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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, V.,

March 3, 1927.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. ix. 10.

My dear Young People,

So far this year I have been very pleased indeed at getting such regular letters from most of you "Young Recorders." I am so pleased to get them and do like hearing what you have been doing and in what you are interested, as well as getting your answers to my questions. I cannot answer each letter separately, but every time I write I think of you all, as well as of lots of other boys and girls who don't write to me, but who, I hope, read the letters. How are the "Aims" getting on? Do you manage to read the paper right through? Sometimes, I am sure, it is difficult for you, but you'd all find things to interest you, and then, of course, you will interest other people, and in that way may help to get a new subscriber for the paper. I should love to have a great big group of Young Recorders all trying hard to do these four things.

An aim, you know, means something towards which we strive, something we try to do—and generally if we try hard enough for anything, we can do it. We can all think of people who have done wonderful things, people who have set their minds on something, and have worked and waited and prayed till their chance came, and have then taken that chance. The first person I think of just at this moment is Miss Mary Slessor, a missionary in Calabar, on the West Coast of Africa. She died, an old woman, only a few years ago. She was the daughter of a very poor shoemaker in Scotland. When only eleven years old she went to work half-time in a factory, and when fourteen was working 12 hours a day! Even as quite a small child she was thrilled with tales about Calabar, and she and an older brother used to plan to go out there as missionaries. The family was terribly poor; her father and elder brother died, her mother was delicate, and there were several younger children. She worked hard at the factory and studied hard to educate herself in all her spare time. She also helped in the work of her Church. At last, when 29 years old, she was able to offer herself as a missionary to Calabar. She was accepted and spent the rest of her life in work among the savage tribes of those districts, and was loved and respected wherever she went. There is a book about her and her wonderful work.

By the time you read this letter we will be in the season of Lent. Do you know that the word Lent means the Lengthening of Days, because on the other side of the world summer is coming and days are getting longer; here, of course, days are getting shorter, but we use the same word. Can you

tell me how many days there are in Lent? and what does Ash Wednesday, the first day of Lent, tell us of? and why is it called Ash Wednesday?

I am, yours affectionately,

Aunt Mat

Correct answers to last week's questions: The word Epiphany means the manifestation or showing of Christ to the Gentiles. The word Collect means a collection of the teachings of the day into a small prayer.

THE SEVENTH DAY AND THE FIRST DAY.

(Continued from p. 2.)

ment on all the decalogue, which was twice written out by the finger of God.

Let us revert now to the fourth commandment. Is it to us in this dispensation a Resurrection Day? Then, to be logical we should spend it in a Resurrection Way.

Is the Sabbath for an earthly people? Then the Resurrection Day is for a heavenly people. Colossians iii. 1. "If ye then be risen with Christ seek those things that are above where Christ sitteth at the right hand of God." The argument is all pointing to longitudinalism, as opposed to the latitudinarianism of the iconoclast; the despiser of the one day in seven, which God has set apart as a time of opportunity and rest, for holy communion with Himself, when our thoughts should be occupied with His wonders in Creation and Redemption, past, present and future. I notice what occupied the thoughts and conversation of the two, who on the Resurrection Day walked to Emmaus—the Death and Resurrection of their Lord and Christ. In old England it was quite usual for several members of the family to have a social walk and talk on Sunday afternoons, not forsaking the assembling of yourselves together as the manner of some in Heb. x. 25, but exhorting one another and so **much the more** (not so much the less) as ye see the day approaching. I used to allow my children to get as much physical out-door exercise even to a late hour on Saturday, but from midnight and on till Monday morning, our whole household endeavoured untidily to remember the intervening day to keep it holy.

As in the Levitical Economy, the Sabbath Day was marked by special sacrifices, i.e., two lambs morning and evening, instead of only one on the other days of the week, so in our Christian services we may well redouble on His day our sacrifices of praise, prayer and service to the glory of God and His Christ in the power of the Holy Spirit.

Our Printing Fund.

E. Lee Nail, Melbourne, £1 1s.; W. G. Winnett, Brisbane, 12s.; J. A. Fitzmaurice, Victoria, 5s.; T. K. Foote, Sydney, 2s.; T. D. Doyle, Kew, Victoria, 4s. 6d.; Mr. Doring, Windsor, Victoria, 6s.

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A Bishop's Dilemma.—By Juvenis.

Illustrations.—T.R.H. the Duke and Duchess of York; Rev. F. T. Thornborough, C.M.S. Secretary, Victoria.

Leader.—The Golden Rule.

In the Market Place.—By Spermologos.
Some criticisms of the Bishop of London.

The Church Overseas and Australian Church News.

The Children's Chat.

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To insure insertion in any issue, advertisements should reach the Sydney Office not later than Monday morning in the week of publication.



Change of Address, Sydney Office.

Our office address in future will be Harvard House (4th floor), 192 Castlereagh Street, Sydney, one floor below the C.M.S. Depot. Our Secretary, Miss C. Bayley, will be in attendance Monday to Friday, from 10 a.m. to 4 p.m. Will our friends and correspondents please note the change. Tel. MA 2217.

Dean Batty contradicts a report that he spoke of "an eccentric minority known as Anglo-Catholics."

A "Christian Science" secondary girls' school has begun in Melbourne. How can it teach?

A thief breaking open the offertory boxes at St. Katherine's Church, Northampton, secured two farthings.

Opposing interests in orchestral matters in Melbourne suggest that more harmony is required somewhere.

A wonderful change of state official policy towards missionaries and their work is recorded in Africa.

"Why not leave the 'niggers' alone?" is, according to the Bishop of Mombasa, a terribly out-of-date question to put.

"Grit" is 21 years old. Many happy returns. Bert Hammond is a little older, because "Grit" keeps so young and fresh.

The Rev. L. Daniels, of B.C.A., Wilcannia, now in England, has obtained two-thirds of the cost of a "Moth" aeroplane. Sky pilot, quite!

An American visitor by "Franconia" tells us by broadcast there are three things that matter: Love of God, love of Truth, love of Home.

Great regret is felt at the death of Mr. Alberto Zelman, of Melbourne, a Christian musician, with an European professional reputation.

Bishop Pollock, of Gloucester, urges the rejection of the proposed alternative Prayer Book. Hurrah! for another independent bishop.

Mrs. Bleazby, of Brighton, is one of the newly-appointed Justices of the Peace. She is a daughter of the late Sir Thomas Bent, one time Premier of the State.

"Stead's Review" has been inserting a series of weak articles advocating "Christian Science." Will it insert a series of articles showing what real Christian Science is?

Great rejoicings, and equally great regrets, caused by false statements that the Methodist Church had closed its pulpits to representatives of the Prohibition League of Victoria. It has done no such thing.

The excellent sales enjoyed by the gramophone records of the Westminster Abbey special choir have set it on its feet, and will enable it to have a

perfectly free choice with its music in future.

The late Bishop Ryle wrote: "From the liberality which says everybody is right, from the charity which forbids us to say anybody is wrong, from the peace which is bought at the expense of truth, may the good Lord deliver us."

"Nonsense called Prayer." Such is the description in a Pantheist's will in Brisbane. The Rationalist Press Association dispute £1800 left to a child out of £10,000, which they will receive. Prayer might have altered that for the poor child, if the Pantheist had prayed.

Parish Papers can much aid this paper. Will Editors of the former be so kind as to insert at intervals the following notice:—

"The Australian Church Record" should be read by all churchpeople, because it is the only paper which gives certain information and thought needful for these days of Prayer Book revision and other critical affairs of the Church.

Will be glad to take your name and your subscription, which is only 9/- per year, posted to your address, or you can get your single copy at Church porch and pay weekly, 3d. Its power is that it is a Federal production, and, though printed in Sydney, is edited in Melbourne, belongs as much to any one State as another.

Toc H has no better friends than those who point out its dangers. Recently this paper has unjustly suffered through allowing correspondence on the undue influence of a certain Anglican section. Our columns must ever be open to contributors. The "British Weekly" has gone further and inserted an editorial article roundly condemning Anglo-Catholic influences under the title of "Enemies to Toc H."

A Great Missionary Parish.—St. George's Church, Hobart, of which the Rev. T. Quigley is the rector, is a great C.M.S. and missionary parish. According to its annual report, it gave, in 1926, £705 10s. 6d. to Missions, and of this amount £685 14s. was given to C.M.S. Its total income was £2382 5s. It gave nearly a third of its income to Missions. This is a great record, and shows what can be done by a missionary-hearted people.

The Bishop of Dunedin's Son.

The wedding of Mr. R. J. Richards, the elder surviving son of the Bishop of Dunedin, New Zealand, with Miss Joan Mary Carter, took place in England on December 29. The first part of the honeymoon is to be spent in Devonshire, followed by a visit to the parents of the bridegroom in New Zealand.

The World Call to the Church.

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George Street, Sydney.

Quiet Words.

A Family Failing—A Lenten Study.

There are various ways in which sin may be regarded.

1. It may be denounced in rather attractive word-pictures, such as were employed by a certain popular preacher. But does that conduce to deeper repentance? Describing sin may add to the suggestion of ideas which had better be altogether absent from the mind. It does not do us good to hear about evil, or to see it. Is God out of place in life?

2. Sin may be stigmatised as being in **Opposition to God**. All sin is this, surely. To Joseph, when Potiphar's wife entrapped him, it was as nothing because God was near him. "How can I do this great thing and sin against God?" was his question. The designing woman had no answer. Had we Joseph's Hebrew realisation of the nearness of God how often would we escape temptation though walking in the midst of it! Divine Purity—"He is of purer eyes than to behold iniquity," said Habbakuk—that purity is our standard. God's utter hatred of evil shows itself in readiness to destroy all His pleasant world rather than that sin should gain the upper hand of it. Once by water He washed away the world's sin, and, yet again by fire will God vindicate His perfect holiness. God's laws, what are they to many people? "The Ten Commandments are out-of-date." We too frequently hear them in church. They speak of inerrant retribution for every sin. But with our modern medical and scientific knowledge we have found how to circumvent the Divine order, and to avoid penalty for sinful acts. Is God beaten?

3. Sin may be urged as **against the best interests of the individual**. Self-regard is a powerful factor, and many people are good because they are afraid that doing evil will inflict some pain upon themselves. It is the natural principle of self-preservation. But it is not the finest motive of righteousness. We should rather fear to hurt God's love, than fear to incur His wrath. But others accept any risk so long as they may enjoy their pleasures. Hell has no terrors for them. In fact, there is no Hell, they say. These are the Moderns in outlook. They are terribly up-to-date, in all except their idea of Hell. Is God defeated here, too?

4. Sin may be spoken of as a **Family Affair**. It is our great Family Failing. All families are related in sinful tendency. We all do the same things. God has here, as always, His last word about Sin, such as man cannot escape. There is no difference in nature between the wantons in the street and the Church-goer in this sad family relationship. They are sisters and brothers in sin. The difference is in degree, and in present inclination, and in habit, and in repentance, and, briefly in Christ alone. Apart from Him there is no difference. It is when men see the inevitable results of their own sins in the lives of other people, and specially in their own offspring's characters, that they feel a deeper repentance than any mere self-regard could inspire. Visiting "the sins of the fathers to the third and fourth generation" is by no means an unwise provision. Our children are our looking glasses. Said Dr. A. White to a friend on the birth of his first child: "Now you will begin to learn about yourself as never before."

If this provision is arbitrary, and severe, and tremendously pitiful, it is

also the very ground of our hope of betterment and of salvation. The same Family relationship which binds us to the erring nature of Adam is the bond which joins us as inevitably to Christ, Who is the second Adam, the Federal head of the great human Family? Christ became one of us, and we are joyously forever one with Him the Perfect, the Faultless, and the Divine.

"Oh, wisest love that flesh and blood,

Which did in Adam fail,

Should strive afresh against the foe,
Should strive and should prevail."

In the Market Place.

(By "Spermologos")

THE future historian will have occasion to mark this year of grace, 1927, as the "annus mirus" of the Australian Calendar. Never have such visitors come to our shores. Royalty is almost at our doors; two shiploads of horn-rimmed American tourists have just left us; and the Honorable Bishop is being interlarded with comments on current ecclesiastical and doctrinal questions, all most interesting, but in some respects rather one-sided. Let us consider some of them.

The good Bishop has given us occasion to think, and as touching his migration propaganda, we could wish that our politicians would give heed. But his addresses have been interlarded with comments on current ecclesiastical and doctrinal questions, all most interesting, but in some respects rather one-sided. Let us consider some of them.

In the various cities visited the Bishop seems to have made a point of telling his audience that in saying the Creed he never said "I believe in the Holy Protestant Church," but rather, "I believe in the Holy Catholic Church." This is perilously near to mere platform "stunting," as a piece of sheer irrelevancy, it befits the pages of "Alice in Wonderland" rather than the utterance of a Bishop of the Church of England. Surely he must know that a "four-square" Churchmanship finds no opposition between the great ideas connoted respectively by those two great words: Protestant and Catholic. Surely he must know that our great Anglican fathers had no hesitation in using the term "Protestant" of themselves and their Church. Surely he must know that thousands of Churchmen to-day, loyal folk who make up so much of the rank and file of Anglican congregations, intelligently and contentedly dub themselves Protestant, and yet in worship cordially say "I believe in the Holy Catholic Church." Why, then, all this fuss over the term? And why should our visitor appear to join those who roll their eye-balls and boggle over the term "Protestant" every time they see it in print?

By all means let us hold fast to the faith expressed in the historic Creeds, but let us be quite sure also that "Holy Catholic Church" does not necessarily mean "Holy Anglo-Catholic Church."

It is good for us to have someone fresh from the old Church come to us here in Australia and give us some light and leading on the course of Prayer Book Revision. Good service was rendered us by the present Bishop of Ripon, who, as Dean of Bristol, visited us and with sane, witty, comment, gave us considerable hope of the future. It is a knotty question with elements in it which, with poor statesmanship, may lead to disruption. Even with reference to the proposals recently set forth by the English Episcopal Bench, it is poor business to attempt to laugh away the misgivings we feel when it is noted that two English Bishops refuse to approve of these proposals. And, to write frankly, we are confused when we hear the comforting assurances of the Bishop of London that Anglo-Catholics and Evangelicals are walking "arm in arm" in these matters. We have only to read the latest files of "The Church Times," leave alone "The Record," to be robbed of our assurances. If these two parties are envisaged in such delightful co-ambulation then it is clear that they enliven their mutual progress with a considerable amount of "spit-firing."

Moreover, during the past few months we Australians have learned of the existence of a long-standing and solid body of opposition to some of the items in the Bishop's proposals. Our good visiting prelate must have had cognisance of the Bishop Knox



We Don't Know How to Work and Worship.

Pungent references to Australia's lack of right foundation and the necessity for finding some religion which the people will be able to follow were made by Dean Crotty, of Newcastle, N.S.W., in a sermon in Westminster Abbey.

Dean Crotty, who went to England as Australian delegate to Toc H celebrations, said, Australia had yet to learn to work and worship. It would be at Christian shrines that they would learn those austerities, elevations and refinements which they needed. The more primal splendors of the Australian soul and body had been revealed during the war. Toc H was trying to help the Christian Churches to present the faith to young Australians in its beauty, wholeness and simplicity. Toc H could capture the Australian spirit and harness its fiery energies anew to service and light.—Melbourne "Herald."

A New Church at Gethsemane.

According to information to hand from Jerusalem, the Franciscans have erected a new church in the Garden of Gethsemane. On the western front of the building are the figures of the four evangelists—St. Matthew, St. Mark, St. Luke, and St. John. The building is of marble, and the estimated cost is somewhere about £625,000. In front of the main "altar" is a rock, which is reputed to be that on which the disciples sat and slept while Christ offered the prayer, "Father, if it be possible, let this cup pass from Me; nevertheless, not My will, but Thine, be done." There are three "altars" within the church itself. Traces of a church, supposed to date from a much earlier period, erected in the Garden in the fourth century, were found while the work of building the present church was in progress.

Funeral of General Willcocks.

The entire Indian Press pays glowing tributes to the memory of General Sir James Willcocks, who died while on a visit to Bharatpur. In accordance with the General's wish, the remains were cremated, and the bier, drawn on a gun-carriage by four elephants, was taken to Delhi and buried in the Church of St. James, of Indian Mutiny fame, by special permission.—Exchange.

Changes in the Service.

The ordering of the morning and afternoon Sunday services at Liverpool Cathedral has been changed, and a distinction will be made between the two types of service. Some—for the present not less than four

Petition, with over 300,000 signatures of adult Church folk, of the more recent "Call to Action"; not to mention smaller yet not unimportant movements. And really it was humorous after hearing the Bishop's assurances about the amity of parties, to read in our dailies a couple of mornings later, the comments on the matter of that wise man, the Dean of St. Paul's, London. But we must not mention Dean Inge. He has become a sort of psychological "complex" to some pious people. At the very mention of him, one of our Australian Church papers seems to mix its inks into a state of emurpured frothiness, which spreads all over its pages. Thank heaven! We generally see signs of recovery in its next succeeding issue. But to return to the subject of Prayer Book Revision and the amiableness of the parties on the question, the Bishop's comforting remarks leave us sorrowful and cynical.

Our visitor is a prince of platform speakers. Long experience, an agile mind, and a pet subject, coupled with a good natured audience, made a great speech, calculated "to bring down the house," even though (must it be said with bated breath!) in case of the Sydney Town Hall, hardly half of those present could hear it. The charm of the speaker was his soothing quality. We were told that the proposed alteration of the "Canon" in the Communion Service was but a harmless reversion to the good old order of 400 years ago; and no hurt could come to us by such a return!

in every month—will include a full sermon, and in these the liturgical portions will be so adjusted as to give the preacher opportunity to develop his subject on instructional lines without unduly lengthening the service. Others will consist of full matins or evensong, with a short address intended as an aid to worship and prayer.

Christmas Day Weddings.

The record of St. George's, Southwark, London, of having eight weddings on Christmas Day was surpassed at All Saints, Battersea Park, where ten couples were married simultaneously at 1 o'clock on Christmas Day. The Vicar, Rev. Kynaston Gaskell, read the opening exhortations from the pulpit to the whole company assembled in Church, and then proceeded to marry five couples at the chancel steps, while the senior curate, Rev. H. Mills Loy, did the same at the entrance to the side-chapel.—"Church of England Newspaper."

The New Cathedral at Winnipeg.

The dedication of the new Cathedral at Winnipeg, took place on December 6. The Rev. Canon Cody, of Toronto, preached at both morning and evening services. The Cathedral, which is seated for 1,100 people, has been built of stone from local quarries. The corner-stone of the old Cathedral of 1862 has been placed in the porch, together with a plate in copper containing a copy of the inscription on the leaden plate deposited in the corner-stone of the 1828 church. Near it is a stone from King Solomon's quarries, Jerusalem, and another from St. Martin's Church, Canterbury. Canon P. W. Stephenson, M.A., B.D., formerly of Victoria, was present.

China.

Mr. Kenneth Maclelland, secretary of the Conference of British Missionary Societies, in refuting Lord Incheape's attack on Missions in China, says:—"There are 6,000 missionaries in China from Western countries, but their influence may be reckoned small compared with the explosive influence of the New Testament, 4,800,000 copies of which were eagerly purchased by the Chinese themselves last year. A knowledge of the New Testament, whether read by the Chinese themselves, or taught to them by missionaries is likely to increase resentment against Western penetration, but if there is any blame for this effect of Christ's teaching, it must be laid on the Founder of Christianity rather than the missionary. The Chinese, as every-one with a knowledge of China knows, have nothing but welcome for Jesus Christ."—From the English "Record."

But why did the compilers in 1552 make so drastic a change? Surely it was not caprice or passing whim of liturgical fancy. Why did the revisers of 1662, who are alleged sometimes to have been of a different temper, leave the dislocated "Canon" as they found it and thus give indirect approval to it?

Some simple folk who find the present order most satisfying, entertain a notion, not without good reason, that there were solid doctrinal grounds for the change in 1552. They certainly will not be "fobbed off" with bland statements that the proposed alteration really doesn't matter.

References to the encouraging character of missionary work of the Church of England were a tonic to us all. The fine work of the S.P.G. naturally came in for approval. But can anyone survey the pioneering work of the Church in Canada and refrain from commending the efforts of the C.C.C.S.—Fancy "Hamlet" with the Prince of Denmark, bound, gagged and shoved into a cellar, behind the "wings" and not allowed to say his little piece! But, the almost unbelievable was accomplished. The C.C.C.S., with its history of achievement in Church extension carried out from Newfoundland to Vancouver, with its interest in the famous Wycliffe Hall, Toronto, and the important Emmanuel College, at Saskatoon, on the prairies, with its work that "trips up" the visitor wherever he goes in the Dominion—well, there was not a word of reference to it. And the omission leaves us thinking.

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The life may be clouded
And weary with pain,
But sunshine and brightness,
Shall yet come again.

The way may be hidden
With doubt and with fear,
But God in His goodness,
Shall yet make it clear.

The darkness and danger
Shall all pass away,
And sunlight from Heaven
Illumine the way.

For rain before sunshine,
And storm before peace,
Are but a sweet symbol,
That sorrow shall cease.

—Grace L. Rodda.



The Rev. T. H. Watts was inducted by the Bishop of Gippsland at Loch.

Great regret is expressed at the death of Mrs. Cheong, wife of the Hon. Superintendent of Melbourne Chinese Missions.

The Rev. A. C. F. Gates, of Lara, has been appointed to the charge of Clayton, and the Rev. W. E. Dexter to Lara.

The Revs. C. P. Schweiger, of Caulfield, and G. A. C. Wave, of Sandringham, V., have exchanged parishes.

Miss Armstrong, of East Malvern, was given a send-off with several presentations by parishioners of St. John's, E. Malvern, on her departure for a trip to Europe.

Canon and Mrs. Cranswick are staying in Melbourne with the Archbishop of Melbourne, and do not expect to be back in Sydney until after Easter.

The Bishop of Bathurst has been presented with a handsome study desk to commemorate the completion of his fifteen years' episcopate.

Rev. W. F. Pyke, curate of St. Luke's, Burwood, N.S.W., has been appointed rector of the parish, in succession to Canon Clayton.

The Bishop of London returned to Sydney this week from New Zealand, and will preach in St. Andrew's Cathedral next Sunday.

Rev. E. J. Merchant, formerly of Ballina, N.S.W., will act as locum tenens at Kurrajong until the return of the rector, Rev. V. H. Jenkyn, in October.

The Archbishop of Brisbane has appointed the Rev. M. de B. Griffith, Director of the Sunday School Institute, London, as Organiser for Sunday Schools in the Brisbane Diocese.

The Rev. Wynn Jones, of Trinity Grammar School, Sydney, left for England by the Largs Bay last week. After a year in England he hopes to proceed to Africa under the C.M.S.

The Bishop of Wangaratta has returned from Tasmania. He will continue until the end of March, when his resignation will be sent in, and he will act as administrator of the diocese until a successor is appointed.

The Rev. F. Townsend, Th.L., was "introduced" to the congregation of St. John's, Toorak, on Sunday evening, 6th March. On leaving Mosman he was the recipient of presentations including a roll of notes.

Mrs. H. A. Crocker, of Hawthorn, Melbourne, president of the Women's National League, and 23 years an ardent worker, has resigned. She is described as "a strong, yet modest president."

Rev. Geoffrey Cranswick, son of Canon Cranswick, of Sydney, is engaged to marry Miss Rosamund Mary Robotham, of Derby, says the Melbourne "Herald's" special representative in London.

The Rev. Keith Kenna was married to Miss Gaywood, of Raywood, by the Rev. Dr. A. Law, of St. John's, in All Saints' Pro-Cathedral, Bendigo, on February 8th. Mr. Kenna is now stationed as assistant at War-ragul.

The Rev. H. L. Kordel, at present deacon in charge of St. Alban's, is to take charge of the parish of Melton, and the Rev. A. R. Campbell, Melton, to the parish of St. James', Drysdale, in succession to the Rev. H. J. Gauntlett, who is retiring from parochial work.

The Rev. G. F. Cranswick, C.M.S. Missionary in India, has been given short leave (not furlough) for three months to visit his parents, and will arrive in Sydney about the middle of April. He has been Vice-Principal of the Missionary School at Chapra, N. India, for the last three years.

The death of Mr. R. C. Kermode, of Mona Vale, Tasmania, has removed a great churchman. Mr. Kermode was foremost in every good work, and was especially interested in the Church. He was Synodman, member of Diocesan Council, Parochial Nominator, Lay Reader and Churchwarden for many years. But above all he was a lover of the C.M.S., and from its beginnings in Tasmania was its most prominent member. Since the formation of the Tasmanian Branch of the C.M.S., in 1919, he was Chairman of the Committee. His place cannot be filled, and he leaves behind him the memory of a good man in whose life Christ was magnified.

Rev. H. S. Cocks, B.A., after over six years service in India, is returning to Australia. In 1920 Mr. Cocks went out under the C.M.S. as Warden and Headmaster at their High School in Lucknow. Three years later he accepted the Chaplaincy of the old historic Church of Holy Trinity, Allahabad, for a term of three years. Before returning to Australia Mr. Cocks is anxious to widen his knowledge of the Church and the world, and is visiting East Africa, passing on to South Africa, arriving in England about the beginning of April. He will undertake deputation work for the Missions to Seamen for several months in England. He purposes visiting Canada and the United States on his return, arriving in Sydney in time to spend Christmas with his parents in Sydney.

Mr. David Martin, I.S.O., formerly secretary for Public Works in Victoria, died at his home in Westbury Grove, St. Kilda, on 25th February, aged 85 years. Mr. Martin came to Victoria from England with his parents when aged 14 years, and after attending Scotch College, joined the public service in 1859, going to the survey branch of the Lands Department. He retired about 20 years ago, and since that time had taken an active interest in public affairs. As a justice of the peace he frequently sat on the bench at the City and St. Kilda Courts. He had been president of the Royal Horticultural Society, vice-president of the Diocesan Book Society, and warden at All Saints', St. Kilda. Mr. Martin leaves a widow, three daughters, and four sons, three of whom served in the war.

Written after a 10 miles walk on a Pastoral visit, July 25th, 1923, snappured with the peculiar surroundings outside Hobart.

Walking for miles in the bush,
Along its winding road,
O'er track of scrub and stone,
You hear but a solemn hum.

Perhaps a magpie screeches,
All nature goes in pairs,
Black and often hard to see,
Amid the lofty branches.

Of the Eucalyptus gum,
Of dusky olive green;
The butcher bird may scream,
But there's no forest hum.

No avian chorus sweet,
With no discordant note,
The robins do not chirp,
'Tho' they may follow your feet.

But are there no sounds at all?
Upon some giant tree,
One of a mighty crowd,
Hear the woodmen's axes fall.

And fall again, blow by blow,
The wood is tough and hard,
You see the carts are full,
With creaking wheels and slow.

Perhaps some tiny water falls,
With merry bubblings leap,
Difficult to locate,
Greet you with their sight and calls.

This is how I found the bush,
Over acres of hills,
All of a colour seem to be,
Majestic with a great hush.

—A.W.G.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Miss Loughley, Toorak, V., £1.
Rev. Geo. Bishop, Kew, Vic., 1/-.
N. B. Newland, Esq., Kensington Park, Adelaide, S.A., 13/-.

FLASHLIGHTS from the PAST



By Rev. A. J. H. Priest

ENGLAND EVANGELISED.

AIDAN, invited from Iona by King Oswald, began his work as missionary in Northumbria with much enthusiasm, and with great success.

The Island of Lindisfarne. As Columba, many years before, established in the Island of Iona a centre of Christian influence for Scotland, so Aidan now established a similar centre for England on the Island of Lindisfarne (now Ho'y Island) off the coast of Northumbria. Other helpers came from Iona to assist him, and there they trained young Englishmen to be missionaries to their own people.

St. Aidan's Character and Work. Aidan should be placed beside Augustine as one of the two great Apostles of the English Church. The Venerable Bede thus describes him: "He was a man of singular meekness, piety and zeal. He taught no otherwise than he and his followers lived. He neither sought nor loved anything of this world."

Aidan usually travelled on foot in town and country, addressing all he met, both rich and poor, inviting them to accept Christ, or (if they were believers), confirming them in the Faith, and stirring them up to good works. He was loved and revered by all.

King Oswald helped him in every way. At first, when Aidan could not speak English, the King interpreted his addresses to the people. The work prospered, Churches were built, and the people flocked to hear the Word of God. After 17 years of successful labour, Aidan passed to his rest. His memory, as the Founder of a Mission to which half England owes its Christianity, should ever be cherished and revered.

The Gospel Spreading. Some years later, Penda, the heathen King of Mercia, sought the hand of the daughter of Oswy, King of Northumbria, in marriage. Oswy consented on condition that Penda became a Christian. This he did, taking back with him to Mercia four Lindisfarne missionaries. By them the Gospel was preached, and one of them, Diuma, became the first Bishop of Mercia.

In 653 Sigebert became King of Essex (which had reverted to paganism, and driven out the Italian missionaries). When visiting Northumbria, Sigebert was converted by Finian (Aidan's successor). He took two missionaries back with him, one of whom, Cedd, became Bishop of London.

In East Anglia, the King (another Sigebert) had spent years of banishment in France and had been baptised there. He brought back with him a Burgundian priest, Felix, who, assisted by Furse, a priest from Ireland, was very successful in winning the East Anglians for Christ.

Thus, within 13 years of Aidan's death, all the Kingdoms of England, except Sussex, had become Christian. At a later date, Wilfrid of York, banished from Northumbria, because he had made an appeal to Rome, was driven by a storm on to the coast of

Sussex. He found the people still heathen, and, preaching with great earnestness, won many converts.

Thus the seven Kingdoms of the Heptarchy were evangelised. We thank God for all the faithful workers who brought the light of the Gospel to the English people. To the Italian and British missionaries equal credit is due. The Italians began the enterprise, but far the larger portion of the country was evangelised by the British Church.

The Hobart C.M.S. Summer School.

The Seventh Hobart Summer School was held in St. George's from February 13th to 18th. The school was preceded by a Missionary Rally in the Town Hall. The Bishop of Tasmania was in the chair and stirring addresses were given by Canon Burns, of Nairobi, the Dean of Hobart, the Archdeacon of Hobart, Rev. J. V. Patton, and Canon Blackwood, and the Rev. A. Gamble.

The opening message of the school was delivered by the Rt. Rev. R. S. Hay, D.D., the Bishop of Tasmania, who preached at St. George's in the morning of February 13th. The Bishop, after paying a great tribute to the late Mr. R. C. Kermode, Chairman of the C.M.S. Branch, congratulated the C.M.S. on the great work of the Summer Schools in stirring up missionary interest throughout the whole diocese. He also said that St. George's parish was taking one of the most prominent parts in Missions in the whole of Australia.

The chairman of the school was the Rt. Rev. R. S. Heywood, D.D., Bishop of Mombasa. On the Sunday the Bishop preached to large congregations at the Cathedral and St. George's. During the week days of the Summer School he gave the closing addresses at the evening sessions and preached at the final Thanksgiving services. He made a deep impression by his earnest words and attractive personality, and his clear presentation of the Tanganyika needs was of great value to the members of the school.

Archdeacon Davies, the Principal of Moore College, gave the Bible Readings, which were based upon the Epistle to the Colossians. His general subject was "God's Great Family," and his particular subjects each day were: (1) The open secret of God; (2) The Head of the Family; (3) The Family Life; (4) The Personal Touch. His clear and scholarly exposition was a great spiritual uplift and made the epistle a very living message to every member of the school.

Canon Burns gave the missionary addresses at both morning and evening services. It was a delight to have him again in Hobart. He was chairman of the 1922 Summer School, and all were looking forward to meeting and hearing him again. His stirring messages delivered with deep conviction, and from long experience of the triumphs of God in East Africa, moved the hearts of all who heard him. He had a wonderful story to tell which he told with great power.

The sessions of the school were largely attended. The average attendance in the morning was 65 and in the evening the attendance was nearly 200. The Thank-offering was £130 1s. 4d., and promises of £50, which makes the total £180 1s. 4d., and the Rector of St. George's has asked for £200, and this sum will possibly be reached. This school was the greatest of the seven great schools held at St. George's, Hobart, and has made a remarkable impression upon the whole city. The educational value of such gatherings is wide-spread, and the seed sown so faithfully will produce a rich harvest some day. Thank God for the messages of His servants.

We heartily agree with the Bishop of London that we are all "promises" and that we had better give up the use of the term as meaningless.



NEW VICTORIAN C.M.S. SECRETARY.

Arrival of the Rev. F. T. Thornburgh.

The Rev. Francis T. Thornburgh, the new general secretary of the Church Missionary Society, arrived from London. Mr. Thornburgh has many qualifications necessary to make him successful in the great and important work he has undertaken. He has had a very wide experience.

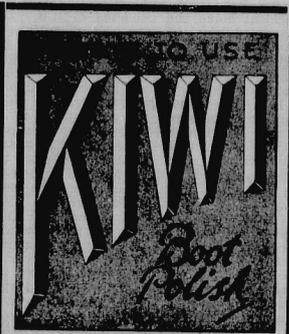
Mr. Thornburgh, who arrived in the Hobson's Bay, was at first the guest of Mr. and Mrs. W. M. Buntine, at the Caulfield Grammar School. He is gifted with a very bright and pleasing personality and is keen to grasp points as befits a "Hyde Park Orator."

Mr. Thornburgh is a graduate of Cambridge, and has been ordained for 22 years. Mr. Thornburgh was educated at Christ's Hospital School (the Bluecoat), and after obtaining his degrees at Cambridge, and his theological training at Ridley College, his first appointment was as curate at St. Mary Magdalene Church, Holloway, London, after which for a few months he was curate at Walton Abbey. For five years he was vicar of St. Paul's, Lisson Grove, Marylebone. Then for two years he was metropolitan organising secretary of the South American Missionary Society, and in that time he visited the missions in South America. His great experience, however, was gained as clerical secretary of the Religious Tract Society, London, which position he occupied for 10 years, and which he gave up to become general secretary of the C.M.S. in Victoria. Mr. Thornburgh for 16 years was connected with the Bishop of London's Evangelistic Council, first as vice-president, and for the last six years as president. This body does open air evangelistic work in London, and it was Mr. Thornburgh's duty to give weekly addresses from a platform in Hyde Park.

Mr. Thornburgh was met on arrival by the Rev. A. C. Kellaway, chairman of the Church Missionary Society, and others, and was entertained at luncheon in the Victoria Coffee Palace. He was accompanied by two of his three sons, boys aged 16 and nine years. His other son came to Australia in 1925 with the Dreadnought Boys. Mrs. Thornburgh died about three years ago.

OPINION ON BOOKS.

"The Anglo-Romania."—This is a smart yet fair versified comment upon an advertisement in a Melbourne daily that "Pontifical Mass" would be celebrated in an Anglican Church. It is composed by Lyndon Lines, of Rochester, V. Its concluding lines contain a prophetic warning: "O Ridley arise! phoenix-like from thy pyre, And again speak to England through faggot and fire!"



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A wise man will make more opportunities than he finds.—Bacon.

MARCH.

- 18th—Friday. Edward, King of West Saxons. The Royal Boy Ruler who was stabbed when drinking the "stirrup-cup."
- 19th—Saturday. Lucknow taken by rebels, 1858.
- 20th—3rd Sunday in Lent. Subject: The Christian's Defence.
- 21st—Monday. Benedict, Abbot. Born 480 A.D. He fled from the immorality of Rome and became founder of the Benedictine Order. Cranmer burned at Oxford, 1556.
- 25th—Friday. Annunciation of the Blessed Virgin Mary. Called Lady Day.
- 26th—4th Sunday in Lent. Called "Refreshment Sunday" or Mid-Lent. Probably named because of a custom of regaling on this day. But every Sunday is a Festival. It is also called Mothering Sunday, from an old custom of apprentices visiting their parents and making presents to them. In Victoria, collections for the Clergy Vicarage Fund.
- 30th—Thursday. Next issue of this paper. Bishop Ferrar, burned, 1555.



Christian Ethics in Business.

(By E. Gough.)

THE GOLDEN RULE.

(Concluding Article.)

"A Commission is being appointed to visit U.S.A. to inquire into the conditions of Manufacture and Labour, and the relationship existing between employers and employees."

Henry Ford.

"Henry Ford may not pretend to be a very religious man, yet the whole spirit of the Ford Automobile Factory and of Mr. Ford's attitude toward his industry is the Sermon on the Mount," as told in the "Christian Business Man." The story is dramatic and sensational.

Mr. Ford and his son, Edsel, were one evening walking through the plant. Edsel was some little distance ahead of his father. One of the workmen saw the young man, well-dressed and apparently with nothing to do. A look of anger clouded the man's face and he nearly smashed a machine. Henry Ford said nothing but he took the incident home and pondered over it. He wondered why the man was resentful; he wondered whether he thought he was not getting a fair deal, whether he was not getting his just share out of the profits of the factory?

He called a meeting of the board of directors and summoned the accountants to attend. He first ascertained that this particular workman was receiving \$2.20 a day. He then asked the accountants whether the business could stand a horizontal increase in wages of 25 cents a day for each man. He was told that it would. Would it stand an additional 25 cents? he asked. After some computation he was told that it would. He kept jumping wages 25 cents at a time until he had the average wage increased to \$4.50 per day. One member of the board arrived late, and when he heard what had happened "he hit the ceiling." "Why not make it \$5 a day and smash the concern?" Mr. Ford calmly replied, "I will."

There are startling similarities between these two experiments. Arthur Nash has improved the quality of his goods and reduced the price of his goods. At the same time he has increased the wages, basing them on profits earned, thus sharing his prosperity with his workers.

Henry Ford has improved the quality of his goods, has reduced prices and increased wages, sharing his profits with his workers. By his application of the Golden Rule he

has done a wonderful work towards solving our industrial problems.

Both these men availed themselves of a spiritual law, and the result proves that awakening the Divine in themselves and their workers makes for alertness of mind, perception and understanding and increased energy.

The Arthur Nash plant turns out a little over one suit of clothes every two minutes. Henry Ford's plant turns out five and a half cars a minute, or about one every ten seconds. These men had an ideal to be striven for.

"It was the idea of giving the world something it needed—something of value. When they began acting on the idea by giving what they had to begin with they learned to give more and to receive more—and when they gave that more came—until both reached the point where money and success and fame rolled in upon them faster than they could use it."—"Youth," Jan., 1927.

Another big business undertaking that uses the Golden Rule:—

The Magnolia Metal Company of New York.

E. C. Miller, President of the Magnolia Metal Co. of New York, uses the Golden Rule in his dealings with his customers and his employees. The method pays in dollars and cents.

Mr. Miller says: "If business men would displace the iron rule of hatred and rivalry for the Golden Rule of love and co-operation, most of their troubles would melt away. This change would bring healing to Europe. It would revolutionise the world of industrialism."

People used to say in the War: "Christianity has failed." Christianity was not even tried. The same reply might be given to those who claim that the Golden Rule won't work. I have tried it and found it a winner. It is a simple idea, but so great and beneficent are its effects I would like to popularise it throughout the world."

Clarence Howard.

The "Missouri Times," April, 1926, reports that the Commonwealth Steel Company is one of the many organisations that are applying the Golden Rule to business.

Mr. Clarence Howard, Director of the Company, says: "The Golden Rule and other cardinal points under the name of Service, is one of the main factors in building the Commonwealth Steel Co. from a \$1,000,000 to a \$10,000,000 concern in a period of 22 years. The foundation of the Commonwealth Steel Co. was fellowship with an equal opportunity for all and that all problems were recognised as mutual."

United States Steel Corporation.

"Big Business" reports August, 1925:—"Elbert H. Cary, chairman of the United States Steel Corporation, presided at a dinner the other night in New York, and remarked, when introducing the speaker of the evening, Mr. Richard F. Grant, of Cleveland, Ohio, president of the Chamber of Commerce of the United States, that doing right is the new religion in business, and referred to Mr. Grant as illustrating the statement. In the course of his speech, Mr. Grant said, 'Nowadays business is coming of age. It is raising its head and assuming an equal place with politics and religion. True business makes for unselfishness and honesty because in true business the gain is on both sides, and what is one man's gain is not another man's loss. It is also recognised that Big Business cannot be based upon anything else than a solid foundation of ethics. Judge Cary was right when he said that doing right was the new religion of business.'"

The two previous able contributions will be found in our issues of February 17 and March 3, and they are commended to everyone's earnest study.—Editor.

"SPEND AND BE SPENT."

- Oh "spend and be spent"—'tis a labour of love,
- 'Tis hope and contentment in life,
- 'Tis ever the pathway that leadeth to peace,
- 'Tis comfort and strength in the strife.
- Oh "spend and be spent"—for how bountiful still,
- The blessings we daily receive,
- How much we are giv'n, how little we give,
- How small the distress we relieve.
- Oh, "spend and be spent"—both in talents and time,
- In gladness and joy, as we should,
- Remembering the kind and compassionate One,
- Who, for us, "went about doing good."

—Grace L. Rodda.



The Duval Tour.

THE coming to Australia of the Duke and Duchess of York welds another link in the chain of Imperial connection, and we all are one in heartiest expression of delight at even such a fleeting visit. We may be pardoned for stressing our expectation that there is more religious character in our bond to the Home Land and the Throne of Great Britain than is suspected or shown in formal ways. Our loyalty is closely associated with our faith, and the Duke of York, we were glad to note, gave early expression to the importance and place of religion in the Empire. We, in this land, lack that definite public religious life which marks both Britain and the United States. Perhaps we have not had sufficient stress and turmoil in our origins to cut sharp religious character upon the national consciousness. We are very happy-go-lucky in our faith as well as in our general manners. God has been good to our rich land, and we have been sheltered by the might of the Old Country from fears of invasion. Let us recollect, then, that the power of Britain is founded upon religious liberty and vigour, permeating her whole public life in a marvellous fashion. May we as a new and unformed people as yet, strive to give to religion greater freedom and scope, and in all our loyal demonstrations remind ourselves of our continual dependence upon the Good God, Who is the Foundation of the Throne of our Home Land and of our Empire.

Revivals.

IT is rather surprising, and quite brave, for a Methodist to express doubt of the value of revivals, as was done lately by the retiring president of the Methodist Conference of West Australia. The Methodist Church has been built upon the doctrine of immediate conversion, and has emphasised the urgent place of revival. What is questioned is not the need of revival, but the utilisation of special and spasmodic efforts to stimulate religious life, and specially such efforts as are centred round the personality of visiting evangelists. There is much to be said against sudden attacks upon the hearts and minds of people, and much more against methodical and artificial efforts to get people to express repentance. This modern vogue of evangelisation is but an old manner repeated, and one which has brought discredit on various methods of religious life which have become petrified or stilted through formality. Lent itself may be debased into a most meretricious and trivial pretence of religious fervour. For this we are glad that the Church of England has not particularised the details of Lenten observance, which, however, should not, for that, be indefinitely or laxly carried out. There is the greater necessity for the individual to make his or her own rule of Lenten observance, keeping in mind the real purpose of deepening the religious life. We will not assume the province of the Almighty and pass sentence upon all and sundry efforts, though we may well prefer the Lenten style to any other. We will be wise

to prevent a beam from lodging in our own eye. Most of us would welcome revival by any means, but most of all we may hope that all church-people will use this Lent to the fullest extent for the common good.

Women's Dress in Church.

WHETHER or not one applauds the particular action of a Roman Priest in Melbourne, in turning from the Church bridesmaids who were, in his opinion, insufficiently clad, we must admire the Roman Church for the stand now being made against unseemly dress in church. Objection applies to what is worn, or not worn, at other services besides the marriage ceremony. Perhaps it is simply thoughtlessness, maybe, it is the arbitrary rule of the dressmaker, and the slavish following of a fashion. Certain it is that the old Puritan was more correct than the modern careless Christian who forgets that God has His standards, which must be applied by worshippers to all their actions, and their garb as well. How many people are kept away from church because others wear their very best clothing at church? Of course, there is something proper in putting on the very best for God, and in honour of His Day and House. But it can be overdone, and it needs to be kept in mind by all that the Lord looketh not upon the outward appearance. If God were considered there would be radical alterations in many people's clothing. For one thing they would not wear what they could not really afford to pay for. And, they would think more about the charity which covereth a multitude of sins than of a few glad rags which fail to hide their sinfulness.

A Bishop's Dilemma.

(By "Juvénis.")

IN a recent issue of the "Guardian," Dr. Neville Talbot, Bishop of Pretoria, unburdens his soul concerning "the use of the Blessed Sacrament." In opening the article, he gives us his conception of grace with which Evangelicals must find themselves in cordial agreement. "In communion He gives us Himself—for grace is not anything but the self-giving of God to us. It is Christ in us." The good bishop then goes on to make an assumption that seems to us to overthrow the scriptural conception and certainly creates the dilemma which forms the subject of his paper. He says, "I go whole-heartedly with all that emphasises the Real Presence of our Lord at and after the moment of consecration."

Now if grace be a "gracious personal relationship" as the late Cyril Gammell taught us, between the soul and Christ, must not that relationship be something that is sustained throughout the whole Communion Service, and not confined to a particular time and place in it. If grace be "the self-giving of God to us," is not that self-giving a relationship rather than a crisis, and is it not constant throughout every period of devotion as the human heart is opened to receive Him? All theories as to Christ's presence in the Eucharist must be governed by His gracious promise which Christian experience constantly verifies. "Lo, I am with you always." He is surely the unchangeable Christ and His Presence is as real throughout the Eucharist of believing worshippers to-day as it was in the



The "Australian Church Record" Welcomes the Duke and Duchess of York. (Block kindly loaned by Harringtons Ltd.)

Upper Room on the night of the original institution.

In this localisation of Christ in time and place, Dr. Talbot accepts the teaching of Anglo-Catholicism, but he cannot bring himself to allow Benediction and worship after the manner of the advance guard of that school of thought against whom this article is obviously written. It seems to us that in so doing, he is not prepared to follow to its logical conclusion the position that he assumes at the outset. "I feel sympathy with one of my younger clergy when he said to me, not so long ago: 'Am I really to say, when I

lift the lid of the ciborium and see the wafer—"This is Jesus?" If that be said, is it not a case of logic, impelled by the force of religious emotion, pressing further into the heart of a wonderful and sacred mystery than is legitimate? Similarly I could not just brush aside the trouble of one of my few really faithful laymen, because his priest, before the communion of the people, turned and, holding up the Host, said: 'Behold the Lamb of God.'"

He quotes a number of the "prophecs" of the Anglo-Catholic school who dread the extra liturgical cult of

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the Blessed Sacrament, and with reference to the ceremonial of Maundy Thursday, "when the Host is carried from the high altar and placed in a toy coffin," he says, "I doubt whether it be not a presumption and an impertinence for us seemingly to play about with Him, even though he was swaddled as a babe by His Mother, even though He was 'contented to be betrayed into the hands of wicked men and to suffer death upon the Cross.' I recall the words of a true descendant of the great Tractarians, and a man who is (I suppose) as greatly venerated to-day as any living English churchman: 'All I can say is that, when faced by that sort of thing, I feel driven to the very verge of scepticism.'"

Here again the Bishop seems to imply a Presence resident in or attached to the elements and consequently one that may be moved about by human hands.

He believes that the defective theology of this movement is seen in its tendency to encourage concentration on our Lord in the Sacrament in abstraction from the Father, and he

(Continued on p. 11.)

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NEW SOUTH WALES.

SYDNEY.

Islington in Manly.

A delightful gathering of some 50 clergy was held at St. Matthew's, Manly, on Monday, March 7, when the rector, Rev. A. R. Ebbs, arranged that the meeting of the Sydney Clerical Prayer Union should take the form of the well-known "Islington" Conference in London. The experiment was acclaimed as being a complete success. It was agreed that it should be held annually, and the next conference will take place in Manly in 1928.

The Ven. Archdeacon Martin acted as chairman, and three excellent addresses were given. The general subject of the conference was "The Splendour of our Evangelical Heritage." Rev. D. J. Knox, of Chatswood, gave a most helpful address, based on "What we owe to the Past." He took us back to the time of the New Testament, then on to the Reformation, and then into the story of the great evangelical revival, showing the richness of the heritage which has come down to us, and which we are called upon to preserve and to extend. The Rev. R. B. S. Hammond followed with a challenging address upon "The Spiritual Needs of to-day and how to Meet Them." He gave some startling figures in regard to the increase in crime in N.S.W., showing that in the year 1926 there were 30,000 more convictions for crime than in the year 1921. He stated that it was a tremendous challenge to the Church, and he appealed for a return of the old-time methods of conversion followed by open confession of Christ. He also strongly commended the power of united prayer. It was a fine address and left a deep echo in the hearts of all the clergy who were present. It was decided that the subject of crime should be more fully dealt with in subsequent meetings.

Rev. W. Ferrier followed, dealing with the subject, "Evangelicals and the World Call." He took us to the different mission fields of the world and showed the supreme importance of the evangelical work of C.M.S. and pleaded for its extension.

A business meeting was held, when Rev. W. T. Malby was elected hon. secretary. Mrs. Ebbs was assisted by the Ladies' Guild in the entertainment of the guests. The meeting unanimously decided to send a strong message of protest to the N.S.W. Government relative to the proposed changes in the Liquor Bill.

VICTORIA.

MELBOURNE.

The new building of Brighton Grammar School were officially opened by the Governor-General in the presence of about 2,000 persons. Lord Stonehaven was accompanied by Lady Stonehaven. A short service was conducted by the Archbishop of Melbourne, who is president of the school.

The school was founded by the late Dr. Crowther, and has now been acquired by the

Church. The new buildings in St. Andrew's spacious grounds are an imposing pile, costing £30,000. The Head Master, Mr. H. E. Dixon, has been connected with the school for some years. Lord Stonehaven expressed admiration for the way in which the churches were taking part in the education of the youth of Australia. Although there might be no call for sacrifice in War, he had no doubt that the present generation of scholars would answer if it came, as nobly as the B.G.S. boys had done in the past. Mr. Snowball, M.L.A., said a tribute to Dr. Crowther's wonderful influence and high character.

The B. and F. Bible Society, Melbourne Auxiliary, gave a luncheon on 3rd March at Anzac House to business men. The President, Rev. Dr. A. Law, welcomed representatives of many occupations, and introduced the Rev. F. Borcham, who gave an illuminating talk about the work of the Society. A train packed with Bibles of the Society's issue would stretch from Melbourne to beyond Bendigo, and further, and would require 120 extra trucks every year to be added. Dr. Sanderson moved, and Hon. W. H. Edgar seconded the vote of thanks. The latter referred to a kindred effort in Victoria, which aimed to present every child of ten years of age with a copy of the Bible.

The Dean of Melbourne resumed his study circle in the Cathedral Buildings on Thursdays, at 10.30 a.m.

There was a large and representative attendance in the Gregory Hall on February 8, to say good-bye to Rev. W. and Mrs. Backholer. The Vicar presented to Mr. and Mrs. Backholer a cheque from the parish, and, on behalf of the district visitors, a cushion and eiderdown quilt; from the Sunday school, a wristlet watch; from the G.F.S., Mrs. Backholer was presented with a gift of china. On the previous Sunday the kindergarten presented Mrs. Backholer with a prayer and hymn book.

Messrs. D. Martin, H. R. Harper, and W. H. Chandler, spoke in high praise of the work of Mr. Backholer.

The Archbishop preached in Scots (Presbyterian) Church on Sunday, February 27th, and on 6th March opened the Mission at St. Luke's, Fitzroy, which the Bishop of Gippsland is conducting and the Revs. Stannage and Reeve are assisting at; the latter taking the musical portion of the work.

Geelong Girls Grammar School (Miss Morris) began in 1906 with 45 pupils, seven of whom were boarders, and has now about 270 girls. Miss Morris has the support of about 600 "old girls." The school may be regarded as a monument to Miss Morris's personality, but its establishment was due primarily to the foresight of the late Archbishop Clarke. Dr. Clarke was a keen educationist, and his feeling that the success attained by the Melbourne Church of England Grammar School warranted the establishment of a girls' school in Geelong, was shared by others, among whom were Messrs. Sydney Austin, J. H. Lindon, then headmaster of the boys' grammar school, G. C. Arnold, W. C. Kernot, W. F. Volum, Dr. F. J. Newman, Messdames H. P. Douglass, Marwood, and S. R. Turner, Archdeacon Hindley, the Rev. Canon Stephen, and the Rev. J. W. Griffiths, the members of the first school council.

The celebration of the 21st anniversary of the opening of the school, which has just been concluded, was the occasion of a gathering of "old girls" at the "Hermitage" from all parts of the Commonwealth, and letters of congratulation were received from many parts of the world.

The second Young People's Bible Class Camp will be held at Easter at Emerald. Enrolments should be made early to Mr. W. H. Wharington, "Arley," 2 Glen Wira Road, Caulfield. The third Annual Camp of the Girls' Bible Class Union, in which the late Mrs. Harrington Lees interested herself so much, will be held at Queenscliff from 14th to 19th April. Apply Miss K. Sheppard, Neerim Road, Murrumbidgee. Fee 25/-.

The Evangelical Brotherhood met at St. Hilary's, Kew, as its its work. The Bishop of Mombasa addressed about 40 clergy on the proposed new Australian Diocese in Tanganyika. The Rev. F. I. Thornbor-

ough, the new general secretary, was also accorded a hearty welcome, and gave an address upon things in England, specially referring to the World Call. The Rev. Dr. A. Law read a paper on the "Australian Church Record" and its necessities. Lunch was held at the Vicarage, every "brother" bringing his eatables. Sundry business closed the meeting of February 28, marked as one of the best. Canon Baglin was elected president for the ensuing year in place of Canon Langley.

A representative meeting of parishioners was held at St. Luke's, South Melbourne, when the vicar (Rev. F. E. C. Crotty, B.D.) presided. A marked increase in receipts for the past year of £250 was noted. The sum of £374 was spent on improvements, repairs and furnishings. The school rooms have been beautified with pictures depicting religious persons and scenes. The vicar proposed a vote of thanks to all the church workers, which was carried unanimously. Mr. Stephenson (hon. secretary) moved the following motion, which was supported by Mr. Hovey and Mr. A. L. Jones, and carried unanimously—"That this meeting notes with pleasure that the Rev. F. E. C. Crotty, B.D., has entered on his sixth year as our vicar, and we congratulate him on the marked progress made during the time he has been in charge of the parish."

The vicar said that in spite of the continual drift of regular worshippers and workers to the outer suburbs, there was a good deal to encourage him, particularly in the work among the children and young people. During the year 292 had been baptised, 40 confirmed and there were 156 communicants at the first communion service.

Annual Meetings.

Heidelberg, St. John's. The annual meeting of those who are in the habit of attending Divine Service at St. John's, was held on Wednesday, February 23. There was a good attendance. The balance sheet showed an overdraft at the bank of £28 11s. The Sewerage Account stood at £194 12s. 5d., the interest not having been paid during 1926.

The Vicar nominated Mr. Price as his Churchwarden; the congregation nominated Mr. Poyzey, and Mr. Warry. The Vicar nominated as his vestryman Mr. H. J. Hannah, and Mr. Buckley, the congregation nominated Col. Ormerod, Mr. Chambers, Mr. Green, Dr. Greenwood, Mr. Dowell, and Mr. Linton (Jnr.). The Auditors elected were Mr. Comfort and Mr. C. M. Davies. The Parochial Nominators, Mr. Price, Mr. C. M. Davies, and Mr. H. J. Hannah, were re-elected.

A presentation of a Tea and Coffee Service was made to Miss Tingate, who had resigned her position as organist after ten years' service, in view of her marriage in March. The Vicar and Mr. Price spoke words of warm appreciation of Miss Tingate's services. The question of the adoption of the Cathedral Psalter was introduced by the Vicar on the ground that the written Chant Books long in use were quite worn out. After considerable discussion, it was moved and seconded that the Cathedral Psalter be adopted. But eventually a motion was moved that the mover and seconder be asked to withdraw their motion, because it was evident that the congregation would be very strongly divided on the subject. This motion was carried almost unanimously, and the movers kindly withdrew the motion. The present written Chant Books will therefore have to be re-written. Towards the cost Mr. Price promised £1. The re-writing will not be an easy piece of work owing to the frayed corners of the Organ copy. The question of a record being kept of offerings in the Church envelopes was referred to the incoming vestry. The hour was then so late that much which the Vicar desired to say about the work of the parish had to be left unsaid. The ladies of the Guild very kindly provided refreshments at the close of the meeting.

Toorak, St. John's. The annual meeting was very well attended, about 70 parishioners being present. The following were appointed:—Churchwardens—Vicar's nomination, Mr. J. H. Maddock; Parishioners' election, Messrs. W. Raynes Dickson and G. Kettlewell. Vestrymen—Vicar's nomination, Messrs. E. J. Horwood, G. Conibere, and E. Shears; Parishioners' election, Messrs. L. D. Anderson, E. P. Arnold, A. H. Davis, R. W. Eastace, F. Morris, F. McNaughton, G. H. Tatchell, General Tunbridge, and Col. Duigan. Mr. L. D. Anderson was again appointed secretary, and Mr. McNaughton, Treasurer. As Parochial Nominators Messrs. L. D. Anderson, G. Kettlewell, and Col. Duigan. Hon. Auditors: Messrs. F. L. Smyth and M. B. Finney. The tennis court was again discussed, and the curate's residence, and the verger's also. The church accounts showed liabilities of £1050, inclusive of £450 not yet due on anticipated soldiers' memorial work; £423 had been spent upon repairs and improvements which were not likely to be repeated, and choir expendi-

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The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917 170,000 copies have been printed, and £2000 spent. Liberal reduction for orders of 12/- and 24/- worth.

ture had risen to £572. The Treasurer pointed out that if parishioners desired these accessories, they should not think the request to pay for them an unfair one.

Coburg, Holy Trinity (Rev. W. Clarke Hudson), held its 77th Annual Meeting on February 21st. The year 1926 has been one of great effort and anxiety. Great work has been accomplished, and we can truly say we have at last achieved a long-felt want in erecting a magnificent parish hall. At the same time, the Church has been renovated, and every effort made to make our place of worship clean and attractive to all. The finances of the Church can be said to be satisfactory. There has been an increase of over £36 in the offertories when compared to 1925. This can be attributed to the envelope system, which was re-organised at the commencement of the year. Sewerage instalments amounted to £31 16s. 8d., leaving £83 still to be paid. The Church debt has been reduced by £50, leaving £300 outstanding. Interest absorbed £19, and £38 19s. 5d. was disbursed to various funds, appeals and missions. Altogether, liabilities decreased £136 15s. 5d. on the year.

BENDIGO.

Last month a new Church was opened by Bishop Baker, at Dingo, an outpost of Raywood. The building was the gift of Mrs. Atkinson, widow of Dr. Atkinson, who had a considerable property near Dingo. Some of the furnishings were also given by Mrs. Atkinson, and the sparse population has completed the furnishings—a neatly furnished and substantial structure.

Also last month, the Bishop unveiled a tablet in St. Mary's Church, Kangaroo Flat, to the memory of the late Rev. C. H. Tilley, of which church he was the vicar at the time of his sudden demise. He was, as the tablet states, one dearly beloved.

Once a month the Bishop calls together the clergy and readers who live in and near Bendigo for a devotional society, which is usually held at Bishops Court. On Thursday, 24th February, his Lordship called the men to the Pro-Cathedral, being St. Matthias' Day. In the vestry after the meeting all assembled at the Bishop's call to congratulate the very Rev. Dean Percival on that day reading the 43rd Anniversary of his ordination. In his remarks the Bishop said that some Deans and Bishops do not get along very well together, but after 7 years of his episcopacy he could say that not for a moment has there occurred anything between himself and the Dean to mar their work in Bendigo.

The Bishop of Mombasa (Dr. Heywood) delivered an address at Castlemaine and preached at St. Paul's, Bendigo, and also at the Pro-Cathedral on Sunday, 6th March, and spoke at a public gathering at St. Paul's on the following evening.

Among the Bendigo Churches.

With others, I paid a visit to Hargreaves Street Baptist Church, and met with a very kindly welcome at the steps by a lady worker, and at the entrance by a gentleman, who showed us into a pew. The pastor is Rev. Dorman, who did long service at the Great War (so-called) as a Padre, and though a robust looking man, he frequently "goes down" as the effects of the service. If his enthusiasm and spiritual work as a Padre is as great as distinguishes the man as a Pastor, then one must anticipate for him many souls won for Christ. As soon as members of the choir took their places with the Pastor a most hearty as-if-they-meant-it "Praise God from whom all blessings flow" brought the congregation to their feet in equally hearty accord. A fervent though short prayer for the presence and blessing of the Divine Spirit was followed by the chanting of the Lord's Prayer, and then was sung the old and familiar "O for a closer walk with God." The feeling crept over one how many Christians possess in common, how much we miss through not knowing each other better. Fellowship "That they may be ONE as we are one."

The antiphonal rendering of the 112th Psalm of course was a familiar form of worship; spoken in very deliberate tones with an accentuation that conveyed personal appropriation of the psalmist's confidence in God. Then the old "Nearer my God to Thee" and a short reading from St. Mark's Gospel. A children's hymn, "Gentle Jesus," was sung, adults sitting, and the children alone sang two of the verses, followed by a talk on the word "honny," thus rendering the word "honest" in St. Peter's injunction "Let your conversation be honest." An extempore prayer was offered—a spiritual drawing near to God's throne—where the sick of the congregation were mentioned by name, and ended with the fervently expressed desire that the Church should be one of brotherhood, equality, and fraternity.

A number of pulpit notices were read, which certainly would not lead one to the thought that the Church was in the last

stages of "decline"—they sounded very healthy. "Now shall we worship God in our offertory" was the next invitation, and the "collection" was taken up and "placed on the table" with the prayer that God would accept the same. The text was "Jesus came into the coasts of Caesarea-Philippi." (By the way, Dr. Moffatt translates "coasts" "districts.") The preacher said, preaching has been going on so long that we are losing sight of the inner life of Christ; He went into the mountains, the desert, by the sea side, and into the olive groves for meditation. He left the city behind Him for refreshment of body and mind, and then was able to go back to help by healing. At no time was there greater need for rest than the present, when everything was marching so rapidly. The business man must have rest to do his body justice. The finest machinery will not wear well if it has not its season of rest, and the human body needs it much more. Christ felt the fatigue and sought rest; and we need the same. He pleaded for the Lord's Day Rest, for body, mind, and spirit. The sermon closed with the sacred song "Take time to be holy; Wait off on the Lord."

On looking at the back of the hymn book I noticed many appendices. One already referred to, Psalms set out in "selections," another "The Ten Commandments with New Testament comment." For instances: 1.—Thou shalt have none other gods but Me; Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with thy strength, and thy neighbour as thyself. 2.—Thou shalt not make to thyself any graven image; for God is a Spirit, and they that worship Him must worship Him in spirit and in truth. 9.—Thou shalt not bear false witness against thy neighbour; nor hear thou thinketh no evil," etc.

Is not this a better way of bringing the Decalogue into line with Christian thought than acute abbreviations and better certainly than excluding them wholly. The constant reading of the Comms. in our Churches and the old Lctionary, have done more to engrave Holy Scripture on people's minds of all denominations and the formation of character than any other system. To depart therefrom in this limited Bible-reading age is an experiment which may be for the worse. It is a good thing that non-conforming churches are taking up, if only partially, what we seem to have grown tired of, or because of non-spiritual pressure.

ST. ARNAUD.

A mission will be held in Mildura from May 25 to June 7, conducted by the Rev. Dr. A. Law, of St. John's, Toorak, Melbourne.

CHRISTIANITY IN BUSINESS IN AUSTRALIA.

We quote the views of an Australian business man, E. Lee Neil. Mr. Neil is managing director of one of the largest firms in Australia, an enterprise employing about 5,000 people. On the occasion of one of his visits to Adelaide, South Australia, to deliver an address, "Can a Man be a Christian in Business?" he was interviewed by The Mail (Adelaide). Mr. Neil said:—

My purpose in giving addresses on themes such as this is to encourage my fellows in the belief that the standards and teaching of Christianity provide the only true solution of the relationship of employer to employee, and of capitalism and labor, and is the solution also of the right adjustment of what, at times, seem to be the conflicting interests of the leaders and the led.

I have found wherever the Golden Rule is put into operation that the teachings and examples of Christ are followed with a definite desire to glorify God, and prosperity, progress, and amicable relationship between man and man follow.

If all men were Christians there would be no necessity for arbitration courts.

It is a pleasure to know that there are many merchants, manufacturers, capitalists, and leaders of industry in Australia, applying the standards of Christianity to their enterprises with fine results. Such men have been and will be an inspiration to others. It is with the hope of strengthening the faith of more of such men in Adelaide and encouraging the application of Christianity to business that I am here.—Weekly Unity.

THE ANNUNCIATION.

(25th March.)

At hush of quiet eve
The Angel draweth nigh.
Revealing to the holy Maid,
The Purpose from on high.

Adoring, low she bows,
Her soul enrapt in love,
The wonder of the world is hers,
The Saviour from above.

—Grace L. Rodda.

A BISHOP'S DILEMMA.

(Continued from p. 8.)

gives two examples, one from Latin and the other from Anglo-Catholicism, to show its waning hold upon the indwelling Christ and its lack of interest in God the Father.

The final danger that the Bishop notes is thus trenchantly stated:—"I believe, further, that the unrestrained emphasis upon the Sacramental Presence of our Lord tends—perhaps insensibly—to the suggestion that He is otherwise absent. Hence the remark of a Priest the other day in a Church where the Blessed Sacrament was not received, 'What's the good of coming in here where there's nothing to worship?' It is noticeable for what it is worth that Mr. Compton Mackenzie in Parson's Progress, represents his hero, Mark, as becoming sceptical about the Presence of God, except when celebrating Mass."

That this danger is real not only in the old land but here in Australia will be seen from the following, written by a Queensland priest in the Rockhampton Diocesan Gazette:—

"Another thing—if you are one of the 80 people who attended the Midnight Mass of Christmas (which we shall not soon forget), you will remember that at that Mass we began to reserve the MOST HOLY SACRAMENT on the Altar of our Church, so Christmas, 1926, was a landmark in our Parish History.

"Why we reserve the Blessed Sacrament, I have told you many times before—so that the sick may receive their communions, and the dying may have the final consolations of our Holy Religion. More than this, if the Blessed Sacrament is present perpetually, so is our Blessed Lord (for we do believe in the REAL PRESENCE OF JESUS IN THE SACRAMENT) and to Him must be paid proper devotion and reverence. There is nothing to prevent us addressing our prayers to Our Blessed Lord in the Holy Sacrament, and offering our love, devotion and intercession in this way."

If these things are done when Reservation of any kind is strictly forbidden what are we to expect when the practice is permitted, even though it be hedged round with positive restriction? The plain fact is that all Bishop Talbot's troubles and those of moderate men who think like him all arise from their doctrine of a "special presence." But there can be no half-way house for logical and enthusiastic minds, and the consequence is that the real leaders of the movement such as Darwell, Stone and others, have reached a position that cannot be distinguished from Transubstantiation.

Our Lord Jesus Christ is omnipresent both in time and space. He is not more present at any given time and place than at any other. To talk of a "special presence" of the Divine is, as Professor Gwatkin said, "philosophical nonsense." What we do claim is that in the Communion Service we specially realise His Presence as, in obedience to His word, we draw nigh in penitence and faith and partake of "the pledges of His love."

There has surely been introduced into Anglican theology "a dangerous confusion between the highest spiritual conception of Christianity and ideas which belong to the debased religions of far-off ages. It is such a confusion which has led in modern Eucharistic practice to the evolution of usages of the Blessed Sacrament which are not only foreign to original Christianity, but incompatible with the nature of God revealed in His Son."



Soldiers' Church Appeal.

The Rev. Philip R. Westley, of St. Mark's, Long Bay, N.S.W., writes:—

May I trespass on your kindness to bring before our loyal citizens a most serious matter in the interests of the Returned Soldiers. As organising secretary of the Building Committee and Rector of Long Bay and Matraville, it is my heart's desire to see a church erected on the Soldiers Settlement. At present we use an old shed given us by the Randwick Council for services and Sunday school, which is altogether too small for our work. A picture of this sad state of affairs appeared in "S.M.H." last month.

The harvest is ready, but the church is not there till more funds come. All we have is about £65 cash and £52 promised. I plead with the readers of this paper to remember the Returned Soldiers. You who have your beautiful churches to worship in just stop and think for a minute of the Returned Soldiers at Matraville with only a shed to worship in. Ring up FX5283 and ask me, if you like, more about it all.

One Sunday last month there were 50 children and 25 grown ups. Half the grown ups sat on seats without backs and many of the children sat on the floor; 20 persons received the Holy Communion at that service. The floor space measures 20 x 15 feet, and as well as the congregation there are the accustomed ecclesiastical furnishings or what serve for same.

If each family who takes this paper would show their interest by sending stamps or a postal note for a shilling or two it would mean hundreds of pounds and hasten the laying of the foundation stone and the erection of a church for the soldiers and their families to worship God in. At present they have what used to be a tool and shelter shed. Please help me to give them something better.

"The Moral Revolt."

Mr. Geo. E. Wollaston, of Murrumbidgee, Vic., writes:—

I was about to begin this letter when your issue of the 3rd inst. arrived this morning, and I read your brief article headed as above. That a magazine which was founded and carried on for years by a distinguished minister of a sister Church should publish such articles must surely be a grief to such an orthodox Christian. The fact that this American judge's "frank, startling, courageous, and arresting revelations" form the subject of advertisements in the daily press leaves no doubt in one's mind that they are being used to "boom" the journal into a "best seller."

We are emphatically told that "one of the finest scientific and philosophic minds in England" makes use of this statement:—"I shall not teach my children that faithfulness to one partner through life is in any way desirable, or that a permanent marriage should be regarded as excluding temporary episodes." This truly "American" judge, who began his first article by asserting over and over again that he took no side in the so-called "Moral Revolt," comes out in his true colours in the second, as thus:—"I don't see how anyone with the least capacity for honest thinking can ignore the fact that it is custom that makes this or that line of conduct right. There will come other changes. The conservatives of that day will accept as a matter of course the view that unmarried women should, without social stigma, be permitted to have children out of wedlock, if they choose." Surely this is not only a cynical denial of Christ's teaching, but a glorification of the libidinous!

The Offertory.

"Worshipper" writes:—
I was astonished to find such a Prayer Book Churchman as Mr. Lynch stating in last week's issue that it is not an offertory in Church, but a collection. I had always been taught that it was an offertory, and in case I was mistaken, I have looked again and find the rubric, "Here shall the Priest return to the Lord's Table and begin the offertory."

The implication from this rubric is that wherever the aims of the congregation are received there is an offertory. It is an expression of devotion to God, an act of worship (Continued on p. 12.)

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1/6 All Booksellers 1/6
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We want you to send to our office and ask
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Readers who respond to advertisements in
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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, V.,
March 17, 1927.

"All things were made by Him; and with-
out Him was not anything made that was
made."—St. John i. 3.

My dear girls and boys,

I have just found out that the Royal
Society for the Prevention of Cruelty to
Animals has asked that the week
beginning March 6 should be kept as
"Be Kind to Animals Week." This is
a question that interests all of us. I
don't think there can be many people
who ever mean to be cruel to animals;
some are, but generally because of
thoughtlessness. Most of us have pets
of some sort or other, a dog, or a cat,
a horse, a lamb, a bird—I once knew
a girl who had a pet lizard—just loved
it. Whatever our pet is we get very
very fond of it, and would be very
angry if anyone was unkind to it.

There is one thing some of us are
apt to do, generally when we are very
young—that is, we forget to feed a
tied-up dog, or canaries in a cage, or
some other pet not free to roam
about. That is, of course, forgetful-
ness, and we are dreadfully sorry after-
wards. That kind of forgetfulness is
one of the things we've got to fight
against this week.

Do any of you have pet lambs? As
a small child I lived in the country and
sometimes we used to have seven or
eight lambs at a time to look after. I
remember often going out for walks
with three or four dogs, a cat, and all
the lambs! We used to have opossums
too, but they were very unsatisfactory
pets, only waking up when we had to
go to bed.

Don't animals get fond of the per-
son who looks after them? We all
know lots of stories about dogs and
horses and their faithfulness to their
masters. I read an extraordinary tale
the other day in one of our newspapers
about a cat. It was jumping about
in some grass at the end of the garden;
two girls went to see what it was do-
ing; at once a snake twisted round one
of the girl's legs; she and her com-
panion were terrified. The snake was
just going to strike when the cat
jumped right at it and the snake went
for her instead—the cat got away.
Another story, from America, this
time about a lioness. One of her cubs
was ill and the keeper entered the cage
to give it treatment. In the next cage
was a wild lion. He managed to get
through and attacked and badly hurt
the keeper. The lioness fell upon the
lion; there was an awful fight, and the
keeper managed to crawl out of the
cage and then fainted. People rushed
up at the noise, but the lioness fought
the lion until he was exhausted.

Let us all remember, then, to be kind
to all animals; don't tease them and
then be angry if the puppy bites you or
the cat scratches—that is their only
way of showing how they hate being

teased; they can't talk as we can. The
little poem following this letter tells
you someone's idea of a dog.

We know that God made the animals
as He has made us, and we are also
told of even the sparrows that "not
one of them is forgotten before God."
Jesus says this Himself—can you find
the verse for me in St. Luke's Gospel?

During the season of Lent we are
preparing for the Easter services and
especially for Communion, if we are
confirmed. Can you tell me how the
Church wishes us to keep Lent?

I am, yours affectionately,

Aunt Mat

Correct answers to last week's questions:

How many days are there in Lent? Forty
days from Ash Wednesday to Easter, not
counting the Sundays.

What does Ash Wednesday tell us of? Of
the need of Penitence, of being sorry for
sin, confessing it, and forsaking it.

Why is it called Ash Wednesday? In olden
times on this day ashes were put on the
heads of penitent sinners.

THE PERFECT FRIEND.

If you want the perfect friend,
True as steel unto the end,
One who'll make your mood his own,
Guess it from your lightest tone,
Gladly share your chaff and fun
From the rise to set of sun
(But when thoughts of care arise
Quickly know and sympathise);
One who, though you do him wrong,
Never sulks and grieves not long;
One who holds his tongue, although
Others say, "I told you so";
One who keeps your secrets well
(Threat and bribe can't make him tell);
One who'll trust you, come what may,
Flinch not through the longest day,
True through rain and snow and fog,
You must go and buy a dog,
—J.B., from the Children's News-
paper.

LETTERS TO THE EDITOR.

(Continued from p. 11.)

ship, and therefore not a collection, but an
offertory. Surely in these days we need to
recover the sacramental character of giving,
that it is an outward and visible sign of an
inward and spiritual grace, and the word
offertory does tend to that significance rather
than the word "collection," which is used
at concerts, lectures, etc., without any
spiritual connotation.

As for the great, solemn ceremony of
taking the offertory, the word "stupid" is
quite beside the point. There is something
in favour of a dignified and reverent taking
of the offertory to indicate that it is an
essential part of worship, and not to be
regarded as a hole and corner affair that
counts for nothing in the Kingdom of God.
In my boyhood I have seen the plates placed
by wardens on the steps of the chancel and
left there with the money in them.

I must say the localising of the presence
of God by the high elevation of the alms
dish does not seem to be very edifying, but
the wholesale condemnation of the taking
of the offertory in the answer of last issue
did seem to me altogether too extreme and
far fetched.

Congratulations to the Good Friday obser-
vance movement on the three splendid leaf-
lets compiled and distributed to encourage
the better observance of Good Friday.

The AUSTRALIAN CHURCH RECORD

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

Vol. XIV. 7.

Registered at the G.P.O. Sydney, for
transmission by post as a Newspaper.

MARCH 31, 1927.

[Issued Fortnightly.]

Single copy 3d
9/6 per year post free



Beethoven.—An able contribution from the
pen of Mr. E. Welsford Smithers, the
well-known Melbourne musician.

Progress or Advent.—Another valued article
from the pen of the Rev. A. S. Devenish,
M.A., whom we congratulate on being
ordained priest of the Church of Eng-
land. In the laying-on of hands the
Editor was privileged to take part.

Letters to the Editor. The Rev. Frank Lynch
replies concerning the "offertory," and
there are other interesting items.

Illustration and Appreciation, late Mr. R. C.
Kermode, of Tasmania.

Christ of the Indian Road.—"A Grain of
Wheat and its Lessons." An interest-
ing Review of Stanley Jones' book, by
Rev. D. J. Knox.

Flashlights from the Past.—The Rev. A. J.
H Priest continues his sketches on
Early Church History.

Opinions on Books.
Australian Church News.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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delivery or change of address.

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paid, 16 words, 1/-; 1d. each additional word
Standing Advertisements by arrangement.

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later than Monday morning in the week of
publication.



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Our office address in future will be
Harvard House (4th floor), 192 Castle-
reagh Street, Sydney, one floor below
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Miss O. Bayly, will be in attendance
Monday to Friday, from 10 a.m. to 4
p.m. Will our friends and correspon-
dents please note the change. Tel.
MA 2217.

Loyalists and Communists in Sydney
Domain would have clashed but for the
police.

Nelson (N.Z.) Diocese is appealing
for help in the calamity which befel it
by flood.

Melbourne subscriptions may be paid
to Miss M. D. Vance, 4 Mathoura-rd.,
Toorak, or c/o C.M.S. Office.

Too many members of Parliament,
the slogan of a meeting at Alexan-
dria, Victoria. Has it only just now
been discovered?

Rev. John Wordsworth, grandson of
the poet Wordsworth, died at Plum-
land Rectory (Eng.), recently in his
90th year.

Heidelberg (Victoria) Councillors up-
held the sanctity of the Lord's Day by
refusing to allow the Fairfield Swim-
ming Club to hold Sunday sports.

The British and Foreign Bible Society
is building a Bible House at Jerusalem
in an appropriate style of Eastern archi-
tecture. The cost will be £11,000.

The League of Nations is endeavour-
ing to suppress the White Slave Traf-
fic. Girls are shipped from North
American cities to Australia and else-
where.

A Toorak parishioner has given
£1000 to endow the education of a
child in the Mission of St. James and
St. John, Melbourne.

The House of Commons has passed
legislation dealing with blasphemous
and immoral teaching in some Socialis-
tic Sunday Schools.

Melbourne friends of the "Australian
Church Record" are seeking 50 gifts
of £10 each for the debt. Mr. W. M.
Buntine is organising this appeal.

No fewer than 60 persons committed
suicide last year by leaping into the
boiling crater of the volcano Asotake
(Japan), and the authorities of Naga-
saki have been considering how best to
prevent further suicides in this manner.

When a poor man complained at the
Thames Police Court that he had been
robbed of his overcoat in a Salvation
Army shelter, Mr. J. A. R. Cairns, the
magistrate, sent the usher to his room
for one of his own overcoats and pre-
sented it to the man.

The oldest man in the world has been
found in a village in Central Russia. He
is named Tschatkowski, and is 145
years old. A woman named Malari-
ena, also living in Russia, is probably
the second oldest person, her age being
131 years.

Parish Papers can much aid this paper.
Will Editors of the former be so kind as to
insert at intervals the following notice:—

The "Australian Church Record" should
be read by all churchpeople, because it is
the only paper which gives certain infor-
mation and thought needful for these days of
Prayer Book revision and other critical
affairs of the Church.

will be glad to take your name and your sub-
scription, which is only 9/- per year, posted
to your address, or you can get your single
copy at Church porch and pay weekly, 3d.
Its power is that it is a Federal production,
and, though printed in Sydney, is edited in
Melbourne, belongs as much to any one
State as another.

We hear that a strong sub-commit-
tee of the Standing Committee is at
work in the diocese of Sydney on the
proposed new Constitution. If the
rumour is correct some very strong
objections have been formed against
it. We hope the report will be avail-
able for publication at an early date.

AMPLE FOR ALL.

(Fourth Sunday in Lent.)

Only a Traveller
Wending His way,
Crossing Tiberias
Late in the day.

Only to "rest awhile,"
Thus would He go
"Into a desert place"
Leisure to know.

Only a multitude
Thronging 'apace,
Eagerly following,
Seeking His Face.

Only a basket
Of fishes and bread,
Thousands are lingering,
Fain to be fed.

Only His miracle—
Store that was small,
Now is distributed,
Ample for all.

—Grace L. Rodda.

PALM SUNDAY.

Into Jerusalem
Jesus would go,
Steadfast in purpose,
Fearless of woe.

Multitude thronging,
Watching Him ride,
Loud acclamation,
Echoing wide.

See, they are praising,
Hailing Him "King,"
Shouting in triumph,
Branches they fling.

Meekly and quietly
Onward He goes,
While the excitement
Ceaselessly grows.

Looming before Him,
Shame and the grave—
These shall He suffer,
His brethren to save.

Grace L. Rodda.