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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., Mar. 27, 1930.

"If a happy life you'd live,  
Learn the proper way to give."

My dear girls and boys.

I wonder if your mothers ever sing  
to any of you a song about a mouse  
who found

"... a beautiful piece of plum-  
cake

The richest and sweetest that mor-  
tals could make."

My mother used to sing it to us when  
we were very small; we loved it. I've  
forgotten most of the words now; it  
was quite a long song. Having found  
the cake the mouse decided to keep  
it all for himself, so he hid himself  
away and ate and ate. In the end he  
became very ill, and was dying, and the  
song finishes with a wise old mouse  
saying—

"If you had shared the prize with  
your brothers,  
It would have done you no harm—  
been good for the others."

Greediness was that poor animal's  
undoing, he wanted things for him-  
self, he did not know how much nicer  
everything is when shared with others.  
We can learn a lesson from him, learn  
to be givers.

Everyone of us has something to  
give, to other people. Some of you  
may say, "but I haven't anything to  
give." Just think a minute, and you'll  
find you really have, not perhaps money  
or food or anything that sounds very  
important. You possess life, and, I  
hope, health; you are happy with a  
home and people to love you, with  
friends and play-fellows. Well, then  
surely you can pass on some of your  
happiness, a smile, a kind word, little  
thoughtful acts, any of us, even the  
youngest, can give these.

Only the other day I heard someone  
speaking of the two lakes in Palestine,  
the land where Jesus lived and which  
we call the Holy Land. One of these  
lakes, the Sea of Galilee, is filled by  
various small streams; it is beautiful,  
with trees on its banks, and fish in its  
waters. Out of it flows the river Jordan,  
which carries water through a  
thirsty land, and we, out here, know  
how important that is. The other lake  
is called the Dead Sea, and do you  
know why? It, too, is filled by little  
streams, they flow in but nothing  
flows out; its waters are bitter, no use  
to man or beast, and fish cannot live  
in them, no trees grow on its banks.  
The first gets and gives out again, the  
second just keeps what it gets and  
gives absolutely nothing. None of us  
wants to be Dead Seas. I must end with  
a little rhyme I have told you before.

"If a happy life you'd live  
Learn the proper way to give,

For the happiest person living  
Is the man who joys in giving.  
Give your heart beside your gold,  
Give your strength to help the old,  
Give your comfort, give your smile,  
Give your soul to work worth while,  
Give your coat, your bed, your cup,  
Give your all—but don't give up."

Can you tell me what the word Lent  
means?

I am, yours affectionately,

*Aunt Mat*

### ALL FOR SERVICE.

What are your hands for—little  
hands?

"To do each day the Lord's com-  
mands."

What are your feet for—busy feet?

"To run on errands true and fleet."

What are your lips for—rosy sweet?

"To speak kind words to all I meet."

What are your eyes for—starry  
bright?

"To be the mirrors of God's light."

—Mary F. Botts.



### Hammurabi and Beer.

The Rev. A. S. Devenish, of Elsternwick,  
Victoria, writes:—

The recently issued volumes of the Cam-  
bridge Ancient History contains a chapter  
(Vol. I, p. 494), entitled "The Golden Age  
of Hammurabi." This excellent monarch was,  
roughly speaking, a contemporary of Abra-  
ham. Then, as now, one of the burning  
questions of the hour was "beer." It seems  
to be a perennial topic; but it is specially  
interesting to note how this article of con-  
sumption was viewed by the pagans in their  
"Golden Age." The law laid down that any  
persons devoted to religion should be burned  
if they opened a beer shop, or even entered  
such a place: it was also a capital offence  
if any beer-seller indulged in any malpractice  
when following his calling in vending  
beer. It would appear that in the Golden  
Age beer was an offensive substance, and  
incompatible with a religious life; and then  
as now whenever beer shows its ugly head  
there is malpractice, sly-grog selling, forti-  
fying, or the contrary, and every form of  
moral delinquency usually associated with  
the Golden Age and see what the pagan  
opinion on beer was, and that those ancient  
heathen regarded religion and beer as incon-  
gruous and incompatible. Apparently their  
opinion on beer was more enlightened than  
that of many prelates and priests of our  
own day. Anyhow, beer and the Golden Age  
seem far enough apart.

Have the tools ready; God will find the  
work.

# The AUSTRALIAN CHURCH RECORD

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### Church Overseas.

Illustration.—The Return from Calvary.

Leader.—The Bible and Up-to-date Science.  
By Reginald T. Naisch.

Melbourne Clerical Forum.

Quiet Moments.—Apostolic Missionaries—  
Andrew for Persuasiveness.

People We Know.

Re-union.—South India Scheme and Re-union  
in Australia.

Roadside Jottings.—A Study in Christian  
Economics.—By the Wayfarer.

Women's Column.—Thoughts, Easter, 1930.

### "In a Garden."

(Eden.)

In a Garden—God is walking—  
By His side a man is seen—  
Hark! they talk awhile in Friendship,  
'Neath a Tree with leaves of green.

In the Garden man is cautioned  
Not to use his freedom wrong:—  
But to live in Highest Union  
With that glad Creation's Song.

In the Garden God is walking,  
In the evening cool and clear:—  
But He finds no answering Friendship,  
For the man is nowhere near.

In the Garden, there are Angels,  
Each with sword of flaming power:—  
There they stand for all time guarding,  
Till shall dawn the Judgment Hour.  
F. E. Tournay-Hinde.

### "In a City."

(The New Jerusalem.)

In that City stand twelve gateways,  
There the Lord of Life is King:—  
Thronging through those open portals,  
Angels, Martyrs, Prophets, sing.

In that City runs a river  
Clear as crystal is the stream:—  
"Whoso drinketh" of its waters,  
Angels meet of Jacob's dream.

By that river trees are standing  
With their leaves of burnished gold:—  
"Whoso eateth" lives for ever,  
There one shepherd and one fold.

In that City all rend service,  
On their face "His Name is seen":—  
Round that City is a rainbow  
With a circling belt of green.

In that City thoughts are holy,  
Fellowship with God is found:—  
As of yore within a Garden,  
Voice of God and man respond.

F. E. Tournay-Hinde.

### Holy Week.

AGAIN our thoughts centre in the  
Holy Land, this time in retrospect.  
Looking back from the height of  
2000 years we can see how the world  
has progressed since the divine tragedy  
which marked history for all time and  
for eternity. We see, moreover, that  
there is a Divine Plan of the ages, just  
as the Crucified Himself said: "Thus  
it must be." Our comfort in times of  
dismay is the same as His was, that  
all is ordered by a Father's will. We  
all need this faith in the dark days  
which are upon the world in the econo-  
mic and religious confusions which  
lead so many to despair. It is no  
fatalistic surrender which calmly  
accepts the Divine order, but it is a  
truly filial and God-honouring attitude  
of mind to take everything as from His  
hand, be it good or ill. Is not this one  
of the most necessary lessons of this  
Holy Week, with its story of Jerusa-  
lem and Gethsemane and Calvary?  
Then shall we go on to Olivet, and to  
the ordered Return of our Saviour King  
to bring peace to His world.

### "In a Garden."

(Gethsemane.)

In a Garden, in the moonlight,  
See! A Man of Sorrow kneels:—  
He, Who walked earth's thronging cities,  
For each sin-stained soul, He feels.

In a Garden, by the brooklet,  
Lo! The Man of Sorrows prays:—  
He—the sinless—for the sinner,  
In an agony of sweat He stays.

In the Garden, Christ, our Saviour,  
—Mid the restful, cooling breeze—  
Pleads afresh for strength submissive,  
'Neath those peaceful olive trees.

For His solace—lo! an Angel  
From the Heavenly Host draws nigh:—  
By the speeding of God's Angel,  
Christ is given strength to die.

F. E. Tournay-Hinde.

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### Betrayed.

(Written for Good Friday.)

For Judas we have nought but scorn and  
sorrow.

Tempted by silver coin we hold him frail.  
And Peter, too, denied his Friend and Master,  
Only another form of sure betrayal.

The trial was false all through. 'E'en Pon-  
tius Pilate

But pandered to the public voice insisted.  
The Christ was crucified, denied, ill-treated,  
To please a multitude with cry persistent.

We think that had we by our Lord been  
chosen,

Or sat in princely state to judge a stranger,  
This blot upon mankind would not have  
fallen,

We should have held Him safe through  
every danger.

To-day He is not flesh for us to barter,  
He stands no more at bar of earthly trial,  
But our forgetfulness and world absorption  
May deeper hurt than all the old denial.

How may we lift this stain of the long ages!  
Only by thought of neighbour as a brother,  
By sacrifice, and service, and devotion,  
And by unfeigned love of one another.

"M."

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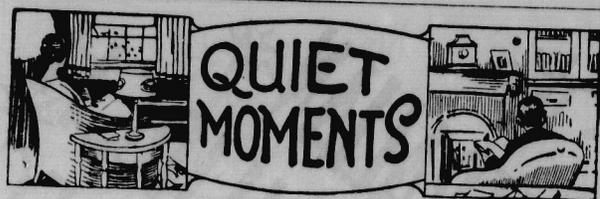
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**Apostolic Missionaries.**

**ANDREW FOR PERSUASIVENESS.**

THE word of this Bible Reading, personified in St. Andrew, is Persuasiveness. St. Matt. 4: 18, with its reference to the brothers being fishers of men, is the first record of authoritative call by Jesus. But it must be placed after St. John 1: 35 and 41, where we discover that Andrew was a disciple of the Baptist, from whom he received command and impetus to follow Jesus. First of all, however, he went off to get his brother, Peter. What an acquisition. How little you know what your brother may turn out to be in the Church, and in his progress you will have your part. Because Andrew had been persuaded he became the great persuader. He seems to have had the gift which is not imparted to us all, of being able effectively and happily, to turn people towards Jesus. Oratory, Learning, and Talking, are of little use if this gift is lacking. And, it is not easy to persuade your brother. He knows you too well, perchance. But if he heeds, what a commendation of regard! "The Brotherhood of St. Andrew," a Canadian Church Society, was attempted in Melbourne. Would that all societies of the Church made the definite aim to bring in to Christ the brother who is without. Would that all members of church societies were persuaders.

St. Mark 1: 16 finds Jesus watching the disciples at their daily avocation. How interested He was, and how He sublimated their occupation. A fisher is one who "persuades" fish to enter his net. Hence the force of the words: "I will make you to become fishers of men." We need to be taught this heavenly art. It requires effort and experiment.

St. Mark 1: 29 shows us that Jesus further entered into the life of the disciples by visiting his home, in Bethsaida (St. John 1: 44). The home of a church worker always has a special tone, as of some extra benediction, of an angel dwelling there. Let us follow Andrew home, and hear what they have to say about him. Some good people are not very nice to live with, which is a pity, because their manner does their work to a large extent. "You should see her at home," sadly said a mother to one who praised her daughter for her church activities. We must remember that kindly and consistent life will persuade when language fails. It is said that it was the lives of the early Christians which so won the admiration of the Heathen, so that Christianity spread rather through that means than by the eloquence of the preachers.

St. John 6: 8 shows that persuasiveness should be related to exact information. Andrew it was who knew how many fish and loaves were on hand. You cannot persuade until you know the details. Filled with knowledge of

the reality of Christ, how easy to speak in terms which carry weight. We do not persuade people by merely repeating stock phrases and pious catch words. While we do not impute to Andrew the credit for bringing about this miracle of loaves and fishes, he played an important part in furnishing information which led up to decision. It is no waste time to gather exact knowledge. And it should be an inspiration to the student to feel that his knowledge will add to his power in persuading. Loaves and fishes have their place in the economy of Christ's kingdom. Spurgeon justified his reading of the newspaper that he might learn what was doing on God's earth.

St. Mark 13: 3 finds the persuader asking questions. It is not wrong to enquire. People are all too reticent in asking clergy about religious teachings. We should enquire as Andrew did of the Signs of the Times, and we should study the Old Testament Scriptures. It would persuade many to tell them that the Old Testament is still valid and alive, and has a message for our day and nation. Andrew did not find the restoration of Israel a foreign subject to the Kingdom of Jesus, and Jesus did not seek to alter this impression. We find a development of this line in enquiry in Acts 1: 6, and again note the connection between the Kingdom of Israel and the work of Jesus.

St. John 12: 22 shows how one questioner will attract other questioners. Because every questioner has necessarily his doubts and difficulties, or he would not need to put a question, he is able to persuade others. We wish we could fill in the details of the record of the visit of these Greeks seeking Jesus. Who were they? Whence did they come? Were they Hebrews from Greek colonies in Asia Minor, such as were present at Pentecost? Or did they come further afield? St. Philip, to whom they first went, might have been at a loss what to do. It was Andrew who immediately decided to take them to Jesus. It will persuade many people better than by talking at length to induce them to "Tell it to Jesus." Legend states that Andrew was sent by Christ to rescue St. Matthew from the savagery of the Pagans, and that a flood was caused which effected the result, and at the same time converted the Heathen. It may serve as a type of Andrew's flood of persuasiveness. He preached in Macedonia, and was martyred in Achaia, because he had angered the Pro-Consul by converting his wife. His persuasiveness then attained the crown. St. Andrew's Cross, the shape of X (decussate), was probably introduced into Scotland by a missionary named Regulus in the 5th or 8th century.

I hoped this feeble fumbling at life's knot Might end concisely,—but I failed to die, As formerly I failed to live,—and thus Grew willing, having tried all other ways, To try just God's. Humility's so good, When pride's impossible. Mark us, how we make

Our virtues, cousin, from our worn-out sins Which smack of them from henceforth.

—E. B. Browning.

**Church Union in South India**

A Pronouncement by the Church Missionary Society.

The following statement (sent to us by Rev. P. W. Stephenson, Federal Secretary of C.M.S. of A. and T.) on the proposed Scheme of Church Union for South India was adopted by the General Committee of the Church Missionary Society at its meeting in London on December 10th, 1929.

1. The Committee of the Church Missionary Society having considered the proposed Scheme of Union prepared by the joint committee representing the Anglican Church, the South India United Church and the Wesleyan Methodist Church in South India, for presentation to the governing bodies of the Churches concerned in India and elsewhere, thanks God for the advance that has been made in South India towards the restoration of Christian unity and the elimination of the scars of ecclesiastical divisions. The committee places on record its profound sense of the guidance of the Holy Spirit revealed in the history of the negotiations and also its recognition of the spirit of Christian love and evangelistic zeal which pervades the proposals.

2. The C.M.S. is interested in the scheme on several grounds. The society recognizes with thankfulness in the proposed terms of union the acceptance of the four basic facts of faith and order laid down in the Lambeth declaration of 1929 as the ground of unity, thus keeping the way open for a future wider reunion on an episcopal basis. It also welcomes the desire of the Anglican Church in South India to unite with other reformed Churches, since such a desire is in line with the guiding principles of the society's policy from the earliest days of its history. The Society has never conceived of the differences between the Church of England and the other reformed churches as being of such a kind as to be ultimately irreconcilable; but, just as it has always recognized the essential identity of the Gospel message proclaimed by missionaries and ministers of those churches with that which it has sought to proclaim, so it has confidently hoped to find some basis upon which a more formal union could be established.

3. The C.M.S. has also a particular responsibility in this matter, since the large majority of Indian Christians of the Anglican Communion in the four dioceses concerned (Dornakal, Madras, Tinnevely, Travancore and Cochin) are within the Society's missions. Moreover, it cannot be too widely known that the desire for unity in South India proceeds primarily from the Indian Christians themselves and has been consistently voiced by the Indian Church leaders as well as by missionaries, representing all groups and schools of thought, who have taken part in the proceedings.

The desire for unity on the part of Christians in South India proceeds from two chief sources. They long to share the fellowship of the Spirit in an Indian Church which shall in its unity abolish the existing ecclesiastical divisions, which are of foreign origin, and transcend the caste divisions of the Indian social order. They also wish to have a united Church as the divinely appointed means to a more rapid advance in the evangelization of a great but predominantly non-Christian land. That "unity of evangelization" should be a compelling ideal in these young Churches is a matter for special encouragement to a Society which has been largely instrumental, under God's Providence, in spreading the knowledge of the Gospel in South India.

4. In the claim of the proposed United Church for autonomy the committee sees not only the expression of a legitimate desire for Christian freedom, but also the fulfilment of the work of the foreign mission, foreshadowed in the ideals for missionary policy announced as early as 1851 by Henry Venn. At the same time the readiness and care of the United Church to retain full communion with other branches of the uniting Churches, both in India and elsewhere, obviates that weakening of the universal character of Christianity which would attend the establishment of such a Church as merely a national unit. The committee welcomes the frank recognition shown by the authors of the scheme of the fact that the Christian Churches which are taking form among the Asiatic and African peoples possess the responsibilities and powers of autonomous parts of the Catholic Church.

5. The committee desires to recognize the wisdom of the several churches in South India revealed in their decision to leave for subsequent adjustment certain matters of real ecclesiastical importance, but yet of a secondary character. By the provision of a

period in which these Churches may grow into full spiritual unity and find the solution of certain questions now left open in a new and united life and experience, there is indicated the determination to follow the leading of the Holy Spirit the Guide and Teacher of the Church.

The committee believes that the more closely the suggested provisional arrangements are examined the more clear it will become that they do not violate the historic traditions of the Church of England; it also believes that there are sufficient precedents in the history of the Church of England at home to justify the sanctioning of the South India proposals by the Church of India, Burma and Ceylon. Those who demand in regard to an adventure of faith which aims at Christian unity, that all the possible results of action shall be shown in advance to be manageable and safe are, in effect, insisting that the policy of the Church shall be governed rather by human prudence than by courageous faith in the guidance of the Holy Spirit. Not thus did the apostolic leaders of the Church legislate in the first creative period of its history.

6. On behalf of a Society, which represents an important part of the Church of England organized for evangelization overseas, the committee has taken careful account of the fact that while they have not yet pronounced on the scheme in its present form, the bishops in the Church of India, Burma and Ceylon have approved the main principle underlying the proposed union. The General Council of that Church, having considered the proposals brought before it by the Episcopal Synod, unanimously passed the following resolution at its meeting in February, 1928:—"Remembering that the Constitutional Episcopate has been accepted for the united Church, and that the clearly expressed intention is to secure an episcopally ordained ministry throughout the Church, we are agreed with a view to bridging over the period till this is fully attained, that to all who at the time of union are ministers of the united Churches should be accorded after union the position of ministers of the Word and Sacraments in the united Church."

The committee is also satisfied that none of the proposals relating to Church order go beyond the terms of the Lambeth Appeal of 1929. The principles upon which the recognition and adjustment of existing ministries in the united Church should be made in the interim period appear to be only the natural application of the terms of that Appeal and the Memorandum of the Church of England representatives on the joint conference which followed the last Lambeth Conference.

7. The committee therefore, after much thought and prayer desires to express its cordial approval of the principles of the scheme for unity of the Indian churches as now drafted. In doing so it is confident that it represents the feeling and judgment of the very great majority of the members of the society, who will be prepared strongly to support the scheme, primarily because they believe that the movement which has led to it is in accordance with the mind of Christ. The committee hopes that all Christian Churches and agencies concerned, may together pray and labour for the consummation of this union, moving forward as partners together in the task of building up the ever-growing Catholic Church, which is the Body of Christ upon earth.

The C.M.S. of Australia and Tasmania have always striven to be and act in close accord with the fundamental principles upon which the Parent Society was founded and is still maintained.

Now that a question of such paramount importance as the Union of various branches of the Church of Christ in South India becomes of immediate importance, the C.M.S. of Australia and Tasmania desires to record its devout and heartfelt thankfulness that the Parent Committee has been moved to issue this lucid and definite statement of its views on the question. It entirely approves the action advocated and trusts that the whole Church will go forward in the matter of Reunion in a spirit of courageous faith and confident expectation of the continual guiding and controlling influence of God's Holy Spirit.

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"He that earneth wages earneth them to put them into a bag with holes."—Haggai i. 6.

"For the transgressions of a land many are the rulers thereof."—Proverbs xxviii. 2.

It was a pleasant village that the Wayfarer entered, that warm autumn afternoon. In the centre were a couple of small Churches, each in nicely kept grounds. There was a Public-house, too, and several stores; and (nearly as big as all the other buildings together) an immense brick barn, plastered with innumerable pictures, many of them of the abominable immodest American type; and across some fields the black corrugated-iron sheds and the tall chimney that marked a coal mine. On the verandah of a nice cottage a woman was slicing beans, and the Wayfarer accosted her:—

"A pretty village," said the Wayfarer, "it looks as if you ought to be very happy here."

"We should be happy enough," said she, "only its such a hard struggle to make ends meet."

The Wayfarer listened with surprise. "Why," he said, "I heard that all the men in this village earned such good wages!"

"Yes," she said, "the wages are good enough when the men can earn them; but we've just had a long strike, and we've got behind with the rent, and we owe a lot at the Stores; and now the strike's over they say there's no market for the coal,—no ships coming in; and very little coal wanted. I don't know how it is," she said, "but its much harder to live than it used to be. When we were married my husband was getting less than half the wages that he gets now; and we were better off."

"Dearer food and clothing now-a-days, perhaps," said the Wayfarer.

"Food's not much dearer," she said, "but clothes are, and there's such a lot of extras. There's all our new furniture to be paid for; we got it on time payment; and I got a lot of new clothes lately for myself and the girls with Cash Orders; and we've got to find so much a week to pay for that; and, of course, my husband must have his beer and tobacco; and then there's the pictures twice a week. The children would think it very hard if I didn't take them when all the other children go. But they cost a lot, and the children expect you to buy them chocolate,—same as the other children; and you can't go shabby when all the other people are so well dressed; and those nights we're so late getting to bed; and the children are so tired and cross next morning;—upon my word I'm just worn out, and scarcely know how to live! If I didn't keep on taking Tomkin's Tonic I don't think I'd keep up at all. And it costs 3/6 a bottle!"

"Then I see you're two Churches in the village," said the Wayfarer, "and I suppose you help to support them."

"We don't," said the woman, "we can't afford to. I give the children a penny each for the Sunday School, and that's all I can do. Anyway, we don't attend them. Churches aren't for working folk. My husband says they're Capitalist institutions. On Sunday, if we can afford it, we go for a trip somewhere."

Just then the husband entered the garden. "No work at the mine tomorrow," he said, as he threw down a bag of coal from his shoulder. "I don't know how we're going to live with so little work. I think we shall have to strike for more money."

"I hope you won't," said his wife. "We haven't got over the last strike yet. Look at our big bill at the Store, and the butcher wanting his money, and the rent all going back!"

"Well, we must do something," he said, "we can't live on what we're getting now. I'm not like those young chaps that allus favours strikes; but if we strike we may get the Dole, and anyway, the other Unions will most likely raise a levy for us."

"It's hard having to strike for a living," said the Wayfarer sympathetically. "What was the last strike about?"

"Don't know exactly," said the Miner, "something about the Award, I think. We got our orders from the Union Secretary. He tells us when to strike; and of course we do."

"I suppose he's pretty well paid," said the Wayfarer. "He and the other Union Officials; their pay never stops for strikes?"

"Of course not," said the man, "you couldn't expect them to work for nothing. In fact I think the Union Secretary gets a bit more when there's a strike on, because he has more to do."

The Wayfarer expressed his sympathy; and as the sun was getting low, bade them farewell and proceeded on his way. And as he went he noticed how all the walls were plastered with election notices, old and new; bidding the readers to "Vote Labor" for Federal Candidate; and again to "Vote Labor" for State Candidate; and again to "Vote Labor" for Municipal Candidates.

"What a lot to be paid by the Workers," said the Wayfarer to himself. "Such a lot of Unions; such a lot of Union Secretaries and Officials; such a lot of Members of Parliament; State and Federal; Seven Parliaments; no less, in Australia; such a lot of Mayors and Aldermen and Council Clerks and Officials; and half a dozen Governors and attendants and hangers-on of all sorts."

And as he walked, more and more clearly there dawned upon him the meaning of a certain very bitter Arabic malediction,—"Allah kether mesheikh kum" (May God multiply your Sheikhs); and the corresponding words of the Book of Proverbs,—"For the transgressions of a land many are the rulers thereof." And he wondered whether the hard times of those Colliery villagers could not somehow be ameliorated; so that the husbands might be reasonably sure of work; and the wives no longer need Tomkin's Tonic at 3/6 a bottle.

And yet he couldn't help seeing, that if rightly spent, the husband's earnings were actually abundantly sufficient for all needs. And then his mind went back to the humble home in which he himself had been brought up;—one of a healthy and happy group of children; where, though a working man's earnings were not large, there was, as Mother used to say, "aye the money for necessaries,"—where there was never need to talk of strikes to raise wages.

In those happy days the Picture Palace (that modern curse) was unknown; and the amount spent on entertainments was practically nil. The

modern school, too, with its perpetual restless system of yet more and more cramming, was equally unknown; and after boys and girls had learned reading and writing, and arithmetic up to Practice and the Rule of Three, they were free to seek further education as they would; and one of the pleasures of home was the reading of books on Travel and History, such as are never looked at by young people in this day of abominable comic papers; so that he and his six brothers and sisters, long before they reached manhood and womanhood, were far better educated than the average young people of to-day.

No useless Arbitration Court was in those days a source of strife and heart-burning. Every man earned what he could; fixed the price of his work; and the good workman always got it.

But chiefly he remembered (and this, he reflected, lay at the root of the whole matter), how after the evening meal, the Father took down his big Bible and read the passage for the day; and then offered a simple thanksgiving for mercies received and prayer for forgiveness of sins and for protection from evils, and for blessings on all near and dear to them,—from the members of the Family to the King, and to the Minister of the Parish.

After that when the few simple tasks were done, and the youngest children put to bed, how the rest gathered round the old piano,—one of Mother's wedding presents,—and sang the good old songs of that day; while Father read the paper, and Mother was making a dress for herself or for one of the girls; until about nine o'clock the last of them had gone to rest.

And the Wayfarer thought how different it all is to-day. Family Prayer dropped out from 99 homes in every 100. The Picture Show (often abominable, always too stimulating to youthful minds), Time-payments, Cash Orders, etc. In that early home nothing was procured that could not be paid for—and he thought of another word of Holy Writ, how for the sins of God's people it came about that "ye looked for much and it came to little; and he that earneth wages earneth wages to put them into a bag with holes!" (Haggai i.)

And he thought—is there no way out of this circle of modern abominations? Can a people never retrace their downward course? Must Australia always have seven Parliaments, those hundreds of useless professional legislators? Will Australia never be able to free herself from the Octopus tentacles of the senseless Arbitration Court,—that prolific source of unemployment and discontent. And must American Immodesties and Yankee Parodies of Life, and vicious credit systems, continue always to corrupt the rising generation? The Wayfarer cannot prophecy.

But this he knows, that Christian Parents can by God's grace restore within their own circle the Godly habit of Family Prayers. That Christian people may rigidly observe the Divine command to "owe no man anything but to love one another"; and so keep free from the fatal facilities offered by Cash Orders and Time-payments. And Christian Fathers and Mothers can again regard it (having an eye to the eternal welfare both of themselves and of their children) as both a duty and a privilege to attend the Lord's Worship both Morning and Evening on each Lord's Day.

So, however, the nation may still groan under its burden of direct and

indirect taxation and its multitude of rulers, and temptations may still multiply outside—each Christian home shall become a self-contained centre of Christian happiness; and, even in the lower matters of finance, God's blessing shall make of even small incomes, an abundant sufficiency; enough for the "daily bread" and with still something to spare for God's service.



The Bishop Coadjutor of Sydney, who has been ill, we are pleased to note, is making good progress to recovery.

The Rev. F. Brammall, of Holy Trinity, Port Melbourne, has had a serious break in health, and has been ordered six months rest.

The Primate, Dr. Wright, will leave for the Lambeth Conference on 1st May by the Aorangi, and will travel via New Zealand and America. He expects to return to Sydney in November.

The Rev. O. Hole, Rector of Springwood, N.S.W., has been appointed Precentor of Newcastle Cathedral. Mr. Hole expects to take up his new duties immediately after Easter.

Bishop Gilbert White has been engaged in a Confirmation tour for the Bishop of Goulburn and returned to Sydney in time for the meetings of the Board of Missions on 26th March.

The Honourable Mr. Justice Harvey will preside at the Home Mission Society's Festival in Sydney Town Hall on Tuesday, 13th May. The Dean of Sydney and the Rev. J. F. Chapple will be the speakers.

The Bishop of Christchurch, N.Z., Dr. C. West-Watson, visited Sydney on his way to England. He was the guest of the Archbishop of Sydney and Mrs. Wright, and preached at St. Andrew's Cathedral and St. James', Sydney, on 30th March.

On Palm Sunday, April 13, a special service will be held in St. Paul's Cathedral to commemorate the jubilee of the laying of the foundation stone of the edifice by the then Governor, Sir Henry Loch, afterwards Lord Loch.

The Rev. R. Simmons, of St. Agnes, Glenhuntingly, has been appointed Rector of St. Stephen's, Hobart, which was attached to St. George's when our Bishop was Rector there. Mr. Simmons was trained for the ministry and ordained in this diocese.

The marriage of Fane, eldest daughter of the Rev. A. S. Devenish (a frequent contributor to "A.C.R.") and Mrs. Devenish, Glenarm, Elserwick, and Dr. G. H. Evans, son of Mr. and Mrs. T. Evans, Lisara, East Kew, took place at St. Mary's Church, Caulfield, Melbourne.

Mr. A. Exley, Campaign Director of the Queensland Defence Association, arrived in Sydney on Thursday of last week on his way to England. Mr. Exley addressed the members of the Anglican Church League on Monday night, and outlined the activities of the Association in Brisbane.

The Bishop of Bendigo writes of his visit to Lambeth "I go with a sense of responsibility, I think I do not exaggerate when I say a heavy sense of responsibility at all that this present Lambeth Conference involves, and am grateful to know that the good wishes and the prayers of so many are with me at this time."

The Rev. Charles Moon, A.K.C., who was Vicar of Wakefield, in the Diocese of Nel-

Melbourne Clerical Forum.

A devotional service attended by 120 clergymen of Melbourne, and conducted by Archbishop Head, was held at St. Stephen's Church, Richmond, on the 31st March. The service was followed by holding luncheon, at which Archbishop Head was welcomed. The women of the parish of St. Stephen's assisted. In the afternoon a private convention of the clergymen not holding official positions on the Synod was held.

Speaking at the morning service, Archbishop Head said that, in time of stress, due to unemployment, sickness, or other causes, many laymen turned to Christ in prayer, and when some blessing fell upon them that lessened their cares they realised that God had been of some assistance to them. They then realised that they did not want too much to do with Him because He might draw them into some responsibility. If they did what they should do, they realised that they might be involved in the mockery of their fellows, or in some other unpleasantness. Whatever their inclinations, they distrusted their own power of perseverance, and, in persuading themselves that they could not give way entirely to the call of the Lord, they avoided making any beginning at all.

Archbishop Head said that he was afraid that he and the clergy sometimes were too prone to believe that they were catchers of men, whereas they would be doing their work more effectively if they regarded their laymen as the catchers and concentrated on this. Every layman should be a missionary, every father a priest in his own home, and every mother a priestess. The clergy of men must inspire the laymen with the call, as did Jesus Christ when He enlisted the services of Simon on the shores of a lake in Galilee.

The Forum, at which Rev. Dr. Law was chairman, discussed various items of pressing interest to the clergy: Education of Candidates for Holy Orders; Clerical Incomes; Diocesan Finance; Social Work, and the Mode of Electing an Archbishop.



"Sunday School Teachers."

"Progressive" writes:— After perusing "Roadside Jottings," by a Wayfarer, in your valuable paper dated 13th March, I should like to put in a plea for valuations re the untrained and the trained teacher.

To explain—given two Sunday School Teachers (1) untrained, called Peter, fired with the love of Christ in his heart; (2) trained, called Paul, also fired with the love of Christ in his heart, and endowed with an educational training. By this I mean, having received a course of lectures at a Teachers' Training Group," such as is now available under the supervision of the Director of Education in the Diocese of Sydney. I venture to add our Sunday Schools would soon re-capture the youth in our midst; with, if needs be, fever, but more efficient (well trained) Christian men and women.

One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the whole year. No man has learned anything rightly until he knows that every day is Doomsday.

—R. W. Emerson.

son, N.Z., as far back as 1874, was followed by Rev. St. Clair Tisdall, M.A., D.D., who in turn was followed by the Father of Bishop Baker, a Mr. Moon has lately celebrated his 90th birthday in retirement in England.

Matron McFarver, who has retired from the position of Matron of the Glebe Homes after 35 years' service, was the recipient from friends of a substantial cheque at a farewell gathering in the vestibule of the Sydney Town Hall. The Archbishop of Sydney presided, and made eulogistic references to the splendid work rendered by Miss McFarver.

Friends of Mr. Frederick Thomas Nickson, who for 40 years was churchwarden and Sunday School superintendent at St. Michael's Church of England, North Carlton, will regret to learn of his death. The Rev. G. N. Bishop, a former incumbent of the Church, conducted the funeral service. We offer our deepest sympathy to his family.

The Rev. M. O. Davies, M.A., Vicar of Mooroompa, Bendigo, has accepted the locum tenency of St. George's, Hobart, during the absence of the Rector (the Rev. T. Quigley) who is paying a visit to England. The Rev. A. Gamble, late Rector of St. Stephen's, Hobart, will be locum tenens at Mooroompa during this period.

An appeal is being made by the diocesan authorities to buy a cottage for the Rev. A. L. and Mrs. Kent. He has been a most acceptable chaplain in the Melbourne Hospital for the last twelve years, and his work is spoken of as unique. It is hoped that many to whom he ministered may send contributions to the Registrar of the diocese, A. E. McLennan, Esq., Cathedral Buildings, Swanston Street, Melbourne.

The Archbishop of Sydney, in his monthly letter, makes reference to the valuable services rendered to the Church by the late Rev. A. J. H. Priest. "This diocese, and Australia generally," says the Archbishop, "owes a deep debt to him for the spiritual power with which in many phases of work he constantly and effectively built up the Kingdom." For several years Mr. Priest was the valued Editor of this paper.

The funeral service of the late Bishop Armstrong was held in St. Paul's Cathedral, Melbourne, and afterwards at Kew Cemetery, the Archbishop taking part, assisted by Archdeacons Lambie and Potter, and Memorial Services were conducted on the terrace, the first incumbency of Bishop Armstrong, at St. John's, Toorak, where he was locum two years ago, and at All Saints', Kooyong, of which he was a parishioner.

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.

Palm Sunday.—180, 188, 209; 181, 478, 289, 182(149).

Good Friday.—185, 186, 190; 184(427), 187 (186), 188, 208.

Easter Day.—210, 207, 213, 204(49); 211, 205(527), 212(389), 209.

1st S. after Easter.—383, 214(427), 422; 377, 285, 308(53), 20.

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"All that Christ asked of mankind were with to save them was a Cross whereon to die."—Lammenais.

"Life alone can impart life."—Emerson.

#### APRIL.

11th—William of Orange and Mary crowned, 1688. May the day never return when a Roman Catholic sits on the throne of England. "The price of liberty is eternal vigilance."

13th—**Palm Sunday.** This day begins Holy Week, wherein we approach the Cross. The Triumphal Entry into Jerusalem seemed but a flicker so soon was it succeeded by the Crucifixion. Such is life. But Calvary led to Easter.

17th—**Maudy Thursday.** The day of the Washing of Feet. The command to wash one another's feet provides direction for the exercise of humility towards our fellows on every occasion.

18th—**Good Friday.** Good, because it is the Great Day of the Cross. Let us plan to spend the day in church, for we can picnic at other times. The soldiers could play dice at the foot of the Cross. Because it is so solemn it need not be sad, for proper regard for the Cross brings joy into our lives.

19th—**Easter Even.** Preparation for our communion on Easter Day. "And note, that every parishioner shall communicate at the least three times in the year of which Easter to be one."—Rubric.

20th—**Easter Day. "Christ is Risen."** The Queen Festival of the year. The Resurrection is the cardinal doctrine of the Faith, the keystone of the arch of Christian doctrine. Take this away and all else falls. If faith in this be strong, all else is possible, for as a miracle it stands alone and keeps all other teachings in place.

21st—Easter Monday.

22nd—Easter Tuesday.

23rd—St. George, Patron Saint of England. Shakespeare born, 1564.

24th—Next issue of this paper.



### The Bible and Up-to-Date Science.

By Reginald T. Naish, of England, in a lecture under the auspices of the Bible Union of Victoria.

THE Bible is the most up-to-date book of science in the world. If the Bible were only a religious book, and at the same time taught bad science, would we not doubt if its teachings on religious matters were true?

Of course, sometimes the Bible uses the language of ordinary life. When in the story of Jacob we are told in Gen. xxxii., 31, that "as he passed over Peniel the sun rose upon him"; that is just the ordinary manner of speaking, the manner of speaking that even the scientist uses constantly, even if he knows it is not a scientific statement.

Gen., Chapter i., the order of creation is correctly stated. Over twenty Swiss scientists determined how things came about in our world. He made a close study of astronomy. He made a study of geology, botany, and the discovery, amongst light was before the Bible, and the Bible had anticipated his discoveries by thousands of years. Science says light was the first thing; but the Bible long, long ago said the same thing.

In Gen. i., 9, God said, "Let the waters under the heaven be gathered unto one place, and let the dry land appear, and it was so." It was only about 200 years ago that we learned that the waters all over the world are connected. But that is not true of the land; it is divided up into continents, etc.

V. 10, "and the gathering together of the waters called he seas." Not sea, but the plural "seas." Put an experienced captain of a ship down in his cabin; let him not see which way the boat is travelling and he can tell from the motion of the boat and the rolling of the waves just in what part of the ocean they are. The lecturer said that on one occasion he was travelling by sea and remarked to the officer of the vessel: "What a lovely voyage we are having! Will it be like this all the time?" "Wait till we get to the Australian Bight," was the reply. Sure enough the prediction was fulfilled and they had a complete change. On another occasion, after pleasant sailing they came to the Cape of Good Hope, and soon after entered a storm region. He had been conducting services which were not too well attended. But now the service was crowded. Everybody thought the boat was going down. Different seas have their different characteristics, and a captain can recognise them.

Another thing was found out by Lord Kelvin about 50 years ago. He was an earnest Christian and a firm believer in the truth of the Bible. He was asked by one of his students what was the greatest discovery he ever made. He replied: "The greatest discovery I ever made was that I was a great sinner, and Jesus Christ was a great Saviour." It is said that Lord Kelvin was one day standing near the blackboard, and in front of his class, when, turning from the blackboard, he remarked: "Gentlemen, I believe there is never rain without lightning." Scientific men know that as an established fact and have produced rain by experiment and by means of an electric spark. The lecturer drew a spiritual lesson here, saying that we cannot have the rain of the Holy Spirit unless we have first the fire—the lightning flame of the Spirit of God. But this has been in the Bible for ages. Jer. x., 13: "When he uttereth his voice there is as a multitude of waters in the heavens, and he causeth his vapours to ascend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treasures." Psalm cxxxv., 7: "He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain, he bringeth the wind out of his treasures."

Up till a few hundred years ago men believed the earth was flat. The Roman Catholic Church persecuted the man who declared it was round. Isa. xl., 22: "It is he that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers." The Hebrew word for circle indicated a spherical body. Another great fact is stated in the latter part of this verse "that stretched out the heavens as a curtain." Curtain in the Hebrew means thinness. Ether is very thin, attenuated. A cupful of ether is capable of expanding to the size of the earth. Who taught the prophet that the earth was a circle and enabled him to anticipate modern discovery; or that the heavens were not solid, but simply

an expanse or thinness, very attenuated?

Another remarkable statement is found in Isaiah xl., 12: "Who hath measured the waters in the hollow of his hand."

That God has literally done this and provided just the exact amount of water that is necessary for the earth and the welfare of its peoples is now known to be a fact. Meteorologists tell us that if the volume of water on the face of the earth was greater, storms would be more frequent, if it was less than it is, droughts would be of more constant occurrence. And in the latter part of this verse is another great fact: "And comprehended the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance." Captains of ships when they are approaching the land can gauge the depth of the waters by noting the height of the mountains. If the mountains are very high, they know that the waters are correspondingly deep.

The dust and refuse of Glasgow is a constant problem. If the thousands of tons of refuse were emptied into the sea nearby, they would cause shoals to the inconvenience of navigators. They are taken to Loch Long, where the mountains are high, and the sea correspondingly deep, and thrown into the Loch.

Job xxvii., 7, says: "He stretcheth out the north over the empty places." It is only during the last 40 years or so that astronomers have come to know that there is one portion of the heavens where here is a spot destitute of stars, "the empty places." Previous to that when the astronomer focussed his telescope on any spot he found it filled with stars. If at first it seemed to be empty of them, yet when he had obtained a more powerful telescope he found it was not so; there were the stars, but in this one place, a little to one side of the North Pole, there is a spot which is vacant; the most powerful telescopes have so far been unable to discover any of these luminaries.

The North Star is a guiding star in the Northern Hemisphere.

He instanced how one evening he crossed a ploughed paddock, and when he wanted to return, missed his way. He made to go across the field, but found himself back at the fence. He followed the fence round one way and then the other to find some familiar land mark, but in vain, and began to think he would have to spend the night under the hedge. He prayed to the Lord to show a guiding star. The whole sky was black and not a star visible, but a short while after he prayed, one star appeared, then another, and presently he recognised the North Star, and in ten minutes was back in his home, seated at the supper table.

The Aurora Borealis comes from the North. Ps. lxxv., 6 "For promotion cometh neither from the east, nor from the west, nor from the south."

The speaker said that possibly when Christ came, He would come from out this empty space and call His people up to be with Him.

Job. xxvi., 7: "And hangeth the earth upon nothing." Who taught Job that great scientific fact? For thousands of years men believed the earth was flat. Some of the ancients believed that it was borne by elephants, that the elephants rested on tortoises, and when the tortoises moved there was an earthquake. Who taught Job that it was suspended in space?

Job xxvi., 8: "He bindeth up the waters in his thick clouds."



THE RETURN FROM CALVARY.

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Job xxxvii., 16: "Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? The clouds are not a light unsubstantial vapour. In them there are hundreds of tons of water, and yet they are wondrously suspended, ready when the right time comes to descend in blessing on the earth. How does God keep this weight of water suspended? How does He accomplish the balancing of the clouds?"

It is supposed by many higher critics and modernists that Jesus Christ was a comparatively ignorant Jew, and that He knew nothing of present day science. Did He not know the laws and workings of His own universe? Luke xvii., 34 says: "In that night there shall be two men sleeping in one bed, the one shall be taken, the other left. Two women shall be grinding corn, the one shall be taken and the other left. Two men shall be in the field, the one shall be taken and the other left. Did Christ not know that the earth was round and that some in one part of the world are sleeping, others in another part of the world are working?"

Job xxxviii. was described as God's examination paper—God was examining Job as to his knowledge of things. There are two degrees that every Christian should possess: B.A. is born again and all true Christians are B.A.'s. They are born again by the Spirit of God. But then we should go on to take our D.D. Degree. That is the degree which belongs to God's sanctified children. They are D.D.'s, i.e., doubly delivered, from sin's guilt and from its power.

God says to Job in v. 4: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding."

V. 5: "Who hath laid the measures thereof if thou knowest? or who hath stretched the line upon it?"

V. 6: "Whereupon are the foundations thereof fastened or who laid the corner-stone thereof?"

V. 7: "When the morning stars sang together." Light is caused by vibrations; so is sound. According to the number of vibrations, greater or lesser,

so is the height or depth of the tone. There are some notes too faint for us to hear. Our ears are too dull. It is said that a cat or a dog can hear an octave higher than we can and perhaps an octave lower.

Light passes through various colours and later on, to electricity.

V. 12: "Hast thou commanded the morning since thy days and caused the day spring to know his place?"

The day spring spiritually refers to the coming of Christ. He will come to the one-thousandth part of a second, just as light does.

V. 13: "That it might take hold of the end of the earth." The Hebrew word has the meaning of taking hold just as the fingers take hold of anything. There is a reference here to the wonderful refractive power of light when passing from one medium into another. It can be illustrated by a spoon in a teacupful of water. It seems to bend when it reaches the water. So when light reaches the earth and passes through the atmosphere, it is bent inwards. It is a wonderful provision by which the light, instead of passing out beyond the earth and leaving it frozen, is bent inwards to warm it.

In v. 22: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?"

Snow when it is melting is exceedingly pure. It is said that a great scientist of America went on his knees in adoration of the wisdom of God when he read these words.

There was a time in the history of the late war when the British were in need of high explosives. America had not entered the war as a combatant, and she undertook the manufacture of them. But there was some secret in regard to them that was not known, and for want of which, and because of the defective nature of the manufacturers, part of a great town in America was laid in ruins by their premature explosions. At length some thoughtful and enterprising student of the subject noted that the Germans were importing large quantities of snow from the mountains of Switzerland. The secret was out, the explosives were perfected and eventually the war was won!

V. 19: "Where is the way where light dwelleth? and as for darkness where is the place thereof?"

One of the discoveries of science to-day is the fact that light is motion—darkness is lack of motion—lack of vibration.

V. 35: "Canst thou send lightnings that they may go and say unto thee, Here we are?"

A feature of the present day civilisation is the use to which electricity is being put. It lights our cities, drives our trains, brings us messages, is a thousandfold activity in all the life of to-day. Man has discovered the laws that govern the electric current, and it does his bidding. Just lately in some naval manoeuvres was a ship used as a target with no captain and crew on board, but whose erratic movements were directed by electric currents.

Abraham was the first electric current sent forth into the world to do God's bidding. Luke xi., 36: "If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light as when the bright shining of a candle doth give thee light."

Christian are to be full of Spiritual light and power flashing forth God's messages of love and life and salvation to a dark and perishing world.

The heart of man seeks for sympathy, and each of us craves a recognition of his talents and his labours. But this craving is in danger of becoming morbid, unless it be constantly kept in check by calm reflection on its vanity, or by dwelling upon the very different and far higher motives which should actuate us.—A. Helps.

## The Sydney Diocesan Year Book

Is now available, and is obtainable at the Diocesan Registry.

Price 2s.

It contains the usual information useful to the Clergy and Church Workers.



## NEW SOUTH WALES.

## SYDNEY.

## Home Mission Society.

The Home Mission Society's Festival has been fixed for Tuesday, 13th May.

## From the Archbishop's Letter.

## Lambeth Conference.

I can hardly realise that the date upon which I sail for Lambeth by the Aorangi, on May 1st, draws uncomfortably near. But I am reminded by the fact that many of my episcopal brethren are already on the way. Yet the demands of this great diocese are so many that I have thrown my self, with the object of saving somewhat the labours of the Bishop Coadjutor in my absence.

## The Bishop Coadjutor.

We have all deeply sympathised with him in the unexpected and painful illness that befell him in Tasmania, to which he had gone for needed rest and change. But I am glad to say that about the middle of March his medical adviser allowed him to return on the condition that he still regarded himself as only convalescent. I am very anxious that he should do no work until the end of April, and with this in view I earnestly beg my brethren of the clergy not to tempt by any appeals to his overflowing good nature, giving him the painful task of saying "No." I have known too many cases of a cure spoilt by precipitate return to work. I also trust that this little homily which I venture to present to the clergy will be borne in mind during my absence. The chief work for which the energies of the Bishop Coadjutor must be conserved is that of Confirmation.

## The H.M.S. Festival.

Preparations now begin for the great Home Mission Society Festival, to be held in the Town Hall in the month of May. I need not repeat the arguments that I have already used for a more purposeful and concerted rally of all clergy and parishes to this central fund of the Church. I am glad to know that the Honourable Mr. Justice Harvey has consented to take the chair. I hope that, as last year, every clergyman will make a point of being present on the platform to support him.

## Fire in Church.

St. Philip's Church, Camperdown, was the scene of a fire on Tuesday evening, April 1. The outer stone walls and the pews are all that is left of the Church. An organ valued at £400, the pulpit, the chancel, Bibles and hymn books were all ruined. The reason for the outbreak is not known. St. Philip's is a branch church of St. Stephen's, Newtown, and much sympathy is felt for the rector, Rev. J. Bidwell, B.A.

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## Maundy Thursday Observance.

The Rev. L. S. Dudley, B.A., Rector of St. Alban's, Belmont, announced last Sunday that on Maundy Thursday, in preparation for Good Friday, there would be a plain evening meal provided in the parish hall at a cost of sixpence; during which those passages of Holy Scripture would be read which tell of the events of that last evening of our Lord's life, and more particularly of the institution of Holy Communion. This would be preparatory to a service of Holy Communion in the church, and would, he hoped, all conduce to a more fitting and reverent observance of Good Friday and of Easter Sunday.

## The District for Christ.

The District for Christ is the slogan of a United Churches' Crusade which has been undertaken under the auspices of the Campaign to Bankstown Ministers' Association.

Helpers' Promise Cards have been issued and generally accepted by the congregations of the various churches, containing a promise that for at least three months the holder will endeavour to help in four ways, as follows:—

1. To attend both Sunday services regularly, and to induce others to do the same.
2. To attend the mid-week services regularly.
3. To pray daily that God will bless the ministry of His Word.
4. To lead someone to know and confess Jesus Christ as Lord and Saviour.

The Crusade was opened by a general interchange of pulpits on Sunday, March 16, when very great interest was universally manifested; and a great quickening of spiritual life in all the churches, by God's blessing, is being earnestly looked for.

## QUEENSLAND.

## BRISBANE.

## Church of England Defence Association.

The February meeting of the Church of England Defence Association was well attended. As this was the first meeting of the year, the chairman, Mr. C. Elliott, presented the annual report and balance sheet for the consideration of members.

The report stated that the general meetings of members held at the School of Arts Hall on the third Wednesday in each month, had been well attended, and many matters of interest to the members discussed. The "Australian Church Record" had been appointed as the official organ of the Association. An enamel badge had been designed for the purpose of mutual recognition of members. A series of lectures on the history of the Church in Britain, given by Mr. A. Exley, had been much appreciated. The attention of members was directed to improper practices pursued by some city and

suburban churches claiming to be in the Church of England, particularly to what was designated by advertisement in the press as "Solemn High Mass," with the designation of "Father" for the celebrant. As neither the term "Mass" nor the designation "Father" appears in the Book of Common Prayer for the Church of England, the advertisement was designated as a flagrant and unblushing attempt to Romanize Protestant members of the Church of England.

After a considerable discussion, the report was adopted unanimously. The balance sheet disclosed that there was a substantial credit balance towards the expenses of the coming year.

The following were the officers elected for the year 1930:—President, Mr. Henry St. George Canfield; Vice-presidents, Messrs. Elliott, Nixon-Smith, Warren, Griffith, Pears, Exley, Chater, Winnett and Coutts; Council, Revs. T. Ashburner, S. Atherton, Shield, Begg, King, Skillbeak, Falk, Arnold, Shield, Burkins, Caffyn, Searle, T. E. Jones, Nonnus, Michael, and Mesdames Thompson, Morris, Miller and Nixon-Smith; Hon. Secretary and Treasurer, Mr. A. B. Chater.

It was announced that at the next meeting of the Association a lecture would be given on the benefits of the Reformation, with particular reference to the compilation of the Book of Common Prayer.

After the election of officers Mr. C. Elliott, the retiring president, on behalf of the council, presented Mr. A. Exley with a valuable gift as a small token of the council's appreciation of his services.

Mr. Elliott took advantage of the occasion to wish Mr. and Mrs. Exley and their daughter, Miss Joyce Exley, bon voyage for their projected trip to England and the Continent with the English Delegation, which leaves by the "Orontes" on April 2.

## TASMANIA.

## Sunday Picnics.

(From our own Correspondent.)

The habit of holding large public picnics on Sundays is rapidly growing, and recently the Post and Telegraph Offices held one on that day. This brought forth a well deserved letter of protest in the daily press from the Ven. Archdeacon Whittington, in which he referred to the dominating Roman Catholic influence in the Federal Ministry.

To this the secretary of the picnic replied stating that the function was non-official, and that attendance at it was purely voluntary. Further letters from the Arch-priest Barry and Archdeacon Whittington on the correct proportion of Roman Catholics in the Federal Civil Service have followed, but one is inclined to think that if head officials and ordinary members of the Post Office services who are not Roman Catholics had been true to the teachings of their Church and had not bought tickets for a Sunday picnic, it would not have been held. Our Deputy P.M.G. was not present—he was away on holiday leave.

## Launceston C.M.S. Summer School.

The Launceston Summer School commenced on February 19 with a welcome meeting held in St. John's Hall, the chairman being Archdeacon H. B. Atkinson. Several of the local clergy were present. Canon H. T. Langley gave a series of daily Bible Readings on the subject: "The Kingdom of God," which were much appreciated. The Canon also presided as Chairman at the other meetings, when addresses were given by the Revs. P. W. Stephenson, A. B. H. Riley and L. M. Dunstan.

A new feature of this year's School was the children's meetings, held each afternoon after school hours, and these meetings met with wonderful success. The children thoroughly enjoyed the choruses and addresses given by Mr. Dunstan. Other features were a special meeting for women, held on the 20th, a lantern lecture by Mr. Riley, and special Sunday services in eleven Launceston and district churches, the speakers being chiefly the visiting members of the School.

An enjoyable outing in cars to St. Leonards was taken on Saturday afternoon, 22nd, made possible by the hospitality of Mrs. Ferrar, Mount Esk, who entertained the members.

The Summer School closed with a thanksgiving service in St. John's Church on the 20th, when an address was given by Canon Langley. The offerings for the C.M.S. taken at this service and donations sent in by those unable to attend, amounted to over £70. The greatest cause for thankfulness was the intensely spiritual atmosphere which pervaded the whole of the meetings.

## Reunion.

[Statement to be handed to the Representatives of the Church of England in Australia who have been in conference with the Representatives of the Presbyterian, Methodist and Congregational Churches in Australia.]

WE desire to say at the outset that we rejoice in the noble vision of a reunited Church presented in the "Appeal to all Christian People" by the Archbishops and Bishops assembled in the Lambeth Conference of 1920, and as duly appointed representatives of our several Churches we are ready at all times as opportunity offers and as the Will of our one Lord and Master shall be discovered, to give effect to that appeal. The ideal of a Church "genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians; within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made servicable to the whole Body of Christ," is an ideal true, we believe, to the Will of God, and therefore one for which we feel a deep and solemn obligation earnestly to strive.

The Appeal raises questions of deep and far-reaching importance, questions as to the form and manner in which such visible unity of existing separated Churches shall embody and express itself, and how far this would imply an outward uniformity. We recognise this as a most delicate matter, and with entire propriety, such matters, for the most part, are not dealt with in the Appeal. These remain part of that high adventure of faith and goodwill to which the Appeal invites us. We would approach these problems with the prayer of the Psalmist, "Cause us, O God, to know the way wherein we should walk, for we lift up our souls unto Thee."

We are deeply conscious of the privilege and gain of the conferences we have had with you, on the basis of the Lambeth Appeal, and although the way be not yet clear some advancement has come to all of us of each other's position. With mutual respect for convictions honourably held we have learned how much we have in common, and the things which still divide us are not to be compared with those which unite us in the one faith and hope founded on Him Who is the sole and living Head of His Church,—Whose body the Church is.

We note the leading conditions which the effort to achieve the visible unity of the Church must observe, and with these we readily and heartily say we are in general agreement. The Churches we represent are at one with you in receiving the Holy Scriptures as the Word of God and the supreme rule of faith and life, we receive the Sacraments of Baptism and the Lord's Supper as divinely instituted means of grace, and we have ever held in reverent estimation the Apostles' Creed and the Nicene Symbol. We too regard the Ministry as the gift of the Lord to His Church, a sacred office to be filled by those who, being inwardly called, are duly ordained thereto. We believe also that this ministry should be one, acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body.

It would be as unwise as it would be futile to ignore the fact that while we are in harmony on these fundamental principles there have been and still exist grave divergence throughout the Church on the character and functions of the Ministerial Office, as to the conditions of valid entrance thereon, and the relation of its rights and duties to those of the general membership of the Church. We confess to some difficulty in getting a clear understanding of the view of the Anglican Church on these matters, and hence the difficulty of a definite response on our part. At the same time we gratefully note the spirit of mutual concession in which the Archbishops and Bishops approach this outstanding difficulty; and believing that their suggestion is put forward in frank and friendly consideration, we on our part suggest that if Episcopal ordination, in association with the Presbyterate and the recognition of the Congregation of the Faithful, be accepted for the future this should be preceded by a mutual recognition of existing ministries in the uniting Churches "as real ministries of Christ's Word and Sacraments in the Universal Church," with corresponding action which would naturally flow from such a declaration.

We join with you in the earnest prayer that the Holy Spirit may guide you in the forthcoming Lambeth Conference and that we too by the guidance of the same Spirit may

continuously labour for the peace and visible unity of the Church.

(Signed)

RONALD G. McINTYRE, D.D.

(Presbyterian)

C. J. PRESCOTT, D.D.

(Methodist)

G. W. THATCHER, D.D.

(Congregationalist)

February, 1930.

## Church Missionary Society.

## VICTORIAN BRANCH.

## ANNUAL MEETING, 20th MARCH, 1930.

Very wisely two meetings had been planned for this occasion. Knowing the tediousness of rehearsing familiar facts and columns of figures, and having an excellent programme for an enthusiastic and expectant crowd of supporters, the committee arranged for a business meeting at 7 p.m., and the public meeting at 8 p.m. The printed report and financial statements show that last year was a year of progress and strenuous work, appreciation being expressed and thanksgiving offered for it.

Before the business meeting was over, people began to file in for the second gathering, and by 8 o'clock the Chapter House was comfortably full. The chair was taken by the Archbishop at the wish of the President, Mr. W. M. Bunting, who warmly welcomed him in a felicitous speech.

The Archbishop gave a delightful presentation of the cogency of missionary motives, dwelling on the responsibility of the British Empire because of its unique history and position, to pass on the best that it possessed to the non-Christian peoples of the world. The three chief elements in our national greatness, products of Christianity, are the spirit of nationality, Christian education, and the emancipation of women, all of which the nations of the world are clamouring for to-day. The Archbishop pointed out that the Missionary Societies were there to give the lead in the doing of this great work, which was assuredly helping the coming of the Kingdom of God in this generation.

Then for half-an-hour the Rev. W. H. Hillard, of Kenya Colony, East Africa, held everyone's attention as by the aid of a fine set of lantern slides he told of the work in which for some years he has been engaged amongst the primitive people near the foot of Mt. Kenya, in Equatorial Africa. He is to go to Mombasa on his return next month, a far more difficult post to fill because of the strong Mahomedan element there and the westernising process that is going on.

The last speaker was the newly-appointed vicar of Holy Trinity, Surrey Hills, the Rev. J. W. P. Oates. He delivered the charge to the outgoing missionaries on behalf of the committee, dealing very touchingly with the thoughts that should uplift, inspire and comfort as these two servants of God, the Rev. and Mrs. Hillard, go forth again into the harvest field.

So with the blessing of God, this happy meeting came to an end, after an offering of some £23 has been made towards the missionaries' passage money and outfits.

## C.E.M.S. State Conference.

The annual State Conference will be held at the Y.M.C.A., not at St. Barnabas' School Hall as notified, on Tuesday and Wednesday, April 22 and 23. The speaker at the first evening will be Professor Tasman Lovell, who will speak on "The Church—In Relation to Politics"; and on the Wednesday evening "The Church—In Relation to Industry," will be dealt with by the Rev. E. H. Burgmann and Mr. Garnet Portus. These meetings will be open to all churchmen, and it is hoped that there will be large gatherings to hear and take part in the discussions which will follow.

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### Parish Bookstall Society.

(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, 280,000 copies have been printed, and £200 spent. HALF PRICE for cash orders of over 12/ worth.

Archdeacon Hamilton, Gippsland, 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, desires 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 scene of us in answer to a felt need in our parish work."

"Our Wedding Day" is a chaste little book of 60 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 counsels and passages."

"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 of 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, 1928.

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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."

### Thoughts.

Easter, 1930.

"And I, if I be lifted up, will draw all men unto me."

Note the all-sufficiency of Christ's religion of love and service to humanity—encompassing alike the needs of the few and the Gentile—the Greek and the Barbarian—East and West—the wide world over.

To-day, in Western Lands—the Lambeth Conference is fraught with greater opportunity and larger service—the breaking down of episcopal barriers, and the healing of the divisions within the fold.

To-day in the East, India, China and Persia are asking of the missionaries in their midst, for freedom to interpret the Christ of the four Gospels in ways acceptable to their Eastern thought.

To-day in Christian lands, the abolition of slavery is an accomplished fact, and amongst the Eastern races of the world the emancipation of women is steadily progressing.

To-day the activities of the Red Cross Society exist all over the world for the amelioration of sickness, the prevention of disease, the repatriation of war prisoners, and the building up of more sanitary and humane conditions among the weaker races of the world.

To-day the League of Nations (a world-wide movement of 10 years' growth) testifies anew to the healing touch of Christ amid the nations of the world. The success of its activities lies in the establishment of friendly international relationship one with another.

At the Permanent Court of International Justice at the Hague, the prevention of war is brought about by the establishment of international peace and security.

To-day, within our midst, the Rotary Club of Sydney has come to stand for social service by its devotion to the cause of the crippled children within our midst; an organization (like its kindred in other parts of the world) of business men whose ideal is social service to humanity.

To-day, there stands within our city walls a newly-formed "United Associations" Society. Its bodyguard consists of a band of steadfast, eager hearted women, bound together in unity for social progress, and for the welfare of women and needy children.

Amid these and other Christ-inspired activities this Easter-tide, we hear anew with gladness the voice of Him, Who said, "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

F.E.T.H.

"A Mere Man" writes:—

It was a pleasure to read, in your Women's Column of March 27, the excellent contributions of M.G. I should like, however, to be allowed to assure her that it is no new thing that men should to-day turn to women for "inspiration, advice and help"—they have always done so and always will.

Tacitus says of the Germans in his day that they regarded their women as something divine, and consulted them in all matters of State; and with all good men, in all wise nations, the same rule has prevailed. Pericles said, "that child rules Greece; for I rule Greece, and that child rules his mother, and his mother rules me."

Adam was guided (wrongly) by Eve. Abraham was guided (again I think wrongly) by Sarah; Rebecca (wrongly again) guided her son Jacob; Barak was well guided by Deborah; and Manoah's wife was wiser than he. Delilah was too clever for Samson, Abigail was much wiser than Nabal. The wise woman of Abel guided rightly the men of her city; King Lemuel was very wisely guided by his mother, and Solomon (were they the same) guided to his ruin by his wives. Jezebel was Ahab's evil counsellor, and Herodias was too clever for Herod. In short, history is full of examples of men being guided in critical moments, by their

wives—sometimes, indeed, for evil, but generally for good.

The strange and sad paradox is that women, who were made to be help-meets to their husbands, and who fulfil their part so well, are so utterly unable to guide themselves.

Women are in hopeless bondage to their own sex. They know, for instance, that corsets and high heels are ruinous to health; but scarcely one woman in a thousand dares go without them; because other women might criticise her. The same with regard to dress. Every sensible woman hates the present fashion; but for fear of other women's criticism, you see married women dressing like school-girls; and in all respects of dress women are slavishly led by the examples and opinions of other women.

I hope that M.G. will write again and again for your excellent paper; and if she can persuade women to use their good sense on their own behalf as well as for the good of their husbands, she will indeed have earned her halo.

But I fear it would be a hopeless attempt. Women cannot alter their nature; and their nature is to be wise with regard to their husbands and brainless with regard to themselves.

After writing the above, for fear my wife may see it, I dare not put my own name; but sign myself "A mere Man."

### N.S.W. Mission of the Jews.

The committee of the N.S.W. Mission to the Jews met at the office, 145 Commonwealth Street, Sydney, on Tuesday, March 11. Mr. W. H. Dibley occupied the chair.

Prayer was offered by the Rev. W. Gibbins. After the confirmation of the minutes of the previous meetings, correspondence was submitted from the Toronto Jewish Mission, E. Phillip Sidersky, Chicago, and Rev. C. Urquhart, Perth, Western Australia, who stated that the Jewish work in Perth, which has been carried on for a number of years, will from now onwards be under the auspices of the Perth Bible Institute, open-air meetings being held regularly and literature circulated.

A number of contributions were acknowledged. The missionary, Mr. L. Abramovitch, reported that during the month of February he had visited a large number of Jewish homes and had also had a number of callers at his room. He had given away a considerable number of tracts, Gospels, etc., and also visited Jews in the Hospitals. On Wednesday, March 5, he had the opportunity of speaking at the mid-week service at the Baptist Church, Newtown. In future, meetings will be held each Saturday afternoon in a room at Rawson Chambers, Pitt Street, Sydney, when addresses will be given on the portion of the Pentateuch for the day.

The secretary, Mr. G. E. Ardill, reported that the question of work among the Jews had been considered by the Methodist Conference, and the matter submitted to a committee for further consideration. It was resolved to nominate as members of the committee of the N.S.W. Mission to the Jews two members of the Methodist Church interested in the work among the Jews. It was resolved also that a special circular be prepared for circulation setting forth the necessity and obligation of the work on Christian people and appealing for prayerful sympathy. It was decided also to approach Christian Endeavour Societies with a view to secure their fellowship.

It has been arranged to hold a meeting of the women workers who are interested in the distribution of literature amongst the Jews with a view to further develop this aspect of the work.

Miss A. M. L. Gillespie, who is succeeding Miss Pallister as Principal of the Church of England Deaconess Institution, Sydney, will take up her new duties on 1st May.

Miss Gillespie graduated from Girton College, University of Cambridge, receiving her M.A. Degree with Honours in Mathematics and English.

She has had a varied experience in Church Work in the Old Country. From 1925 to 1929 she was the General Secretary of the Raynard Mission, London, and a member of the Southwark Diocesan Board of Women's Work and of its Executive Committee. She was representative, for some time, of the Rural Deanery, and afterwards a co-opted member until 1929.



United Communion.

Rector's Tribute to Dr. Barnes.

"Strong and Courageous."

A correspondent of the "Times" sends to that journal the following account of a United Communion Service which appears to have received the approval of the Bishop of Bradford:—On New Year's evening a united Communion Service was held in the West Bowling district of the city of Bradford, at St. Stephen's Parish Church. There has been a deepening sense of fellowship between the Churches in this district, and united services have been held on Armistice Day. As the spirit of unity was so sincere it was felt that the time had come for members of churches separated from one another to meet together, at least sometimes, in the Sacrament of fellowship and unity. The Bishop of Bradford (Dr. Perowne) gave his full approval to the suggested service, emphasising the point that the whole progress of Reunion projects is marked by a few adventurous spirits making these "short cuts." The Parochial Church Council heartily supported the proposal. Invitations were distributed among each of the co-operating congregations, signed by seven Anglican and Free Church ministers. The service was representative. The Anglican office was used with special epistle and Gospel sanctioned by the Bishop; a Free Church minister gave the address and the alms were given to the British and Foreign Bible Society.

For the first time in its history, the French Protestant Church of London, Soho Square, was attended recently in State by the Lord Mayor. The occasion was the thanksgiving service in memory of the Huguenot refugees in London. Sir William Waterlow, who is of Huguenot ancestry, was attended by Sheriffs F. H. Bowater and William Neale, M. de Fleuriat, the French Ambassador, M. C. Billecoq, the French Consul-General, Sir R. Murray Hyslop, Commander de la Legion d'Honneur, treasurer of the Congregational Union, and representatives of the French Church, Canterbury, and the Dutch Church in Austin Friars, were also present. The service, wholly in French, was conducted by the Pastor.

### Church Year Book.

In 1918 the average net income of 14,023 incumbents was £360 per annum; in 1928 12,804 incumbents received an average net income of £446 per annum. This means that in 1918 clerical stipends, that is, of incumbents, amounted to £5,068,280, and in 1928 to £5,736,844. The decline in the number of incumbents with a growing population shows that in rural districts amalgamations take place and that there is no corresponding increase in urban areas. The Ordinations of Deacons in 1929 amounted to 439, as compared with 385 last year and 463 in 1923, the best of the post-war years.

The record of the number of baptisms shows that a larger proportion of the children born more than two-thirds—are baptised in the Church. Confirmations have decreased about six per cent, and the numbers of males was about 29,000 less than that of females. Last year the total number fell below the average for the preceding ten years. The growing decrease in the numbers attending Sunday Schools is serious. The numbers reported to be on rolls in 1928 were 1,811,014, in 1927 1,841,359, and in 1926 1,861,336.

The Rev. J. E. Worsley-Boden, rector of North Wingfield, in his parish magazine, writes:—

"Those who heard the Bishop of Birmingham on the wireless on the evening of Sunday, December 29th, will have found our point of view at the Parish Church here confirmed by the outstanding leader of our read the newspapers will know of the strong stand which Dr. Barnes, almost alone among the Bishops, is making against the intrusion of strange reactionary sacramental cults in English Churches. Rome is Rome, and we can but respect the Roman Church; but we would keep the Church of England English, and I think we ought to remember in our thoughts and prayers this strong and courageous Bishop and the cause which he has in hand."

### A Word of Encouragement for C.M.S. Supporters.

We who are workers in the great C.M.S. brotherhood have come into an inspiring heritage. C.M.S. folk are sharers in one of the most marvellous movements of Christian service this modern world knows! By its network of Mission Stations throughout Africa, Moslem Lands, Asia, and elsewhere (nearly 600 main stations and over 7000 out-stations), C.M.S. is touching and transforming the lives of countless men and women and children. Its evangelists, foreign and native, bring the light of Christ to hearts darkened by sin and idolatry; there are nearly 700 C.M.S. clergy and over 14,000 native workers. Its educationalists train the future Christian leaders of tribes and nations in over 5000 schools and colleges. In forty six hospitals and thirty dispensaries, its doctors, nurses and assistants go about doing good, and carry the Gospel through men's physical needs to their souls. Recently the baptisms in connection with C.M.S. Missions have exceeded 60,000 a year.

### Notes from Kenya.

From Kenya we read: "Towards the end of last month we had 101 adult baptisms; and on the following Sunday we admitted 200 into the catechumenate and 300 into the enquirer's stage—the largest number we have had at one time—and still large numbers are coming up behind them."

From a centre near-by comes this word:—"The work in this centre has gone ahead very fast and the numbers attending school as well as the services on Sunday have so increased that the sun-dried brick church-school, built by the people themselves about three years ago, is entirely too small for the numbers attending at present. The Christians and adherents, recognising this, set to work to collect funds for a new building of a more permanent character, and they have done remarkably well, having collected up to the present £200, which is a splendid attainment, everything considered."

Narrow faith and broad phylacteries nearly always go together.

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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, 10/4/30.

"There we saw the giants."—Num. xiii. 33.

My Dear Young People,

Stories about giants are always exciting and I expect you all know a good many. Jack, the Giant Killer, is a very favourite tale, and you'll all remember Giant Despair who Christian met on this travels in Pilgrim's Progress and the giant with whom David fought. Giants are, of course, very big people, and have always been thought to be particularly evil and angry and anxious to do harm to smaller folk.

Long, long ago a great multitude of people were travelling about looking for a country in which they could settle and live and not be slaves. They travelled across deserts and over mountains, they suffered hunger and thirst, heat and cold, they often got angry and upset and wondered why they'd come, they growled at their leaders. They travelled for months and months, and then one day behold in the distance a range of blue hills, and their leader said, "There, that is the land, that's where we are going to live." Imagine the excitement there was that day, the talk and commotion in all that camp. The leader said, "First, we must find out who lives there, and how we can capture that land," so he sent twelve men as scouts to look about and bring back a report.

The exploring party was led by a man called Caleb and he did his job very thoroughly, he made them all work very hard. Now he would lead them up some steep cliff to get a better view of the countryside. Now he would march through dense brushwood: now they would crouch on the river bank to avoid being discovered by the inhabitants of the country. In the end they all had a splendid idea of the nature of the country and the character of the people.

Meantime the people in the camp waited and waited, a whole month went by, but how they shouted when they saw Caleb striding in at the head of his little company, carrying with them some of the fruits of the land, grapes, figs and pomegranates.

It took a good while to restore order and then the scouts began to tell of their adventures. They told of the country, how beautiful it was, how fruitful "flowing with milk and honey" were the words they used; then they went on to speak of the inhabitants of the country, and here most of the scouts began to tremble. They said, "here are giants there—terrible giants—they are so tall that they make us feel like tiny grasshoppers, and they live in cities with such high

walls that it seems impossible to lower them, we will never get that land." Then all the camp began to wail and cry out, "Why did we ever leave Egypt! What are we doing here in the wilderness! Let us make new leaders!" Then Caleb stepped forward and cried out sternly: "Listen, the land is splendid, rich and fruitful; God is with us, we have no need to be afraid of giants. In His strength we shall gain a glorious victory. The Lord is with us, fear them not." But that great multitude would not listen to him, the Children of Israel, for it is they of whom this story is told, were afraid and would not go forward, they turned back, they could not face the giants, they couldn't put trust enough in God, and so for forty years they went on wandering up and down, finding no country in which to settle.

We all have giants to face and to fight—Pride, Anger, Laziness, Untruthfulness, and lots of others, each of us could make a list for ourselves. Don't let us turn our backs on them; face them, fight them, and remember Caleb's words: "The Lord is with us, fear them not."

I am, yours affectionately,

*Aunt Mat*

### WELL DONE.

If Peace is thy prompter, Love is thy guide,  
And white-robed Charity walks by thy side;  
If thou tellest the truth without oath to bind,  
Doing thy duty to all mankind;  
Raising the lonely, cheering the sad,  
Finding some goodness e'en in the bad,  
And owning with sadness, if badness there be,  
There might have been badness in thine and in thee,  
If conscience, the warder that keepeth the whole,  
Had uttered no voice to thy slumbering soul,  
All God's angels will say, "Well done,"  
Whenever thy mortal race is goal.

If thou art humble and wilt not scorn,  
However wretched, a brother forlorn,  
If thy purse if open to misery's call,  
And the Lord thou lovest is God of all,  
Whatever thy colour, clime or creed,  
Blood of thy blood, in their sorest need,

If every cause that is good and true,  
And needs assistance to dare and do,  
Thou heapest on through good and ill,  
With trust in Heaven and God's goodwill,  
All God's angels will say Well Done  
When thy mortal race is run.

—Charles Mackay.

Long prayers are not always strong prayers.