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YOUNG RECORDERS.

Aims:

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

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

"There is a lion in the way."

—Prov. xxvi. 13.

My dear girls and boys,

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

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

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

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

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

Can you tell me what the word
Epiphany means?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

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

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

THE STORY OF A BRAVE WOMAN.

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

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

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

Prayer for the Lambeth Conference.

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

—(From N.Z. Church Paper.)

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For Church of England People
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Church News—In Australia and Overseas.

Hobart C.M.S. Summer School.

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

Leader—Does Prohibition Work?

Quiet Moments.—Apostolic Missionaries
(Continued).

The Wayfarer Discusses Sunday School
Methods of Teaching.

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

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delivery or change of address.



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

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

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

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

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

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

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

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

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

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

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

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

A Word or Two About Lent.

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

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

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

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

Meeting of "Record" Subscribers.

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

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

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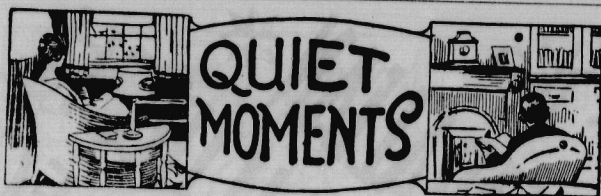
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**QUIET
MOMENTS**

(Bible Readings given at the Seaford, Victoria, C.M.S. Summer School, by the Rev. Dr. A. Law, and published at the request of the members.)

Apostolic Missionaries.

The Man Who Lost and Gained.

"WHAT a fool you are to lose the chance of making so much money!" How often is this said by some well-intentioned friend to the young man. Whatever are you thinking of, Levi, that you can so quickly slip off your counting stool, and turn away from the table with quite a pile of money on it? But Matthew lost his name, money, status and occupation. Levi of Mark ii. 14 becomes Matthew of Matt. ix. 9. He gained instead a new and beautiful name, Matthew, the same as Theodore, meaning the "gift of God." What an offering he gave to God! How much God gave to him! Christ appeals to a proper spirit of acquisitiveness, purified and re-directed. Those who give most gain most. Mark x. 30. And once more we note that character creates worldly wealth. Without the Matthews there would be no Levis.

We learn also that Christ chose His apostles from all sorts and conditions of men. It is not for us to pass supercilious criticisms upon people who do not exactly conform to our ideas. "He eateth with publicans and sinners." In our judgment, perhaps very few of the Apostles would have passed Matthew as worthy for their task. The Board of Electors would not have chosen him as their Archbishop. The retiring character of Matthew has stuck to his name to latest times. No mention of himself occurs other than in a paucity of reference to his call. And then he denotes himself "the publican." He is not ashamed of his origin. There is no mention of him in sacred record after this event. No great institutions have been named after him, and few churches claim him as their patron saint. Matthew was an instance of "the business man in the church." How many clergy began life in business and gained thereby! Why should there not be in every city a church for business men dedicated to the name of Matthew?

Christ seemed to be as attractive to rich as well as to poor. So should our churches be. It is cheap and nasty to decry wealth, yet it often is an index of good character. The rich have their special temptations, and their money is one. At Swanwick Conference in 1928 D. J. R. Mott gave an address upon the place of money, and commended a book, "Christ and Money," by Hugh Martin. To read it will help us to sing: "Take my silver and my gold, Not a mite would I withhold." Christ calls men of wealth to follow to-day.

Matthew also gained a New Purpose in life. At the "receipt of custom" he was no "renegade Jew." His position as tax-gatherer in Herod's jurisdiction differed from that post elsewhere, in that Herod professed to be a Jewish Prince, even aspiring to be accepted as a Messiah of a kind. The

taxes were not "farmed" from the Romans, but were raised by Herod. This patriot publican was the one who eventually became the "Evangelist" or writer of the Gospel of the King of the Jews, and interpreter of the Messianic Kingdom. God has His purposes in National revelation. More and more may we see this in our day. This Hebrew Gospel is full of allusions to the Royal character of Christ, despite its translation into Greek from the original Aramaic. The traditional symbol is that of the Lion. Christ was the "Lion of the tribe of Judah," the Lion being the sign of that tribe.

We must have remarked on Matthew's Ready Response. Immediately the Master called Matthew climbed from his stool at the Custom House Table on to the roadside. He was ready to relinquish all to follow the man who offered him no emolument. It does not detract from his readiness to say that probably this was not the original summons, that perhaps Christ had, before this, given warning that he would be called upon. It even makes it stronger as a considered step.

Let us follow Matthew to the feast (Mark ii. 14) to which he invited Jesus. The Pharisees were envious of the attention the publicans received from this Messiah, but his mates uttered no criticism. He was evidently popular among his own kind. It is what your mates have to say about you that tells the tale. If the people who live with you speak well of you it is better than the commendation of those who only see our company manners. There would be fewer mistakes in selection for office in the Church if those who make appointments would find out what the familiar associates think of the individual.

The Contemplative character of St. Matthew is evident. His was the first Gospel to be written. It was the work of a student and thinker who enshrined the words of Jesus in this permanent fashion. It was Matthew who treasured the Sermon on the Mount for us. Do we make enough of the pen and the printed paper in our work? Yet the Gospel was an Afterthought, and was only undertaken when the Apostle feared that his departure from Palestine necessitated leaving such reminder behind.

There is no reliable record of Matthew's end. He went out as he came in to the world's notice—giving to the end. Probably he went to Ethiopia, Parthia, Egypt and India, like Thomas, who is called his twin by some.

"THE DIVINE AUDITOR."

Bishop Heywood, speaking in England some months ago, is reported to have referred to a competition in a London Evening Paper, in which people gave their income and expenditure.

In one case there was the following:—

Income, £780. On the expenses side: "A week-end motoring, £9 10s."; again "Church and charities for the year, 30/."

Commenting on this, the Bishop is reported to have said: "If you have an income of £780 and only allow 30/ for Church and Charity, let the Holy Spirit audit your accounts."

The Oxford Movement.

(Concluded.)

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

AS time went on the question of candour and frankness emerged in connection with the Tractarians. Was the movement quite honest, and could its leaders be implicitly trusted? No one in his senses would call any of these good men liars, or wilful deceivers; but they managed to create an atmosphere of suspicion and distrust which, in the realm of religion, are the last and worst elements to be desired. W. G. Ward had said, "Make yourself clear that you are justified in deception, and then lie like a trooper." Ward was a breezy person, and a good buffo singer; his mind was mathematical, and moved in categories that carried explosive conclusions. He strongly favoured the celibacy of the clergy, when engaged to be married; and he kept the latter fact dark when a momentous vote was being taken at Oxford, lest if it were known, the voting might be seriously affected. Conduct of this kind, naturally, did not commend itself to many people as quite ingenious.

Newman had said of Romanism that, "The Church of Rome was not merely unscriptural, but also impious, blasphemous, monstrous, crafty, cruel, obstinate, unnatural as madmen are. Or rather she may be said to resemble a demoniac." People were pretty well shocked when Newman issued Tract 90; but more shocked when the author of the quotation given above seceded to the very communion he had so drastically denounced. Men naturally wondered whether the historical and moral judgments of such a person were quite trustworthy; and whether there was much objectivity in the ghosts that he saw.

Dr. Pusey translated and adapted Roman books of devotion which drew from Archdeacon Samuel Wilberforce the comment, "I think it fuller of sad and humiliating bits of superstition than anything of his I have ever seen." Dr. Hook was even more outspoken, for he said that these productions of Pusey's "would make men infidels." Meantime Isaac Williams had written a tract on Reserve, which proved so suspicious that he thought fit to make explanations; and so the plot seemed to thicken, and the atmosphere of dubiety grew in density.

The whole tendency of the movement was further seen in the bitter hostility shown to the erection of the Martyrs' Memorial at Oxford, and the Jerusalem Bishopric. It became clear from these events that the catholic revival was largely alien, distorted, uncatholic and petty. Wilberforce again declared, "I feel furious at the craving of men for union with idolatrous, material, sensual, domineering Rome, and their squeamish anathematising hatred of Protestant Reformed men." Dean Close, whose suspicions had been aroused, said in 1844: "As Romanism is taught analytically at Oxford, it is taught artistically at Cambridge—it is inculcated theoretically, in tracts, at one University, and it is sculptured, painted and graven at the other. The Cambridge Camdenians build churches and furnish symbolic vessels, by which the Oxford Tractarians may carry out their principles."

It will be seen, therefore, that all that glittered in the camp of the Oxford Movement was not gold. That precious metal was too heavily alloyed; and

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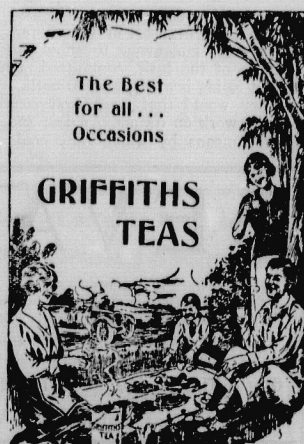
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**GRIFFITHS
TEAS**

The Anglican Church League is conducting an Essay Competition for Church of England children under the age of 16 years.

Entries are invited from all children attending either Church, Sunday School, or Secondary Schools connected with the Church of England. The subject chosen is "The Life and Work of any Great English Hero of the Reformation."

Essays are to be of about 2000 words, and of competitor's own composition. Cash prizes of £1 1/-, 15/-, 10/6, and 5/- will be given for the four best essays, which will be published in the "Australian Church Record."

Essays must be written on one side of the paper only, and be accompanied by separate sheet of paper containing name, age, and address of entrant, number of words, name of Sunday School, Church, or Secondary School. Entries will close on June 1st with the Hon. Secretary of the League—

Mr. J. A. THICK,

3 Chaucer Avenue, East Malvern, Melbourne, S.E.5.

who will be pleased to supply intending entrants with further information if desired.

Please convey this information to someone connected with your Sunday School.

Roadside Jottings.

(By The Wayfarer.)

Machinery and Power.

IT was some time ago that the Wayfarer found himself in a large city, where part of his business was to greet, and to be greeted by, a dozen (more or fewer) of nephews and nieces (real or adopted) of all ages and sizes.

"Ah, Uncle Wayfarer," said one of the elder ones, "you have just come at the right time. This evening we are beginning a very interesting series of meetings in St. Swithin's Church and Schoolroom. We're having a Sunday School Teachers' Conference, and it is to last a week. All we elder ones have paid our entrance fee, and you had better do the same and come with us. It will remind you of the many years that you used to teach in a Sunday School."

"Good," said the Wayfarer; "I will," and then for a short space he did indeed—as he still often does—go back in memory to those by-gone days when he was a Sunday School Teacher; and he wondered, as every Christian worker must sometimes wonder, how much of the seed that in those days he tried to sow, had been so watered by Prayer, and how much Prayer had been expended on the breaking up of the hard ground, as to make it possible that, by Divine Grace, that seed had sprung up to everlasting life in the hearts of the learners.

And then the other saddening and humbling thought could not be repressed—how much had been lost—how much seed carried away by the birds, those emissaries of Satan—and how much left to dry up under the hot sun; and how much choked by the cares and riches and pleasures of this life—chiefly, or perhaps entirely, because the work of teaching had not been prefaced and accompanied and followed by the harder work—and yet the most essential work—of Prayer; prayers by the teacher for himself, and prayers for every individual member of the classes committed from time to time to his faithfulness.

And so, on that pleasant evening in the big city, the Wayfarer accompanied to St. Swithin's old church, a group of earnest young people, all of them engaged every Sunday in the all important work of trying, during the one hour or less at their disposal, to instil the fear and love of God into the hearts of young people, many of whom never heard, from week's end to week's end, any other word concerning Christ and His Salvation.

A venerable clergyman welcomed them, and the first act of the conference was his endeavour to show the greatness of the task committed to him and to his hearers; and to outline how they would that week first consider the work on its many sides; and then the means by which they could

best equip themselves for its due discharge.

The Wayfarer can make no pretence to recall the details of the conference; nor indeed did he consider himself bound to attend all the meetings. Very often, while the younger people were at their classes or at the afternoon harbour excursions, the Wayfarer sat at home with the parents; and it often happened that they talked over the same subject from the older people's standpoint.

"Isn't it a fine thing," said Mother one day, "that such a conference as this has been thought of! Why, when I was a girl and went and took a class of young children I had nothing but my Bible and my Prayer Book to go by; and almost all the help I got to make things clearer were Matthew Henry's and Scott's Commentaries. I remember how I used to pore over them until my head ached; and then I used to go to my class just to find that I couldn't remember half of what I had tried to learn."

"And yet you gave very good teaching," said Father. "Look at young Mr. A. and Mrs. B. and Mrs. C. They were all at different times in your class; and now they're all married, see what regular worshippers, and what devout communicants they are; and how they bring their children regularly to church with them, and send them to the Confirmation Classes. Don't you think that that is due to your teaching?"

"I hope it may be," said Mother; but I never heard about child-psychology, nor about the Principles of Education. I think now how much better I could have done if I had only known a little about those things that our boys and girls come home and talk about. Say, for instance, about Primitive and Apperceptive Spontaneous Attention, and Mediate and Immediate Interest, and about the Socratic method, and Percepts and Concepts, and the Deductive and the Inductive and the Dialectic methods, and presentative activity, and about the different way you have to take with motor and sensory children. Why, if I had only known about such things, how easy it would have been to teach the children to love God; and to lead holy and pure lives!"

"Don't make such a mistake!" said Father. "All these things are no doubt good, and anyone who undertakes any Christian work is bound to qualify himself as well as he possibly can for the work. And, beside that, all knowledge is useful whether you're going to teach a class or to run a store. But these things are only the guinea stamp, 'the gold's the gold for a' that.' Depend upon it, the first and only essentials for Sunday School work or for the preaching of the Gospel, are a heart full of love to God, a knowledge of the forgiveness of one's own sins, and an earnest desire to bring others

to know and love the Saviour Whom you know and love.

"And, as a second essential, I would say that both Minister and Sunday School Teachers must have learned the difficult art of Prayer. They must go from their knees to the pulpit and to the class; and must return again from the pulpit and the class to their knees."

"After that, and subordinate to that, the Ministers ought to have a good classical education, and the Sunday School Teacher ought to know all he can about Bible Lands and Eastern customs. And if either of them has any time to spare he can with advantage learn something about Psychology and Logic. Of course I need not say that both Minister and Teacher must always be diligent students of their Bibles."

"But I believe that the want of permanent result both of Preaching and Teaching arises from want of Prayer a thousand times more often than from any other cause."

"I am sure it is so," said the Wayfarer. "These conferences are very useful; I wish we had more of them. And a scientific knowledge of child-nature, and good systems of lesson-presentation are very desirable. But, after all, the one great essential for all Christian work is the Grace of God, and Spiritual Power; and these things are only granted to earnest Prayer."

"I think how many an unlettered teacher has been successful in implanting the Love of God, where, perhaps learned theologians have failed. When the children return home the parents will ask, 'Well, what have you learned to-day?' and the child may be wholly unable to answer. But that is a small matter, if only during that hour they have caught their Teacher's loving, reverent spirit; and begun to feel the contagion of that Teacher's love for Christ, and something of a similar desire to love and serve Him. To have been the means, under God's blessing, of having accomplished that, for both Minister and Teacher, the highest joy and the fullest reward for the labours expended."

"Perhaps," said the Wayfarer, "there may be something in all this that is worth writing down and sending to the Editor of the A.C.R."

About Divine Service.

A PLEA FOR READING THE PSALMS.

The Rev. James Adderley, of Satley, Birmingham, writes to this effect:—

"Then we plunge into the Psalter. I am afraid the bulk of our congregations have very little conception of the meaning of what they sing."

"What amounts to almost a proof of this is that people, especially choirs, are so much disturbed if you propose to read the Psalms instead of singing them. They do not want to dwell too much on the words, nor to read them as you would read a poem. Anglican chants may be very beautiful from a musical point of view; but they do not really bring home to people the meaning and the beauty, nor the spiritual value, of the Psalms. The chants are a musical treat to many; and for that very reason are undervalued."

"By all means have the most beautiful music in Church, but not for the Psalms; that is to say, not if you really want our ordinary congregations to enter into their spirit."

"I plead for the reading of the Psalms, just as you would read other poems—at least until most of us have learned more of their spirit. For a hundred people who, after singing a Psalm, will say, 'What a pretty chant,' scarcely one would say, 'What a wonderful poem.'"

To that we would add our own pleading—Do not, we pray, in these days when the

Bible is becoming an unknown book—when the little that is heard in Church is so often the whole that men and women hear or read at all—do not shorten or omit the Psalms.

When a man is truly convicted of sin, in what words does he naturally express his sorrow and his contrition? Is it not in the words of the 51st Psalm or of some of the penitential Psalms? And, why? Is it not because he has heard them so often that they come naturally to his lips?

And when he would express his thanksgiving for mercies—or his confidence in the presence of death—does he not naturally express himself in the words of a Psalm, 'Thy mercy, O Lord, reacheth to the Heavens and Thy faithfulness to the clouds! Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me!'

How mischievous then! how nearly criminal! what spiritual loss! well-nigh irreparable, because only in church will he become familiar with them!—is the short-sighted unfaithfulness of those stewards of God's Word, who, in order to be able to dismiss their congregations five minutes earlier, omit or shorten the Psalms. Congregations nowadays are largely purged of unreal and worldly members; and consist almost entirely of genuine worshippers, who are not craving to get out five minutes earlier; but have come to worship and value the privilege. They grieve when they are deprived either of Lessons, of Psalms, or of their well-loved prayers.

Let us not, then, deprive our congregations of what is in many cases their only chance of learning the Bible, and especially the Psalms. But instead of always singing them, let us sometimes read them, and especially let us read the penitential Psalms, so that their force and meaning may sink more and more deeply into the hearts of our people.

REV. DR. F. NORWOOD REPUDIATES AUSTRALIAN LIQUOR DEFENCE ASSOCIATION'S SUGGESTION THAT HE IS OPPOSED TO PROHIBITION.

In a pamphlet published by a liquor-defending organisation calling itself the "Australian Temperance Association," Rev. Dr. F. Norwood, of City Temple, London, is inferentially cited as a witness against Prohibition.

The peculiar meanness of using Dr. Norwood's name in this connection lay in the fact that, even in the words attributed to him by this camouflaged "wet" organisation, he did not speak one word against Prohibition. He merely made a jocular remark about the number of laws made in U.S.A., yet a hurried reading of his statement in a pamphlet published for the express purpose of denouncing Prohibition might easily convey the impression that Dr. Norwood was against DRY law. A copy of the pamphlet was forwarded to Dr. Norwood, who replies under date of December 31st, and says inter alia:

Dr. Norwood's Statement.

"I did actually use the words mentioned, though in a jocular way, and with no idea in my mind that they would be picked out of their context as propaganda. I was really writing humorously, and the article as a whole would not by any fair-minded critic be taken as anti-Prohibition." "Had it occurred to me that the anti-Prohibitionists would make capital out of my remark, I should certainly have been more careful. I have the greatest sympathy with America's Prohibition Law; and though I see the difficulties in making it effective, I wish success for her with all my heart. I regret that my inadvertence should have put a weapon in the hands of your opponents. You have my best wishes in your struggle for victory over the drink evil."

I remain, yours sincerely,

(Signed) F. W. NORWOOD.

The Rev. Alfred Caffin died on March 1, at a private hospital in East Malvern, Melbourne. He was aged 87 years. Mr. Caffin came with his parents from England more than 70 years ago. He was ordained in 1876, and stationed in the parish of Station Peak, which is now called Lara. From 1887 to 1902 he was in charge of the Cheltenham parish, and from 1902 to 1913 he was at Ascotvale. In later years he often relieved and helped other clergymen. He leaves a widow, two sons, and two daughters. The elder son is the principal of Wadhurst Church of England preparatory school.



The Rev. H. T. Molesworth, Rector of St. Philip's, Thompson Estate, Brisbane Diocese, has resigned owing to ill-health.

The Duke of Gloucester has promised to preside at the 126th annual meeting of the British and Foreign Bible Society, to be held on May 7 in the Queen's Hall.

Prebendary Carille, Founder and Hon. Chief Secretary of the Church Army, celebrated his 83rd birthday recently. He received sincere congratulations from many friends.

Archdeacon Boyce, who since his severe illness, has been recuperating at Blackheath, is very nearly strong again. He expects to resume duty at Redfern very shortly.

Canon Cranswick, father of the Bishop of Gippsland, who recently had a severe stroke, has made what the doctor calls "a wonderful recovery." The Bishop made a hurried visit to Sydney to see his father.

The Rev. L. J. Hobbs, rector of St. Andrew's, South Brisbane, with Mrs. Hobbs and family, who have been on a holiday visit to England, have arrived back in Brisbane and been welcomed home by the parishioners.

The consecration took place of Dr. Curtis, at Ningpo, on Sunday, January 6, as Bishop of Chekiang. He is the first Bishop of Chekiang who will not be under the jurisdiction of the Archbishop of Canterbury. The Diocese of Chekiang was founded in 1872.

The Rev. D. J. Knox, Rector of St. Paul's, Chatswood, Sydney, has been elected chairman of the Board of Directors of the "A.C.R." during the absence of Mr. W. G. Acocks. Mr. Knox has taken an active interest in the "Record" since its inception, and his election as chairman of the Board will be received with much satisfaction.

The Rev. T. Ashburner has resigned the rectory of Indorooilly, Brisbane, as from 30th April. He has been in the Brisbane Diocese since 1893, and for nine years he has not missed a Sunday Service. Mr. Ashburner is a member of the Queensland Church Defence Association, where he has rendered valuable service. Although retiring from parish work, we hope he may be able to continue actively with the C.D.A.

The Rev. V. S. W. Mitchell, Th.L., has been appointed Victorian Deputation Secretary for the Bush Church Aid Society, in succession to the Rev. K. B. J. Smith. Mr. Mitchell comes from one of the out-field activities, where he has been engaged as motor van missionary. He has a fine experience of out-back work and travel, knows most of our mission areas personally, and thus has a living story to present.

It was with deep regret that it was learned that the Rev. A. L. Kent, Chaplain to the Melbourne Hospital, who has been on sick leave for some months, had sustained injuries in a motor accident on January 26. Fortunately his injuries are not as severe as was at first feared, an X-ray examination showing a fractured rib. He is in the Melbourne Hospital, where it is reported that he is making good progress. Mrs. Kent, who was with him at the time, suffered severely from shock and bruises, but is now recovering.

Mr. Clements Langford, one of the leading master builders of Australia, died after a short illness, which occurred while he was on holiday at his seaside residence at Sorrento, Victoria. He was greatly distressed by the death of his foreman (Mr. Harry Page), and his illness followed almost at once. Although in his 77th year, Mr. Langford was a man of remarkable vitality. Apart from his building achievements, he will be remembered for his great generosity to the Anglican Church, and his name will always be associated with the building of the spires of St. Paul's Cathedral. He gave his services in this work free, building the spires at cost price. His sons, who are associated with him in business, hope to continue direction of the work.

Mr. Langford was born at Portsmouth, England, in 1853. He came with his parents to Tasmania not many years later. As a young man he was employed in Melbourne with Messrs. Beauchamp and Rock, auctioneers, but he soon decided to join the building trade, and he served his apprenticeship with the late Mr. David Mitchell, father of Dame Nellie Melba.

Presentation to Mr. W. G. Acocks.

At the last meeting of the Board of Management of "A.C.R." opportunity was taken to say farewell to Mr. W. G. Acocks, Chairman of the Board, who leaves for England shortly. Eulogistic references were made to Mr. Acocks by Revs. D. J. Knox and R. B. Robinson, who wished him a safe voyage and a speedy return. Mrs. Bragg, on behalf of the Board of Management, presented Mr. Acocks with a camera, together with the following letter:—

"Dear Mr. Acocks,

"The Directors and Board of Management of the 'Australian Church Record' wish to convey to you their sincere appreciation of the valuable service you have rendered for so many years as Chairman of the Board."

"They realise that it has not always been easy to spare time from your arduous duties to assist in the work of the 'Record,' and therefore your generous help has been most encouraging."

"As you leave for a well-earned holiday the Directors wish you, on behalf of the 'Record,' a time of rest and inspiration."

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.

March 16.—143, 164, 163(96); 154, 144(44), 165, 22.

March 23.—167, 142, 173; 151, 178(100), 149, 25.

March 30.—154, 145, 160; 143, 177, 153, 31.

April 6 (5th S. in Lent).—17, 302, 351; 529, 333, 172, 30.

Palm Sunday.—180, 188, 299; 181, 478, 289, 182(149).

Good Friday.—185, 186, 190; 184(427), 187 (186), 188, 293.

Easter Day.—210, 207, 213, 204(49); 211, 205(527), 212(389), 200.

1st S. after Easter.—283, 214(427), 422; 377, 285, 308(53), 20.

SEVAC Brushing Lacquer

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MARCH.

A Lenten Reminder—

"The world is too much with us—late and soon,
Getting and spending, we lay waste our powers!—
We have given our hearts away—a sordid boon."

—Wordsworth.

13th—C.M.S. Federal Council in Melbourne, Easter Week: "Let us pray," and ever "Let us pray more and more earnestly," for Christ's ministers here on earth, who have this treasure in earthen vessels, that God's Glory may shine through them.

16th—2nd Sunday in Lent. To be kept "both outwardly in our bodies and inwardly in our souls" is indeed the perfect state of the trustful follower of Christ. "Only ourselves can hurt us" is true, if so we be kept and "gar-risoned" by the Peace of God in our hearts.

17th—St. Patrick, was not only a "gintil-man," he was an Apostle. His teachings are purer than the majority of those who have adopted him as their patron saint.

18th—B. and F. Bible Society, Commonwealth Council, in Melbourne. Australia has its portion in this modern Pentecostal work, whereby to-day over 600 languages repeat the Divine Word.

19th—David Livingstone born, 1813. This intrepid explorer did pioneer missionary work for the benighted Africans he so loved and prayed for.

20th—Ritualism condemned, York Convocation, 1867. Would any Church Court to-day repeat this wholesome decision?

23rd—3rd Sunday in Lent. There are many enemies of God's servants. And it seems as if the more we try to be faithful, the greater become our difficulties in life. The Gospel bids us regard Him Who cast out the devils, and whose Word we must keep, if we would triumph.

25th—Annunciation of the B.V. Mary. Our Prayer Book gives due place to the Mother of Jesus. What a mind was hers, in purity and obedience, who would accept the sword with the crown. "A sword shall pierce through thine own soul also."

27th—Next issue of this paper.



Does Prohibition Work?

THIS article is in nature of review of the latest contribution to the most debated question of religious and social import in our midst, but one which, strangely enough, does not engage the attention of Anglican leaders and thinkers to the extent desired. The ramifications of the Drink Traffic are so widespread that it may even be classed as a primary duty, at least to enquire impartially into the possibilities of any alleged cure. In the opinion of many students there is only one satisfactory manner of meeting the evil, that is by total abolition of the selling of it by legal right. This decision should not be scouted as a mere exhibition of wowsism or puritanic selfish idealism. It is the studied utterance of men of the world, who have set out with ideas the exact opposite of those who favoured prohibition.

The foregoing remarks may be truly said to apply to Mr. Frank A. Russell, and his most readable, because smartly written, book upon his sojourn in U.S.A. When the trained mind of a lawyer, who is also an expert jour-

nalist, on one of the largest newspapers in Australia, confesses to his own "conversion" in this matter, it is time some people reconsider their ideas.

The price of the book is modest at 2/-, but the Victorian Prohibition League, as part of its propaganda, is circulating it free to many leading people, such as educationalists.

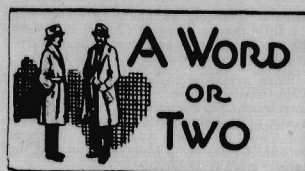
The day is long past when it was effective to sneer at this reform. Unfortunately, there still lingers much else that is suggestive of sluggish thinking in the opposition which shows itself. It is against this that Mr. Russell writes. Perhaps the cigar in his hand, shown in the title page portrait, may dispel some lingering doubts that only "parsons" and such like, advocate the abolition of the Drink Traffic. But let Mr. Russell speak for himself.

"Prior to my visit (to U.S.A.) I was biased somewhat against so radical an interference with the habits of an entire nation. . . . Nothing I saw for the first . . . month cast any doubt on my crystalising opinion . . . almost invariably there was liquor on the table." He goes on to show that liquor can be obtained partly because huge stocks were laid in before the Volstead Act operated. But he shows conclusively that the difficulty of getting liquor is increasing even in New York, where the local authorities are opposed to the Federal in this matter. "Not once did my bell-boy give me the promised 'high sign' . . . It was not offered to me."

He frankly tells us that both parties are guilty of exaggeration. He proves by figures how stupidly false are the allegations that more drink than ever is consumed since Prohibition came in. He further proves, what convinced his own mind, that Prohibition is really working, and working a quiet revolution. "At either end of the social scale there were people who broke the law." Yet for all that, his guide, who had boasted that a drink could be obtained anywhere in 12,000 places, found it extremely hard to dig out a "speakeasy."

It is personal conviction which tells upon the conscience of the community in this as in all moral issues. Mr. Russell speaks that which he knows, and testifies that which he has seen with his own eyes. Being a man of the world, and not an ecclesiastic or temperance advocate, perhaps his words will have weight among people who scarce give the other side of the argument a hearing. "I have come back to Australia with my mind made up on the subject of Prohibition. It is not only a success. It is a shining success."

All Australia is deeply concerned with this matter. All the Church is also concerned, though it is not necessary to make it out to be a religious affair. It is religious in that it is our duty to think of the weaker brother, and to remove a stumbling-block out of his way. There is no greater social evil than the Drink Traffic, because it is the cause of so many immoralities in our midst, that are horrible and revolting. The marvel is that a Christian conscience can let us sit calmly down at ease while vast evils are allowed free course in the community. We need to remember that it was not long since Christians tolerated and defended the Slave Trade. How many Christians would uphold it to-day? How many Christians will stand for the Drink Traffic in 50 years' time? Mr. Russell's book is too good not to be read by everyone who wishes an informed Christian mind relating to "My Duty to my Neighbour."



Australia's Credit.

OF late we have read ominous statements throwing doubt upon the financial position of the Australian Commonwealth. We have had what ought to become salutary lessons of the fickleness of wealth, which has taken to itself wings. Our boasted Wool industry is crippled, our Wheat failure has added to our lowered public income. These losses affect church revenue, too. We must face facts, though it is wonderful to note that hard times often mean additional gifts to God's work, for people recognise the primary importance of maintaining spiritual status in the community. This is the lesson which God would ever have men learn. The wealth of Nations is not constituted in dollars. It was well said of a hardy struggling State in U.S.A. in reply to the scornful query, "Whatever do you grow here?"—"We grow men." Perhaps our national character may receive just that hardening and refining when we have a little less to squander upon stupid pleasures (not meaning that all pleasures are so) and when we, as a people, learn that "righteousness alone exalteth a people." Australia's credit will ever be based upon the character of Australia's people, is what we should remember from our pioneers of the hard road of early settlement in this land.

Soviet Persecution.

THE conflicting reports which appear from time to time in the press regarding persecution of Christians in Russia, serve to show among other things that there is need for authorisation in publication. We invest the press with almost divine omniscience, and if something, however, unsupported appears in print, people generally quote it as true. More credence is placed upon such reports than upon the Word of the Holy Gospel. But the idol falls when we find varying statements made. In nothing has this been more pronounced than in the press reports of Russia. This no doubt is the result of an astute directory at headquarters which knows well how to touch us in our weakest points, and which has been far-seeing enough to commandeer a section of the remaining ecclesiastical machinery as advocate for the Soviet Government. The weight of evidence, unfortunately, is too much for us to believe that in Russia, where the B. and F. Bible Society is no more allowed, and even less, than in Roman Catholic lands, the true believer is tolerated, and is free from bitter persecution. The Sydney journal which had a front page large illustration in bad taste in the reference to clerical desire to oppose Russian cruelty against fellow-Christians, was, fortunately, rendered somewhat harmless through its lack of clarity.

2,000,000 Starved to Death.

A shocking story comes from Peking to the effect that two million people have died from starvation in China, and that death threatens another two million in the near future. This information is contained in the report brought back to the China International Famine Relief Commission by investigators into the famine in Shansi and Shensi. The reason for all this is said to be due mainly to the failure of crops since 1927.

That Motor Cycle.

(By Rev. H. T. Rush.)

Part II.

LOSS of power in his machine is an experience that comes to every rider at one time or another. Instead of flying with the wind he comes down to crawling and even stopping. Once in a while, when he is hard put to it, he has to pedal wearily along, or push his machine to some temporary destination—a veritable purgatory for his soul. What a philosophy of life lies hidden in it! And this experience of powerlessness comes often to the Christian. It may be the young Christian exulting in new found joy, lightness of heart, strength, then the power goes. What is it? Some old habit that reasserts itself; some unwatchfulness, neglect, or presumption. But probably it all has its root in that old nature that seemed to be dead and buried, but was only numbed, and, rising from its torpor, begins to make its influence felt. Then the young soldier for Christ finds he must not rest in sins forgiven, but go on to full salvation, and gird himself for that life of self-denial to which Christ calls him. In the pulpit or facing the class a like experience may meet us. One time we mount on wings, at another we have a bad time; and the sermon or the lesson drags terribly like the wheels of your motor when you have to push it through sand.

Now and again there comes to the whole church this sense of failure. Some say we are facing one of those periods to-day. Is the Lord's hand shortened that it cannot save? May it not be a depreciated and dishonoured Bible that is one reason for it? The old-time saints and men who did great things believed in the Bible. It was their weapon, their armory, their power-house. "Quick and powerful" was that word, "sharper than any two-edged sword." But "modern science" has come to amend and reconstitute the Bible. And this evolutionary theory or modern science, so called, is not science at all; it is on the confession of the scientists' only guess, theory, speculation, at the best a philosophy. Young Christian, stick close by your Bible. Drink in its spirit, let the power of the living word flow into you.

It may be a very little thing sometimes that causes the trouble in the machine that is our illustration. In our search for the cause of failure scarcely anything is so insignificant as to be negligible—a little dirt on the magneto or the carburettor, a little grease on the sparking plug. Remove the offending thing and, lo! the machine goes just as sweetly as before; the load is off your mind and you breathe freely. Do we need to point the moral that some little things count for much in Christian life? Aye, and all through life. Perhaps the forbidden fruit of that tree in the Garden of Eden is not just a legend after all. Great principles hang on to little events. A very little may make all the difference between obedience and disobedience, between a right relation to God and sullen-browed rebellion.

Out of Time.

Once in a while, fortunately not often, a motor may get out of time. Briefly, this means that magneto and engine are not working together. The machine will not go smoothly, perhaps will not get at all. How often this happens in the machinery of life, and how fatal are the results!—grinding, clash-

ing, jarring, fret and worry, instead of peace, harmony, efficiency. O! for a will that shall always reflect the Divine will! The will of Evan Roberts was bent to God's will. Result—the Welsh revival!

Nothing wrong with the machine! In the majority of instances there is nothing wrong with the machine. It is the rider who is at fault. Given certain conditions supplied by him and all the power of the motor is his, right up to the last ounce. And that is the proof of religion—the religion of the Bible. There are 10,000 proofs that the Bible is true—archaeology, contemporary history internal harmony and evidence all testify "this is the Word of God." But perhaps the greatest proof is empirical—that is, it is experience. "The proof of the pudding is the eating." Christianity delivers the goods. It is practical. It comes right up to the test. Here is one who says, "Give me the Bible of George Muller, of Bristol, the Bible in which he believed from cover to cover, the Bible over which he prayed, the Bible whose every promise he believed, and pleaded. Not once was one of those promises dishonoured. And there were miracles in the life of George Muller. Circumstances seemed to bend to him. At sea the fog lifted when George Muller prayed."

But the Bible of George Muller was the Bible of Jesus Christ. He believed the O.T., accredited it, quoted it, appealed to it, enforced it. And with respect to the N.T., speaking of the Holy Ghost, he said, "He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." May you and I have a religion that draws its authority from the Bible; and that has a childlike confidence in it. If our lives work and run along the lines laid down for us in that word then they will be happy and useful indeed.

Sunday Observance.

Many who fight in a good cause have had occasion to say, "Save us from our friends." It is hardly possible to calculate the harm done to the young community, when clergymen publicly express what is usually a theoretical acquiescence in the matter of Sunday Sport. Just prior to his departure for Lambeth, Bishop Hart expressed some views on this question, and they were given much prominence in the Melbourne "Herald" on Saturday, February 22.

While much was said with which we could all agree, he indicated a policy which is happily new to the Church of England when he said: "If the clergymen of my diocese ask me for a ruling whether tennis courts belonging to the church social clubs should be open or not on Sunday afternoons, I shall have no hesitation in saying: 'Let the young people enjoy themselves.'"

It would occasion much surprise if even a few clergymen were to apply for such a ruling. We have sufficient faith in the good sense of our clergy to know that they at least will realise that for the Church to command respect for the Lord's Day, the Christian Church must set the example. It is doubtful if the provision of sporting facilities even on week-days is any real advantage to the Church. On all sides we hear clergy say that the more pleasure the Church provides, the less taste for spiritual things is apparent. We are in danger of developing a new type of churchmanship, which makes church attendance conform to the compulsory once a month tennis club provision. While we must realise that sport plays a large part in the young life, let us also remember that it is the duty of the Church to emphasise those truths for which she exists, and which must continue to play a predominant part in the building of the Christian character.

The horizon of life is broadened chiefly by the enlargement of heart.—Hugh Black.



MR. C. W. HALCOMBE, B.A., S.M.

MR. G. W. Halcombe, S.M. of Port Adelaide, South Australia, was born in Adelaide in 1870. Mr. Halcombe received his education at Oxford, where he took his B.A. degree. Returning to Adelaide he was called to the Bar in 1894, and in 1917 was appointed Stipendiary Magistrate at Port Adelaide. Mr. Halcombe is a keen Churchman, and has manifested his interest in Church work in various ways. For a number of years he was Chancellor of the Diocese of Willochra, and for the past 10 years has been Chancellor of the Adelaide Diocese. He takes a keen part in the activities of the C.E.M.S., of which he is a trustee and a Vice-President of the National Council. Last year, in connection with the C.E.M.S., he was appointed organizer of the United Service held on Good Friday night in the Adelaide Town Hall, in which all the Churches of the City co-operated, with the exception of the Roman Catholic and Lutheran. The service was a decided success, many being unable to gain admission. A similar gathering, it is understood, is being arranged for on Good Friday of this year.

Mr. Halcombe is a member of the C.M.S. Committee of South Australia, and regularly attends the annual Summer School. His support of the C.M.S. has been of real value to the committee and the work at large.

In other ways also Mr. Halcombe gives his support to the Church in the Adelaide Diocese, and he has won the affection and esteem of many of his brother Churchmen. We should like here to remark that we can do with more men of his type in our ranks.

On Thursday last, Mr. Halcombe left Sydney by the "Aorangi" for England via Canada, and we wish him a safe journey and happy holiday. Mr. Halcombe has been given a Royal Commission by the South Australian Government to investigate the working of the system of probation in the London Police Courts. While in England he hopes to be present at the Summer School of the C.M.S. and C.E.M.S., and League of Nations Conference. Also he intends, when on the Continent, to visit the Battlefields. Mr. Halcombe is a keen supporter of the "Australian Church Record," and informed us recently "that he looked forward to receiving his copy and that he read every word of it."

He is most holy who has most of Christ within.—An Unknown Christian.



NEW SOUTH WALES.

SYDNEY.

Bishops Entertained by N.S.W. Government.

The Government of N.S.W. entertained at luncheon at Parliament House the Anglican Bishops of New South Wales, who are proceeding to London to attend the Lambeth Conference.

There were present, in addition to the Premier (Mr. Bavin) and his colleagues, Archbishop Wright, the Bishops of Newcastle, Grafton, and Goulburn, the President of the Legislative Council (Sir John Peden), the Speaker of the Legislative Assembly (Sir Daniel Levy), Sir Albert Gould, Mr. C. M. C. Shannon, and Mr. C. R. Walsh.

The Premier and the Minister for Works (Mr. Buttenshaw), in proposing the health of the Bishops, made reference to the very important work which lay before the Lambeth Conference. The wish was expressed that the work of the conference would prove profitable, and that the Bishops would have a most enjoyable time.

In responding, the Archbishop and Bishops referred to the fact that the conference had a very broad outlook, and dealt with matters which were not only ecclesiastical but affected the world in general. They would regard themselves as agents for New South Wales while they were abroad. It was interesting to note that the conference would comprise not only Bishops from within the Empire, but also from China, Japan and the United States of America.

Sydney Clerical Prayer Union.

The monthly meeting—which was also the annual meeting—of the long established Union was held, by the invitation of the Rector of Rockdale, at the branch Church of St. Mark's, Brighton-le-sands. The Rector (Rev. L. Gabbutt) occupied the chair and after definite prayers and thanksgiving had been offered for subjects specially requested, including special parochial, diocesan, missionary, and the larger Church needs—like the Indian Church, South Indian Reunion proposals, and the Lambeth Conference—the Rector gave a devotional address based on the Pauline apostolic credentials as found in 2 Cor. vi. 3-10. With the thought of Lent, he spoke of the temptations of the clergy to (1) Self pity on account of modern difficulties which are as nothing compared to those of the apostles; (2) Impatience as contrasted with 2 Cor. vi. 7; (3) Niggardiness in dispensing the riches of Christ in contrast with 2 Cor. vi. 10 and Eph. iii. 7, 8.

After lunch, provided by the ladies of the parish, the annual meeting was held. The hon. secretary (Rev. W. E. Coates) read the annual report, which showed that 10 meetings had been held, when a variety of subjects had been considered and the annual statement of accounts, which showed a small credit balance. A hearty vote of thanks was accorded the hon. secretary for his good work. At the subsequent election, Rev. W.

E. Coates was re-elected hon. secretary and treasurer, with Revs. P. J. Dryland, L. S. Dudley, F. Wilde and H. G. Robinson.

The hon. secretary then gave a very interesting account of his short holiday chaplaincy at Ocean Island, of the Gilbert Group. The island, some 4½ by 2½ miles only, is claimed to be the richest in the world for its size. It is under the British Phosphate Commission, which works with Chinese and Island recruited labour, the rich phosphates of the island. In all, including the white officials, there are some 1600 souls on the island. The management shows great consideration for those in their employ by providing free medical and nursing skill, quarters, transport, etc. The L.M.S. has a resident pastor for the natives. Roman Catholics are ministered to by a priest, but there is no resident white chaplain. The Bishop of Polynesia appealed for such, and it was in answer to this appeal that Rev. W. E. Coates went to give the spiritual ministrations of the Church to the white people. We understand that the British Phosphate Commissioners would welcome other clergy who would be willing to go out for a similar short time of two months, including the time of travelling, in response to the Bishop's appeal.

After the meeting a good number of the clergy "cooled" themselves in Brighton's celebrated open-air shark proof fenced baths returning to afternoon tea at the Church Hall. The only catastrophe of the day was the loss of the hon. secretary's boots and socks, taken while bathing, but whether by land or sea sharks is not reported.

Band of Hope Activity.

Mr. W. H. Rose, of Melbourne, is acting as State Organiser of the New South Wales Band of Hope Union. Several new societies have been opened and others revived. A vigorous effort is on foot to add considerably to the number of Bands of Hope in the State.

Since his arrival in Sydney, Mr. Rose has conducted a number of very successful sea-side meetings. "These meetings have been attended by large numbers of young people who are outside the scope of the Bands of Hope and Sunday Schools.

Mr. Rose has prepared a scheme of work and play for young people which he will be pleased to forward free of charge to all those interested. Friends are asked to write him at Box 3900 G.P.O. Sydney.

Trinity Grammar School.

On Saturday, March 2, Founders' Day at Trinity Grammar School, Summer Hill, was inaugurated. The school began seventeen years ago under the direction and control of the Rev. G. A. Chambers, now Bishop of Central Tanganyika. Those present on Saturday were the Archbishop of Sydney, the Chief Justice (Sir Phillip Street), Sir John Peden, Professor Lovell and Messrs. O. C. Beale and R. H. Swainson. Suitable speeches were made, and a very pleasant afternoon was spent. The Headmaster, Rev. W. G. Hilliard, and Mrs. Hilliard entertained the guests at afternoon tea.

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GOULBURN.

St. Saviour's Cathedral Parish Annual Meeting.

The annual meeting of Cathedral parishioners was in an optimistic mood. It had much to encourage it and it chose to disregard discouragements. The meeting was well attended—much better than for many years, and the business was followed closely and keenly throughout. It partook of the nature of a social gathering. The business was lightened with songs and music, and the ladies provided supper.

The Vice-Dean reviewed the work of the past year. He welcomed the Rev. G. R. Gibson as assistant priest. The outstanding event of the year had been the establishment of the Children's Home. He described the special attention given to the children of the parish and their response.

Three parishioners' wardens retired, Messrs. H. Goodhew, C. A. Lovett and N. H. Benson. Mr. Lovett did not seek re-election. Five gentlemen were nominated for the vacancies. A ballot took place, resulting in the election of Messrs. N. H. Benson, A. Divall and A. A. Turnbull. The Registrar presented the annual accounts. These disclosed £4805 raised in all in the Cathedral parish, £2111 of which was for the Children's Home. £180 was sent to missions. A budget for 1930 was considered in detail. Prepared by the outgoing council, it was expected that this would be pruned by the parishioners.

The first annual report of the Children's Home was received and adopted. This disclosed £4213 raised for capital purposes and £132 for maintenance. The accounts closed with a credit balance.

VICTORIA.

MELBOURNE.

Holy Trinity, East Melbourne.

The annual meeting was very well attended, over 100 persons being present on a hot night. The annual report and financial statement showed marked improvement in the number of persons attending services, as well as communicants, collections, and other moneys raised locally. It was a year of heavy expenditure, £176 being spent on improvements and repairs, and £118 being devoted to extra parochial purposes. In view of the financial sacrifice made by the vicar, Dr. Crotty, in accepting the parish at the request of the late Archbishop Lees, the vestry voted him a bonus of £50. The vestry also carried unanimously a motion congratulating Dr. Crotty on the successful year's work.

The vestry's report and financial statements were carried unanimously by the meeting.

The vicar and Mrs. Crotty were the recipients of presents from the congregation. Refreshments were served by the ladies.

BENDIGO.

The Rev. W. Austin, O.B.E., has resigned from Long Gully Church, having accepted an invitation to Lock, in the Gippsland Diocese, where he will take charge on the first Sunday in March.

The Rev. W. Augustine Wilson, on his way from Gippsland to Rochester, in a motor car, met with a nasty accident at Castlemaine, but was able to proceed and was in time for the induction service on February 6.

The induction service of the Rev. W. A. Wilson was carried out by Dr. Baker, Bishop of Bendigo, on February 6. The sermon was based on the words, "I will build my Church," and emphasised that "the Church should be Catholic"; "the Church should be co-operative"; "the Church should be creative." There was a large attendance, including ministers and members of other denominations: Archdeacon Herring (Bendigo), Rev. Canon Birch (Echuca), Rev. R. P. Blennerhassett (Kyabram), Rev. Whitehead (Tongala), Rev. W. G. Vizard (Mittiamo), Rev. H. M. Brady (Methodist), Rev. F. Reid (Presbyterian), Cr. W. S. C. Ham (Shire President), Mr. W. Macauley (St. Thomas), Nanneella, Mr. J. G. Forsyth (Churchwarden), and Mr. D. P. Wallace (St. David's, Milloo).

There was a social welcome after the induction.

We understand that the Rev. J. Ikin, who recently underwent a serious operation, has resigned his charge.

SOUTH AUSTRALIA.

At Holy Trinity Church, North Terrace (Adelaide), on Sunday evening, February 23, the rector (Rev. R. M. Fulford) unveiled a mural tablet erected in memory of Miss

Fisher, and bearing the inscription:—In memory of Marianne Fisher, third daughter of the late Sir James Hurtle Fisher, and Elizabeth, his wife. Born February 5, 1827, died June 18, 1927, aged 100 years. Arrived in the "Buffalo," December 28, 1836." Mr. Fulford said Miss Fisher's life was contemporaneous with the history of that church. Sir James Hurtle Fisher was one of the first trustees of Holy Trinity. The foundation of the original stone building was laid on January 26, 1838. The first service was held under a sail. A rush building was erected and then worship was conducted in a house in Currie Street, which was also used as a Court House. When Bishop Short arrived in Adelaide he made Holy Trinity his cathedral. Fifty years after the foundation-stone of the original church was laid the building was reconstructed, and the tower carried to its present height. The Rev. C. B. Howard, who was appointed the first colonial chaplain for South Australia, brought a wooden structure with him from England, but it was found to be too flimsy for the purpose, and was never erected.

Incense.

A correspondent has written us about the "legality" of the use of Incense in the Church. We print the following from the Prayer Book Dictionary:—

"The Early Church rigidly refrained from introducing incense into her worship. This can be readily understood, for it was used in pagan worship up to the end of the fourth century. At first Christians seemed to have employed it only at funerals to fumigate the unwholesome atmosphere of the funeral chapels.

No record of its use during public worship exists before A.D. 385. Up to the ninth century no Roman liturgical books mention the censuring of persons and things.

In the Reformed Books no directions appear for the ceremonial use of incense, which indeed ceased immediately, but the non-ceremonial use continued in some churches.

In 1899 Archbishops Temple and MacLagan, in their "opinion" pronounced the ceremonial use of it illegal, but said, "There is nothing to prevent the use of Incense for the purpose of sweetening the atmosphere of a church." In conclusion, we are far from saying that Incense in itself is an unsuitable and undesirable accompaniment of divine worship."

We would add that the Homily on the Peril of Idolatry says, "Let us honour and worship, for religion's sake, none but Him; not in lighting of candles, burning of incense, etc., for all these be abominations before God."

Hobart C.M.S. Summer School.

THE tenth Hobart School was held from February 9th to 14th. The chairman was Canon H. T. Langley, who also gave the Bible Readings and the closing Devotional addresses at the evening sessions. The missionary speakers were the Rev. R. W. Stephenson, Federal Secretary of the C.M.S., Rev. A. B. Riley, C.M.S. Missionary at Zamboni, Sudan, and the Rev. L. M. Dunstan, the Secretary of the Y.P.U., New South Wales. The School was held in St. George's Parish Hall, and was well attended, especially at the evening sessions. The total membership was 221.

On Saturday evening, February 8, there was a welcome given to the speakers at St. George's Hall, when the Rector (Rev. T. Quigley), who is also hon. secretary of the Tasmanian Branch, presided. The Rector, Rev. W. R. Barrett (chairman of the Tasmanian C.M.S.), Archdeacon Blackwood, and Rev. A. Gamble, Rector of St. Stephen's, Hobart, welcomed the chairman and speakers who briefly replied. The gathering was also a time of prayer for the Summer School. The opening sermon of the School was preached at St. George's by the Bishop of Tasmania, who bore eloquent testimony to the value of the Schools and the great contribution which they gave not only to the cause of missions in Tasmania but to the spiritual life of the whole Church.

The Bible readings given by Canon Langley were of great value and laid a foundation for the whole School. They were based upon the petition in the Lord's Prayer, "Thy Kingdom Come," viewed from the standpoint of Scripture, the Cross, the Church, and the World's Great Hope. He showed the Kingdom revealed in the Purpose of God, as Centering in the Cross, as the Church's main objective, and as the World's

Great Hope. He was followed with great interest.

Mr. Stephenson gave a survey of C.M.S. work in Africa, the Near East, India and the East. His masterly grip of the world need to-day, the "movements" for fuller life in other lands, and the sufficiency of the Gospel to meet these needs and direct and control these movements, showed that C.M.S. in Australia and Tasmania have chosen a wise leader when they called him to be the Federal Secretary.

Mr. Dunstan spoke on India and Uganda. His appeals for prayer and support of the work will not soon be forgotten. It was well to see him back in Tasmania after an absence of nearly nine years, when he was for a brief time organising secretaries of the C.M.S. in Tasmania. A special feature of Mr. Dunstan's work at the Summer School was his gatherings for children in the afternoons. A great number of children came, and there was increasing interest. The bright choruses, the well-told stories, and his appeal to the children were appreciated, not only by the children, but by the grown-up people who came to the children's meetings.

The Rev. A. B. Riley gave a vivid picture of his work in the Sudan, and told many stories of the triumphs of the Gospel in that dark land. So long as the C.M.S. can send out representatives like Mr. Riley with a passion for souls, a definite message, and a radiant experience of the love of God in his own life, there will never be lacking support for the work.

The Summer School ended with a Thanksgiving Service and Holy Communion, at which Canon Langley preached a moving sermon. The service was a fitting climax to a great School of vision and fellowship. The two things for which the School was noted was (a) the definite Gospel message, and (b) the great number of young people who attended. Already there is a League of Youth being formed which promises to carry on the work of the School.

Women's Service Guild.

A Suggestion for the "A.C.R."

We remember the words of Archdeacon Charlton at our sale of work in the Chapter House, Sydney, of November 28 last, when he spoke of the value of the "Australian Church Record" with its firm stand for the foundation truths of our glorious Church of England. He added, "Not only are we heirs of a past trusteeship, but also wardens of present and future generations, since to us is entrusted the privilege of promulgating the sacred doctrines of the Anglican Church." Also in glad appreciation of the additional space granted for a Women's Column in this year's pages of the "Australian Church Record," I venture to suggest the following idea: Could we not as women readers and subscribers of the above paper, band together to form "A Women's Service Guild" in connection with the same. Membership fee 1/- per annum, payable to the Secretary, Bible House, 242 Pitt Street, Sydney. Motive: The moneys so collected to be spent in paying for free copies (i.e. free sample copy with inset notice for possible membership), because paid for by the Women's Service Guild, as far as its funds will allow; to be sent at the discretion of the manager and the secretary to the different Church of England parishes as yet not linked up with the "A.C.R." in the city, and then the suburbs. After the list of suburban parishes is exhausted, then copies of "A.C.R." to be posted to the various country centres. If this suggestion be adopted and proved to be a success, then perhaps Queensland, Victoria, South Australia, West Australia, Tasmania and New Zealand may feel inspired to broadcast their local issues likewise.

"A SUBSCRIBER."

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

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

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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 £250 spent. HALF PRICE for cash orders of over 12/- worth.

Archdeacon Hamilton, Gippsland, wrote:—"I consider the Cooks' 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 some 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 advice."

"Clergy can obtain this book at such a reasonable cost, that they may use it freely as a Gift at Weddings. Also they will find it a fount of suggestions for those 'fatherly' talks which any true pastor gives to his people entering on matrimony, and passages might well be taken from this book for the address." It is suggested that the Bride and Bridegroom use the copy, which can then be suitably inscribed. The smaller editions contain useful detail regarding the conduct at weddings, and may be lent to make the service more hearty and congregational."

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

"I am delighted with Doctor Law's booklets, 'In the Valley of the Shadow,' words of comfort in sorrow for the bereaved, and 'Our Wedding Day.' I consider that the whole Church is indebted to him for their publication. I am using them freely. Those who have received them have expressed their deep appreciation 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, 1924.

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

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Summer Days.

(By Grace L. Rodda.)

SUMMER DAYS! How rapidly they wane; shadows lengthen; sunshine shortens.

The stately English tree, transplanted in earlier days to Australia's kindly soil, is beginning to lose its leaves; albeit it presents an attractive appearance when—the foliage gone—its branches are seen in delicate tracery against the sky. Year in and year out, "the swift seasons roll." Unseen, unheard, Time takes his flight, and each succeeding year vanishes more quickly than the previous one.

With sure and silent tread
The days go swiftly by;
And scarcely is a new year born
Before we see it die.

Summer days! They are lavish and luxuriant in their coming. Exotic bloom, glowing tints, beauty, brightness and splendour, live and linger throughout the hours of summer-time.

The sky overhead is a cloudless canopy of blue. Sunlight sparkles on sea and shore, while in the ripple of river and lake, or in the tempestuous wave of ocean, myriad shades of coloured glory are revealed. Gone—as if by magic—the biting frosts and chilly air of winter. Sunshine reigns supreme. Earth, air and sky unite in acclaiming the majesty and might of summer's regal day.

Hours of golden sunshine;
Skies of azure blue;
Days of lengthening beauty,
Grace and charm anew.

Summer days! The warm sunshine ripens to perfection the numerous and varied fruits of the earth, fruits delicious to the taste, and delightful to the eye.

Rosy apple, mellow pear, luscious nectarine, or sun-kissed grape, all alike bestowed by the same bountiful Hand, may be seen in summertime in fruitful abundance, ripening in orchard far or near, throughout Australia's fertile land.

Tropical fruit also, such as pineapple, banana, guava, and custard fruit, thrive luxuriantly in the northern and warmer parts of our continent.

Fruits in sweet succession
Ripening evermore;
Giv'n in rich abundance
From our Father's store.

Summer days! Tree, shrub and plant burst into radiant leaf and bloom, and fling their fragrance on the air around.

Ev'ry leaf unfolded,
Blossoms in display,
Wondrous wealth of summer time
Showered on us to-day.

Unnumbered are the glories of garden, park, and bushland. And although these are given to us in never-failing prodigality during each successive season in turn, yet ever may summer claim to dispense a larger share, a greater profusion, and a richer display than any of her sister seasons.

Nature glories in her strength;
View the forest-king,
Tall and straight and stout it grows,
Branches wide to fling.

Summer days! Nor alone the stately tree, but the delicate plant beside our feet, the queenly garden rose, and the lovely wild flower, all alike unfold their beauty to the caress of the summer sunshine.

Deservedly popular amongst Australia's wild flowers, may be mentioned the gorgeous waratah, the velvety flannel flower, and the exquisitely beautiful, large, purple thistle, which latter grows unrestrainedly upon the bank of river, creek or lake.

Australia can boast of the tropical flow'r;

As well as the sweet, English rose.
While wattle—the wonderful bloom of the bush—
In glory and gracefulness grows.

Summer days! Beneficent summer merges into mellow Autumn, and this season yields in turn to the peaceful days of Winter, when all Nature calls a halt, and new life and growth are, for awhile, arrested.

Nature, in her wisdom,
Through the wintry day,
Streth up her forces
For a grand display.

Winter passes by, and Spring, the harbinger of Summer, is ushered in once more, when we view the result of Winter's quiet reign—Nature's needed time for rest and refreshment. 'Tis during the season of Winter's respite that

Spring and Summer glories,
Flow'r and fruit and grain,
Pausing for perfection,
Rest and radiance gain.

Summer days! Summer's glowing days have been compared to the vigorous noontide of our own work-a-day life. To the hour when our strength is sufficient for our arduous toil. When we are enabled to bear "the burden and heat of the day," and to continue to work in faith and hope and love, until the call comes from our Heavenly Father, bidding each one of us in turn to cease from our earthly labour.

Then shall "the silver cord be loosed" and "the golden bowl be broken," and "the spirit return unto God Who gave it." Until that hour arrives, be the season the Springtime or Summer, the Autumn or the Winter of our lives, we have the faithful promise of One—Who, though unseen, is ever beside us—that "He will be our Guide."

Steep the road may be, and stony,
Strength be sorely tried,
Peals the promise all triumphant,
"He will be our Guide."

Sunshine gleaming, shadows falling,
Whatso'er betide,
Still unchanged, the sweet assurance,
"He will be our Guide."

Daylight dies—the soul embarks
Upon the flowing tide;
Loving, pierced Hands outstretched,
And we have met "our Guide."

The Annunciation.

(25th March.)

Hush! 'Tis Mary kneeling
Low before the shrine,
All her soul uplifted
To her Lord divine.

Hark! 'Tis Gabriel speaking,
"Sent from God" above;
Lo, he bears the message
Of a deathless love.

Mary, "Highly favoured,"
Takes her great reward;
She shall be the Mother
Of "the Christ"—our Lord.

Christ—the mighty Saviour;
Christ—"the King of kings";
Christ—Who through the ages,
Our redemption brings.
—Grace L. Rodda.

Church Overseas.

The New St. Paul's.

Seventeen years' work on the reconditioning of the fabric of St. Paul's Cathedral in London is approaching completion. A great thanksgiving service will be part of the celebrations which are being arranged to mark the conclusion of a gigantic task. The date so far selected for the service is June 25, at noon. The King has signified his hope to be present, and the Archbishop of Canterbury will preach the sermon.

The restoration work of the last 17 years at St. Paul's has included vital parts of the historic building (says the "London Times"). There has been contributed £450,000 from all parts of the Empire, representing large and small individual gifts from £500 to sums of 1/- and 6d. A little Australian girl who was dying expressed the wish to her father to send 5/- to the fund, and in due course the contribution reached the cathedral authorities. No less than £6000 has been received in the boxes placed in the cathedral for the preservation fund. On an average this represents £1 a day since 1914. These generous gifts have heartened the Dean and chapter in their great endeavours, supported as they are by noble help from the City Corporation and city companies. Never once in the long and anxious period—particularly during the war, when only time-expired men were employed—did the work stop on account of financial reasons. The Dean and chapter maintain regularly a staff of 40 workmen, including carpenters, masons, labourers, painters, and electricians. In the course of the work no fewer than 10,000 scaffold-boards have been in use under the dome, and 6000 square feet of wood were employed for the screen shutting off the dome from the nave. The great steel chain, 450ft. long, which has been fitted to the drum of the dome, weighs about 30 tons, with links 15ft. long and 2ft. high. Altogether about 300 tons of steel have been requisitioned for the repairs, as well as hundreds of tons of liquid cement and new masonry.

Stupendous problems were involved in connection with the foundations and the great weight of the cathedral from the floor to the top of the Cross. It is calculated that the total pressure upon earth ascribable to the weight of the dome and its supports amounts to over 67,000 tons. This calculation indicates that the task of the experts in completing their work successfully is a conspicuous achievement in cathedral restoration.—Exchange.

Bow Bells.

Unless the Finance Committee of the City of London Corporation makes special provision, or some generous donor is forthcoming, it may be many years before the world-famous Bow Bells are heard again. Dick Whittington may sit on Highgate Hill, and listen in vain for the call to "turn again"; and London children, as they grow up, may no longer boast that they were "born within the sound of Bow Bells," and are therefore true and genuine Cockneys.

It is not the bells alone which are the cause of the trouble, but the need to carry out an extensive system of repair in the tower in which they are housed (says the London correspondent of the "Christian Science Monitor"). The tower stands 285ft. high and Sir Christopher Wren, who built it, probably never imagined that an underground railway would be burrowed beneath it, and shift it a few inches out of the perpendicular. Nor did he think of the heavy traffic that goes pounding by for 20 hours out of the 24. All these things have combined to make the famous tower of Bow Church unsafe, at any rate for the purpose of bell-ringing, and the bells have been silent for many moons. Moreover, the frame in which they are hung needs repair, and the great tenor bell, which weighs 2½ tons, is cracked at the point at which it is fastened to the woodwork.—Exchange.

Charlie Chaplin.

The Rev. Dr. F. W. Norwood, of the City Temple, spoke of Charles Chaplin's dream of giving a worthy film portrayal of Christ, said: "Mr. Chaplin is afraid that his ambition to portray Christ would create a storm of criticism. Why should it? He is not the only man who works on a lower level than his own standards for wealth. In spite of the fact that Mr. Chaplin has lived in the atmosphere of Hollywood, there is something surging up in his mind that makes him feel he would like to do a big thing before he dies. Desire for money is not the reason that makes Mr. Chaplin want to portray Jesus. It is the same reason that makes men say: 'I am wasting my life. I would like to do something consonant with Jesus.'" —"A. C. World."

Mass Movement in India.

WHAT C.M.S. IS DOING.

(From C. of E. Newspaper.)

THE writer of the following article has spent over thirty years in India, mixing largely with the "coolie" classes. Consequently he is very familiar with the utter ignorance, the depravity, and the misery of the unbriding and surroundings of the class of children who form the happy band at his little out-of-the-way settlement of Jeyi.

Miles away from Meerut, and "civilisation"—and off the big Trunk Road—instead of passing through one of the many villages, with mud huts all huddled together, yapping dogs, smells, and dirt, I suddenly came to a quiet, sheltered compound, at the gate of which stands a pretty little church, with the cross boldly visible, announcing the presence of Christians. Passing on, one sees a bungalow, and can be sure of a warm welcome from the devoted workers of the C.M.S. I was taken round the extensive premises, visiting the little class-rooms, dormitories, hospital and operating-room, all spotlessly clean, also the vegetable garden, cattle sheds, etc. Wherever I went, on all sides, I was met with bright little faces, and a cheery, happy chorus of "Salams," one and all being ready to chat away about the various doings, in class or in play. From tiny infants, beautifully clean, rescued from starvation, disease and depravity—in varying stages of age, up to young women, qualifying and qualified teachers, in their graceful white clothing, all had happy, smiling faces and gentle, natural manners.

It was truly the most astounding revelation of what can be done by prayer, faith, and devotion, to uplift these poor down-trodden outcasts of India.

A Memorable Sunday.

This was a Saturday. Now for Sunday. The little church bell rang, and an Indian padre conducted a Holy Communion Service in English—for the Europeans present. Again the bell rings, and away in the distance I could hear singing, gradually drawing near and along the path from the school came a procession, two by two, headed by the tiny tots, singing hymns, to the beating of a drum and cymbals. A perfect picture, with the bright sun beaming down on a feast of colour, the babes in white, small boys in khaki, girls in red, with teachers in beautiful dainty-coloured "saris." All marched in, the tiny ones in the front row—reverently kneeling, then "squatting" on the floor. The entire service was entered into by one and all, prayers, psalms, hymns, reverently, heartily. After service the reverse order of procession took place, singing away, back to the school premises.

In the afternoon, the evening service was conducted in the same manner.

The short visit spent will never be forgotten—and I am sure those that help to support one or more of that happy, ever-increasing little family, will rejoice to know a little of what they are helping to do for others—and I would beg others to come forward and do their utmost to help on this marvellous work.

Ryder, the Cricketer.

Ryder plays cricket, and his wish not to discuss the ruling of the Selection Committee by which he was not included in the team going to England, makes him much better a player, for he plays the game in more ways than one by his dignified attitude. It is again a case of save me from my friends. How often the very keenness of people to be what they think loyal to their friend is only an exhibition of power against some one else. Truest loyalty often consists in saying nothing. It is not cowardice in every case. It is a bravery of a needful kind.

Essay Competition.

We desire to draw the attention of our young readers to the prizes offered by Mr. J. A. Thick, of East Malvern, Melbourne, for four Essays on the life of one of the heroes of the Reformation. The first prize is £1/1/-, the lowest 5/-. Now then, boys and girls, here's your chance to get your names into print. Mr. Thick promises to publish the prize essay.

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"Ecce Homo."

("Behold the Man.")

(Written for the "A.C.R.")

On the mountain—He is talking
All alone with God in thought—
In His eyes are visions splendid,
Which in rapture He has caught.

By the roadside—He is blessing
Mothers with their infants small—
In His eyes are looks so tender,
He finds time to greet them all.

At the well-side—see! He speaketh
To a woman passing by—
From His eyes flash thoughts arresting,
"God is spirit—He is nigh."

By the graveside—He is standing
Wrought with anguish for His friends—
In His eyes are tears of sorrow,
"Death, in Life, is not the end."

Near the brooklet—He is praying
In the moonlight calm and clear—
In His eyes a steadfast purpose,
Gone is all His stress and fear.

—F. E. Tournay-Hinde.



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. 13, 1930.

"Leaving us an example, that we should follow his steps."—1 Peter ii. 21.

My dear girls and boys,

Do you young folk play "Follow-the-Leader" nowadays? It used to be a very favourite game of ours, and often we got into a good deal of trouble because our leader was an adventurous spirit who led us into forbidden places; we tore our clothes and wet our feet and were punished for doing so. Whatever happened we had to follow the lead.

In real life, especially when we are quite young, we all play that game, though we don't call it a game, consciously or not we copy other people.

A short time ago a small boy came with his mother to pay us a visit. He was very happy all day long running about the garden, picking up plums fallen from the trees, looking for eggs and talking to and helping a man who was working on the place. Every now and then his leg seemed to give way, his knees met together, and he staggered as he walked. We felt very worried about him till his mother happened to see him doing this and called out, "John, walk properly; don't be a silly boy." Then she turned to us and said, "There is a crippled man living in our street, he fascinates John, who is always trying to walk like him. I am trying to stop him, it is ugly and bad for him, also it is rude, and I'd hate the poor man to see him." And certainly it is a pity that John has not copied someone who throws back his shoulders, and walks well. And that's the trouble with lots of us, not only small boys and girls, but grown-ups as well. We copy or follow the wrong kind of people.

You see the words at the top of our letter this week and you all know who left us that example. Jesus lived a life of kindness and thought for others. If we take Him as our Leader and copy Him we cannot go wrong. "Follow-the-Leader" would be a very wonderful game.

Ash Wednesday came a few days ago. Can you tell me of what that day tells us, and why it is called Ash Wednesday?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

Epiphany means the manifestation, or showing of Christ to the Gentiles. The Wise Men from the East came to visit and worship the Infant Jesus at Bethlehem at the first Epiphany.

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

A SEARCHING QUESTION.

Has someone seen Christ in you to-day? Christian, look to your heart, I pray; The little things that you've done and said— Did they accord with the way you prayed?

Have your thoughts been pure, your words been kind?

Have you sought to have the Saviour's mind?

The world with a criticising view Has watched—but did it see Christ in you?



Life in the Middle Ages. Vol. I., Religion, Folk Love and Superstition; Vol. II., Chronicles, Science and Art; Vol. III., Men and Manners; Vol. IV., Monks, Friars and Nuns. By G. C. Coulton, Litt.D.

So often do Anglo-Catholic writers urge a return to the faith and practice of the Middle Ages as being nearer to primitive Christianity than to-day, that it is necessary we Evangelicals should realize the conditions that really prevailed in Church and society just previous to the Reformation.

Dr. Coulton's large volume on "Life in the Middle Ages" has recently been divided into four smaller books, and the first and last consisting of actual reprints and translations of manuscripts and letters of the time afford us a faithful picture of cathedral, monastery and parish life. It is startling to read the blasting curse of the Church to be pronounced among others, on those parishioners who failed to pay their tithes, as it is unexpected to hear the visiting ecclesiastical complain of those monks in the higher stalls of the abbey choir who poured hot candle-grease on the tanned pates of those who sat below.

Again, the benefited clergy frequently complain of the wandering friars, "the penny pardoners" who sell indulgences too cheaply, while a priest laments that owing to his people having given up certain evil ways his income has dropped considerably.

The superstitious use to which the consecrated wafer was put if the communicant was able to take it away, is revolting, and fully explains why the Prayer Book of the Reformation ordered that any consecrated elements should be consumed in the church.

One interesting extract is of pre-Christian origin; it is an invocation to the heathen gods of fertility to bless the earth, the crops, and the animals; suggesting a Celtic rather than a classic source, and no doubt such charms long retained a hold on rustic populations.

This book is not confined to England, but covers mediaeval Europe, and so includes translations of the sermons of noted Italian preachers.—J. E. McE.

"I.H.S."

Oh, Saviour of mankind,
To Thee we pray;
Listen in gracious love
This Sabbath Day.

Oh, Saviour of mankind,
To Thee we sing,
And after that, accept
Our offering.

Oh, Saviour of mankind,
Give to our priest,
Wise words and golden thoughts,
For Thy Great Feast.

Oh, Saviour of mankind,
Abide with me,
Grant my weak hand in Thine
May ever be.

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Australian Church News.—Letters of Bishops Cranwick and Moyes.

C.M.S.—N.S.W. Branch Annual Gathering. Leader—Why I Support the No-License Campaign.—The Archbishop of Melbourne.

Proposed Memorial to Canon Temple Gairdner.

Sunday Sport.—A Bishop's Opinion. Will Australia follow his lead? By Rev. Leland Parsons.

Quiet Moments.—Apostolic Missionaries—(continued). St. John for Spiritual Insight.

Roadside Jottings.—Thoughts about the Anti-Christ.—By the Wayfarer.

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TASMANIA—Hobart, T. A. Hurst, 44 Lord Street, Sandy Bay; Launceston East, Mr. C. H. Rose, 11 Raymond Street. Please report at once any irregularity in delivery or change of address.



The King and Queen will celebrate, on May 6th, the 20th anniversary of their accession to the Throne.

On New Year's Day, 1928, every slave in the Sierra Leone Protectorate was declared free. There were 214,000 of them.

Beauty Shows are condemned by Archbishop Duhig (R.C., Brisbane). The Sacrament will be refused to participants.

The Letters Patent, dated 1847, by the Archbishop of Canterbury, creating a Bishopric in Melbourne have been discovered in a cellar in London.

Archbishop Le Fanu looks forward to there being one great Church not necessarily Roman Catholic or Anglican, as he told the Methodist Synod recently.

A Roman Catholic priest in Brisbane appealed to his people to refrain from frequent attendance at cinemas during Lent. What about Anglicans in this matter?

Ice cream bells seem to have become a nuisance to churches in a suburb of Melbourne. The Sunday for which Melbourne has been both admired and ridiculed is, alas! fast passing away.

The work of the cleansing of the wall paintings in the Lady Chapel of Winchester Cathedral has been completed. The work has revealed beauties which for generations have been obscured.

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

"We're a mile and a half from church, you know, And it rains to-day, so we can't go. We'd go ten miles for a dance or a show

Though the rains should fall and the winds should blow,
But the church is different, we'd have you know;
That's why when it rains we just can't go,
But we always go to the things we like,
And we ride if we can; if we can't we hike."

Lady Novar (Lady Helen Munro Ferguson), writing to a friend in Melbourne, tells the following story:—"My niece's little girl, aged six, has for the last two years attended a Children's Service held by a clergyman with a special gift for dealing with children. She became much attached to him, but, unfortunately, he died recently, and this Christmas she insisted on sending two balloons 'up to Heaven.' On one she wrote 'for Jesus,' and on the other 'for Mr. Bhent' (the dead clergyman). She is quite convinced that they will reach their destination."

During the height of a recent gale at Exeter one side of the castellated part of the 13th-century tower of the Bishop's palace, which adjoins the Cathedral, was blown down. Several tons

of masonry fell to the ground and a large quantity crashed through the room of a room occupied as an office by the Ministry of Pensions. The Bishop of Exeter (Lord William Cecil) was driving to the cathedral when a fallen tree barred the way. The Bishop crawled underneath the tree, leaving the car behind, and reached the Cathedral in time to deliver his sermon.

Once adopted by the Indians, religion remains a lasting influence. The oldest church in Saskatchewan was built in 1850. When the Indians in that district go into the woods for trapping and hunting in the winters, they take their Prayer Books in Cree with them. And they travel, too, many miles in order to be back at the church for Christmas and Easter communion. Indians along the great waterways, where missionaries first ventured, have been Christians to the third and fourth generation. The bush Indians are more peaceful and more easily reached than the Indians of the plains.

When the news travelled that Abraham Lincoln had been assassinated, the streets of New York were filled with 50,000 men in a frenzy of excitement threatening death to all rebels. The crowd surged towards the offices of a notoriously disloyal paper. A bloody scene seemed imminent when out upon the City Hall the form of a well-built man was seen. His voice rang like a trumpet-call as he cried: "Fellow citizens! Clouds and darkness are round about Him. His pavilion is dark waters and thick clouds of the sky. Justice and judgments are the habitations of His throne. Fellow-citizens! God reigns and the Government at Washington still lives!" The effect was magical.

Bishop Armstrong.

We regret to learn of the death of Bishop Armstrong, the first Bishop of Wangaratta, Vic., who died suddenly at his home in Hawthorn, on Saturday afternoon. He retired from the ministry three years ago.

On Saturday afternoon Dr. Armstrong attended the commencement celebrations and annual meeting of Ridley College, Parkville, where he was to have welcomed Archbishop Head. Feeling indisposed, however, he did not speak. As he appeared to be in pain he was taken home. Death was caused by heart disease. He was born at Hatch-street, Dublin, on April 2, 1857, and was the eldest son of John Simpson Armstrong, who left for Victoria shortly after the birth of his son, and was for many years Crown Prosecutor.

Bishop Armstrong received his education at Geelong Church of England Grammar School, Geelong College, and Trinity College, University. Before retiring on March 31, 1927, he had completed 50 years of service with the Church of England, and 25 years as Bishop of Wangaratta.