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The Oxford Movement.

(Continued from page 10.)

grasped, as being the result of causes far deeper than political or other visible agencies." This extraordinary pronouncement is truly Newmaniac but it may remind us, however unwillingly, of a reference in St. Paul's writings (Eph. ii. 21) to the prince of the power of the air.

Meantime the phantoms of the mind took academic shape and the issue lay thus:—The Anglican said to the Roman, "There is but one faith, the ancient, and you have not kept it"; the Roman retorted, "There is but one Church, the Catholic, and you are out of it." The whole debate became more and more complicated, uncertain and confused, as fresh controversial matters were introduced. At length



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.

Mt. Dandenong, Vic., Feb. 13, 1930

"Only God can make a tree."

—J. Kilmer.

My dear girls and boys,

It has been very hot the last few days, we've all been trying to keep a bit cool, and we who have trees to shade our houses and gardens and yards are lucky—a little shade when working makes such a tremendous lot of difference. I am a real tree-lover, and I hope ever so many of you are too. I don't think we realise enough what wonderful things they are—look at one of our huge gums towering high, high up towards the sky; it gives us neck ache to gaze up to the top of it. And then think of the small seed from which it has grown. We put an acorn or a gum-nut into our gardens and are quite sure that one day we'll have a tree to give us shade and pleasure. We don't know how it grows, we can't make it grow, only God knows.

We all know that if too many trees are cut down in our forests then our rainfall gets less. I've read that in France the cutting down of forests has been followed by dangerous floods of the rivers. Now the French authorities have set aside a day in November for the revival of a very ancient festival—the Feast of the Trees—and on that day every year the mayors of thousands of towns will be asked to plant young trees in their neighbourhood.

The other day I read a tragic little story. It happened in Paris. Building was going on in a quiet square there; two big trees were cut down and the

various combatants found themselves moving to and fro in an arena where masses, relics, pardons, purgatories, articles, orders, Protestant, Catholic, Roman, Anglican, creeds, corruptions, invocations, adorations, continuity, elasticity, antiquity, apostolicity, catholicity, et hoc genus omne, darkened the air like the Persian arrows in the Greek story, which were said to have eclipsed the sun; so thick was their flight. One has to pull oneself up violently at intervals, in wading through this Oxford controversy, to seriously ask whether the combatants are contending for the Faith once delivered to the saints, or for any faith at all. When Newman was asked why he did not go to Rome sooner than he did, he replied, "I feared I might be under a delusion." The state of Newman's mind towards the end of 1844 was highly unenviable. His fear of being deluded, and at the same time a "conviction" that he was in the wrong ecclesiastical camp forced him to the parting of the ways. Should he remain dominated by the "fear" or follow the supposed star of conviction?

ivy torn off the end of a house. Probably there was good reason for the destruction, but what a scene took place about five o'clock in the chilly autumn evening when the hundreds of sparrows which nested there came up to settle for the night! People came out of their houses attracted by the frantic chirping noises set up by the homeless sparrows. Where did the poor little things find a resting place that night? Did other kindly birds allow them to share their homes?

Your holidays are now over. You'll all be back at school starting a new year of work. I am looking at a row of gum trees behind this house and wish you all that you may grow strong and straight and beautiful like them, outside in your bodies, and still more in the inside life which nobody sees but God.

Can you tell me what season of the Church Year comes after Epiphany?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue—
St. Luke ii. 14.

The Masterpiece.

Not every man can paint a picture,
Not every man can write a song,
Not every man can build a temple
To stand for ages, white and strong.

But God has granted in His goodness
That every man may plant a tree:
What sweeter song, what fairer picture,
What lovelier house of prayer could be?

Oh, who could match the orchard's picture,
With every season new delights,
Its boughs all buds on April mornings,
And filled with stars on winter nights?
—J.F.

"Hoc opus, hic labor est." He resolved, therefore, to write a book, and the book was the Essay on Development. As he wrote, he says, his difficulties cleared away; and before coming to the final chapter he had determined to secede. The book was never quite finished; but in the process of writing it Newman arrived. Hall says it was a curious proceeding. "A plain man having formed certain opinions writes a book to explain them to others. Newman writes a book to enable himself to form opinions and to come to some conclusion." It seems a kind of anticlimax; but it is an anticlimax not in the least disparate with the events, and the conditions of mind that led up to it.

(To be continued.)

This maddened world of ours how fast it flies—
Speeding adown enormous gulfs of gloom!
The powers of darkness glorying in its doom.
Yet 'mid the welter of a sea more wild,
And Calvary close ahead, the Pilot's eyes
Turned to his trembling friends, and lo—
He smiled!

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Illustrations.—William George Acocks and
the late Rev. A. J. H. Priest.

In the Market Place.—By "Spermologos."
"Anglican Fathers?" "The Ascription,"
"Hymn Singing."

Leader.—Comprehensiveness in the Church
of England.

The Lambeth Conference.—By Rev. L. Gab-
bott, B.A.

The Wayfarer discusses Communists and
Catholics.

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The Lambeth Conference.

(By the Rev. L. Gabbott, B.A.)

1930 is a momentous year in the history of the Church of England. Already Bishops are travelling homewards from the distant parts of the world to the Lambeth Conference, which is to be held in July and August.

Since the last Conference a new Archbishop occupies the seat of Augustine at Canterbury. Many changes have occurred during this decade of restlessness and world reconstruction—the Primate and his fellow Bishops need the prayers of all God's people—they have many knotty problems to face.

An authorized prayer for the Conference would be welcomed and gladly used in our churches during the next few months, we are sure.

Though it is true that these Conferences, held every 10 years, have no executive or legislative power, yet the eyes of many will be turned towards "Lambeth," for its discussions and pronouncements will be of vital importance to the Church and the world.

No one recognizes such more than the Bishops themselves, and, meeting in private as they do, they can discuss the great questions of the day

freely, honestly, in humble dependence upon the Holy Ghost.

The general subject of the Conference, "The Faith and Witness of the Church in this Generation," is comprehensive. No branch of the Church should be better able to deal with it than the Church of England if her leaders are true to our doctrines as contained in the Prayer Book and 39 Articles.

To turn to more detail. First there will be discussed "The Christian Doctrine of God."

How vital this question is, in the light of modern thought. The Church touches alike the great heathen religions as well as the modern cults, some "ancient heresies in modern dress," like Theosophy, Christian Science, etc., and she needs to speak with no uncertain voice.

Within the Church herself again we have on the one hand modernist views with their rationalising tendencies, and on the other hand mediaeval views, as taught by the Anglo-Catholics, which are opposed, we believe, to the spiritual conception of God, localizing as they do the objective presence of Christ on their so-called "altars."

The Conference has no easy task. Boldly must the loyal Fathers-in-God witness for the Truth and with no uncertain voice must they speak. "If the trumpet gives an uncertain sound, who shall prepare himself to the battle."

On "the unity of the Church" will the Conference, however, mainly concentrate, we understand.

Has the appeal for unity made by the last Lambeth Conference failed? Meetings have been held in Australia as elsewhere on this great question. Again the great "Faith and Order" Conference at Lausanne came to no definite results. The South Indian Reunion Scheme, too, whilst receiving the hearty approval of Evangelicals, is meeting with opposition from men like Bishop Gore and many Anglo-Catholics on the question of "Apostolic Succession." As against this, recent cables report the publication of the original documents edited by Viscount Halifax regarding the Conversations at Malines between the Church of England "unofficial" representatives (including Bishop Gore), and the late Cardinal Mercier and other Roman Catholics with their startling points of agreement. These happenings are suggestive and provoke the question: Is the Church of England at the crossroads? In their desire for comprehensiveness we pray that the Bishops may be on their guard against dangerous broadmindedness. To quote: "There is a broadmindedness which becomes

so broad, and all its beliefs are so shallow that there is only a swamp where there should be the deep water of conviction. Instead of swimming strongly men only wallow in the mire and make no headway." ("The Record.")

To many, the reunion between the Church of England and the non-episcopal Reformed Churches is impossible, so long as there is that seeking after a reunion with the unreformed Church of Rome or even with the unreformed Orthodox Greek Church.

The loyalty of many loyal sons and daughters of our beloved Church has been strained to "the breaking point" and beyond over such questions.

Far better for the Church to let extremists go over to Rome than to lose others to non-episcopal Churches in a mistaken desire for undue comprehensiveness. To loyal churchpeople the Holy Scriptures are the final court of appeal, and they cannot worship in churches where doctrines are taught openly which have no certain warranty of Holy Writ.

The 1930 "Lambeth" has a real opportunity. It is a time of great decision. Men of courage have to follow the courageous course. Ambiguities and non-committal utterances lead to delusive peace; men will follow when there is courageous leadership.

Many other vital subjects will be discussed, e.g., the Church's mind on marriage, sex education, race, peace and war, etc. Lastly but by no means least, there is the subject of "Youth and its vocation." If rightly guided we believe that youth will respond to an appeal for self-sacrificing service. May the Spirit of Christ guide both elders to understand youth and youth to respond. It is only the Spirit Who can do this.

After all, it is not so much the perfecting of organization or the re-statement of the great Truths that we need, as the convicting, converting, consecrating power of the Holy Ghost constraining men out of love to Jesus Christ—their personal Saviour—to loving service.

We are sure that "Lambeth" will recognize that Evangelicals have a definite contribution to make. What the world still needs is the definite Gospel message. "Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the Holy Ghost." May the same Holy Ghost guide into all truth, love and burning zeal our Fathers-in-God in their difficult problems. They need our prayers, let us see to it that we do not fail them. May they not fail us. May they be strong and uphold the great Scriptural principles of true Catholicity.

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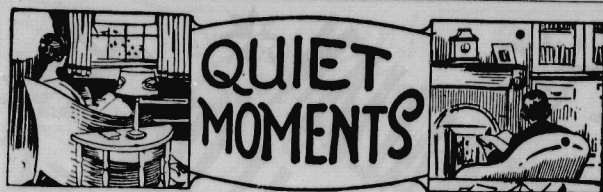
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"The Trivial Round."

(By Grace L. Rodda.)

"Toiling, rejoicing, sorrowing,
Onward through life he goes,
Each morning sees some task begun,
Each evening sees it close."

LONGFELLOW'S vivid pen-picture of the village blacksmith, is an apt description of one who is wholeheartedly toiling at his appointed task throughout each coming day and hour.

The poet shows, in clear relief, every detail of the humble and monotonous work performed by the blacksmith at his forge.

"Week in, week out, from morn till night,
You can hear his bellows blow,
You can hear him swing his heavy sledge,
With measured beat and slow."

Thus, in quiet simplicity and in sturdy self-reliance, the unvarying round is performed, the daily task accomplished.

And is this all?

Nay, surely not. For Longfellow, with a breath of genius, reveals the peaceful atmosphere of faith and hope and love, which surrounds and enfolds the life of the village smith.

With a few graphic touches he paints, as it were, the all, the home-life of this homely heart.

And we garner at a glance the kindness shown to little children who gather at "the open door" on their way "home from school." Well do they know the welcome that awaits them. We see them giving smile for smile, while they watch, not alone "the flaming forge," but also and with equal interest, the ruddy face of the genial smith, whereon the glowing rays of the forge are reflected.

"His boys"—"his daughter's voice"—her mother "singing in Paradise"—all the homely, attractive picture is instantly presented to the mind's eye.

Longfellow's blacksmith had but a small scope, a very limited area in which to perform his daily work, yet he did not fail to infuse happiness into the lives of those around him.

His clear, honest eyes were ready at all times to look "the whole world in the face"; and the simple pleasures of life were sufficient to "make his heart rejoice."

After all, it is the exception, and not the rule, for any one of us to have great scope or limitless opportunity. The majority of us are but in the rank and file of life, not seeing very far ahead, not possessing very much knowledge, nor occupying any exalted sphere.

It is mostly true of us all that we must

"Work while we can,
Be what we are,
Shine like a glow-worm,
If we cannot like a star."

Shine like a glow-worm? Well, it is not always easy, even to do this; es-

pecially when shadows appear to be falling thick and fast around us.

Neither is it always easy to discern the silver lining; though we know it to be there.

We are all aware of the homely little verse:

"The inner side of every cloud
Is bright and shining;
And so I turn my clouds about;
And always wear them inside out;
To show the lining."

Although at times "the trivial round" may become almost unbearably irksome, yet we are continually realizing afresh that we are happiest when most useful, and most useful when we strive to

"Do the duty close at hand,
Heeding not the rest,
Knowing, though it trifling be,
Trifles oft are blest."

And this thought may well encourage us, for is not our whole day made up merely of trifles?

And does not our Lord Himself refer to the trivial deed, to the smallest duty, to the unseen act of self-denial, when He enjoins upon us the necessity of lowliness, of meekness, and of our becoming as "a little child"?

"His command is ever near,
Echoing day by day,
'Follow Me in lowliness,
Work and watch and pray.'"

'Tis only by this means that we shall find the fragrance, and realize the peace, which are revealed in the life of Longfellow's blacksmith. 'Tis only in treading the self-same path of loyal devotion to daily duty that we shall learn of the virtues which inspired the simple, earnest smith, toiling at the forge.

And learning thus we, too, shall find our happiness in "the trivial round." We shall be content to strive in the same whole-hearted manner; to do our level best. Content with the sweet ordinary pleasures; yes, and the sorrows; that fall upon our every-day path.

Content to walk happily while the daylight lasts. And:

"Afterward, when the shadows
Are deep'ning on our way,
We shall not fear nor falter,
For night still ends in day."

"Heaven."

Heaven is here to-day,
It is not far away.
It is the fight to win,
To triumph over sin.
It is the dream of love
God sends us from above.
It is hard, constant work,
No idleness may lurk.
It is the power to see
To will, and then to be.
It is forgiveness free
To those who injure me.
It is just to resign
What most I thought was mine.
It is my will to lose,
It is Thy will to choose.

"M."

Write your name by kindness, love, and mercy in the hearts of the hundreds you come in contact with year after year.—Alexander.

The Oxford Movement.

(By Rev. A. S. Devenish, M.A.)

V.

(Continued.)

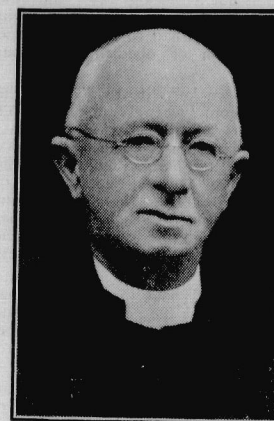
Newman seceded in 1845, but when and where he became a priest of the Roman communion is a close secret, that never appears to have been divulged. In 1864 an event occurred that brought him out of a comparative obscurity that had overtaken him, and this event stung him into the limelight. James Anthony Froude, a lifetime member of the Oxford Movement, had been laboriously studying original documents and writing his classic History of England. A portion of this work was reviewed by Charles Kingsley, who in the course of his comments wrote that "Truth, for its own sake, has never been a virtue with the Roman Catholic clergy." This opinion he attributed to Newman in particular (D.N.B.). Whatever may be said of the general proposition, the particular case was unfortunate. In the fiery controversy which followed, Newman indulged in dialectics rather like those of a controversialist; and Kingsley found his formidable antagonist too much for him. But the main answer to Kingsley was enshrined in the famous "Apologia Pro Vita Sua," which was struck off at immense speed, and at white heat, and immediately became as popular as Dickens' novels.

Charles Kingsley was an Englishman with a just appreciation of the insidious and meretricious nature of the Scarlet Woman. As historians, Kingsley and Froude were of one mind. Froude had written in his earlier days, and in connection with the Oxford Movement, a precarious life of an obscure English saint, the absurdities of whose story thoroughly disgusted him. He narrowly escaped the Tractarian vortex—a species of excitement, however, which had made one brother a fanatic, and another a thorough-going skeptic. The repercussion of 1864 forced the unpleasant question of Roman truthfulness to the front, Kingsley being the aggressor, and Froude his "second." Newman's Apologia was no real and conclusive answer either general or personal. It was merely a splendid tour-de-force. Frederick Meyrick, himself an historian, wrote pointedly, "But is not Kingsley right after all?" and in addition adversely criticized the Newman-Liguori question of "equivocation." Newman's unrivalled powers as a controversialist had saved him from a Serbonian bog, and he continued to walk, in comparative safety, the casuistical greasy pole.

However, when Englishmen of the straightforward type of Kingsley and Arnold are found bitterly opposed to the camp represented by Newman and his friends, there is, at least, a suspicion that all is not well; and it may be fairly assumed that the question of Roman Catholic truthfulness would never have been raised, had there not been very serious grounds for calling it in question.

"Securus judicat orbis terrarum—The world's verdict occasions no fear."

During the absence of the Bishop of Bathurst at the Lambeth Conference, Archdeacon Howell, V.G., will administer the Diocese. Bishop Crotty, in a farewell letter to the clergy, writes: "In Archdeacon Howell, who will be administering the diocese, you will find, I am sure, not only a faithful administrator, but a wise and sympathetic counselor, to whom you may turn in personal trials or parochial difficulties."



The Rev. A. J. H. Priest.

THE passing to Higher Service of the Rev. A. J. H. Priest, at Hornsby, Sydney, on Thursday, February 20, removes from the Church Militant an honoured servant of God, a faithful and devoted preacher of the Word, a cheery soul and one who ever wielded a ready pen in the Lord's Work. For several years the late Mr. Priest was Editor of the "Australian Church Record," and therein rendered notable service.

Educated at the Sydney University, Mr. Priest was ordained deacon in 1883, and priest a year later by the Bishop of Newcastle. In 1883 he was curate of East Maitland, and incumbent of Gresford in the diocese of Newcastle from that year until 1890. Subsequently he was vicar of St. Paul's at Nhill (Vic.) for two years. From 1892 to 1895 he was vicar of St. Paul's, Ballarat. From 1895 to 1898 he was rector of Creswick, and during that period he was Editor of the Ballarat "Church Chronicle." During the next 13 years he was rector of St. Mary's Church, Caulfield, and from 1905 to 1907 was Editor of the "Church of England Messenger." His ministry at Caulfield, both by its missionary zeal, pastoral efficiency, and winsomeness has left an abiding impression on numberless lives. He proved a wise and prudent leader in Melbourne Church circles, and Evangelical Churchmen there came to look to him for far-sighted guidance and effective expression.

In 1911 Mr. Priest was appointed missionary to the Church Missionary Society in New South Wales and Victoria, and he occupied the position for two years, subsequently becoming home secretary of the New South Wales Missionary Association in 1915. After being rector of St. Luke's Church, Berry (Diocese of Sydney) in 1916-17, Mr. Priest took charge of the district of Roseville. From 1919 to 1921 he was rector of St. Andrew's, Roseville, only retiring from the post on account of declining health. The funeral took place at the Northern Suburbs Cemetery, on Friday, February 21, following a service at St. Peter's Church, Hornsby. The service at St. Peter's was taken by the Rev. W. G. Nisbet, assisted by the Rev. C. H. Hughesdon and the Rev. W. E. H. Percival, sometime Dean of Bendigo. Strangely enough, and yet very wonderfully, his old colleague in Melbourne in former days, the Right Rev. Dr. Sadlier, Bishop of Nelson, N.Z., was passing through Sydney on his way to Lambeth, and was able to officiate at the graveside where he paid an eloquent tribute to the life and work of his revered friend. Many clergy joined in the solemn yet inspiring service. The late Mr. Priest had passed his seventieth year.

In many a life the work and witness of Mr. Priest will live. His devotion to His Master, his clear and eloquent utterances in the cause of missions, his unerring insight into spiritual needs, joined to a particularly winning personality, made his ministry remarkable in many ways. The Church on earth is poorer for the passing of this saint of God, but heaven is the richer. To his dear widow, Mrs. Priest, we convey our deep and prayerful sympathy.

A Christian is one who responds to Christ.—Kemp.

Secret prayer means secret power.

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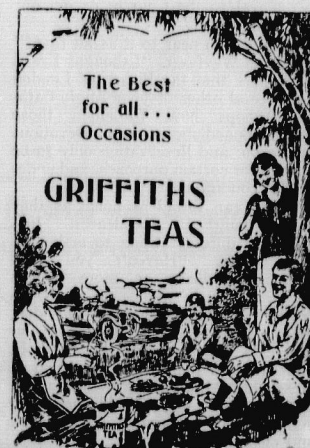
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Wayside Jottings.

(By the Wayfarer.)

Communists and Catholics.

THE Wayfarer was travelling in a second class railway carriage, and at the other end of the carriage a little group of men were listening intently to one who seemed to be denouncing in no uncertain language the evils and injustices of the law.

"Wage slaves," "burn the mines," "Our right to the whole profits," "Bavin said," "Bruce said," "Scullin ought to," "would if he were a man," "Starvation wage!" "Lang says," "Arbitration Court," so fragments of a fiery oration reached the ears of the Wayfarer; the words only partly audible through the rumbling of the train. "Wanted to abolish the Arbitration Court," the only defence that the working man has got... leave us to be crushed by the capitalists... award... confiscate... what do we care... we're not going to accept that award... Judge Lukin... let them give us a fair award... Judge Beeby... a good rise... and we'll accept it... Arbitration judges be hanged... do it in Russia... make Scullin resign... capitalistic laws... third International... won't accept unless they're fair." (Then as the train slowed down and the voices became more audible,) "We've every respect for Law but it must be a fair law. Let them give us a fair deal and you'll see there's no more law-abiding men anywhere than we are! But if they don't—let them look out for trouble."

It was the Wayfarer's destination, and he got out, and prepared to do the rest of his journey on foot. But a pleasant surprise was in store for him. A beautiful motor-car, a Rolls-Royce, perhaps, or a Crossley at the least, slowed down just beside him.

"Good-day—well, if it isn't my protestant friend from M! What are you doing in this part of the country? Can I give you a lift as far as C?"

"Thank you, Father Jim; I shall be very glad."

"I'm Archdeacon Jim now," laughed the other; "and this car is a bit better than the old sulky, isn't it? O, yes, it's a better position too; and I can do more to help forward the Catholic Revival in the Church. We shall soon have our New Prayer Book, my lad; Benediction and Reservation and Devotions and everything else that we want; and then you protestant chaps will have to fall into line with us; or be disloyal to the Church; or get out of it altogether!"

"Are you so near to it as all that?" asked the Wayfarer. "I thought I read somewhere that the Bishop of London and several other of your Anglo-Catholic bishops have forbidden those things—Benedictions and Devotions and so on; and Reservation only to be allowed for certain purposes, and under certain conditions!"

"They can forbid as much as they like," laughed Archdeacon Jim. "It'll be a different thing to make us obey them." "Haven't you read that half a dozen or more priests in London have published an 'Open Letter' to the Bishop of London, telling him plainly that they owe canonical obedience to the Catholic Church rather than to him; and that on these points they don't intend to give way to him! Why should they obey him when he goes against Catholic rule and custom!"

"I'm not a theologian," said the Wayfarer doubtfully; "but I thought you clergymen had to take some kind of an oath of obedience to your Bishops!"

"And we keep it, too," cried the Archdeacon, "whenever the Bishop's directions accord with Catholic practice! Don't you remember the advice given to the Church Congress by the late sainted Bishop Frank Weston, of Zanzibar?—'Obey (he said) your Bishop if he is a Catholic.' Isn't that a good enough rule to go by? It's the rule that all our party mean to obey, anyway!"

"But what about the British Parliament?" asked the Wayfarer, "and what about the Law? Suppose somebody prosecutes you for illegal practices!"

"Our party are as little afraid of Parliament and civil Law as we are of the Bishops!" said the Archdeacon. "A pretty thing if a protestant Parliament and half-hearted Bishops are to rule the Catholic Church. Let them make laws that we can respect, and give us the Prayer Book that we want, and they will find us as obedient as anyone could wish. No more law-abiding men anywhere. But if they don't—let them look out for squalls."

"But what about yourself?" asked the Wayfarer. "Do you find yourself able to obey your Bishop?"

"I'm in no trouble that way," laughed the genial Archdeacon. "My bishop is a good fellow, and has more sense than to try tightening the reins. If he did, I fancy he'd soon find that the tail can waggle the dog! No, we call him 'My Lord' and assure him twice a week of our reverence for his office and our devotion to his person; and everything's going quite right, so far as he is concerned. I think we do give him a bit of a shock sometimes; but he's got too much sense to try to interfere. Just pretty figure-heads, my lad, that's what bishops are now-a-days. Don't you remember that line in Longfellow's Golden Legend—

"In the days of good, the days of old,
Crozier of wood and bishop of gold;
Now we have changed that law so good
To crozier of gold and bishop of wood!"

"Of course bishops are very necessary, and all that kind of thing—but episcopal domination is quite a thing of the past! No, it's the laity I am worrying about. Too many of them are not yet educated up to the Catholic standard; too many Protestants like you, my friend; and I am afraid some of the laymen in Synod may give us some trouble. But I think we can manage them all right. We're doing it gradually; just quietly educating them up to our standpoint! Parliament, did you say! Law! Bishops! Much we worry about them! But here we are at our destination. It's a good car, isn't it? Good bye, my protestant friend; hope we may meet again soon."

"Miners and Ministers!" said the Wayfarer to himself that night. "Communists and Catholic priests! Where's the difference? All ready to obey whenever the law suits them! And isn't there something in the Bible about every soul being subject to the higher powers, about obeying Rulers, about submitting yourselves to every ordinance of man for the Lord's sake? And doesn't Heresy mean choosing your own way, as against Church authority! I don't suppose that Communists and Socialists know much about the Bible, but Catholic priests—? There's something a bit confusing here. I must consult the Editor of the A.C.R."

In the Market Place.

(By "Spermologos.")

"Anglican Fathers."

SOME wise man has somewhere said that the best service that a layman could possibly render to a clergyman was to pray for him and send him regularly a copy of "Punch." Apparently he had found out that theologians had two great needs: spirituality and a sense of humour. After reading a paragraph in a paper called the "Sign," dealing with the proper title for addressing a parish priest, we recall the wise man's words—only, of course, with reference to the need of humour. The paragraphist has been asked to justify the use of the word "Father" (a little terminological fiddle piously cultivated in certain circles to-day). In solemn, grandiose phrases he attempts to point out that it is the only term of address officially used in the Book of Common Prayer. Now it is a cheering thing in these troublous times to find the authority of that formulary so generously recognised. Some churchmen are adroit in ignoring it altogether. Still on examining the paragraphist's contentions we discover that he refers to the ordinal, wherein the ordaining Bishop is called "Reverend Father-in-God." Just this and no more is the Prayer Book evidence adduced by the "Sign." And on it, a title exclusively applied to a "Bishop," the paragraphist would claim its application to a "priest." Really the writer should be presented with a book on Elementary Logic as well with a whole volume of "Punch."

Of course it may be that he belongs to that school with ultra-Presbyterian leanings, which wholly confuses bishops with priests, and would have none of the former in our Church. By obliterating the titles of distinction which our Church of England has so wisely maintained, he would partly realise his designs against episcopacy. But at this juncture another kind layman might like to donate a sound volume on Early Church History to the paragraphist in the "Sign," and thus our dear old Church would be saved again.

Think not, Gentle Reader, that the Prayer Book "evidence" is put forth as the only foundation for the strange claim. Apparently it does not satisfy, for into the witness-box are dragged all the professing Christians of the Roman and Eastern obediences. These two sections are usually uncomfortable in each other's company, and have been known to tear at each other's throats, both in argument and in fact. However, our paragraphist has served his "sub-poena" upon them, and they are compelled to say their little piece together and to admit that their priests are always called "Father."

Some Anglicans of sturdy churchmanship would here claim that the practice of the two foregoing communions (which the Thirty-nine Articles—another worthy formulary of our Church ignored by some to-day—describes as having erred in matters of Ceremonies and Faith) could well be avoided by us. A true Catholic is not a mere copyist and whatever our friends on the Mediterranean and the Levant prefer does not necessarily suit the faithful at Canterbury or Canberra.

Moreover, to follow Rome or Antioch may land us in an embarrassment of competing choices. The Roman Church calls its priests "Father"; most of the Churches of the Orthodox belief call him "Papa." May Ecclesia Anglicana be saved from either! As it is the fashion of some to-day to court the attention and favour of the Eastern Orthodox communion, possibly "Papa" will be put into circulation in our midst. Think of it when the term is popularized into the colloquial "Puppa" or abbreviated into the pert little "Pa." Do help, Readers, and post off that copy of "Punch" to our friend!

The culminating argument employed by the "Sign" is drawn from the dark, mysterious shades of a secret society. The Antediluvian Order of Buffaloes, and the Lovel Orange body are studiously avoided, but the Ancient Order of Free and Accepted Masons is offered us as a parallel. Blandly we are informed that the members thereof are officially addressed as "brothers," and just when we are on tip-toe in expectancy of having some venerable lodge secret revealed to us the paragraphist side-steps, or side-leaps rather, in his argument and begins to write about the terms of address used by the civil population, and when we have accustomed ourselves to the change he suddenly takes a double somersault into the midst of the "cœtus fidelium" as the good old Articles call the Church, falls down in a heap, gets up, pats his little head and begs his audience as a matter of courtesy to call

him "father." Gynatory salutory logic this, but it leaves no one so dizzy as the paragraphist. Perhaps someone will include "Comic Cuts" when they are forwarding "Punch." In the meantime we shall behave ourselves decorously before our pastors and masters, and shall not take precedents in terminology from among the Romans, Calthumpians, Mormons, or any other ecclesiastical what-nots to be found on the face of the earth to-day.

The Ascription.

Can anyone tell "Spermologos" why the sermon in the Anglican Church almost invariably ends with what is called the "Ascription? Custom of long standing hath it, we know. The Homilies of our Church conclude with it. In some cases to-day it is a suitable conclusion, and naturally follows on a peroration of praise. But how often a telling preacher, alive with spiritual passion, impressive with God-given truth, will lead his hearers right up to grave personal issues of conscience and heart, issues that would compel the listener to his knees asking, "Lord, what wilt Thou have me to do?" and then will break the very spell of the Spirit by suddenly and irrelevantly saying in formal fashion and with half-turned back, "And now to God the Father," etc. Isn't it time that we broke away from this tyranny of convention? It is in danger of becoming a mere sign that the sermon has finished, just as the National Anthem at the close of a picture show is taken by some as a sign to shuffle out of their seats and go home. Too often the Ascription is accompanied by the irrelevant jingling of coins being chosen for the collection. But, apart from these considerations, is the Ascription really suitable to the sermon? It most cases, No! Then why do we use it? Will someone start up a correspondence on it?

Hymn Singing.

Here is another subject for discussion. Why do we always stand when singing the hymns in Church? Some of our choicest hymns are meditations in verse, and sitting is the natural posture. Others are obviously prayers, and for them we should kneel. Others still are of a martial character and the militancy of their sentiments and the lilt of their tunes suggest a procession. Yet we treat all these varied compositions alike and stand up for them all. It is to be admitted that in some of our churches it is a positive relief to stand so as to get away from the back-cramping, knee-stiffening arrangement of the pews. Nevertheless against the policy of introducing its matter illegality into the churches—I have the honour to be, your Lordship's obedient servant.

(Signed) HENRY FOWLER.
The Right Reverend the Lord Bishop of Exeter.
The Bishop's Palace, Exeter.

Mr. Henry Fowler, secretary of the Protestant Alliance, has addressed a letter to the Bishop, telling him what was found in the Cathedral. His letter, dated December 24, 1929, is as follows:—

"My Lord,—In view of your recent announcement to 'visit' Exeter Cathedral, may I draw your attention to a visit to the cathedral made by two of my representatives on Friday, December 13, at about 1.30 p.m. They found three desk copies of the Deposited Prayer Book of 1928 and the English Missal published by the Society of SS. Peter and Paul.—I have the honour to be your Lordship's obedient servant,

(Signed) HENRY FOWLER."

Copy of Further Letter sent to the Bishop of Exeter.

January 1, 1930.
My Lord,—Further to my letter of December 24th, 1929, I have been directed to write to you and to give full particulars of the illegal Prayer Books found in Exeter Cathedral. They were as follows:—

On the Main Holy Table.—An illuminated folio copy of "The English Missal," published by the Society of SS. Peter and Paul, 32, George Street, Hanover Square, W.1. MCMXV. The title page: "English Missal, containing the Ordinary and Canon of the Mass, set forth for use in the provinces of Canterbury and York, together with the Proper for Sundays and Holy Days and the Communion of Saints, votive Masses and Masses for the Dead."

Grouped around the main holy table were three desk copies of the "Deposited Prayer Book as proposed in 1928," two of which stood upon reading desks and one of which was on the floor beneath a reading desk.

In the Lady Chapel.—On the holy table was a desk copy of the "Deposited Prayer Book as proposed in 1928."

In the Chapel in the South Transept.—On the holy table was a desk copy of the "Deposited Prayer Book as proposed in 1928." Another stood upon the floor beside the holy table leaning against the right-hand wall.

In the parts of the cathedral where the congregation would sit, appeared to be no trace of the Deposited Book, and only copies of the Book of Common Prayer were to be found.

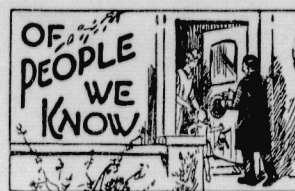
My committee wish me to add that this letter is for your information, and in no way directed against your Lordship, for whom they have great admiration and to whom they feel much gratitude for your stand against the Deposited Book and against the policy of introducing its matter illegality into the churches.—I have the honour to be, your Lordship's obedient servant.

(Signed) HENRY FOWLER.
The Right Reverend the Lord Bishop of Exeter.
The Bishop's Palace, Exeter.

Hymns for Sundays and Holy Days.

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

Suggestions and criticisms with regard to this list will be gladly received. Please address, "Hymns," A.C.R. Office, Bible House, 242 Pitt Street, Sydney.
Sexagesima.—8, 136, 327; 290, 579, 137 (115), 19.
Quinquagesima.—133, 275(7), 135; 308 (427), 278, 401, 21.
Ash Wednesday.—141, 144(44), 153; 150, 145, 147, 151.
March 9.—142, 155, 149; 160, 159, 188, 166.
March 16.—143, 164, 163(96); 154, 144(44), 165, 22.
March 23.—167, 142, 173; 151, 178(109), 149, 25.
March 30.—154, 145, 160; 143, 177, 153, 31.



Bishop D'Arcy-Irvine, Coadjutor Bishop of Sydney, who was unfortunately taken ill while on a holiday to Hobart, and entered a private hospital, is now improving in health.

A letter has been received from Bishop Chambers, giving details of his recent serious operation, and indications that progress to recovery is being maintained.

The wedding of the Rev. Dr. A. Law and Mrs. A. J. Little was quietly celebrated at Christ Church, S. Yarra, Melbourne, by Bishop Armstrong, on Tuesday, February 11.

The Rev. H. A. and Mrs. Rowsell, of Blackheath, N.S.W., are leaving for England this month on the "Otranto." They expect to be away for about nine months. The Rev. F. W. Greville, of Mulgoa, will act as locum tenens during Mr. Rowsell's absence.

The Bishop of Nelson, N.Z., Dr. Sadlier, arrived in Sydney last week on his way to the Lambeth Conference. He spent a few days in Sydney and Melbourne before leaving for England.

The Rev. A. S. Rowe, Curate of St. Stephen's, Penrith, N.S.W., has accepted an appointment at Yass, in the Goulburn Diocese, for 12 months. He will be acting rector during the absence of the Rev. W. Halliday, and will take up duty on April 1.

Rev. R. H. Simmons, Rector of Glenhutti, Victoria, has been appointed to the parish of St. Stephen's, Lower Sandy Bay, in place of the Rev. A. Gamble, who, with Mrs. Gamble, is returning to Victoria for rest and change.

Advices received from New Zealand indicate that Mr. Bertram Wright, son of Archbishop Wright, of Sydney, and Associate to Mr. Justice Harvey, who was involved in a motor accident, is progressing favourably and expects to be sufficiently recovered to resume duty on March 4.

The friends of Mrs. H. Brewer (formerly Nurse Barry), C.M.S., Uganda, will be sorry to know that Rev. H. Brewer died in London, of blackwater fever, on February 11th. Their daughter, Miss Dawn Brewer, is training at Royal Prince Alfred Hospital, Sydney.

A special Sacramental Thanksgiving Service for the recovery of Mr. E. Lee Neil, after several weeks of severe prostration, was held in his home in Adeney Avenue, Kew, on Sunday, January 20, conducted by the Revs. H. Collier and A. R. Mace. A touching testimony was given by Mr. Neil, who acknowledged God's goodness in raising him up, in answer to the earnest and devoted prayers which constantly ascended on his behalf from a wide circle of believers. In loving remembrance of God's healing touch, Mr. and Mrs. Neil and members of their family, with Dr. J. J. Kitchen, Hon. W. H. Edgar and Mr. C. F. Crossly, representing "The Days of Prayer Council" (Mr. Neil being one of the founders 14 years ago), and a few special friends, partook of the Lord's Supper. Upon the little group of worshippers there came the peace of the Comforter, and the assurance "That behind all shadows standeth God."—From the Melbourne Messenger.

THE NEW KIWI TIN OPENS WITH THE TWIST OF A PENNY IN THE SPECIALLY DESIGNED SLOT

Obtainable in BLACK and all shades of TAN

WATERPROOF AND PRESERVATIVE



By happiness I mean not a slight trifling pleasure, that probably begins and ends in the same hour, but such a state of well-being as contents the soul and give it a steady, lasting satisfaction.—J. Wesley.

"Blessed (happy) are the pure in heart."—Sermon on the Mount.

MARCH.

- 1st—David the great Archbishop of Wales and patron Saint, was the son of a King. He became an eloquent opponent of Pelagianism, the popular teaching of our own day too, that man can save himself by his good works. The Anglican Episcopate traces its descent through David, and is not dependent upon Roman succession.
- 2nd—Quinquagesima, or Love Sunday, as it is called from the Epistle appointed, the famous 13th chapter of First Corinthians. On this date is commemorated St. Chad, Bishop of York, and a pupil of the learned and pious Anselm. John Wesley was born on this date in 1791. We owe more to him than to many whose names are on the calendar of saints. He was from first to last a great Church of England man.
- 4th—Shrove Tuesday, sometimes called Pancake Day, through the introduction of plain Lenten fare.
- 5th—Ash Wednesday, the first day of Lent. Let our observance of it be real. Merely going without sugar or some such trifling change in diet may be good if it is accompanied with desire to give up all that is unnecessary for Christ's sake. If there were less waste there would be more happiness in the world.
- 6th—Slave Trade Abolished, 1807. It used to be defended upon Scriptural grounds.
- 7th—British and Foreign Bible Society founded, 1804.
- 9th—First Sunday in Lent. The subject of the day is Fasting.
- 11th—First daily paper issued in London, 1709.
- 12th—Gregory, Bishop of Rome, was one of the best occupants of that See. He foresaw and tried to prevent the rise of the Papacy, but his very ability led forward to the development of the false position of the Bishops of Rome.
- 13th—Next issue of this paper.



Comprehensiveness.

IF there is one word of our language which has been greatly over-worked, and used as an excuse for many doubtful experiments in Churchmanship, surely that word is "comprehensiveness." We might almost say it has been adopted as a fortieth Article to enable some people, mostly clerical, to give an excuse for disregarding the other thirty-nine.

It has been said, that at the Reformation the Church lost its authority. While we are not prepared to concede that, it must be admitted that there has been a disinclination on the part of members of the episcopate to exert authority, not only in civil matters, where they might, at times, with reason have done so, but on matters of doctrine and Church practice upon which it was their duty to be definite, in support of the spirit, as well as the letter, of the Prayer Book. The result has been that to-day the doctrinal character of the Church of England, which we thought invulnerable, is in danger of being undermined, both by enemies who knock openly at the front

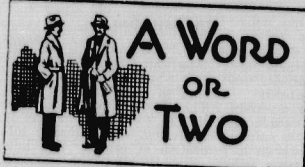
door, and by friends who are prepared to open the back door little by little. Much of this is due to the fact that Comprehensiveness is often taken to mean doctrinal laziness. We are inclined to think that the grand old men who gave us our Prayer Book departed before their work of enforcement was completed. It is generally recognized by all schools to-day that the greatest need of the Church is to discover some basis upon which all Protestant Churches can unite. Re-ordination is by no means the only difficulty, and though some people in our own Church do not think of it, forms and ceremonies are as great a difficulty, and there will have to be "give and take" there also. Speaking at Wesley Church, Melbourne, on Sunday, February 2, Bishop Hart said that "any united Church would have to be very comprehensive." Does he mean that the lawlessness at present in evidence in our own Church is to be transferred to the united Church? Re-union will not come that way. Methodists and others are not likely to seek union with a Church which permits some of its clergy to practice Mariolatry, as is the case in a few Melbourne Churches. It is surprising how little attention is paid to this aspect of the problem of re-union. Bishop Hart says the problem is to determine "whether the denominations wanted to unite." Is there any doubt of that? If the Church authorities could make up their minds, the support of the laity would not be difficult to obtain. Before that can happen, however, the Church of England must put its own house in order, and be able to speak with one mind, not necessarily upon all things, but without question, upon the essential doctrines which are fundamental to the Church of England, and which have made her the greatest Protestant Church of Christendom.

In spite of this greatness, the loyalty of our people must of necessity, at all times, be greater to their Faith than to the Church as an organization, and the Church of England is suffering enormous loss through advanced Churchmanship forcing out of the Church many whose only fault is that they are too loyal. In one parish in the southern suburbs of Melbourne, loyal people are walking over a mile to attend an "ordinary" service because the parish which should be theirs is well "advanced," and the other protestant churches in the district contain a good sprinkling of our people. Is "comprehensiveness" worth all this which is happening in other places also? A clerical visitor from England said recently that in our Church were three parties—Low and Lazy, Broad and Hazy, High and Crazy. Our friend was a scholar of considerable observation, and we may safely assume that he knew something of the position. There is certainly no value in either of the three positions mentioned, however; since the need of the moment is life and energy in Churchmanship. The evangelical offers all that our people need, neither understating fundamental truths, or over-estimating unimportant observances.

Believing as we do that there is need for definite churchmanship to-day, we say that the true evangelical is never low, lazy, hazy or crazy; but ever a man "taking heed unto himself and unto the doctrine, and continuing in them, that he may save both himself and they that hear him."

True comprehensiveness would result in a charitable view of the opinions of others, and a pooling of knowledge for the general good. The word as we know it in our Church, at least, has

stood for disloyalty to Bible, Church and Prayer Book, and in many instances for excesses in Churchmanship which were neither Scriptural nor lawful. Our Churchmanship would indeed be better if we were to eliminate this word and all it has come to mean.



Communism.

IT is hard for people outside Russia to understand all that is happening in that unhappy country. There seems to be no doubt that her present rulers have organized a systematic campaign for the destruction of the Christian faith, and indeed of all religions in Russia. Communism evidently hopes to reduce man to the level of the animal. But this is impossible. Man was made in the Image of God. He knows right from wrong. He has the capacity of choice. He cannot possibly be kept on a material level. He must either rise higher than the brute or sink lower. The British Ambassador to Soviet Russia left England on December 7 last. This re-opening of diplomatic relations has aroused much feeling in England. A great meeting of protest was held in the Albert Hall, London, at which the Chief Rabbi was one of the most effective speakers. The Archbishop of Canterbury has evidently spoken out plainly in Convocation on the subject of religious persecution in Russia.

A Eucharistic Convention.

A EUCHARISTIC Convention is being arranged for in an Anglican church in Sydney which we are told has as its main object the strengthening of the faithful and the bringing of enlightenment to others who are seeking the truth about the Blessed Sacrament.

We would urge Evangelical clergy to preach sermons on the doctrine of the Holy Communion according to the 39 Articles, where the Truth about the Lord's Supper is so clearly set forth.

Also it is well, in these days of Eucharistic Congresses to remind ourselves that the Church of England rejects the doctrine of Transubstantiation as repugnant to the plain words of Scripture, and teaches that sacrifices of the Masses are blasphemous fables and dangerous deceits.

The Naval Conference.

Our prayers are still to be offered for this most momentous meeting of the chief armed powers. This plenitude of conferences to avoid war can only result in good if God be the guide of man's deliberations. Before this, namely, after the Napoleonic tragedy, a Holy League determined there should not be war any more. Our European Christianity is so superficial that central and western Europe, though owning a common religion, the Roman Catholic, cannot join into a United States. This may bring forward the opportunity for a confederation of Latinism which Mussolini is credited with fomenting. Perhaps the Naval Conference may hasten on such development as it appears that the proposals so far made, as they affect Britain and U.S.A., will have the effect of making more united these two dominions, which is a consummation much to be wished, and perhaps, one to be expected. Anglo-Saxonism shows its desire to have naval force for protection only, and history proves that our Navy has only been so utilised. We must still lift up our petitions and pray, "Give peace in our time."

Cleave to The Lord.

BARNABAS exhorted the converts that with purpose of heart, they would cleave unto the Lord. That is a message not only for his day, but for ours, specially for the many who may have attended one of the recent Conventions and have been led fully to surrender themselves to the Lord. Cleave unto the Lord with purpose of heart. Surely that means with all one's will, all one's love and all steadfastness. We have a beautiful example of what cleaving may mean for every one of us in the story of Ruth. It is recorded of Ruth that she cleave unto Naomi. Her sister-in-law, Orpah, kissed her mother-in-law, and returned unto her own country, but Ruth cleave. How much that meant for Ruth! She gave up much. She forsook her own mother's house. The story suggests that her mother still lived. What a sacrifice that must have been. She left her country with all its associations of her married life. She forsook the land in which her husband died, his grave, and all the memories of a past that had very probably been full of happiness. Then how much she faced. She counts the cost and decides to go with Naomi. And Naomi was a lonely woman. She had come out full and was returning empty. She was a widow. She cast in her lot with a lonely widow, one who felt that the Lord's hand had gone out against her, who no longer would be called Naomi, but Marah, bitter. She truly faced up to much, she a stranger, a Moabitess arriving in that town of Bethlehem with a lonely, sorrowful, aged woman. But what a reward she met with. She found happy service, she found rest, she found honour. Happy service, she rendered to that sorrowful woman, lifting the burden of her life. Rest she found in the home of a truly honourable and fine spirited man. Honour she found, for was she not the progenitress of David, and honour upon honour, for it was of David's line that the Lord Jesus came. Mary might be highly favoured amongst women, and so too was this stranger, this Moabitess, this faithful, cleaving woman. Surely it was more than her affection which made her cleave to Ruth. Surely it was her faith. Thy God shall be my God, thy people my people, was said because she had come to honour the God of Naomi. She had a kinship of soul with Naomi. Their ideals had become the same, they could not now be parted.

Learn, then, from this story to understand something of what cleaving to the Lord will mean for you. It will mean forsaking much. It may mean your kith and kin at least in faith and ideals. It may mean your own land in obedience to the Lord's command, seeking a foreign shore where you are bid to bear witness for Him. It will most certainly mean forsaking your own will, your self-pleasing, your life to the flesh, to live to His will, to please Him, to live to the spirit. Forsaking is no foreign word to the Gospel. "They forsook all and followed Him." "Whoso forsaketh father or mother," etc. It will mean facing up to much. It may be the sneer of the world, sometimes because you are loyal to the old paths, the old doctrines, the old Book. Sometimes it may be you will meet the sneer because you are too straight-laced, too narrow, too old-fashioned. Your views of the Sabbath, or of questionable pleasures, will not please the world. Face up to it. Cleave to the Lord with purpose of heart.

And will you gain or lose? It will be a hundred-fold in this life. How many

can testify to that! It may not be the hundred-fold will be found in your bank or business, but in your soul, in rest and peace and gladness, in the fellowship of the saints and in the joy of the Bridegroom's friend, who feels that while he himself decreases the Bridegroom increases, and no joy is purer or more glad some than the joy which comes when the Master has the pre-eminence in other lives. And in the world to come eternal life. That which is begun here will be perfected there. You will find your recompense in service, in rest, in future glory, when the sons of God shall be manifested and we see His glory. Cleave unto the Lord with purpose of heart, with all your will, with all your love, with all your steadfastness. Resist the allurements of the glory of this world. Keep true to Him Who was meek and lowly in heart and you shall share His glory and be with Him where He is.



William George Acocks.

The Truth About Prohibition.

(By a Brisbane Native.)

AS a Brisbane native, revisiting the scenes of my boyhood after an absence of 16 years, I am naturally interested in the growth of the cities, the progress of industry, and the welfare of the people.

In moving about amongst my fellow Queenslanders in their homes, on the streets, and in the trains, I am repeatedly asked for information regarding Prohibition in U.S.A. I find folk here are watching with interest Uncle Sam's battle with John Barleycorn. The questions put up to me are: "Will Prohibition last?" "Does it pay?" "Has it been a blessing or a curse to the American home?" "What about the boot-legger?" "Do employers and business men favour it?" These and other questions suggest that the liquor problem here is acute; and that folks are wondering if we in America have found a solution.

Let me say quite frankly that the adoption of the Prohibition law did not usher in a new heaven and a new earth. No one but the fanatics expected it would. Prohibition, however, did banish the liquor bars. It sent men home sober with their pay cheque in their pockets. It made them want more comforts, better food, nicer clothes and different furniture. It enabled them to change from rented houses to homes of their own. It sent many a boy and girl to the high school who formerly would have had to seek work.

If you should gather 100 men together anywhere in America 80 of them would vote to retain Prohibition. Let me cite one or two examples. Jack was a young married man, a decent fellow, but a source of anxiety to his wife and children, because when he made money he could not pass the open saloon. Many a time at all hours of the night I have searched for him and taken him home. For the last 10 years he has been a good citizen. Prohibition made a man of him.

Mr. Brown was an older man with the same weakness. He ran through a lot of cash. He was often soaked with alcohol. At times he made his family feel ashamed of him. Prohibition came, and when the saloon went his appetite for liquor went too, and for 10 years he has been an honoured citizen. I could multiply these instances. My four children have never seen a liquor bar, a drunken man, or a liquor advertisement. As to boot-legging, it certainly exists, just as sly grog shops exist here, but it is nothing compared with the evils of the open bar.

The things that preserve Prohibition in U.S.A. are:—The women's vote, the young people who are growing up without the taste for liquor, the business men, whose takings have increased and whose bad debts have lessened since Prohibition. The manufacturers and such men as Henry Ford, Thomas Edison, and others, say that to-day men are more reliable; and people of every creed regard the liquor traffic as an outlaw.

I say in conclusion that if any man condemns Prohibition I regard him either as one who does not know his case, or one who has an axe to grind.

ERNEST A. HOARE.

Brisbane.

—From the "Australian Christian World."

MR. W. G. ACOCKS, Chairman of Directors of the "A.C.R.," is the eldest son of the late Canon Acocks, of St. Matthew's, Albury, N.S.W. Born at Bishop's College, Calcutta, where his father was stationed as Chaplain of the Seamen's Mission, after having served in the army in the Crimean War, and the latter part of the Indian Mutiny. Canon Acocks' widow died at Albury in 1928, in her 90th year.

Mr. W. G. Acocks entered the Public Service in 1883, and, after having served in the Lands and Justice Department in many country towns, was specially selected as a Treasury Inspector in 1901. He was appointed Secretary of the Public Trust Office upon its formation in 1914, and in 1924 was promoted Deputy Public Trustee, from which position he retired on January 31st, of this year.

Mr. Acocks has been Churchwarden and Synodman of St. Michael's, Rose Bay and Vaucluse, since the formation of the parish in 1913. Also he has been superintendent of the Sunday School which was then opened under Archdeacon (now Bishop) D'Arcy-Irvine, in that part of St. Michael's parish which was subsequently formed into St. Paul's, Rose Bay and North Bondi, and as almost all the scholars lived in that area Mr. Acocks has continued as superintendent of St. Paul's Sunday School to the present time.

Mr. Acocks is a member of the Standing Committee of Synod, the Home Mission Society, and Finance Committee. For ten years he has been a director of the "Australian Church Record," and for several years chairman of the board of directors. For 15 years he has guided as President the activities of the Royal Society for the Prevention of Cruelty to Animals, which Society has a fine record of work done in and around Sydney.

Mr. and Mrs. Acocks leave on April 11 for a trip to England, where they hope to have the opportunity of being at the Lambeth Conference, and see some of the Test Matches. We wish them a happy voyage and sojourn abroad; and we look forward with very much pleasure to their return to Sydney.

We would ask our readers to please note our change of address to the Bible House, 242 Pitt Street, Sydney. Our Secretary, Miss Bayley, is in attendance Mondays to Fridays from 10 a.m. to 4 p.m.



NEW SOUTH WALES.

SYDNEY.

Ladies' Home Mission Union.

At the commencement of another year we thank all those readers who have so kindly responded to our appeals for help, and ask them if they will continue to remember us through the months ahead. The unsettled condition of industry affects us very much, causing a big drain on our limited stock of clothing. The demand for this has been continuous throughout the summer, and at present the supply is quite inadequate. We feel, too, that in order to help stem the tide of wrong-doing and bitterness, which poverty so often begets, our Union should be providing increased means for more workers among the poor, this being our chief aim. The General Secretary will be glad to hear of individuals wishing to become members, or of parishes where a branch may be formed. Address: L.H.M.U., Church House, George Street, Sydney.

C.M.S.

The Annual Celebrations of the Church Missionary Society will be held on Tuesday, 18th March. The Business Meeting, when Report and Accounts will be presented, will be held at the C.M.S. Rooms (242 Castlereagh Street, Sydney) at 3 o'clock; the Annual Service in St. Andrew's Cathedral at 4.30; Tea will be served in the C.M.S. Rooms at 6 p.m., and the Public Meeting will be in St. James' Hall, Phillip Street, at 7.30 p.m.

Church of England Homes.

Matron McGarvey.

Thirty-five years ago, Miss Mary McGarvey, who was then a deaconess in the Lismore parish, accepted an invitation to become Matron of the Church Rescue Home for Women, which had then been commenced in Sydney.

Bringing to her work a strong, practical personality, allied to an irresistible spiritual vision of the possibilities of her new undertaking, Miss McGarvey performed a mighty work in uplifting the lives of the many broken women who were sent to her to reclaim. Later when the character of the work changed and necessitous children became the chief care of the Homes, it was Mary McGarvey's sweet grace and unflinching sympathy and guidance which was used to give the girls, many of whom were taken from the Courts, their first glimpse of the possibilities of a new life.

Matron McGarvey has been compelled by failing health to resign her position, and it is felt that some public recognition should be made of the service she has rendered our Church.

To this end, a small Committee has been appointed, of which Mrs. A. J. Hare, c/o Church of England Homes Committee, Challis House, Martin Place, Sydney, is the Organising Secretary, to whom contributions may be sent.

VICTORIA.

MELBOURNE.

From the Archbishop's Letter.

"I am going around the different Rural Deaneries during the next few weeks in order

to meet the clergy. I hope by this means to realise where you are all working and what you all look like. Gradually I shall become familiar with all your names, but if I am slow in doing this I hope that you will forgive me. You can sometimes help me at first by hinting your names when you see a look of pained incompetence spreading over my face. Things will be better when my wife joins me, I hope.

My plans for Lambeth are now beginning to take shape, and I want you to know them so far as they are arranged. The Conference lasts from July 4 to August 10, and a few days at each end will probably be needed for preparation and clearing up. I have arranged to leave Melbourne by the "Jervis Bay" (Aberdeen and Commonwealth Line) on May 7, which reaches Southampton on June 14. There will be other Bishops on board, including the Bishop of Brisbane and, I believe, the Archbishop of Brisbane. I must make sure that I am at any rate as good a sailor as any of them may be, lest I let down the dignity of the Diocese. The return journey is not yet fixed, but I expect to leave England in September and arrive in October or early in November. Mrs. Head will be with me, all being well. I think that you will soon find that that fact will make a good deal of difference to the Diocese.

"I do not want to go to Lambeth until I have met the whole Diocese through its official representatives. That means a meeting of the Synod. You have been without such a meeting during 1929, and in the vacancy in the See this was unavoidable. But I want to meet you all and have the strength that can only come from such a meeting before I meet my brother Bishops in London. Perhaps you may want to meet me and give me advice and help which otherwise I should fail to get. Will you therefore please keep the dates April 28 to May 2 (inclusive) free for a Synod? You will receive proper notice in due course, and even the general scheme is liable to alteration. But I want you to know what I have in mind at present. When I return from England I shall probably ask you to meet me in a short Synod in October, so that I may pass on to you the message of Lambeth. I hesitate to call two Synods in one year, but if the circumstances seem to justify this procedure I hope that you will set off against it the fact that there was no Synod in 1929."

SOUTH AUSTRALIA.

C.M.S. Summer School, January 24-27, 1930.

A happy party assembled at Holiday House, Mt. Lofy, on the evening of January 24, when the C.M.S. Missionary Summer School opened with a welcome meeting, over which the Rev. C. W. T. Rogers presided. The number in residence was greater than last year, and there were many visitors, both on Saturday and Monday. A very pleasing feature was the attendance of so many young people, who, by their contributions at each Session, added in no small measure to the success of the School. Addresses given were inspiring, helpful, and much appreciated, and we are deeply grateful to all who assisted in this way.

The Rector of Craferes, Rev. H. E. Inger, welcomed members to his parish, and in his address reminded us that Christians must be "salt" in the sense that salt takes the insipidity out of things, giving them a taste, so

Christians are meant to put that into life, giving it spirit and animation.

Mr. Rogers introduced the Chairman of the School, the Rt. Rev. Bishop Baker, D.D., of Bendigo, and expressed the feelings of all when he stated how much we valued and appreciated having the Bishop again as chairman. Continuing, the speaker referred to the threefold objective of the school—Inspiration, Education and Recreation.

Bishop Baker expressed pleasure at having been invited to again act as chairman of the South Australian Summer School. In his address he spoke of the outstanding events of the day—we are living in very strenuous times, fraught with big consequences, and tremendous issues are involved. The rising tide of colour, because the Oriental feels that the domination of the white man has been unjust. The rising tide of womanhood—in Oriental and Moslem lands we see the emancipation of womanhood, which has proved in some parts to be a danger, as there has been a total disregard of morals. The rising tide of youth—youth life to-day is filled with a distaste for frauds and mockery, and is full of possibilities of good or evil. These movements can be allowed to run to seed, but they can be won for Christ, and be brought with great blessing.

Bible Studies under the leadership of the chairman were on St. Paul's Epistle to the Colossians, and most helpful.

The Rev. H. Wallace Bird, in a scholarly address, told of the many problems which I have to be dealt with by the missionary and by those in the homeland.

The Rev. A. Riley, our own missionary from the Sudan, told of the Azande conception and worship of God as they know Him. They know God in a hazy way, and appeal to Him in prayer by a number of methods; there is a yearning for Him, but very little seeking for God, and they are very religious when asked anything about their religion. They have no knowledge of a loving Saviour.

Discussion groups considered "Enter China," a study in race problems, and these were given the more interesting by an address made by Mr. G. A. Rogers (C.I.M.) on the people of China.

Closing meditations by the chairman were based on Isa. 35: 7, "The glowing sand (or) thorn shall become a pool," and from Heb. 6: 1, "We are made partners of the Holy Ghost."

At the Sunday services the preachers were the Bishop of Bendigo and the Rev. A. Riley. On Sunday afternoon, under the leadership of the Rev. A. Riley, members spent a pleasant time in study, illustrated by Biblical objects, brought by each member.

A thanksgiving service closed the School on Monday evening, the chairman taking for his address Mark 6: 35-44. The significance of the incident here described by St. Mark lies in the fact that Christ did not feed the hungry people directly, but said "Give ye them to eat." To-day the world's need of Christ is greater than we can visualise, and He is the world's hope—the Incarnate Son of God, in Whom are hope, wisdom and knowledge, which will assist the nations to guide the great movements going on in the world to-day.

Our Summer School is over, but the echo of its messages may still be heard, reminding us of our part in God's plan for the world, and the hopes of one of the speakers were realised, for all agree that it was indeed good to have been there.—H.M.M.

TASMANIA.

(From our own Correspondent.)

The resignation of the Rev. A. Gamble from the parish of St. Stephen's, Lower Sandy Bay, has been received with much regret. Mr. Gamble, ably supported by his wife, has done faithful work there for nine years, and before that in the country parishes of Richmond and Kempton. The need of a rest and the indifferent health of Mrs. Gamble has made a change necessary. The parish of St. Stephen's was formerly a part of St. George's, and we trust that Mr. Gamble's successor will maintain his faithful evangelical ministry.

The foundation stone of a new church in Launceston was recently laid by Bishop Hay. It is to be called the Church of the Holy Family.

In the month of January, both N.S.W. and Tasmania celebrate different foundation and discovery days and early historical facts are given publicity, but it is seldom noticed that one of the first names given to Australia by the Spanish was "The Land of the Holy Spirit."

The repairs to St. George's tower, which have cost several hundred pounds, are near-

ing completion. More than £80 are still needed to meet the contractor's bill.

C.M.S. Summer School.

The C.M.S. Summer School, which closed with a Communion Service on the evening of Friday, February 14, at St. George's, proved to be again a time of great refreshing and inspiration. The School, which was held at St. George's Hall, was attended on several occasions by Bishop Hay, Archdeacon Blackwood and many of the local clergy, while Canon Langley and the Revs. P. W. Stephenson, A. H. B. Riley and L. M. Dunstan preached in different churches on the Sundays. Mrs. Stephenson gave a most interesting address to a well-attended women's meeting, and Mr. Riley's lantern lecture was a great draw.

"Sursum Corda."

("Lift up your hearts.")

(Written for a Quarterly Corporate Communion Service.)

"Come unto Me all that travail and are heavy laden, and I will refresh you."—Matt. xi. 28.

"For God so loved the world that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life."—John iii. 16.

'Mid the sound of peaceful music

Comes the tread of gladsome feet,
Till they kneel before the Table,
Where, with Christ, their trust they keep.

Consecrated lives are yielded

Yet afresh to work and pray;
Whether in the busy office,
Or by hearth and home to stay.

Intercession prayers are offered

For our loved ones here on earth,
Gracious Saviour, guide and bless them,
Grant them joy of second birth.

Inspiration still renewing

By the Christ of Risen Power,
Hearts are lifted, hands are strengthened,
In this solemn trusting-hour.

—F. E. Tournay-Hinde.



"Christianity and the Home," by F. de Witt Batty. (Our copy from Angus & Robertson.) 1/6.

This is, we understand, the first of a series of small books to be issued by the Church of England Men's Society of Australia. They are to be published by Angus & Robertson, of Sydney. We congratulate the Society on this forward move. We are also glad to see the firm of Angus & Robertson, which has done so much for the circulation of good literature in Australia, associated with this venture. We also congratulate the Society on securing the gifted hand of Dean Batty in writing this first number. (May we here take the opportunity of congratulating the Dean on his consecration to the Episcopate and his appointment to the important position of Suffragan Bishop of Brisbane.) This little book is primarily intended for men, but may be read with profit by women also. The only page that we could wish to see dropped is the Appendix which discusses St. Matt. v. 32. The discussion is frank and straightforward, as we would expect, but it seems to us to say either too little or too much. The necessity of space compels brevity, and yet the implications concerning Holy Scripture are very far reaching. If a new issue is called for, which we hope will be the case, we would suggest the removal of the appendix. This would be a much safer operation than attempting to doctor the Gospels.

GIVING.

A lady District Visitor was asked this week in a suburban Sydney working-class parish: "Are you not collecting less for the Church in this time of financial difficulty?" "No," was the reply, "I am collecting more."

"This true incomes are limited, but how often has it been proved that in times of worldly prosperity people forget God. 'Man's necessity is God's opportunity.' May we buy up our opportunity."

The B.C.A. Hostel at Mungindi.

A DAY much to be remembered by all that serve God and love His Church—Thursday, February 13, 1930. It was the day of the opening of the new Bush Church Aid Society Hostel at Mungindi (Dio. of Armidale), on the Queensland border. If the days preceding had been days of prayer and preparation, this day became one of praise. It signified the culmination of a fine effort by B.C.A. friends. In February, 1929, the Hostel movement was talked about; the fund stood at £45. In February, 1930, the building stood completed and furnished at a cost of about £1300, and to the Glory of God it was opened without debt.

In its plan the Hostel is a large, commodious structure with three spacious sleep-out dormitories with accommodation for 20 children, with dressing-rooms, fine common room, sitting room, kitchen and bathrooms and offices. In Queensland fashion, it is built on piles rising seven feet out of the ground. This latter feature, combined with the fact that the whole building is lined with special heat-proof substance, makes it one of the coolest structures in the district. This was forcibly appreciated on the day of the opening, when the mercury bubbled in the thermometer at about 110 degrees in the shade. The contractor, Mr. E. Morgan, has done splendidly and painting and finish given to the building constitute it a most attractive place indeed.

Inside, the Hostel is most pleasing and convenient for its purpose. Rooms are so arranged as to give the matron proper supervision over both sleep-out dormitories. A happy, healthy home has been provided.

This Hostel, like the Mother House of the B.C.A. at Wilcannia, affords a fine opportunity to children who wish to have the advantage of the primary education offered by the State authorities. It meets a need, for many children live incredibly far distances from Schools outback. Moreover, the correspondence system has its drawbacks. So the B.C.A. comes in with its offer of service and accommodation in a definitely Christian home. No spasmodic effort this, but one sustained, permanent and fruitful in spiritual character and worth. The children see the Christian religion in its native setting—the home, and imbibe it as a natural food in their lives.

The Church of England must extend this particular ministry. Too many of our Protestant children are found in convents to-day, and for no other reason than that there are no other places available for them.

The opening service was conducted by the Bishop of Armidale (Right Rev. John S. Moyes). There were present also Ven. Archdeacon Forster (who has travelled by car with the Bishop all the way from Armidale), Rev. W. J. Pritchard, of Moree, Rev.

(Continued on page 11.)

Recent Publications.

Devotional Studies in the Holy Communion.

By the Rev. A. St. John Thorpe, M.A. Cloth 1s., paper cover 6d.

Confirming and Being Confirmed. A Manual for Confirmation Candidates and others. By the Rev. T. W. Gilbert, D.D. Third Edition, 1927. 1s.

Helps to the Christian Life. A Manual for Communicants. By the Rev. T. W. Gilbert, D.D. Third Edition, 1927. 1s. 3d.

The Creed of a Young Churchman. A Manual for Confirmation Candidates and other young Church people. By Canon H. A. Wilson, M.A., Rector of Cheltenham. Second Edition, 1927. 2s.

A Communicant's Manual. By Canon C. W. Wilson, M.A., Second Edition. 1d.

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

Obtainable at the Diocesan Book Depot, St. Paul's Cathedral, Melbourne, and "The Australian Church Record" Office, Sydney.

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 200,000 copies have been printed, and £2500 spent. HALF PRICE for cash orders of over 12/- worth.

Archdeacon Hamilton, Clippensland, writes:—"I consider the Confirmation Booklet, 'From Baptism to Communion' (6d.) the best thing published. I have used it for years. It is so thorough and covers all the ground."

The Rev. Canon H. T. Langley, M.A., of St. Mary's, Caulfield, Melbourne, writes to express to clergy and laity his impressions of this new publication. He writes:—

"The clergy have long needed a book of this kind. It has come to some of us in answer to a felt need in our parish work."

"Our Wedding Day" is a chaste little book of 50 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters.

"I can imagine only feelings of gratitude from those about to take the holy estate of matrimony upon them, for the wise counsel and advice."

"Clergy can obtain this book at such a reasonable cost, that they may use it freely as a Gift at Weddings. Also they will find it a fount of suggestions for those 'fatherly' talks which any true pastor gives to his people entering on matrimony, and passages might well be taken from this book for the address."

It is suggested that the Bride and Bridegroom use the copy, which can then be suitably inscribed. The smaller editions contain useful detail regarding the conduct at weddings, and may be lent to make the service more hearty and congregational."

The Rev. A. R. Ebbs, of Manly, N.S.W., having ordered several times, writes:—

"I am delighted with Doctor Law's booklets, 'In the Valley of the Shadow,' words of comfort in sorrow for the bereaved and 'Our Wedding Day.' I consider that the whole Church is indebted to him for their publication. I am using them freely. Those who have received them have expressed their deep appreciation for their contents. I gladly commend them for use by my brother clergy throughout Australia."

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"An excellent summary concise and clear... popularly written. This little book should be in the hands of all thoughtful Christians."—Church Record, 1924.

"It has taught me much that I did not know before. I wish every member of the Church of England could read it."—A Churchman in New South Wales writing to a Friend.

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Women's Column.

(Contributions, especially from Women, will be welcomed by the Editor for this column. Please address: "Editor," St. John's Vicarage, Toorak, Melbourne"; or "Care of Miss Bayley, A.C.R. Office," Bible House, 242 Pitt St., Sydney.")

"A perfect Woman, nobly planned
To warn, to advise and to command;
And yet a Spirit too, and bright,
With something of an Angel light."

The Holy Estate of Matrimony.

HOW TO BE HAPPY THOUGH MARRIED.

A Roman Catholic bishop, catechising a school, asked, "What is Matrimony?" A bright boy put up his hand. "Please, your Riverence, it is a state of torment into which pious souls are cast, that by the endurance of unspeakable sufferings they may be purified and prepared for the joys of Paradise."

"Whist!" said the priest, "you're wrong; that's purgatory!"

"Whist yourself!" said the bishop, "maybe he's right! What do you and I know about it, anyway?"

Now, if it had chanced to be a girl that answered the question, I wonder would she have made the same mistake. I think not. For girls, as a rule, take a very rose-coloured view of what matrimony will mean. It will mean a house of your own, and a position of authority, and money to spend as you like, and freedom to wear what you please as far as you can make your husband's money go. Doesn't every fairy tale end with, "So they got married and lived happy ever after?"

Now, which is nearest to the truth, the blundering answer of the boy, or the romantic expectations, so often disappointed, of the girl? Sometimes it's the one and sometimes it's the other; and as the matter is one of the highest importance to readers of the A.C.R., the present writer would like to enquire a little into the reasons for each, because a little serious thought may perhaps help some to avoid the Purgatory and to enter the Paradise.

To begin with—when a woman willfully marries a drunkard, thinking, probably, that she will be able to reform him, she is generally taking a quick step into Purgatory. Or when she marries a vicious man, or even a self-indulgent man, or a woman who thinks a man; or when a man marries a woman given to strong drink, or an extravagant woman, or a selfish woman, or a woman who thinks most of dress and high heels and paint and powder—there is no doubt but that for one or the other, or almost certainly for both, the home will very soon assume the purgatorial type.

But on the other hand, it is most certainly true that a happy marriage, a Christian marriage, a marriage undertaken in the fear and love of God, is the happiest condition possible on this side of Heaven; chiefly because no other state gives such opportunity for so many acts of self-denying love.

St. Paul—"for the present distress"—while Christians were subject to persecution—rather discouraged marriage. "Married people," he said, "will have trouble in the flesh, and I would spare you." And St. Paul had been married himself, though probably he had no children, and he knew what he was writing about.

A modern writer, with equal truth, says that for the attainment of Christian sanctity the married state is to be preferred to the single life; because it gives so many more opportunities for suffering and for self-denial, and for the manifestation of the most unselfish love.

Christian women and girls who contemplate matrimony, either soon or in the years to come, see that before everything else, if you wish to be happy, you keep in view this noblest aspect of Marriage. Don't think of it only, or even chiefly, as a step to animal enjoyment and comfort. Don't think of it only or even chiefly as a step to sensual gratification. Above all, don't let one moment's thought of the Divorce Court rest anywhere, even in the remotest recesses of your mind. Don't, even for one moment, let the thought come into your heart—"If I am not happy, I can get a separation." It is that idea more than any other—that devilish suggestion, a thousand times more than any other reason, that has led to so many modern unhappy marriages.

How many a girl has married with that idea at the back of her mind—married carelessly, rashly—married a man whom in the depth of her heart she neither respected nor loved; because she secretly thought that, if necessary, a divorce could be easily got—and then, in a few years, found herself with probably some little ones to care for, in a position of intolerable misery; and the hoped-for divorce very costly, very hard to get, without losing the children as well as the husband, or with very poor prospects of being able to maintain herself and them in any degree of comfort.

(To be continued.)

"The Malines Conversations."

The following cable appeared in the "Sydney Morning Herald" of February 18:—

"The original documents, edited by Viscount Halifax, late President of the English Church Union, regarding the Malines conference between Anglicans and Catholics, have just been published."

"They include a remarkable memorandum submitted by the late Cardinal Mercier, in which he argued that the Anglican Church absorbed by Rome and separated from Rome were equally inadmissible conceptions. The middle course was that the Anglican Church should be united to Rome, following concessions by Rome."

"The memorandum suggested that (1) the internal autonomy of the Church of England should be safeguarded; (2), the Archbishop of Canterbury should be invested by the Pope as the Patriarch of England, with the right to nominate and consecrate bishops; (3) no imposition of the Latin code of canon law; and (4) freedom from the rule of ecclesiastical celibacy."

"The memorandum also suggested the creation of a new order of Cardinal Patriarchs, to include the Archbishop of Canterbury, who would rank after the Pope, with Patriarchs of Jerusalem, Alexandria and Antioch. The papers show that agreement was reached on important points of doctrine, and the Anglican representatives were willing to admit the Primacy of the See of Rome, without carrying the subject to a definite conclusion."

"The chief points of disagreement turned on the powers claimed by the Pope."

It may be well to refresh our minds about these "Conversations."

After the last Lambeth Conference in 1920, Lord Halifax called on the R.C. Cardinal Mercier, of Belgium, and gave him an account of the 1920 Lambeth appeal of "Reunion," and arranged for a series of "conversations" on this vital subject.

At the first conference, Lord Halifax was supported by the Dean of Wells and the Superior of the Community of the Resurrection, and on the R.C. side Cardinal Mercier was supported by Mgr. Van Roey and the Abbe Portal. Sixteen months later a second conversation took place, when Bishop Gore and Dr. Kidd were added to the C. of E. groups and two others to the R.C. group. The third and fourth conversations were attended by the ten.

Both the Archbishop of Canterbury and the Pope had knowledge of these "conversations," but they would not allow such to be regarded in any sense as official. The conversations extended over a period of four years (1921-5). The Oxford Press published the report of the conversations early in 1928, and Lord Halifax published a brochure on the subject about the same time. Why, then, the publication again of these documents at this time? Surely there is a grave significance about it. It is well to record some words uttered by Lord Halifax at the Corpus Christi festival in the Church House on June 6 last. He said that these conversations had set on foot the work of reunion, and he desired that at the Lambeth Conference in 1930 the earnest hope would be expressed that such efforts would be renewed in the interests of that reunion for which we hoped and prayed.

Loyal Churchmen should ponder over these words and be on their guard. Loyal love to Jesus Christ and His Gospel and Sacraments, as well as our sturdy Anglo-Saxon spirit, will not, cannot, allow us to be happy about these proposals. Prayerfully, resolutely, must evangelicals speak out; efforts towards reunion on such terms with Rome are unthinkable, and must be opposed by the Church of England people.

God always lays His high-power wire to the hardest places.—Pastor Mallis.



The Character of Mary of Magdala.

"Fiat Justitia" writes:—

Poor Mary! Give a dog a bad name and you may as well hang him at once; for he will surely be accused of all the thefts committed in the neighbourhood.

So, let it be recorded in the Gospels that Mary of Magdala was healed at the Lord of a very severe form of demoniacal possession, and it seems to be sufficient excuse for accusing her of all sorts of sins, especially, the vilest.

It has been suggested, and by a section of the Church apparently accepted, without one shred or tittle of evidence, that the "woman who was a sinner," who in Simon's house anointed the Lord's feet, was Mary Magdalene. And in your last issue a lady writes and makes her case worse, by telling us that the woman taken in adultery (John viii.) was also Mary Magdalene.

I wonder who some future writer tell us that Herodias' daughter, who danced off the head of John the Baptist, was Mary Magdalene; and that she was really a re-incarnation of Jezebel and Delilah?

To have been possessed by seven devils must, we fear, imply having given way to grievous sin; but since the Gospels do not charge her with any special form of sin, perhaps it might be well not to invent sins for her.

Moreover, sensual sin so degrades the very springs of human nature that even our Lord's forgiveness might scarcely have raised a gross and persistent sensual sinner to the height of becoming His best beloved disciple—the one to whom, after His resurrection, He showed Himself first. Robert Burns truly says of such sin—

"I waive the quantum of the sin, the hazard of concealing;

But, oh! it hardens all within, and petrifies the feeling."

No, I rather prefer to believe that Mary's form of demoniacal possession was an ungracious temper—similar perhaps to the case of the uncontrollable demoniac at Gadara, possessed by a legion of evil spirits. The Gospels, at all events, don't give us the faintest ground for believing that she was a woman of ill fame.

"A.C.R." Women's Column.

Martha writes:—

May I congratulate you upon having apparently achieved the unexpected. You have started a Women's Column without any cookery recipes, nor any reference to present fashions. And in so doing you have paid a compliment to women, for you have thereby expressed your belief that cookery recipes and fashion notes do not constitute the whole range of women's ideas; as indeed they do not. Whatever men in general may think, women are capable of higher ideas than dress and fashion. Our children, of course, occupy a high place in our thoughts, and we are glad that you have struck the note of their religious training. Our husbands, too, must needs take up much of our thoughts; and we should be glad if you would tell us how to train them. But I for one shall be glad if you mean to write some short, homely articles dealing with homes, and how to make them real preparations for heaven. I am glad too that one of your writers spoke about baptism, pointing out the shocking carelessness of its administration to anybody that comes along, without any care about the characters of the parents. I know plenty of people who always get their children baptised, because they think it is lucky, and the children might get sick if they didn't. But they never worship God at any other time. So I don't think it right. Ministers ought to put up a notice that they will only baptise the children of members of their congregations; not just anybody that lives in the parish. And if people come from other parishes they ought to bring letters to say they are members of some other congregation.

Trouble and perplexity drive us to prayer and prayer driveth away trouble and perplexity.—Melancthon.

The B.C.A. Hostel at Mungindi.

(Continued from page 9.)

H. E. Felton, vicar of Mungindi, and B.C.A. worker, and the Rev. S. J. Kirkby, Organizing Missioner of the B.C.A. Townsfolk and dwellers in the surrounding district, both New South Wales and Queensland, were there in fine numbers up to 200. Some of them had travelled over 60 miles to be present. Of course it was hot—Mungindi holds a world reputation in this respect. But the service and dedication were impressive. The Bishop's message was a frank, wise, helpful utterance. He showed the purpose of the Hostel movement, stressed its religious character, and stirred the people to service and prayer and support. B.C.A. workers were cheered by his commendation of their ministry here and in other parts of the Commonwealth. It was interesting to notice that the key handed by the Organizing Missioner to the Bishop for the actual opening bore a little silk Australian flag. That flag is being preserved as a token of so great a day.

After the service opportunity was taken to welcome the Bishop on this his first visit to this remote border town, as well to introduce the matron, Miss Cheers. Visitors then joined in a general inspection of the Hostel, during which afternoon tea was served by the ladies of Mungindi.

Special mention must be made of Miss Cheers, who for some time served on the Sisters' Motor Mission of the B.C.A. She comes to the responsible post of matron with considerable experience calculated to help us in our foundational work at the Hostel. She will be remembered by many in Sydney by reason of her close association with Deaconess House. To the prayers and interest of all friends she is commended.

In closing this account, it may be added that whilst the Hostel has been reasonably well furnished, several items are urgently needed. A dry safe, a petrol iron, primus stove are on the list. Further, a Mungindi townsman has offered to provide a supply of much-needed river water to the Hostel if the B.C.A. will supply a 3000-gallon tank and fittings. (A dry land it is, too.) Already a fund has been opened. £20 is the sum needed, and £3 3s. are in hand. Would anyone like to help? Acknowledgments of any sums will be gladly made by the Rev. S. J. Kirkby, Organizing Missioner, B.C.A. Office, St. Andrew's Cathedral, Sydney, or by the Victorian B.C.A. Office, St. Paul's Cathedral, Melbourne.

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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.

Mt. Dandenong Vic., Feb. 27, 1930.

"There is a lion in the way."

—Prov. xxvi. 13.

My dear girls and boys,

You will all have read the story of
Christian in "The Pilgrim's Progress." I
wonder if you remember one time
when he was travelling alone. He
was toiling up a long and very steep
hill when two men met him running
in the opposite direction. They stopped
for a minute to tell him that they too
had been travelling to the Celestial
City—they had already faced lots of
danger and trouble—but up beyond
the top of the hill they had met lions;
that finished them, no more of that
road for them. Poor Christian felt
very frightened. Night was coming
on and he thought of how lions prowled
about in the dark. He prayed; he
remembered that he had been told this
was the only road to the Celestial City.
In spite of his legs, which trembled
under him, he went on. The road got
narrower; on either side were ditches
and bogs; then he heard the lions roar-
ing. Again he stopped and shivered,
and again went on. In the distance
he could see the lights of a house.
The lions roared but did not come to-
wards him. Then the watchman at
the house beyond saw him and called
out, "Do not be afraid; the lions are
chained; keep to the middle of the
path, and they can't touch you." So
Christian passed in safety.

All you boys and girls will say that
Christian had real courage; he was
dreadfully afraid but he went on. None
of us would enjoy meeting a lion in our
path.

I read in a paper a few days ago of
a lion who escaped from a train truck
in N.S.W. He belonged to a circus
and frightened a great many people—
though he did no harm. Even in Mel-
bourne some years ago a lion escaped
and walked down one of the smaller
streets in the city. People who saw
him must have thought they were in
a bad dream, but they ran away all the
same. In the end he walked into the
open door of a building; everybody
rushed away, managing to shut the
great beast in a room, where he did
a good deal of damage. They tele-
phoned in every direction and at last
tracked down his keeper, who came
and took him safely off.

We all admire real courage, and in
our lives we all need it. We are all
afraid of something whether we own it
or not. Some of us are afraid of the
dark perhaps, or of new places or
people or of new ideas, while a great
many of us are afraid of being laughed
at. Very often if we walk right up
to our fears we find them chained
like Christian's lions, and always we
can have with us the company of the

One Who said, "Fear not," and again,
"I am with you always."

Can you tell me what the word
Epiphany means?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

Lent is the season of the Church Year
which comes after Epiphany.

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

THE STORY OF A BRAVE WOMAN.

Miss May Ballantyne trained as a
nurse; for ten years she worked in
Edinburgh, and then went out as a
missionary to Central Africa. There
she met and married another mission-
ary, Mr. Walter Draper, and for many
years they worked out there together
at a place called Kawimbe.

In that district were many people
suffering from this terrible disease
leprosy, and it was among these lepers
that Mr. and Mrs. Draper worked.
Like the lepers in the Bible, these
people lived in caves and among the
rocks. They fed on roots, no one had
anything to do with them. Mrs.
Draper had no fear, she went out into
the hills and found these poor, fright-
ened people; she gave them treatment
and persuaded them to come to her at
the settlement. At first the lepers
were housed in grass huts which were
burned at intervals as they could not
be properly cleaned. Later she was
able to have a little hospital. She was
utterly fearless. Her husband was
busy and could not get away, and she
would travel for hundreds of miles
through the bush, alone, except for
the faithful African boys who carried
her chair. News of her coming would
rapidly spread; lepers would meet her
beseeching her to cure them, and she
would do what she could. She had the
joy of seeing many, many get quite
well. It was as if one of the prop-
hets of old was passing through the
land, so eagerly did the sick and
maimed drag themselves to her feet,
so thankfully did they bless her name.

And now she has passed on beyond
our sight. She died as she lived, work-
ing for others.

Prayer for the Lambeth Conference.

O Lord God Almighty, Father of Lights
and Fountain of all wisdom: we humbly be-
seech Thee that Thy Holy Spirit may lead
into all truth Thy servants the Bishops now
(to be) gathered together in Conference in
Thy Name. Grant them Grace to think and
do such things as shall tend most to Thy
Glory and the good of Thy Holy Church:
direct and prosper, we pray Thee all their
consultations and further them with Thy
continual help, that the true Catholic and
Apostolic Faith once delivered to the Saints
being maintained, Thy Church may serve
Thee in righteousness of living and in all
godly quietness through Jesus Christ Our
Lord. Amen.

—(From N.Z. Church Paper.)

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Church News—In Australia and Overseas.

Hobart C.M.S. Summer School.

Illustration.—Mr. W. G. Halcombe, B.A.,
S.M.

Leader—Does Prohibition Work?

Quiet Moments.—Apostolic Missionaries
(Continued).

The Wayfarer Discusses Sunday School
Methods of Teaching.

The Oxford Movement (concluded)—By Rev.
A. S. Devenish, M.A.

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Cynics might say that the Church has
shown more aptitude for journalism
than Fleet-street has for religion.—
Major Astor, M.P.

I have found I could have a compart-
ment to myself by getting into a train
with my "dog collar" on.—Rev. H. W.
R. Elsley.

Among those recently ordained at
Bury St. Edmunds was Mr. D. G.
Davies. Mr. Davies was a District and
Sessions Judge in Bengal for some
years before he retired.

The Bishop of Portsmouth says that
the sermon which really instructs is not
always welcomed. People do not re-
ceive with avidity new lights upon old
ideas. A congregation, avid for new
knowledge, is a rare thing.

The 1930 Seaford Summer School
Reunion (Victoria) will be held on
March 15, at Wattle Park. There will
be two sessions, afternoon in the spa-
cious picnic grounds, and the evening
in "The Chalet."

Many divorces come about from the
fact that it never enters the brain of
either of the people concerned to prac-
tise love. They seem to feel that love
is a curious condition that just "hap-
pens." You fall in love, you marry,
and that is all there is to it.

The Rev. Frederick William Morris
Woodward, M.A., D.D., rector of Buck-
hurst Hill from 1900, and previously
lecturer and vice-principal of Wycliffe
Hall, Oxford, died on November 15th,
leaving the residue of his estate to the
Diocese of Wangaratta.

"I go to church because I want my
children to go to church. I want them
to know something more of life than
business, sport and selfish amusement.
I know only one institution that will
teach them that they are divine—the
Church."—E. A. Guest, a Business
Man.

Prebendary P. S. G. Propert, vicar of
St. Augustine and rural dean of
Fulham, conducted a most unusual ser-
vice in the ring of Mr. Bertram W.
Mills' circus at Olympia, Kensington.
The congregation consisted of acro-
bats, trapeze artists, clowns and
others appearing in the circus.

By the death of Dr. T. R. O'Meara,
Wycliffe College, Toronto, loses its
Principal and Canada one of its best
known clergymen, says "The Record."
In Canada men are not chosen as Prin-
cipals of Colleges on account of their
special gifts as scholars, but for their
personalities.

The Red Indians are making most
wonderful strides due to the Canadian
Government's policy. Hundreds came
over "to fight for the Great White
King." Four thousand Canadian In-
dians had enlisted out of 15,000 of
military age. These people, Cree In-
dians, also contributed £9000 to war
funds in Canada.

Smoke was observed issuing from the
windows of the tower of the fine old
church of St. Oswald, Malpas, Ches-
hire. It was found that some timber
in the part of the tower holding the
clock was a light, and the situation was
serious. By forming a chain of help-
ers, buckets of water were passed up
the winding stairs to the seat of the
fire, forty feet from the ground.

A Word or Two About Lent.

THERE is something ominous to
some people in the very mention
of the word Lent. To other people
it has a very different sound. The
former regard it as a time of Depriva-
tion, Unaccustomed and Unpleasant
Introspection, and of Extraordinary
Effort to do good acts. Let us try to
get the right estimate that Lent may
truly present an attractive aspect to
those who wish to avail themselves of
its undoubted privileges.

There is very much to be said in
favour of Lent. First, it calls us to
attention. Halt! Order! Straighten
up! How we need this. All is so lax
in Anglicanism, that other denomina-
tions, with less claim to rightness, can
beat us out of hand. We are slack in
prayer and Bible reading. Our church-
going is spasmodic. Our very giving
of money is haphazard as a rule, though
otherwise we are so very exact in fi-
nancial dispositions. Lent is a time for
regularising our religious life and ac-
tion.

Next, Lent is a Call to Reality. Its
teaching deals not so much with the
theoretic, or speculative, or doctrinal
parts of religion as with the simple,
matter-of-fact application to our ordi-
nary life. Why ever do we come to treat
religion as if it only belonged to a
remote world? All its teaching of the
hereafter is but intended to make this
world a better place for people to live
in.

Lastly, Lent is a Time for Self-ex-
pression. Our self-denial, our fasting
or going without luxuries, articles of
diet, pleasures, etc., our special atten-
dances at church, ought not to be the
outcome of an exterior force ordering,
compelling us to act, but of a personal,
joyful, and altogether triumphant de-
sire to serve our God and Saviour, and
to show in some slight way, it may be,
that we are grateful for all that He has
done for us. Doing is not payment for
blessing, but a giving of thanks for par-
don, peace and plenty.

Meeting of "Record" Subscribers.

On the evening of the meeting of the
Anglican Church League, which will be
held in the Chapter House, St. Paul's
Cathedral, on Monday, March 31st, a
meeting will be held of subscribers to
the "Record" and other friends. This
will take place also in the Chapter
House at 7.30, when the position of
the "Record" will be discussed.

Our Melbourne friends are asked to
make a point of attending both this
meeting and the League meeting,
which follows at 8 o'clock.