, is the attitude of conscious and obedient faith in His Word and promises. This way of salvation is so simple that every normal human being may take it, and, when taken, it at once opens up a way of eternal life.

The redemptive work of our Lord is so complete and so available that every sincere believer in Him at once and, thenceforward, is entitled and enabled to enjoy the fullest and furthest benefits of that work.

Furthermore, we are convinced, both from God's Word and from personal experience, that the effectual work of Christ wrought in us is nothing less than the importation of an entirely new life in us, which we did not before possess ourselves, but which is communicated by the sovereign act of the Holy Spirit, Who does not merely blow into flame a slumbering spark of Divine quality latent in us, but quickens our dead spirit into newness of life. And this process we call regeneration, that is, a fresh begetting.

While we recognise that these convictions are partly or generally shared by those who differ from us, we are conscious that discussion at the present moment rages most keenly round the nature, meaning, and use of the Sacraments. There is indeed no subject upon which the Church at large needs clearer understanding and instruction in our day. Such teaching must be balanced, full, and reverent, but withal courageous and positive if

our position is to be clearly apprehended. We therefore maintain that a sacrament is essentially a sign, God-given, indeed, as an effectual sign designed to achieve results, and therefore more than a mere symbol, in its power and purpose of attestation and certification; yet still a sign which must ever be clearly differentiated from that which it signifies, and can only have effective results in the proper using of it. This view of the Sacraments, while giving to them full valuation up to the limit of what we believe that our Lord Jesus Christ ordained them to fulfil, safeguards for us our conceptions of the Christian ministry. For the ministration of such Sacraments no sacerdotal order is required. For us the whole body of believers in Christ is a Kingdom of priests, and our various orders of ministry which, as we hold, have an Apostolic origin, and are therefore to be carefully perpetuated, have specific functions directed toward enabling the whole body to exercise its priestly ministry.

One other point of cardinal importance is our estimate of the nature and range of the Holy Catholic Church. In our regard, while every professed believer in Christ must be accorded a prescriptive right to the title of Christian, our loving affection delights to dwell upon the very Body of Christ as comprising every true and sincere believer in Him throughout the Christian centuries, whether still attached (or even unattached) to some earthly fellowship of the Saints, or translated to the company of spirits of righteous men, perfected in the presence of Our Lord. And with all such now living we seek for ever closer bonds of personal and practical intercourse with a view to mutual edification and common worship.

—C. H. Nash, M.A.



Bishop Radford Visits Sydney.

MAYBE, the abbreviated account in the "S.M. Herald," of Bishop Radford's sermon in St. Matthias' Church, Sydney, on March 25, does not convey what he actually said, but if it does, and the Bishop has not denied it, then we take strong exception to it. "It was not the bad," so he said, "but the good people that sent Christ to the Cross." Surely the Bishop knows that it was the Jewish hierarchy, the heads of the Jewish Church, their Fathers-in-God, who were the instigators of Christ's betrayal and arrest, and that they were the active participants in His condemnation and death. It was these leaders of the Jewish Church who allowed "principle to kill sympathy and tradition to kill truth." They must have been the bad people, for they, by their teaching had hardened the traditionalism of Israel's Church and too many of the people followed blindly. Certain dogma and practice have been hardening in the Church of England in recent years, and we have a fear that many of the bishops, the heads of our Church, who by action or inaction, have had no little to do with this hardening process. It is a condition of things which has alienated and will go on alienating sympathy in our Church and breaking

devoted hearts. It is not for nothing that the deposited Prayer Book, which is out to batten certain alien teaching on to the Church of our fathers, is called the Bishop's Book! No, statements such as these delivered in St. Matthias' Church appear to us as so much dust in the eyes of the crowd. They won't do! They are too thin! The people know full well the real reasons. Besides, we question the taste of a neighbouring bishop coming into Sydney diocese just as it had passed through a memorable Synod, and therein, had shown such consideration and readiness to meet opposing ideas—and speak as he did. It was like rubbing salt into wounds. The very outcome of Sydney's synod discussion on the constitution reveals bigness of heart, albeit a stand for the truth, without which no Church can ultimately live. It ill affords the bishop to throw scorn on Parliamentary sanction, but we have learnt through long years (and knowing full well the state of our Church under the heel of Anglo-Catholicism) not to put our trust in princes, be they princes of the Church or in any child of man. There are certain precious things to hold to and treasure—dearer than life itself—these we safeguard by the best means possible, to wit, the Statute of Parliament.

Further Comment.

IT is no use the Bishop stating, as he did, that "reservation was only for the purpose of administering to the sick without having to go through the whole service of consecration." Surely he is following the discussions. He is not some denizen of South Georgia Land who has come up from those out of the way regions unaware of all that has been going on? Surely he knows that coupled with this plea of reservation there is the desire for Adoration, for opportunity to be given in order that the people may come before it in the Tabernacle and worship Christ Himself as if His divine presence were localised there. We have the Bishop of London's own words, that "there are over 100 cases in his diocese where the elements are reserved and Devotions said in its presence. No safeguards can be devised which would prevent prayer being said before the reserved elements." And we could go on quoting, but we desist. All we want to say is that our objections to Reservation are no more bogeys. No, we want the Bishop to tell the whole story. The Church has got all the freedom she wants. She has so much freedom that men within her borders teach and practice just what they like until not only the man in the street, but thoughtful people, wonder what is the Church of England! What are her doctrines? Is she Catholic, Apostolic, Protestant, Reformed? What is she? Who are right? Who are wrong? Whither is she going?

B.C.A.'s Big New Venture.

DURING the last week or two Australia has received ample and convincing evidence of the real usefulness and reliability of the one-man, two-man aeroplane. In ordinary parlance, it has made good, and thus in view of our scattered out-back population, lack of roads, and railways, it should be the ideal machine for inland mission work. It has proved itself without a shadow of doubt. Hence the advent of the Bush Church Aid Society with its aeroplane, "The Far West," piloted by Rev. L. Daniels, of Wilcannia, is a big, new, opportune venture, which ought to lay hold of Australia's imagination. We welcome it and earnestly hope that it will call forth a

solid backing. The B.C.A.'s enterprising leader, the Rev. S. J. Kirkby, pictures the people out-back peering with upward glance and "describing the wings of an aeroplane against the back-ground of God's own blue and white sky, knowing that it bears one whose message would be of grace and salvation. It is no foolish fancy, but rather something now well within the range of actuality. The Gospel by Air is no mere catch phrase, but the statement of a fact. Why should not the Church of God here in Australia take up the challenge which the development of the aeroplane presents? Why should not the Church be ready to use the best means for the work which God has given it to do."

Let it be noted that this new and daring ministry by aeroplane to the big-hearted settlers of the Darling River and beyond has already found warm supporters. English friends found the money for the machine, well-known companies are supplying certain needs in petrol and lubrication, but what is now wanted is £150 p.a. for maintenance. With every confidence we commend this need to our readers, asking their ready response. It is a call of outstanding importance and has the cordial support of the Governor of N.S.W. and the Primate of Australia. Above all, it is a piece of work which is of the mind of Christ.

Britain Gives the Vote to Women.

IN spite of much opposition, Britain, under the leadership of Mr. Baldwin and Sir W. Joynson Hicks, has given women on reaching the age of 21 the right to vote. It is at once a tribute to woman's foremost place in the life of the nation, a recognition of her power and worth! But more, her absolute right! We in Australia, where equal votes to men and women have been the rule for many years, may wonder why the Motherland is so belated. There are reasons! The Old Mother is wise and cautious! However, the vote has come at last, and even though it adds 5,000,000 voters to the electoral roll, giving the women a 2,000,000 ascendancy, there has been an unanimous and whole-hearted support to the measure—from the best and biggest minds! It is good on occasions such as this to remind ourselves of the pioneers in this movement for women's enfranchisement in Great Britain. Many of them may have been militant suffragists, nevertheless worth while reforms have always necessitated strong and vigorous advocacy. There had to be years, yes, of violent agitation. Somehow or another men don't like giving up their much vaunted prizes. But they have had to do so—and, for the simple reason that the self-sacrificing and devoted work of our women during recent years has more than warranted it. With the growth of education and enlightenment, we look for real advances in social uplift and betterment, just because Britain's women have been given their vote. Women, above all others, know how injustice, cruelty and wrong tell against the weak, the aged and child-life of the country. May the women of Britain use their vote, as those who love their fellow men, realising that it is an important part of those kingly and priestly powers, which are inherently ours, but which have only been won in the face of bitter struggle, conservatism, and oftentimes deadly opposition.

The Australasian College of Surgeons.

THE inaugural meeting of the Fellows of the College of Surgeons of Australasia, which has been taking place at Canberra in the presence of the Governor-General and the Governor of Queensland, is an event of no ordinary moment. Australasia is justly proud of her medical profession. Not only do we think of the skill for which its members are world renowned but we think also of the spirit which actuates their service and the ideals with which they are moved. Their standard of excellence has long since been acclaimed. Some 150 fellows of the college assembled at this their first meeting, 30 of whom were women. The college will not be a teaching institution nor will it grant diplomas. It is supplemental to the medical schools of the universities, its purpose among other things being to cultivate and maintain the highest principles of surgical practice and ethics, to safeguard the welfare of the community, to arrange post graduate surgical training at universities and hospitals, to promote conferences, and practical demonstrations and to do all other things that may help to a better achievement of the ideals of the college. At once it will be seen that the ideals of the founders are of the very highest order. Doubtless they are prompted by the record and prestige of the Royal College of Surgeons of Great Britain. We can but wish this Australasian movement the richest of blessing. May it grow and flourish. We cannot but think in this connection of the Good Physician and His purpose of healing for the sons of men, and be thus reminded of the Christian element in medical and surgical service. The words of the Man of Sorrow still hold, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." Undoubtedly the movement has His Divine imprimatur.

The Bishop of New Guinea has forwarded to the Bible House a cheque for £11 8s. 2d., the amount of the Lenten and Whit Sunday offerings in his diocese, which were allocated to the Bible Society. The New Testament in the Wedau language, which was recently completed, was prepared by members of the Anglican Mission in New Guinea, and 5000 copies of it have been sent out.

The Rev. A. H. Ganscy, president, says that one of the happiest things about the League of Nations Union in N.S.W. is that it embraced members of all political beliefs and all religious faiths. "We want to do more to establish bonds of friendship between our members," said the president, "as well as unite them in working for a common cause."

The total voluntary offerings of the Church of England for the year which ended on December 31st, 1926, amounted to over £10,000,000, according to the "Official Year Book of the Church of England" which was recently published.

The "Times" says: "There are to be 3000 inhabitants in the proposed new flats for St. Pancras, London. It is appalling at the amount of suffering there will be, both to little children and to their parents, unless the walls are built with a power of deadening sound."

There is no better worker in the world than the British workman whether he be in Great Britain or Australasia. "He is perfectly willing to work hard, and to use his brains more intelligently, provided that he sees a prospect of proportionate reward."



NEW SOUTH WALES.

SYDNEY.

Home for Elderly Churchwomen.

On Friday, March 30th, the N.S.W. Minister for Health, Dr. Richard Arthur, opened "The Hopes," 84 Ocean Street, Manly, as a Home for Elderly Churchwomen. There was a fine attendance and much interest was shown. This is a venture by the Rector, Rev. A. R. Ebbs, which we heartily commend.

St. Stephen's, Bellevue Hill.

The new church of St. Stephen's, Bellevue Hill, was crowded at its opening by the Archbishop of Sydney, on 29th March. Numbers of people stood outside the doors. The Church stands at the intersection of Victoria and Bellevue Park Roads, and is a handsome brick structure. The cost of the building was £6500, of which £3000 has been raised.

The Archbishop, after dedicating the Church, gave an address, for which he took for his text the words: "With God all things are possible." He congratulated the parishioners upon their achievement in having such a beautiful building.

Reunion.

The Joint Australian Council of Churches contemplating reunion, met in the Cowper Room, Diocesan Church House, George St., Sydney, on March 27th and 28th, and it was resolved that a letter be sent out to the ministers of the four churches represented, asking for their co-operation in the furtherance of the cause of reunion. On the motion

of the Bishop of Adelaide, it was resolved that the heads of churches should be asked to promote meetings in cities and appoint speakers with a view to publishing the results of the Lausanne Conference.

The Archbishop of Sydney was elected chairman, Dr. Micklem, Dr. Prescott, and Mr. Walsh were elected secretaries, and the executive committee, consisting of Dr. Micklem, Dr. McIntyre, Dr. Thatcher, and Dr. Prescott, was re-appointed.

The Revs. H. N. Baker, Dr. McIntyre, H. S. Grimwade, and L. E. Bennett read papers based on the findings of the Lausanne Conference.

The subject of re-ordination, which has been the most difficult question in connection with the reunion of the churches was, according to the official report of proceedings, discussed with keenness and sympathy. It was felt that though the difficulty was not surmounted the course of events during the last few years had led to a much more hopeful spirit.

St. Mark's, Northbridge.

The Archbishop of Sydney, on March 24, dedicated the new Church of St. Mark, which has been erected in Tunks Street, Northbridge, at a cost of £4700. The church occupies a commanding position on the highest portion of Northbridge, and a large cross, which is illuminated at night, has been erected on it.

There was a large congregation, and after the impressive dedication service, the Archbishop preached a special sermon. He said that the new church would be an inspiration to the people of the prosperous suburb.

The building has seating accommodation for 350 people.

Movements of Clergy.

The Rev. R. G. D. Strong, curate of Castle Hill, has been nominated by the Rev. C. T. L. Yarrington as curate at St. Clement's, Mosman.

The Rev. G. D. Webb has been licensed as curate in the parish of Guildford and Merrylands.

The Rev. F. W. Reeve (rector of St. Luke's, Mosman) left Sydney on Wednesday on a 12 months' trip abroad. During his absence the Rev. H. S. Cocks will act as locum tenens.

Manly Parish Hall.

Foundation Stone Laid.

Mr. Justice K. W. Street on March 31 set the foundation stone of the new parish hall of St. Matthew's, Manly. The new hall, which is to be erected at the rear of the present church, will cost £4000. It is part of a large scheme, which includes the erection of a new church at the corner of the Corso and Darley Road.

BATHURST.

The Bishop's Enthronement.

Dr. Crotty's enthronement takes place this week. In writing to his diocese, the Bishop says: "A Bishop's first duty is first and foremost to his clergy. He has to be not first of all a financial manager, an administrative machine, or a would-be popular figure. His primary task is spiritual. He has to lead with a leadership that does not drive, but draws, his priests who share with him the responsibility of making Christ manifest to you and in your lives. He has to help them when they are baffled. He has to guide them when perplexed. He has to encourage them when the burden is weary, or when the hands hang down. He has to rebuke them in gentleness and discipline them in mercy and understanding love. He has to lift them up in daily pleading before the Throne of Grace. You will understand always, will you not, this responsibility that is mine above all else? But a Bishop has also a duty to the laity. And it is one that I am not likely to find hard or be tempted to neglect. He has to give them his confidence. He has to give them strong, clear leads. He has to be not an echo, but a voice. He has to take his stand beside the Rider on the white horse, that shouts his armies on to victory. He has to be more to them than leader, also. He must be their father too, not only telling them of their duties, but helping them in their lives and hearts. Let us from the start, in our relationships to each other, transmute criticism into intercession. In those relationships—Bishop, Priests and people—let us learn something of the love of the Divine Redeemer, the love that beareth all things, hopeth all things, endureth all things. If we do that all will be well."

COULBURN.

The World Call.

Presentations in the Diocese.
Canberra.

The presentation of the World Call to the parishes of Canberra, Queanbeyan and Bungendore has been made by our Bishop in the new Capitol Picture Theatre, Canberra. Some people thought it rather ambitious to engage a place of such large accommodation for the occasion, but it was fully justified by the splendid attendance of 450. This was due to the effective work of the clergy in the parishes concerned, assisted by the members of the Canberra branch of the C.E.M.S. The Speaker of the House of Representatives, Sir Littleton Groom, presided and delivered a vigorous and able address on the obligations of churchmen in spreading the good news of the Gospel to those who have not heard its message. It is expected that a very much deeper interest in missions will result, as well as increased support. Eight members of the Federal Parliament were present.

Cooma.

The World Call for Missions has also been presented in Cooma. The Church was filled with a reverent and attentive congregation and a choir of some 30 voices proceeded from the parish hall to the Church. There were present, besides the rector (Canon Hirst) Revs. A. G. Cutts, W. J. Edwards, H. Brown and Wyatt Evans. Two addresses were delivered in the church, one by Mr. Cutts and the other by Mr. Brown. After the service the congregation was invited to follow the choir to the intersection of the two principal streets of the town, and here a hymn was sung, some prayers offered, and an address by the rector delivered. A large number of people from the street and neighbouring houses gathered at one or other of the corners, and offered nothing but a respectful silence and attention during the process of this impressive little act of public witness.

Sunday Sport at Cootamundra.

The following letter was sent to the Cootamundra Municipal Council meeting from Revs. D. Sherris (Anglican), G. Read (Methodist), and W. L. I. Arnold (Presbyterian):—"We, the undersigned, representing the Anglican, Methodist and Presbyterian Churches of this town and district, desire to express our regret that the Council should give so many facilities for organised Sunday sport, which leads to such a desecration of the Christian Holy Day.

As an official body, the Council has a great responsibility to uphold the principles and method of religious life and worship, which have produced the British character, regardless of their views as private individuals. The greatness of the nation is the result of its standards, and these have been produced by a high ideal of religious observance. The maintenance of Sunday in a sacred way is essential to the worship of the people, and desecration of Sunday is a menace to the religious life of this town in particular, and our nation in general. It is a great stumbling-block in the way of the youth and children of the race. Sufficient facilities are provided for organised sport on ordinary days, and to destroy the peace of Sunday is disastrous. Therefore, we would feel grateful should the Council reconsider its action, and respect the religious principles of the members of the three churches above-mentioned, by refusing applications for organised Sunday sport on grounds, or the stock dam, under municipal control." No action was taken at the meeting, but it seems likely now that a referendum will be asked for.

VICTORIA.

MELBOURNE.

Missionary Service League.

The beautiful grounds of "Monnington," Adeney Avenue, Kew, the residence of Mr. F. Lee Neil, were thrown open to the members of the Missionary Service League of the Church Missionary Society on a recent Saturday. About 400 members from all suburbs were present, and very inspiring addresses were given by the Revs. Rex Long and C. H. Nash. Mr. Neil presiding. Tea was partaken of on the lawns, and at 7 p.m. a large number of those present went on to St. Hilary's, where a corporate communion service was held—the congregation nearly filling the church. The Rev. Principal Wade, of Ridley College, gave an appropriate address.

Moorhouse Lectures, 1928.

The Bishop of Wangaratta, the Rt. Rev. J. S. Hart, has been appointed Moorhouse Lecturer for the year. The series will have the general title of "Studies in the Gospels." This is the second occasion on which these lectures have been delivered by him. In 1915, as Canon Hart, he was appointed lecturer when his theme was "Spiritual Sacrifice."

St. John's, Toorak.

The annual meeting of St. John's, Toorak, was very well attended, the parish hall being fairly full.

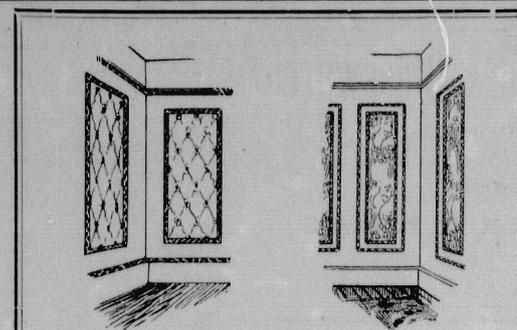
The Church accounts showed liabilities of £1,166, which is larger than former years, and the treasurer pointed out that the cost of maintenance of the parish had exceeded our income for the year by £516. The choir cost £565, and it was pointed out that satisfactory arrangements had been made with the choirmaster whereby an appreciable saving would be made in the coming year. The treasurer drew attention to the fact that the ordinary Sunday offertories are inadequate, and must be increased if the Church is to pay its way.

Influence of the Home.

Speaking at the Chapter House on the Influence of the Home, the Bishop of Wangaratta criticised the self-governing principle which now so largely obtains in educational practice. Dr. Hart said that the modern desire to make children self-governing before their time was an offence against their immaturity. The operation of the principle was producing young men who were less ready to think for themselves than was the case 30 years ago. Young men to-day were prone to accept authority.

The Bishop further said that the discipline and influence of the home were to prepare children for the larger life of the community into which they must pass.

Parents should be more concerned with such interests as film censorship and the management of playgrounds. Even although the work was done with less efficiency, the effect on the children would be greater, and home life would pass naturally into the life of the community.



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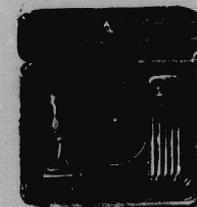
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BALLARAT.

Fundamental Truths of Christ's Appeal.

The Bishop writes to his diocese:—
However much Christian faith and practice may have developed during the centuries, the great fundamental truths remain the same. Christ comes to us bearing in His hands the gifts of forgiveness and eternal life, and asks from us the response of love, discipleship and service.
Discipleship and Service. These two words summarise the meaning of our Christian profession. Our acceptance of Christ brings with it not only unspeakable blessings, but also solemn responsibilities. "For their sakes I sanctify Myself." The Master sets us the example, and we too must live close to God so that we can equip ourselves to fight for the Kingdom of God.

That is the twofold ideal of the Christian life—personal sanctification, and the employment of our lives thus consecrated to the service of God and His world. And the power of our service depends strictly upon our own spiritual state. We cannot give out more than we have within us. The most stirring activity even in Church work will be futile and ineffective unless our personal lives are deeply rooted in Christ.
The call of the hour is to self-examination. There is the way of the dealing of God's Word, and the measuring of our own lives and actions by the standard of divine perfection. And above all, there is the way of Prayer. I believe that the greatest need of us all, clergy and laity alike, is that of the deepening of our prayer life. May God give us grace, in these and other ways, so to use this time that Our Risen Lord may find us waiting for Him, more eager to do His will, less encumbered by thoughts of self, strengthened, purified and exalted by the time that we have spent with Him, in the days of His humiliation, and at the foot of His Cross.

GIPPSLAND.

The Bishop's Letter.

In writing to his diocese for March, the Bishop refers to the passing of several prominent Gippslanders to higher service, and to his own "welcome home" after his service for the Combined Campaign for Missions.
He goes on:

A Beautiful Gift.

Last September in fulfilment of a long standing promise I acted as the leader of a Mission in one of the city parishes in Adelaide, viz., St. Bartholomew's, Norwood. Largely because of the wonderful preparation that went before it, God allowed this to be a truly great Mission, and many men and women are now looking back upon it as a time when they came to know and love Him in a new way. For me, too, it formed, of course, another landmark in my spiritual experience. Recently the Rector and people sent me a very beautiful gold pectoral cross, that went before it. God allowed this to be in memory of our fellowship in Christ. You will know what encouragement this has given me and how for me it will ever be a reminder of the sacredness of my work as an ambassador of the Message of Reconciliation through the Cross of Christ.

Building Progress.

Recently it has been the Bishop's privilege to consecrate the chancel of St. Luke's, Alberton, and to dedicate the new vicarage at Yarragon. Referring to the dedication of the first Church on the Cann River, the Bishop says: "It is one of the most charming little Churches I have seen. Dedicated to the memory of St. John the Evangelist, it stands as a witness for God, 50 miles from the nearest railway station, in the heart of the great bush, at the junction of the King's and Prince's highways. Miss Reece, our lady-catchist, whose influence is felt and treasured over 100 square miles of bush country, has built this House of God and presented it as a gift to the people. Up to the present the Church in this diocese has not, like most of the other dioceses of Australia, received many really great gifts from its people. For the most part, our wealthier Church people in the past have denied themselves the joy of doing big things for their Church, either in life or death. I seldom remember, for instance, anything really worthy of the life lived or of the God for whom love is professed being done out of their purses that are really great gifts from time to time. Although all Miss Reece's great service is voluntarily given, she has now added this touching gift. Truly it may be said of her, "She loved much."

ST. ARNAUD.

Clerical Changes.

The Bishops says: I am sorry that we are losing the Rev. W. H. Sage, the vicar of

Birchip, after Easter. But the fine missionary spirit, which impelled him to do such devoted work in Melanesia has prompted him to accept a call to work in India, and, because he feels it a solemn duty to respond to the call, it would be wrong to attempt to dissuade him from going.

There have been quite a number of other changes in the diocese. The Rev. W. H. Houghton has gone to Manangatang, where the people will again have the benefit of the ministrations of a Priest. Mr. Houghton will also be responsible for the celebrations of Holy Communion in the Ultima and Robinson districts.

The Rev. V. H. Williams, after some two years at Werrimull, has taken charge of the Woomelang-cum-Tempy district.

SOUTH AUSTRALIA.

ADELAIDE.

The Church Congress.

The date of the ninth Australian Church Congress, to be held at Adelaide, has been fixed for October 17 to 24 this year. The general subject of the Congress is "The Lord of all Good Life." and the provisional programme contains the names of the following speakers:—The Primate, the Bishop of Egypt and Sudan, Bishop Stephen, Archdeacon Jose, the Bishop of Ballarat, Canon Hewgill, the Rev. F. E. Maynard, the Rev. S. J. Kirby, the Rev. P. A. Micklen, D.D., the Rev. S. J. Houston, the Bishop of Warrigatta, the Rev. H. N. Baker, the Bishop of Riverina, the Rev. W. H. Irwin, Canon Blackwood, Deaconess Johnson, the Rev. J. I. Booth, Archdeacon Moyes, the Rev. A. De Pledge Sykes, Mr. A. G. Price, F.R.G.S., the Bishop of Goulburn, Professor Hancock, the Rev. J. S. Needham, the Bishop of Newcastle, the Rev. F. J. Thornburgh, the Bishop of Bathurst, the Rev. J. Hardingham. There will also be an exhibition of ecclesiastical art, pageants have been arranged for two afternoons, and various conferences will be arranged. Hospitality will be arranged, as far as possible, for clerical members of the conference, who live at a distance, if early application is made. Arrangements will be made for concession fares on railways and boats. Season tickets, 10/- each. The president will be the Bishop of Adelaide, and the general secretary, Archdeacon Jose, Church Office, Adelaide.

TASMANIA.

The Synod.

The first session of the next Synod will commence on Tuesday, the 1st May prox., and Synod week will be from Sunday, 29th April, to Sunday, 6th May.

C.M.S. Tasmanian Branch.

The ninth annual meeting of the Tasmanian Branch of the C.M.S., was held in St. George's Parish Hall, Hobart, on 26th March. The Bishop of Tasmania presided. The report, which showed definite progress, was read by the Hon. Secretary, Rev. T. Ougley, and Mr. H. J. Wise, Hon. Treasurer, presented the balance sheet, which showed an increase in the amount contributed to the C.M.S. during the year. The Bishop congratulated the branch on the excellent report and on the great work which the annual Summer Schools do year after year.

Deaconess L. Claydon, a C.M.S. Missionary from India, gave a most inspiring address on her work and the needs of India.

The meeting was well attended. A vote of thanks to the chairman and speaker was moved by the Rev. A. Gamble and seconded by the Rev. T. Ougley.

NEW ZEALAND.

AUCKLAND.

The New Diocese of Waikato.

Many churchpeople at Hamilton, the centre of the recently-formed Waikato diocese, are greatly perturbed over various innovations introduced at the Cathedral.

It is stated that the services are very High Church. The Eucharist has become very ornate, highly coloured vestments are worn and wafers with figures of the sacred heart and holy cross imprinted thereon are also used. In the opinion of a section of the parishioners the services are repugnant to the doctrines of the Church, and a petition asking the Primate to intervene is in circulation.

Canon Harvie has taken a lead in opposing the Bishop (Dr. Cherrington) in his advanced practices, with the result that the canon has had his license withdrawn.



A Thank You!

The Rev. W. P. F. Dorph, rector of Mount Victoria, writes to thank an anonymous donor of £1 for his Church Funds, with a letter of appreciation.
March 31st.

Romanising the Church of England.

Mr. Jas. R. Fulton writes:—
May I crave space in your paper for the following letter? I am sure many will view with a good deal of grief and regret the change fast spreading over the Church of England. The clergy of our younger days were keen in detecting any Romanising encroachments, but now the Church is honeycombed with its practises, owing, it may be, to the lack of moral courage, or the covert sympathy of some of our Bishops, whose duty it was to put a stop to it.

There was surely no urgent need for this new Constitution. Surely it would have been better to stay all abuses and see the Church House in order, before a further step were taken. That undue haste marked the passing of the new Constitution, without sufficiently full adequate discussion, was too self-evident for contradiction, and was borne out by the fact that many important safe-guarding amendments were excluded, which to prevent a negative vote, had to be brought in later and passed by a method, that only magnified its neglect, and their proper resting place. Whether with the new Constitution these abuses will be staved seems more than doubtful. One synodman saw nothing to hinder linking up with the Romish Church, which might reform from within. With a Church whose motto is "Semper Eadem," we may safely first await the Millennium. I recognise in all this trouble a splendid opportunity which might have been gained by linking up fellowship (without any change of the form of the C. of E. service) with the Free Churches, who were with us in upholding the Reformation Settlement, and keeping pure the Gospel of Grace in our Lord Jesus Christ. Directly we substitute for that merit by works and take merit for them, are we not in danger of talking to ourselves the satisfaction of having done something towards gaining our salvation? God's Word tells us that even our best works are as "filthy rags," for as we do them we are defiled by sin. What more convincing necessity can we find for sorrow for sin and acceptance of Christ's free gift of salvation by His atonement on the Cross for us? His work was done for us with a love incomprehensible in its fullness to the human mind. His gift accepted can know nothing of merit in us, but every worthy deed of ours is an earnest token of our love and gratitude. I don't think any other view is consistent with God's Word. It is the only view, whereby the sinner is assured of forgiveness from all sin, and based as it is on Christ's own word, can give immediate and lasting joy and peace. We must shut out merit at all costs. It is only because I feel if Romish ritual and usages are allowed and being continued, the Church of England is departing from the spiritual and substituting the material, and merit and therefore a weakening of that pure, simple salvation, as laid out clearly in God's Holy Word. Let our "Unity" be with those like-minded, and not plume ourselves with the hope of reforming others, who are preoccupied in misinforming us.

The Fear of Death.

(By Charis.)

"Thro' the valley of the shadow I must go,
Where the cold waves of Jordan roll."

So we sing—but is there anything in the Bible in support of such an idea? The inspired word of God always describes dying as "falling asleep."

The popular sentiment, that when we die we pass through a "valley of the shadow," is a description of the Israelites passing over Jordan into Canaan, but if we read the 3rd chapter of Joshua, we will find there was

no water to cross. The "waters stood on an heap"—and the people passed over on dry ground! Nor is Jordan a type of physical death—but of our death in Christ (see Scofield Bible on this passage). Moreover, Canaan does not stand for heaven, for in Canaan there was much fighting to do before the land could be possessed. Canaan is a type of our Christian warfare here in this world. When we get home to heaven we shall rest from such fighting, having work to do as messengers of our Master, Christ. Now, St. Paul tells us in Hebrews, 2nd chapter, fourteenth and fifteenth verses:—That the Lord Jesus Christ died to deliver those who are in "bondage through fear of death," so that if, as we have seen, Jordan is a type of our death in Christ, symbolised by our baptism, and we are now new creatures in Him, we are part of His body, and He will see that there is no cold river for us to pass through at physical death. In his little booklet on the 23rd Psalm, the late Canon Jones, of Moore College, points out that the valley through which the Psalmist visions he is passing has but the shadow of death. The Lord Jesus Christ bore in all its awfulness the reality of death. We have the shadow only, and a shadow is not alarming, a little eerie at times, perhaps, but we notice at this point when the shadow is mentioned the Psalmist begins to talk to the Lord, when hitherto he has been talking of Him. He changes from He to Thou—Thou art with me—Psa. 23.

No Christian need have any fear of our last enemy, Death. It has been robbed of all its terrors for us, and when we come to die, I believe, the Lord Jesus will draw so near to us that we shall see His face, as we pass out. Having been present at not a few death bed scenes, I have only once witnessed distress on the part of the dying one; and this was not fear of death, but a great desire to live; and in some instances where a child of God was going home, I have seen the face strangely lightened up, and in one instance the whole bed was illuminated by a light that was not of earth—glistering and vivid like a prolonged flash of lightning. I believe it was the "Light of Heaven" from the angels, or, maybe, the Lord Himself, who had come to take His child—a poor domestic she was—but a Jewel for the Master's Crown. We may rest quite certain that there is no cause for terror or dread alarm. Earthly parents do not leave their children at a critical time to face unknown paths alone, even though there is nothing to fear, the untried always calls for courage, in the child, and we are all children when it comes to dying. No, our loving Heavenly Father will draw near and escort us into the unknown. His rod and His staff will comfort and drive away all fear.

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YOUNG RECORDERS.

Aims.

- (1) Write regularly to Aunt Mat.
- (2) Read the paper right through.
- (3) Interest the others at home.
- (4) Get a new subscriber.

Toorak, Vic., April 12, 1928.

If there be some weaker one,
Give me strength to help him on.
—Whittier.

My dear girls and boys,

Good Friday and Easter Day, with all their solemn and wonderful memories, will be over when you get this letter. Once more our minds have been filled with thoughts of that first Easter time, nineteen hundred years ago. I hope that every one of us will have been to church to give thanks and praise to God for His mercies to us, and to ask Him to help us follow in the footsteps of Jesus. Read any story you like about Jesus, you'll find He was always helping someone—healing the sick, comforting the sad, encouraging natural joys and pleasure, always ready to listen to people and help with advice, glad to have happy children round Him. Yes, His is a wonderful example to follow. Many of us feel we can't do much for the people about us, but we can always do something, don't despise the small ways of helping. You will often have seen someone take a splinter out of a friend's finger, a boy help with a punctured bicycle, or give a hand to a schoolfellow who is dull at maths. A smile or a kind word or two often puts courage into a new boy or girl at school. Yes! there are lots and lots of ways in which we can all help, and the more we try helping in little ways the more we'll find to do, and the more we'll enjoy doing it, I am sure. Sometimes we hear people talk of "helping lame dogs over stiles," well, we'll be in very good company if we do that!

I'd like to tell you a little about one of this company, Dr. Barnardo—you'll all know his name. He was a boy who felt he had to help others, and he decided to go as a missionary to China, but first to study medicine. He was working at a big hospital in a very poor part of London, and in his spare time had evening classes for very poor boys. One bitterly cold night a new boy came in. When Dr. Barnardo was closing the room, all the other boys had gone, this boy still stayed on. When told to "run along home," he said he had no home, no father, no mother, no relatives and no friends to go to, and he said there were plenty of boys like him. The young doctor was very distressed, gave him hot coffee and something to eat, and then asked to be shown where some of these other boys slept. They found them lying in the gutters, wrapped only in rags, while a bitter, snowy wind howled round them.

Dr. Barnardo felt he must do something. He collected a little money from fellow students and friends with which he found homes for a few boys, including his first friend, Jim Jarvis.

He got more and more interested in these poor boys, and later girls too, gave up his idea of China, and spent all his life in London working for them. The work grew and grew, and when he died in 1905 more than 60,000 boys and girls had been rescued from misery and trained to earn their own way in life. Wasn't that a wonderful work?

Why does our Church call Good Friday by this name? What does the word Easter mean?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

Palm Sunday is the Sunday before Easter. It is called so because we commemorate the triumphal entry of our Lord into Jerusalem, when the people cut down palms and branches of other trees, and spread them on His road.

A small award will be given at the end of the year to all who send in a sufficient number of answers.

A HEALTHY PRAYER.

(Found in Children's Corner, Chester Cathedral.)

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
And sense to keep it at its best.

Give me a healthy mind, good Lord,
To keep the good and pure in sight,
Which seeing sin is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whisper, whine or sigh;
Don't let me worry overmuch
About that fussy thing called "I."

Give me a sense of humour, Lord,
Give me the grace to see a joke,
To find some happiness in life,
And pass it on to other folks.

A SHODDY MISFIT."

We take the following from the "Dundee Advertiser":—

Mr. Rosslyn Mitchell, M.P., whose speech in the House of Commons did much to effect the rejection of the New Prayer Book measure, when asked by a Press representative for his views on the Revised Book, quoted the following story of the attitude of a tailor to his customer:—

"A man who had bought a new suit returned it to his tailor with the intimation that the cloth was not as chosen; the lining was sateen instead of silk, and the sleeves, the shoulders, and the waist did not fit.

The tailor sent it back with a note:—
"Sir,—We regret that you have rejected our suit. We return it herewith. You will find that we have altered the buttons, and hope you will now be satisfied, as your other complaints are misapprehensions."

"The Bishops have altered the buttons, but the garment remains a shoddy misfit," said Mr. Rosslyn Mitchell.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mr. and Mrs. E. Carr Hordern, £2.
Miss Dryland, £1.

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For Church of England People
"CATHOLIC - APOSTOLIC & REFORMED"

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Dr. A. C. Hill, of Glasgow, says that we "had big books in which were words like psychology and inferiority complex and such like—books which sell like hot cakes among the illiterate and the half-educated."

In a recent broadcast service from the City Temple, London, Mr. Basil Mathews said that a missionary in the Atlas Mountains of North Africa had told him that he regularly listened-in to the London Sunday evening service from 2 L.O.

February 8 last was the hundredth anniversary of the birth of Jules Verne, the author of "Round the World in Eighty Days" and many other books of romance. He foreshadowed in his works the coming of the submarine and other modern inventions.

To strengthen the dome of St. Paul's Cathedral, London, a chain of stainless steel 450 feet long is being made in Sheffield. The chain will be embedded in concrete and laid inside on the great dome to prevent sagging and preserve the shape.

Reformers are very rarely popular at first. Entrenched vested interests always put up a stiff fight. Readers need to beware of the liquor trades' specious arguments in the campaign of the approaching Prohibition Poll in N.S.W.

Certain ecclesiastics in England and Australia appear to use every occasion to decry Dr. Barnes, Bishop of Birmingham. The trouble to them is, that never before has the position been so clarified! The issues are clear and vital—and people are beginning to know—thanks to the Bishop!

The Queen has sent to the London Museum a beautifully dressed doll, representing Queen Alexandria when she was a girl. The doll, which is 15 in. high, was made in 1863, and is perfectly dressed according to the fashion of the day, including a crinoline. All the garments are made by hand.

"Mr. F. Cardinal, a London postman, has just returned from India after laying the corner-stone of a leper ward which is to be built with money saved by him and the late Mrs. Fletcher, at whose house he lodged. He laid aside £2 a week from his wages for several years."

The refusal of the present Viceroy of India, Lord Irwin, son of Lord Halifax, to have a public reception if he landed in India on Good Friday, made a great impression on Indian minds. Lord Irwin, strong and convinced churchman as he is, has thus won universal respect throughout the whole of India.

In 436 industrial disputes in 1927 Australian workmen lost 1,712,000 days, compared with 1,310,261 days lost in 360 disputes in 1926. The amount of wages lost totalled £1,666,000, compared with £1,415,813 in 1926. In the six years from 1922, 6,468,130 working days have been lost, involving a loss in wages of £7,134,067.

The Rev. R. B. S. Hammond, speaking from 25 years' experience among the poorer classes, says he favours any form of coupon system that is an incentive to cash purchase. He has found that debt is a far greater curse among the poor than even drink. The system, to his mind, has an immense economic value.

Rare stamps worth well over £100,000 will be on view at an exhibition to be held in London in June in connection with the Philatelic Congress of Great Britain. "Only the rarest of the rare will be shown at the Congress Exhibition. One stamp alone was bought by its present owner, Mr. Arthur Hinds, for £7350.

Signor Mussolini emphatically refuses to renounce the monopoly of education of youth, which is one of the Government's fundamental duties. He added that he "might abolish even the few remaining Catholic institutions." There must be some reason why this and other historic Roman Catholic nations have taken the education of the young out of the hands of the Church!

Just now there is abroad a sort of impatience with "institutional" Christianity. We ask where would Christianity and its witness be but for the Church—that wonderful mystery? And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, helps, governments and so on! The unthinking can protest too much!

Stalin, the new leader of Soviet Russia, is a Georgian, with his roots deep in Southern and Eastern Russia. He is very young, very healthy, and his name means "steel." It was he who ruthlessly broke with his opponents, Trotsky and company. He had never been in Western Russia, and spent his pre-war life in underground revolutionary activity.

According to Mr. C. P. Conigrave, Inspector of Fisheries in Northern Australia, "Cod liver" oil is rarely true to label. He says in his annual report on shark fishing in northern waters: "It is well to remember that practically the whole of the world's supply of 'cod liver oil' is nothing more than shark's liver oil manufactured in Norway." However, leading firms deny this, and state that cod liver oil as such is true to label.

Dr. Woolcombe, Bishop of Whitby, England, and well-known in Australia on account of his visit to the C.E.M.S., speaking of the social habit of playing cards for money, says there was a lot of infernal cant talked by the man who tells you he doesn't mind whether he wins or loses. "I often wonder," he asks, "which he is—a knave or a liar?" They tell you it adds excitement to the game. The real excitement is the joy of putting your hands into some one else's pocket and putting what you get out into yours. Do you think that is a decent thing to do?