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YOUNG RECORDERS.

Aims:

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

Toorak Vicarage, Feb. 28, 1929.

"Be strong and of good courage."
—Joshua i. 6.

My dear girls and boys,

Just lately I've been reading an article by a man who asks if there is any single thing admired all round the world. He decides that though we differ in all kinds of ways, in our ideas of honesty, of beauty and of cleanliness, for example, in one thing we do all agree, and that is in our admiration of courage. I'm sure that is so. We should all like to be courageous, and how are we to be it? The first thing to do is to find out exactly what courage is. At once we can all think of many kinds of courage.

In this holiday time just past, the newspapers have told us over and over again tales of brave deeds done by men and girls at the seaside, in rescuing others from drowning and from sharks. There is the courage of the invalid who bears great suffering with a smile—that is very real courage. Then there have been and are now doctors fighting terrible diseases and who take their lives in their hands while doing so; and there is the man who does what he thinks right whatever other people all round him may say.

All these are different ways of showing courage, and courage itself, that splendid thing, is simply self-control, and we begin to learn that when we are very young, or should do so, not to cry when we are hurt, not to lose our temper when we lose a game, not to tell a lie to escape punishment—these seem little things, but they are some of the bricks which go to make the beautiful building of courage. It's a long job that building, and can only be done bit by bit, but is

well worth while. Into the lives of every one of us is sure to come a call, sudden perhaps, for courage; it may be danger threatening us ourselves, it may be a chance to save life, it may be a decision which can never be recalled. When that comes, we don't want to fail, we want to be ready for it, we want to play the man.

And here I should like you all to think about the people on the "Kanonna" when she was wrecked a few days ago. That was a sudden call to courage and bravely met. We feel proud to read about it, and learn how these people of our own country faced such a call. It must have been a terrible experience, out there in the dark and the rain, expecting every moment that the ship would sink. How thankful we all are that every one of the passengers and crew was brought into safety.

Just now is the season of Lent, a special time for practising self-control, so let's all think about it and see what we can do.

I want to thank Catherine for her letter. I am so glad she got the book, and also very pleased to hear that her younger sister means to write regularly this year.

I expect you all know how many days there are in Lent, do you? and what does the word Lent mean?

I am, affectionately yours,

Aunt Mat

Answers to questions in last issue:—

Ash Wednesday tells us of the need of Penitence, of being sorry for sin, confessing it and forsaking it. In olden times, on this day, ashes were put on the heads of penitent sinners.

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

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Gods fade; but God abides.

Mr. C. Connibere, of Toorak, Victoria, has given £2000 to the Band of Hope in trust, the revenue to be used in work among the young. This is a fine example of the right use of money.

The first edition (20,000 copies) of the new one-volume Bible Commentary, edited by Bishop Gore and others, is almost sold out, and that a second edition is in preparation.

A greeting to the Jews of the world, whose New Year, the year 5689, began recently, was issued by the Federal Council of Churches of Christ in America through its Committee on Good-will between Jews and Christians.

The Australian Jewish Herald says: "Five hundred Jews are preaching Christianity to-day from pulpits in Germany, and they are poisoning Christianity with their Jewish thought. A Christianity minus 'Jewish thought' would be a curious thing indeed."

Scarce a day goes by, says a writer in the "Jewish World," but some evidence comes to hand of the erosion of decay from which Judaism is suffering. The latest is from Budapest, where the "Pesti Naplo" tells of a new sect, which calls itself "Christ-believing Jews."

Signor Mussolini has sent a communication to all Italian officials excusing them from the usual interchange of good wishes for the New Year, on the ground that this traditional custom interrupts for a considerable time the work of the Government.

"Prohibition," said Senator Borah, "Will never be repealed until moral forces find a better way to control this 2000-year old liquor evil. There will be no backward step. The fight against liquor is not for 10 days or 10 years. It is eternal. The fight must be fought step by step."

This should encourage the cheerful: "It is easier to smile than it is to frown," the Kensington Medical Officer for Health has stated. "It takes sixty-five muscles of the face to produce a frown and fourteen to produce a smile." For the sake of the conservation of energy we ought to smile more.

The Queen has sent a handsome portrait of herself to Kew Parish Church, England, and a request that it should hang in the Children's Chapel next to the Royal Pew. The gift is in recognition of the fact that the church holds a Toy Sunday every year, when the children bring gifts of toys to be sent to the Queen for distribution among the London hospitals.

Dr. Leeper writes to the press in disappointment at the small amount received towards a memorial to the composer of "Abide with me." The "Australian Christian World" says it is because it "comes near an unreasonable reason to expect non-Anglicans to contribute to the memorial in an Anglican church." The real reason is that there are so many appeals.

Reports continue to reach us (says the "United Presbyterian") concerning the marvellous reformation that is

going on in Russia. In Siberia it is stated that in one country 3000 were baptised in one day. Through this revival there have sprung up along the Siberian railway 1500 churches. Many Mohammedans and Tartars are among the converts.

Mrs. Lees has generously presented the late Archbishop of Melbourne's library to the Melbourne Diocese, believing that this would be according to the Archbishop's mind. Unlike the bishops' palaces in England, Bishops-court has no permanent library. This gift will probably form the nucleus of a collection which will grow through the years.

"The Churchman's Magazine" says: "When the Bishop of London recently visited Francis Holland School to take part in the jubilee celebrations, he was greeted on arrival by the headmistress, who knelt and kissed his ring. . . . We blame the Bishop of London for imposing such a custom upon his followers: a custom born in the early days of the eighth century, and confined to the Roman Catholic Church."

In Ireland, the new nickel, silver and copper coinage is now in circulation. Elimination of the King's head was only to be expected, but the substitution of representations of pigs and other farmyard animals has come as a surprise to most of us. The coins are certainly unique, like the Free State itself, but many Irishmen will regret the absence of any recognition of the Deity from the new media of exchange.

In a certain town on the West African Coast, in a chapel there, is a picture of the infant Jesus and the Virgin Mary depicted as Negroes. In Rio de Janeiro is found another picture of Jesus before Pilate, in which the Roman soldiers are dressed in the armour of Spain of the sixteenth century. Again, in a church not far from Amsterdam is found a picture of the Last Supper, showing Jesus meeting a King and Queen of Spain.

According to daily papers modernism has finally won the Y.W.C.A. At the International Convention at Sacramento a constitutional amendment was passed discarding the old statements of aims which read, "To lead students to faith in God through Jesus Christ." This is changed to read: "We unite in the desire to realise full and creative life through a growing knowledge of God." The old statement, "To lead them into membership and service in the Christian Church," no longer appears.—"King's Business."

Jesus Shall Reign

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ROBERT MURRAY McCHEYNE said, "If the veil of the world's machinery were lifted off how much we would find is done in answer to the prayers of God's children."

An engine has no power until steam is generated—and a Christian has no power until prayer generates it. Strong believing prayer brings mighty results.

The value we place upon prayer is proved by the time we give to it. It should be the chief duty in the Christian's life—a few minutes a day is of no avail—it cannot be done "any old time." It is a spiritual work—the hardest work of all, exhausting work—it costs. Human nature finds it very hard to pray—again it objects to it because it is such a humbling business—so searching—just you and God looking into each other's hearts—there is no room left for pride or vain glory or intellect, all is swept away. Did not God tell Daniel, "From the moment thou didst set thine heart to chasten thyself, thy words were heard." David also knew that if he regarded iniquity in his heart the Lord would not hear him—Psalm 66. 18. The Church is looking for better methods—God is looking for better men.

Christ knows nothing of prayerless Christians. Have we the ability to wait and persist in communion with God—like the importunate widow, letting none of the taunts and discouragements of Satan deter us—have we stability enough to fight through all the opposition of the principalities and powers of darkness—against all odds, and prevail.

Truly "They that know their God shall do exploits." What an inspiration Elijah is, a man of like passion—yet with a trust so absolute in God that "he prayed, and it rained not for three years," and again he prayed, and "it rained! Elijah proved Matt. 18: 18. "That whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." Wherein lay the secret of Elijah's power. How did he get such results, and how had he learnt to pray through? What had his life been of trials and tribulation to make him so sure—to give him such confidence in God's power and almightiness? Had his loneliness moulded him? Loneliness is the cheapest university in the world, but it gives magnificent diplomas! Elijah had learnt not to lean on the arm of flesh, he had been tested in the fires of desolation and isolation, and had not failed. He had found that God was enough—all sufficient.

Our Lord needed to pray—He went to a solitary place and there communed with the Father. Sometimes He prayed with strong, crying-agonising prayer for the needs of the world, and sometimes He prayed all night to obtain help and guidance—and once it

cost Him sweat of blood opposing the evil forces.

Moses knew how to stand for God and prevail. Amalek (representing idol worshippers) came to attack the children of God. Moses stood with the rod of God above his head. It was exhausting work—it meant perseverance and suffering. When his hands were up the Israelites prevailed—when they were down Amalek prevailed. What a lesson for us. Let it not be said—"Ye have not—because ye ask not." To be little with God is to be little for God, for "the prayers of the saints are as fire cast upon the earth." (Rev. 8: 3-5.)

The Apostles considered prayer a work and it was put first, the chief business of life. When trouble arose they resorted to earnest prayer. These early saints knew, too, how to get results—they opened the prison gates for Peter. The Apostles did not think it enough to faithfully proclaim the gospel, every word was a prayer. They prayed that souls might be saved and prayed harder still that they might be filled with all knowledge and grace. Robert McCheyne says, "Give yourself to prayer, and get your texts—your thoughts and your words from God."

Can you hear David Brainerd in the woods of America pleading with God for the perishing heathen, without whose salvation he could not be happy?

How St. Paul begged for the support of God's children in prayer. Do we uphold our ministers? All who are in exposed positions are the special target for the enemy. How many have side-tracked—are we responsible? Have we been faithful? St. Paul asked prayer that the Word might be glorified (2 Thess. 3: 1-3); he asked for open doors, for opportunities for service (Col. 4: 3); for utterance (power of speech), and for deliverance from enemies seen and unseen.

Weymouth's translation of Eph. 6: 12 says, "Our's is not a conflict with flesh and blood, but with the despotism of empires, the forces that control and govern this dark world, the spiritual hosts of evil arrayed against us in the heavenly warfare." Do we pray at all seasons, with all perseverance for all saints—are we holding the rod of God's power in Australia, China, Africa, India and the Islands of the Seas, for verily God will avenge His own elect which cry day and night to Him.

Prayer is the greatest service we can do for God—it brings about far-reaching results. And personally in our lives, nothing can make up for the lack of prayer. Prayer brings uncton down from above, without which no gift is of any avail, and is as the dew upon the flowers—giving freshness and life. Also to men of prayer is given power to mould others for God, for praying apostles make praying saints, and such have turned the world upside down before now.

Shall we then ask for ability to pray, with increase of faith, that we may not be ashamed when we stand before Him in that day.



Individual members of Liverpool's underworld who have declared they are afraid to accept invitations to attend church because of the embarrassment of their appearance, are being catered for by a broadcast service to street passers-by. From a Wesleyan church in a congested district, choir and congregational singing flood the public thoroughfare through a loud speaker installed in the church porch and connected with amplifiers and microphones in the interior.

The following request is made by the Rev. A. Sinker, rector of Bermondsey, in regard to weddings which take place in his church:—"Will friends and relatives be so good as to reserve their discussion of the bride's dress and the bridegroom's character till after the service?" I wish such a statement was not merely a request, but a law. The babble of conversation at some weddings—frequently continuing throughout the entire service—is nothing less than appalling.

Promoters of Sunday concerts in Sheffield have, in future, to submit their programmes to the Chief Constable for censorship. Complaints have been made about the nature of the songs sung at so-called sacred concerts on a Sunday. It is not intended to make censorship more severe, but to ensure that the songs are more in keeping with the spirit of Sunday. It has always been the practice to submit the titles of songs, but it was complained that this system allowed "jazzy" songs to be sung. But Sheffield should not be the only town where this censorship should take place. In nine cases out of ten the alleged sacred Sunday concert is a farce—the majority of the items rendered are no more sacred than a tin of sardines. A sacred song is one which deals with something holy—our Lord or His Church—and not with "blue-eyes babies of Borneo" or "hard-hearted Hannah, the vamp from Savannah." It is sincerely to be hoped that the censorship which has started in Sheffield will be carried very much farther afield.

"Adopt a Parish."

The Bishop of London is constantly coming out with some new idea or scheme. His latest is that of adopting a parish! In the course of a letter addressed to the incumbents of his diocese, he writes: "I know how overwhelmed you must be in finding funds for your own work, for the diocese, and for the Church at large, but I do feel that this cry from the coalfields is paramount. The people there are actually without boots and shoes, and the children have

C. M. S. Summer School, Launceston.

The seventh C.M.S. Summer School was held in St. John's Church, Launceston, from February 17 to 22, 1929. The president was the Rev. F. W. Stephenson, M.A., B.D., the Federal Commissioner and Secretary of C.M.S., and the speaker the Right Rev. R. S. Hay, D.D., Bishop of Tasmania, Miss G. L. Bendelack, M.A., Principal of St. Hilda's Girls' School, Canton; Miss A. Gelding, Missionary in Tanganyika; and Dr. Matthews, a Medical Missionary in Foochow, China.

The proceedings commenced by special services on Sunday, February 17, in all the Churches of England in Launceston and surrounding districts, the Bishop preaching at St. John's, and St. Aidan's; the Chairman of Tasmania, C.M.S., the Rev. W. R. Barrett, B.A., at St. Paul's, and the visiting missionaries at the other services.

At 8.30 p.m. on Sunday the various congregations combined at a meeting of welcome to the visitors at St. John's Hall, presided over by the Bishop.

The School proper was held each day from Monday to Thursday, in St. John's Church and Hall, commencing at 9.40 a.m. with intercessions, followed at 10 a.m. by Bible readings conducted by the president from a study of 1 Corinthians I., which were very helpful. There was a recess at 10.45 a.m. for morning tea, followed by addresses by the missionaries till 12.30 p.m. The after-

noon services were free, and the evening services commenced at 7.30 with community singing, led by Rev. F. J. McCabe, B.A., followed by addresses by the Missionaries till about 9.30 p.m. On Thursday, in addition, there was a special meeting for women addressed by the lady missionaries. On Friday there was a service of Holy Communion at 7.30 a.m., and at 2.30 p.m. an excursion in motor cars to Mount Esk, St. Leonards, the residence of Mrs. Ferrer, who very kindly entertained the School as in former years; and at 8 p.m. a Thanksgiving Service, in which the clergy of the various parishes assisted and the address given by Mr. Stephenson. The thankoffering was over £70, which was considered very satisfactory, seeing that no special appeal for funds had been made, and that many members of the School have promised a fixed amount for several years to the new work in Tanganyika. This field has now added interest owing to first-hand information from Miss Bendelack's interesting addresses. Miss Bendelack gave a vivid and comprehensive picture of Chinese conditions past and present, the great difficulties and dangers of recent times. Dr. Matthews emphasised the fact that Medical Mission work was the least likely to be misunderstood under present conditions in China, and overcame both racial and religious antagonism.

A Somerset Nativity Play.

The children of the remote Somerset village of East Pennard have recently acted with great success a simple Nativity play, arranged in three scenes. The first showed the courtyard of the inn at Bethlehem and the arrival of Mary and Joseph; the second the appearance of the angels bringing glad tidings to the shepherds in the fields; and the third the adoration of the shepherds and the Three Kings before the Manger, followed by personifications of modern nations. Some of the more elaborate costumes were hired from the Citizen House, Bath, but for the rest unbleached cloth and sack, dyed in various colours, were used with great effect, and the play obviously kindled the children's sense of imagination and reverence.

Bring Your Candles.

Torbryan Church, near Newton Abbott, South Devon, has recently been added to the parish of Ipplepen, and is destitute of artificial light. The rector, therefore, requested the worshippers to bring, as in olden times, their own candles to church for evensong on the winter, telling them they still had the old brass candlesticks in the vestry to screw in the seats. So on the last Sunday afternoon of last year the parishioners brought their own candles to church, and all the worshippers were happy.

Ritualistic Practices.

The recent judgment of the Court of the General Synod in regard to certain practices which had been introduced at St. Bartholomew's, Dublin, was a distinct and notable victory for Irish Church principles. An Anglo-Catholic contemporary published in London laments the fact that, whereas, prior to the judgment, the church in question "had prayers for the dead in the public services, eastward position, acts of reverence to the Sacred Presence, altar lights, coloured stoles, Benedictees and Agnus, and an office hymn at evensong, now prayers for the departed and all other Catholic (sic) privileges, however small, have been discontinued. The celebrant is not allowed to leave the north end of the altar during any part of the Sacred Office, not even at the Creed or Gloria."

The success of the School owes much to the untiring work of the Hon. Secretary, Miss Eleanor Murray, and the Assistant Secretary, Rev. F. J. McCabe, B.A., and to the Press for the great prominence given to each day's proceedings.

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Superstition and Its Implications

(By Laicus.)

WE are inclined in these days to pride ourselves on the advance of our race beyond the point reached by our ancestors.

We see around us undoubted signs of such progress. In Science and its uses in securing additional comfort and conveniences of life is this especially evident.

There are certain spheres, however, in which there is less reason for self-congratulation. The art of ancient Italy, the literature of the Elizabethan era, the engineering feats of long ago, and the philosophy of the Greeks are not despicable even to-day. And when we come to the region of practical moral conduct, to our views as to the moral government of the universe, we begin to wonder whether we have progressed as far and as fast as we have been inclined to assume.

The Vogue of Superstition.

Consider the evidence of the prevalence of superstition, for example. We disclaim the belief in witchcraft that used to be an accepted article of faith. But are we free from the thrall of superstitious fears? Does not a considerable section of the community pay tribute to some unknown, malign influence, and try to propitiate the source of that influence? Do not many of us live in constant fear of doing by inadvertence something that may bring on us some dire calamity, not as the result of the operation of natural laws, the infringement of which we recognise must be visited with inevitable punishment, but because what we have done is an "unlucky" thing to do? Do not many of us at certain times in our lives look round for omens to guide us in our decisions, instead of acting according to the dictates of reason and religion?

Signs of the Times.

During the last few weeks the writer has been noting down from the public press certain items of interest in this connection.

One paper announced that a resident of a suburban municipality asked permission to change the number of his house from 13 to 11a, giving as the reason for his request the unwillingness of carters to deliver goods to No. 13. An alderman reminded the Council that hotels and boarding-houses will not use No. 13 as the number of a room.

From a city florist comes the statement that recently some customers, remembering that a certain day was the 13th October, had called to postpone their orders till a later date.

In another column of the same paper it is noted as surprising that a young lady who had bought a "lucky packet" ticket was not disturbed by the fact that the number of it was 1313, and was rewarded when, on a Friday of all days, in the month of October, she received "sacred" to the unlucky opal, she mentioned news that she had won a black opal worth £50.

A girl at a school sports meeting is photographed with her "mascot." An aviator, about to undertake a trans-Atlantic flight is careful to take with him as a mascot a piece of a grenade with which he had been wounded in the War. Mascots are seen worn as ornaments, and attached to the bonnets of motor cars.

A newspaper paragraph announces the belief of a motor bus driver that his escape from a serious accident was due to the fact that he had four Chinese as passengers.

Every race meeting affords evidence of the belief in dream-tips. We are continually being told of this one or that, one amongst tens of thousands who have been meditating on the chances of various horses to win a coming race, who dreams the name of the actual winner, and his good fortune is published far and wide as a "proof" of the reliability of dreams as forecasts. (We are not unmindful of the vast host of other dreamers whose dreams led them to back the wrong horse.)

We might go on indefinitely with an enumeration of other forms of superstition. The spilling of salt, the breaking of a mirror, the fall of a picture, the unconscious passing of anyone under a ladder, all these simple acts are quite sufficient to send apparently sane people into a state of perturbation approaching despair. And this in these days of enlightenment and wide spread education, and in a Christian country!

The Implications of Superstition.

When we consider carefully what this prevalence of superstition implies, we are irresistibly forced to the conclusion that it indicates a haziness as to how the world is governed, and a total misapprehension as to the nature of its Governor.

I write as one who believes in a personal God, Who is all loving, all powerful, and all-wise, Who is the Father of all His creatures. To me it is inconceivable that He Who made the world, Who ordained certain laws to regulate its operations, should allow the happiness, safety, and even the lives of His children to be dependent on chance, or the plaything of some evil power which is able to usurp the prerogatives of Deity. If my belief is well founded, can I hesitate to trust Who has a real faith in God, and for guidance in perplexity?

John Wesley once said, "I know of no danger that a lover of God can be in, till God is no more, or at least has quitted the reins and left chance to govern the world." Of course Wesley never meant to say that lovers and servants of God are never in danger. He meant that "the steps of a good man are ordered by the Lord," that nothing can come to such a one except by Divine permission, and that for some wise and good purpose. So that the right attitude for one who has a real faith in the goodness, the wisdom, and the power of God is that of calm trust, of steady pursuance of duty. Fear of the "unlucky," recourse to charms and mascots, and such like, are evidence of either total or partial ignorance of what God has revealed to us of His nature and His dealings with the children of men.

Of course, if there is in one no real, vital faith in such a God as has been described above, if one's religion is shallow-rooted, there will always be the tendency to try the paths of superstition if happily one may find there, from some mysterious power, possibly a power from below, that guidance that is felt to be needed. It is quite natural for the benighted heathen, with his fetishes and his hoodoos, to invoke guidance and protection from the demons he worships and fears; but something superior to this may be looked for in civilised, Christianised people.

A Pose or a Reality?

The practice of superstitious observances is so utterly alien to enlightened Christian conduct that one wonders sometimes how far it is merely a pose, and how far it is based on an unjustifiable conviction. It must be said to be mainly the latter. It is the duty of all who profess and call themselves Christians to set their faces sternly against conforming, in any way, to this practice. The seeking for omens, the use of mascots, and so forth, may well be left to those who disavow belief in an over-ruling Providence, who have no conviction that God is a personal friend of all His creatures. And it would be well if our newspaper authorities firmly refused to accept "copy" wherein these superstitious ideas receive encouragement. Fortunately, there are many journals that have adopted this attitude, but there are many others of which the reverse must be said. Publicity given to the occasional coincidence of dream and realisation is a sure way to encourage folly, ignorance, and irreligion.

A Bunyan Memorial.

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

THE tercentenary of the birth of John Bunyan (1628) now passed and gone, has not been disadvantageous to the memory of a great and good man, nor to his best known works. Numerous slight biographies have popularised the main facts of Bunyan's eventful career; the Pilgrim's Progress has passed through numerous fresh editions; and celebrations of one kind and another have given fresh life and vividness to Bunyan and his times.

Canon Venables records the 59th edition of the Pilgrim's Progress in 1785. But since then the various editions have been so numerous that they must by this time number hundreds. Bunyan's other works have also had an enormous circulation. It is pretty safe to assume that no other work of Bunyan's time has been printed as often as the Pilgrim's Progress—if indeed any work in the English tongue can surpass it in wideness of circulation. It is a splendid tribute to pure evangelical religion that a book so unalloyed with the devious devices of ecclesiastical mechanics should have made for two centuries and a half such an irresistible appeal to all sorts and conditions of men.

The best and most painstaking biographer of Bunyan is Dr. John Brown. Macaulay, James Anthony Froude, Hale White, and Professors Firth and Mackail have all done something in the way of establishing Bunyan in the realm of letters; but Dr. John Brown, who died in 1920, left behind him the fullest possible account of the Life and Times of Bunyan—a book of the most elaborate research, which went through four editions, was often reprinted, and appeared

as a welcome tercentenary volume in 1928. Dr. Brown's name had become so closely associated with that of Bunyan that on his last visit to America he was solemnly announced as the author of the Pilgrim's Progress.

In the year 1648 a certain John Gifford was captured by the Parliamentary Forces at Maidstone, under Fairfax, and was condemned to death. Gifford had been a notoriously loose liver as a royalist soldier. However, by his sister's aid he escaped and sought refuge in Bedford, where he practised as a physician; and only ceased his abandoned manner of life by a sound conversion. In 1650 he was elected pastor of St. John's Church, so deep and lasting was the work of grace in his soul. In 1653 Bunyan joined the congregation presided over by Gifford, and himself began to preach. For 35 years Bunyan was associated with this gathering of believers. He was elected its pastor in 1671, while still a prisoner in Bedford gaol, and continued his connection therewith until his death in 1688.

Gifford's congregation, on the accession of Charles II., was forced to leave St. John's, and met rather intermittently in a barn, and subsequently in a building since known as Bedford Meeting. The minute book of this company of believers has been kept since 1650, and contains a continuous record (sometimes fragmentary) of the Church's doings for about 170 years. This record, an old folio, has been jealously guarded by the authorities of Bunyan Meeting; but was inspected and largely quoted from by Dr. Brown. However, its general contents have never been revealed, and never printed, being closely sealed with the seven seals of the Bunyan meeting authorities. Froude does not seem to have seen this folio at all; but his historical imagination enabled him to give a tolerably accurate account of Bunyan's imprisonment. Froude showed that the Nonconformist description of that melancholy event was too highly coloured and untrue on the face of it. Of course, Froude will never be forgiven by Neo-Catholics for abandoning Tractarianism and dubious lives of the Saints; and for associating himself with Kingsley and writing the well-known History of England associated with his name. But his monograph on Bunyan was none the less refreshing and praiseworthy.

The folio abovementioned, thanks to Messrs. Dent, has now been made available to all students of Bunyan and his times. This publication is perhaps the most welcome of all the publications of the tercentenary year. It is called "The Church Book of Bunyan Meeting, 1650-1821." It is a fascimile of the original folio which bears the following title:—

A Booke Containing a Record of the Acts of a Congregation of Christ in and about Bedford And

A Brief Account of their first Gathering.

It is in this folio that the author of the Pilgrim's Progress appears again and again—both as a member of the congregation there depicted, and later as its overseer and pastor. John Bunyan will always be known as the Bedford tinker who wrote the well-known Allegory that bears his name, and was for eleven years locked up more or less closely in Bedford gaol.

But it is unfortunate that the author of the Pilgrim's Progress should be thus overshadowed by his memorable and immortal composition. He was a notable pastor, a typical puritan, a commanding personality, a powerful evangelist, and a prolific author. As pastor of Bedford Meeting in the most stormy days of Stuart misgovernment he was called on to guide, counsel and benedict numerous companies of believers, but especially those of Bedford. These good people have their sufferings recorded in this folio now given us by Messrs. Dent, and as is pointed out by G. B. Harrison, who writes the Introduction, they show in miniature (perhaps only a pale miniature) the early history of the Christian Church, its sufferings, persecutions, backslidings, and misfortunes from unworthy members, and members with unworthy motives; then the hardening of general principles into fixed rules, and the rise of a simple ritual and a fixed constitution. In the earlier and more stormy stages of this process, John Bunyan plays no inconsiderable part.

From 1664 to 1668 there is a gap of four years owing to the growing violence of the persecutions. Although a prisoner in Bedford gaol, Bunyan took a leading part in gathering scattered members and restoring discipline, and in 1672 he was called to the "Pastoral office, or eldership." He was liberated in March, 1672, and the barn chosen as a place of worship was licensed

on May 9th, with Bunyan as "teacher of the Congregation."

It must be remembered that religion had fallen to a very low ebb in the days of Charles II. Bishop Butler deprecates the prevailing 'unbelief. There was an immense amount of unworthiness in church circles. The higher strata of society were deplorably enervated; and the court was not, by any means, exempted from the general and lamentable lightness and looseness. A certain Mr. Cargill, a Scottish clergyman in the heat of his spirit excommunicated, cast out of the true church, and handed over to Satan, King Charles II., James Duke of York, James Duke of Monmouth, John Duke of Lauderdale, John Duke of Pothes, Sir George McKinnzie—King's Advocate— and Thomas Dalziel, publicly stating their offences (and they were had enough) in each case. But for his temerity and importunate zeal, the courageous Scotsman was put to death. Discipline is always a hazardous matter, except in cases of unequivocal guilt. Wheat and tares must, to some extent, grow together until the harvest. But it will be easily seen that Bunyan had no easy task in keeping his flock as pure as possible and (as St. Paul directed) in preventing wolves entering in and spoiling the fold. The Puritan pastor was called on to resist the general decline, and with all its difficulties he stoutly kept on his way. Drunkenness, says Harrison, was the commonest failing, and on p. 53 of the folio we find John Rush cast out for this offence. It was a bad case for it was "above the ordinary rates of drunker's for he could not be carried home from the Swan to his own house without the help of no less than three persons. . . he was so dead drunk." Another member was cast out "being divers times admonished of his sins and wickedness in beating his wife often; and other abuses towards his church." This latter case was a little later than Bunyan's pastorate, but it is typical as showing disciplinary action.

The puritan seriousness of the times tended to complicate discipline, for card-playing, shuffle-board, stool-ball, and the Maypoes were sternly discountenanced, as were games of skill and chance generally. But it must ever be remembered that Bunyan was chosen to feed the flock of God, and to manoeuvre the frail vessel of his church across the corroding waters of an evil generation; and perhaps, after all, it may be to such a little flock as that of Pastor Bunyan's that the Redeemer's gracious words particularly refer—"Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

Bunyan tends to be regarded as a super-human allegorist surrounded by the halo, or purple haze of the Pilgrim's Progress. To some his puritanism is anathema, specially to those who in a languorous age fail to understand the meaning of "This one thing I do." Others cannot comprehend a theology hammered out on the anvil of fierce inner experience, and not derived from the speculative text books of the schools. The real Bunyan must be seen in his puritan surroundings, breathing the baleful atmosphere of the generation in which he lived, himself fighting, and helping others to fight the good fight of the faith; a man of intense and vehement nature, striving in a corrupt age, for the faith once delivered to the saints.

In later times largely given up to strange ecclesiastical vocabularies, when party shibboleths display a terminology as unlike the faith of the New Testament as the wild beating of discordant tom-toms, and Uses and Vestments become the salient angles of alien systems; it is then that the genius and simplicity so inconspicuous in a complicated and decadent age becomes the more needful and urgent; and Christian souls of every brand may turn to the Bedford of Gifford and Bunyan and find that Faith in Christ; and Purity of Life may alone prove efficacious in founding, building up and maintaining the more potent elements in Christian faith, character and life.

To one who asked him the secret of his service, George Muller said: "There was a day when I died, 'utterly died'; and as he spoke he bent lower, until he almost touched the floor; "died to George Muller, his opinions, preferences, tastes and will; died to the world, its approval or censure, died to the approval or blame even of my brethren and friends; and since then I have studied only to show myself approved unto God."—"The Dawn."



The Rev. W. Kingston, vicar of Lakemba, diocese of Sydney, is planning to leave for Ireland in April on a visit to his parents.

The Bishop of Ballarat has instituted the Rev. W. Clinch to the charge of St. Stephen's parochial district, Ballarat.

The Rev. P. B. Hayman, of Parkdale, has been appointed to fill the vacancy at St. Paul's, Frankston, diocese of Melbourne.

The Rev. Cadwalader P. Thomas, of Melbourne, celebrated his 85th birthday on 27th February, and received congratulations from many friends.

The Rev. H. A. Favell is going to Tonga as missionary and chaplain. He was formerly in charge of the Indian Mission at Vanua Levu.

The Rev. A. C. Hobson will arrive in Sydney this week for a period of work in Polynesia. He comes from England at his own charges.

His many Sydney friends will be glad to know that Rev. E. R. Elder, formerly Rector of Erskineville, has been appointed to work in Labasa, Fiji, with oversight of the Indian Mission at Vanua Levu.

Archdeacon Forster, who acted as Administrator of the diocese of Armidale during the absence of the Bishop, has gone to Tasmania for a holiday, and expects to return to Armidale about the middle of April.

The Right Rev. the Bishop of Armidale received a civic welcome by the mayor and citizens of Armidale on his return from a ten months' holiday in Great Britain. While in England he attended the Modern Churchman's Conference.

Mr. and Mrs. S. J. Southwell, who have been associated with the work of St. Luke's, Liverpool, N.S.W., for many years, have been entertained by local residents and presented with a wallet of notes and an address on the eve of their leaving for Dubbo.

The death of Mr. Thos. Blayney, of Arromagong West, near Grenfell, removes one who was deeply attached to the Church. In his will he bequeathed £306 to the diocese of Goulburn for the clergy superannuation and £100 to the church at Thudgunda.

The late Mr. Justice Stumm was given a State Funeral from St. John's Cathedral, Brisbane, on March 1. The service was conducted by Dean Batty, the Most Rev. the Archbishop taking the interment at the Toowoong Cemetery.

Given by Mrs. Challingsworth, a peal of bells was dedicated at St. Bartholomew's Church, Burnley, Melbourne, on March 3. The preacher was Canon Langley. Selections were played by a party of bellringers from St. Paul's Cathedral.

Mrs. Newbigin, of Tintern Avenue, Toorak, Melbourne, died on her 84th birthday. The parish paper states that a fine friend of many clergy has been lost. She was formerly associated with Christ Church, South Yarra.

Canon Oakley, Rector of St. Luke's, Toowoomba, Queensland, writes in his parish paper: "Having been born at an earlier date than most of you, I cannot hope any longer to do a fair thing in working the parish, and at the earliest opportunity, that is, early in April, I shall send my resignation to the Archbishop."

Sister Agnes McGregor, who is attached to the Bush Church Aid Societies in the West Darling district of New South Wales, is in Sydney, partly on holiday. Her district is immense, including such places as Wilcannia, Menindie, Tilpa, Ivanhoe, White Cliffs, and the remote areas of the north-west of the mother State. She is doing a magnificent work.

Mrs. G. A. Chambers, wife of the Bishop of Central Tanganyika, was welcomed back at the monthly meeting of the General Committee of the C.M.S., N.S.W. Branch, on Monday, March 4. Mrs. Chambers gave a bird's-eye view of the conditions and needs of Tanganyika, and stressed the urgency of further workers going forward and the call to evangelise the Mohammedans.

In the passing of the late Mr. J. J. Shuttleworth, of Ryde, the Church in Sydney is the poorer. He was an ardent worker for C.M.S., and for many years he played the organ at the Business Men's Service at St. Philip's, Sydney, besides holding many offices in the parish of Ryde and the wider Church. He had great evangelistic gifts, which he never failed to use.

Mr. C. C. Thorold, M.A., headmaster of the Hutchins School, Hobart, for the past eleven years, has been appointed to the headmastership of Barker College, New South Wales, as from June 1 next. He graduated at Oxford, and was associated with Canon Dixon in the building up of the Southport School (Queensland) from 1907 to 1917.

The Rev. Arthur R. Mace, M.A. (Trinity College, Melbourne), has been appointed to the incumbency of St. Hilary's, Kew. Ordained in 1914 by Bishop Armstrong, Mr. Mace has served as curate at St. Jude's, Carlton; Warden of St. Columba's Hall, Wangaratta, and since 1924 incumbent of St. Paul's, Fairfield. Mr. Mace possesses many gifts, and his work amongst young people is most successful.

Mr. C. M. C. Shannon, general manager of the Australian Bank of Commerce, N.S.W., and member of St. Andrew's Cathedral Chapter and Chairman of the Clergy Provident Fund, has been presented by the officers of the bank with a motor car and a bookshelf of 70 books. Messages of congratulation were received from all branches of the bank. The occasion was the eve of his marriage.

Mr. G. H. Downer, Colonel F. H. Wright and Mr. Raynes Dickson were at the annual meeting elected as churchwardens of St. John's, Toorak. Messrs. A. N. Tullloh, Alderman Sir George Cusaden, Mr. Geo. Connibere, Colonel H. McL. Duigan and Messrs. W. J. Griffiths, Edward Shears and G. O. White, were elected as vestrymen. Mr. F. McNaughton, after 17 years as treasurer, has retired, and the thanks of the meeting were recorded for his services.

The Federal Council of C.M.S. held its half-yearly meeting in Melbourne from March 6 to 7. There was present: (Sydney), Revs. J. W. Ferrier, M. G. Hinsby, S. H. Denman, P. J. Bazeley, R. B. Robinson, Messrs. C. R. Walsh and C. P. Taubman; (Melbourne), Revs. F. Thornburgh, A. C. Kellaway, W. T. C. Storr, F. Brammall, Dr. A. Law, Messrs. F. Doyle, Dexter Homan, W. Bunting, T. Carter; (S. Australia), Rev. C. W. T. Rogers, Miss McKenzie; (Tasmania), Rev. T. Quigley, Mr. R. Barrett; and the Federal Secretary (Rev. P. W. Stephenson) was welcomed. The chair was taken by Bishop Armstrong, and Bishops Cranwick (Gippsland) and Baker (Bendigo) attended.



The best of what we do and are,
Just God, forgive!

Wordsworth.

"God forbid that I should glory, save in the Cross."—St. Paul.

MARCH.

17th—5th Sunday in Lent, called Passion Sunday because as on this day our Lord foretold His sufferings to His Disciples.

St. Patrick. His teachings appear to show that in his age the Roman Catholic doctrines were comparatively unaltered from primitive standards. His "Breastplate" is a charming poem of the daily life hid in Christ. The debt that Ireland incurred by Patrick being sent from Britain, was repaid when Columba came over to Iona before ever Augustine landed in Kent.

19th—Tuesday. David Livingstone born, 1813.

24th—Sunday Next Before Easter, also called Palm Sunday, in commemoration of the Triumphal Entry into Jerusalem by Christ.

Holy Week, also called Passion Week and the Great Week.

25th—Monday. Annunciation of the Blessed Virgin Mary. The due respect which the Church has always paid to the memory of the Mother of our Lord must ever be distinguished from that false adulation which so elevates her as to make her an intermediary between the soul and Christ. The New Testament gives no support to the latter notion.

28th—Thursday. Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

THE MORAL IMPORT OF CHRIST'S DEATH.

AS we approach Good Friday we draw near to the cardinal event in Christian History, remembering that the particular portion of the occurrence first celebrated would lose its essential character were it not immediately followed by the Resurrection.

The importance of the Death of Christ increases in these days when we witness a welter of criticism which tends to reduce the Death upon the Cross to the level of a mere moral demonstration of some kind or other. That is was the most moral act ever performed is certain, if by morality is meant the effect upon human character by that Death. Here is the beginning of all that is brightest and best in human uplift, both personal and racial. Here, despite the criticisms which have been poured upon the Cross from the days of the howling mob on Calvary, centres an exemplification of the finest and noblest gesture of regard by the Divine Head of the Universe towards the weak and the erring of the race. And the reply to those who object to any doctrine that One could suffer for the sins of others, is to point to the ever lengthening line of humanity which stretches from the steps of the Cross to our own day, confessing that whatever good or noble might be found in their acts and thoughts is directly traceable to the Act and Thought which embraced them all in the Open Arms of the Lord of Men as He hung upon His Cross.

It should go without saying that no specific doctrine or school of thought can adequately or fully present what is ineffable, because it is Divine. There will always be made attempts to explain, or to reason concerning this momentous event. It would be idle to stay such proceedings. It would, indeed, be worse, for it is a necessary part of human appreciation to try to express something of what is felt to be its moral sanction and its spiritual purpose. Let us therefore receive all and every theory or explanation with reverent regard, but ever with the proviso that no one of them, nor all of them in truth, can state in human language what the very Angels desire to look into.

The lesson to our time is that it is impossible to instil morality into the mind of the young in their course of education unless this Greatest of all Moral Acts be taught as the true and indispensable background of everything that is noble and divine. It is to be feared that though there are trivial attempts to present religion to the youthful mind we are by no means doing what is necessary to stem the tide of Bolshevik and Mammon influences in the community. There is too little of the Cross in our school curriculum. Religion, even in Church Schools, is too often presented as a kind of special subject, whereas it is in every subject, and should be so taught and understood.

The greatest moral aspect of the Cross appears when it is interpreted as an expression of Divine abhorrence of sin and its possession of the heart of mankind. The Cross forever prevents Christianity from being identified as a lineal descendant of the Myths and Mysteries of the classical religions, though there are those who seek to identify it with them. Christ's Death is so distinctly different from every other heroic death in its manner and its preparation as well as in its effects that it creates a class by itself. The Osiris Myth of Egypt can only be compared with the Cross to show the essential divergence. Heathen legends may be in the nature of preparatory influences, or of shadows of that which was to come, for we must believe that so portentous is This Event that its shadow is cast throughout the whole wide Universe, as certainly as it is reflected to the present time, and will for ever influence human thought and action.

It remains for us to see that due regard is given to the Special Day of the Commemoration of The Great Event, and that every day thereafter be devoted in some degree to realisation in life of the abiding character of the Death of Jesus, that our religion may be rescued from mere formality and may result in such moral and spiritual benefits to ourselves and to others that it will again be shown that Christ did not die in vain.

THE ANNUNCIATION.

March 25th.

An angel, charged with holy word,
Descending from on high,
Great Gabriel leaves the Court of Heaven,
To Mary draweth nigh.

While Mary, kneeling at the shrine,
Her soul uplifts above,
And off'reth her devotion sweet,
In simple faith and love.

And Gabriel tells the wondrous word,
That as a little child,
The great Deliverer shall be born,
To Mary, meek and mild.

—Grace L. Rodda.



"Rotary" Condemned by Rome.

IT is only after all just what careful watchers could expect from Rome, which will surely use the advantage she has gained since the War and more latterly in the Italian concession, to exert influence in her own peculiar way. It is almost pitiful to note that complacency with which some Protestants (who might possibly resent our so terming them) regard the Roman position, fondly supposing that the leopard can change its spots. While we have intense admiration for many Roman Catholics and for much which the Roman Church has effected in certain directions, we cannot blind our eyes to the pernicious policy which undoes all her good works in the world and lowers the character of the people whom she subjects. It is only consistent with her blatant claim for supremacy that she should challenge the existence of such free and independent institutions as Rotary and Masonry and such like. Whatever they may be in other countries it must be remembered that they but reflect the character of the people of the locality, and if they appear to be sinister in Roman regions it is because they are forced to assume what is foreign to their real life and being. No doubt Rotary will survive just as the British Throne has survived the Papal malediction, and despite its nominal incidence Rome seems very pleased to patronise the British Crown in the hope of gaining power. Perhaps she may change her policy towards Rotary, and any other society at present interdicted, when she sees that she has nothing to gain by opposition. Certainly in free lands like Australia the Papal policy is sadly mistaken, as even Roman Catholics admit in conversation.

Easter Communions.

AS we approach the joyous Festival of our Faith let us, as is intended in Lent, make due preparation for its proper celebration. The better we prepare the better will we be impressed with its greatness, and the nearer will we come to the primitive simplicity of faith in a Risen Lord daily actuating our lives. What a different Church, not to say different world, it would be were the spirit of Easter to dominate all ecclesiastical affairs. There would be an end to that lowering time-serving which is characteristic of much which passes for godliness. There would be greater devotion and oblation. When the spirit of Good Friday in its tremendous manifestation of sacrifice affects the whole Church then will the Church re-act marvellously upon the world. The fact of the comparatively small influence of the Church of any denomination is often held to be discouraging. But let it ever be remembered that it was always "Little Flock" which the Great Shepherd led. It remains for the few to be loyal, and the effect cannot be defeated. Just a word or two about the minor observances, having thus touched on deeper matters. It is something to have large attendances at Communion. It would be more if they meant more devotion. We trust that such is the

case, but we sometimes wonder whether it is not rather a custom the result of specific direction as at Confirmation, and may not therefore be taken as a certain guide of increased zeal in spiritual matters in every case. For one thing there seems much undue haste to leave the building immediately after communicating, and before the service has ended. This may be excusable in certain times, but in general it is of the nature of irreverence, and does not denote a sense of worship which is essential in the true communicant.

The Playground Movement.

DR. JAMES W. BARRETT, of Melbourne, runs many a tilt, and not the least praiseworthy is an agitation for improved facilities for children in the city. Melbourne has sadly gone behind its enterprising forefathers who began a spacious design, whereas the newer suburbs have succumbed to the land-jobber and the little councillor. The State School Department does not do a fair thing at all, for it is pitiable to see hundreds of children in a school playground scarcely able to make up a game with any pleasure. The street is no place for cricket pitches, indeed the police see to it that the youth is chased away, and rightly too. But where else are they to go? Here is need for great and early effort, which will re-act on the body and mind of Young Australia.

Lax Committeemen.

THE Rev. C. L. Crossley, of Melbourne, often associated with this paper, brought upon himself both praise and opposition for a motion he introduced in a certain place to advertise the number of attendances which could be put to credit of members standing for re-election on a committee. The intention was good, "to weed out the drones," as someone delightfully expressed it. But it was felt that perhaps an occasional attendance by one person might count more for the cause than the frequent presence of another. Perhaps this difficulty, which affects many church societies, could be best met by having an "honorary" list reserved for those more valuable members who could be understood as attending whenever convenient, and the ordinary list, which would allow no such intermission. Then the guillotine could work effectively.

New Premises of C.M.S.

New South Wales Branch.

THE Church Missionary Society (New South Wales) has removed from Harvard House to 242 Castlereagh Street (between Liverpool and Bathurst Streets, and opposite the Fire Brigade Station), Sydney. Visitors to the new building should leave the tram at Bathurst Street, and the electric train at Museum Station.

On the first floor of the building will be found the General Secretary's Office (Rev. J. W. Ferrier, L.Th.), also Rev. L. M. Dunstan (editor, "The Round World Magazine for Young People"), and other offices, together with the luncheon rooms.

One welcome feature of the C.M.S. new premises is the addition of a rest room and rendezvous for friends, where visitors to town may call and write letters or chat quietly with their friends. The walls of the rest room are well stocked with the Missionary Library Books (of travel, enterprise,

and endeavour). Membership fee for use of books, 3/- per annum.

The new luncheon rooms (on the first floor of the building, lift available if desired), are daintily planned, and under the excellent management of Mrs. E. Bragg, and her staff of voluntary workers. All the profits from these refreshment rooms are devoted entirely to the support of C.M.S. Missionaries in the foreign field. The tables and chairs are of light oak and capable of seating about sixty persons.

Morning tea is available from 11 a.m. until noon. Hot and cold luncheons are served from 12 until 2 p.m. Afternoon teas until 4.30 p.m. The tariff is most reasonable and compares favourably with other city enterprises. Added to that Mrs. Bragg gives her services voluntarily in her whole-hearted devotion to the cause of the Mission Field.

Native needle-work and foreign curios, hand-made baskets and carved woodwork are also on exhibition and for sale.

There is also a private room available for luncheon parties or special afternoon teas, particulars of which can be had on application.

Part of the second floor of the building is devoted to Miss Harper (editress of the "Church Missionary Gleaner"). Here also is a splendid stock of modern books for sale suitable for Sunday School prizes, birthday and Christmas gifts, presentation Bibles, Hymn Books, Prayer Books, quotation cards, calendars and picture rolls, etc.

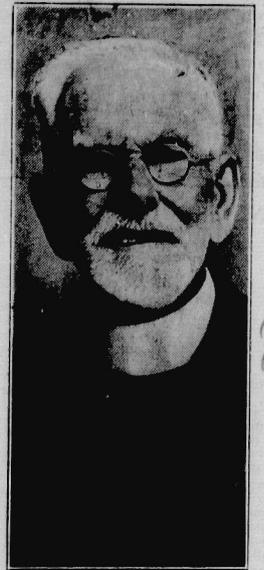
Demoralising Standards.

Dr. Micklem at St. Andrew's Cathedral.

Preaching in St. Andrew's Cathedral, the Rev. Dr. P. A. Micklem, rector of St. James' Church, delivered a powerful indictment against the trend of modern newspaper illustrations and picture show advertisements and films.

The Pauline challenge, he said, to the first generation of Christians was as urgent, necessary, and insistent to-day as two thousand years ago, when the small Christian communities were surrounded by debasing Pagan standards of morals and living. This challenge was simple and direct, and in it St. Paul reminded these early Christians that they were not called to uncleanness, but to holiness. Even after the early converts, who were for the most part gathered from the common orders of society, had crossed the Rubicon from Pagan piety to a belief in Christ's divinity, they still were surrounded by the all-pervading looseness of morals that characterised the age, and small wonder that many unfortunately lapsed back into their old ways of living. Was it realised by people in the present generation how difficult it had become for young men and women to withstand the constant pressure of temptation which modern society had brought about. The old Pagan corrupt standard of relationship between the sexes still survived and was as formidable a menace to young folks as they took their part in everyday life. One was appalled by the indecent trend of much of the illustrations that figured so conspicuously in the newspapers, and by the all too suggestive advertisements of picture shows and their films. Beside all this vice walked unashamed in many of the public thoroughfares.

St. Paul's challenge to the early Church, he said, put to-day's Christian community on guard against the debasing influences with which they were surrounded by modern Paganism. Christianity was not merely an appeal to the intellectual curiosity of the cultured, but it was practical in its essence and application. Tremendous importance was laid in the various Epistles of St. Paul to the sacrament of baptism. In this the new-born Christian promised to renounce the false and impure code of conduct of the Pagan world and to live a new and pure life. Christianity was now called on to set its face sternly against the demoralising standards that were being set up in our midst by the latest tendencies evinced in newspaper and picture show circles. These standards were swiftly contaminating the purity and happiness of social life, and at their peril the Pauline challenge must now be taken up.



THE REV. W. C. MARSH.
A Veteran and a Giant.

No not of height can the term giant be used truly in speaking of the veteran evangelist and pastor, who was entertained in the Y.M.C.A. rooms by many of his old friends on his 88th birthday, as he passed through Melbourne from Arelaide. He was the first general secretary of the movement in the southern capital, and his vigorous and enthusiastic and withal evangelic labours attracted the attention of Bishop Moorhouse, who was ever keen to detect worth which is not a too common gift nowadays. Bishops Langley and Armstrong were present, and Archdeacon Hindley. Bishop Langley was the eldest Y.M.C.A. member in Australia, having joined it at 17 years of age. Mr. Crosby, the president, gave a hearty welcome to Mr. and Mrs. Marsh, and very touchingly made a presentation of a birthday purse with a substantial "lining" of £24. "Dad Marsh," as he was affectionately accosted, gave a fine response, urging the institution and all his hearers to greater faithfulness to Christ. Rev. Dr. Law gave the closing prayer, and Bishop Armstrong gave the blessing. Refreshments were served by the ladies, and a memorable occasion fittingly noted. Let us thank God for our spiritual pioneers, and let Y.M.C.A. the world over note Mr. Marsh's emphatic utterance, "If you take the 'C' out of 'Y.M.C.A.' you smash it all up at once."

St. John's, Campsie Fire.

In answer to the £3000 appeal of the Rector of St. John's, Campsie, whose church was recently destroyed by fire, the following subscriptions are gratefully acknowledged:—Mrs. Starling and family, £15; I John 3: 17, £10; Misses Larcombe (Geelong), £8; Rev. Alfred Brain (Elsternwick), £1; Dr. Law, 11/-. Further donations will be acknowledged in these columns.

From Melbourne

John Marsh



NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

"John Bunyan and his Time."

I should like to draw your attention to an important new volume entitled "Bunyan and His Times," just published by Longman & Co. It is from the facile pen of Bishop E. A. Knox, D.D., the retired Bishop of Manchester, who is using his retirement to put his great historical gifts at the disposal of the Church. This book is no ordinary treatise on the Pilgrim's Progress. It is a considered endeavour to make John Bunyan live again in the setting of the conflicting days in the story of England, where his lot was cast. Dr. Knox is eminently fitted for this task. I remember the days when he was the leading historical lecturer at Oxford, and Merton Hall used to be crowded with men from all the Colleges at Oxford to take advantage of his illuminating historical gifts. This is a new book based upon much new original research. I am glad that Dr. Knox is now giving us fruits of his pen in a field that he has made his own.

The above is a new book, which will, I trust, make its own way, and find a place upon our shelves and in our libraries.

But in addition I should like to mention another book, an older book, which had won its spurs, and secured an honoured place among our books upon the Bible, but which has for some years been out of print. I am glad to know that it is being re-printed, for it has been helpful to many. It is called "The Story of the Bible" and was written by the late Dr. Eugene Stock, at the request of Dr. C. J. Ridgeway, afterwards Bishop of Chichester, "As one of a series for the use of young people of Confirmation age." It is a book of much learning, but yet it is written in such a charming and attractive style that the reader is carried along pages full of instruction by the very interest of the narrative. I hope that this little book will have a large circulation and justify the cost of re-printing.

The Cathedral Site.

Strong feeling is exercising many churchmen in Sydney regarding the Premier's action and the proposed Cathedral site. It is indicated that the matter is not at rest. The Bishop Coadjutor, addressing the diocese in the absence of the Archbishop, writes:—

"I feel it my duty to place on record, and I shall do it without discourtesy, my emphatic dissent from the opinion or statement expressed by the Hon. the Premier recently to

a deputation on the subject of the Cathedral site, that the agreement arrived at after long negotiations between the authorities of the Church and the State authorities was "wrong in principle." That was not the opinion of the Standing Committee nor of the Cathedral Chapter, nor of the Synod of the diocese. I cannot think that the Hon. the Premier, Mr. Bavin, intended his words to cast a slur or reproach upon the Church, but in my judgment the expression appears to be in the nature of a reproach to the Church, and the present position I regard as unsatisfactory in the extreme. The agreement which the Synod ratified and the overwhelming majority after open and full and responsible debate has, in defiance of its provisions, not been submitted for the consideration of Parliament. Nor is that all, but the Government by its action in permanently depriving the Church of a depth of ten feet off the George Street frontage of the Cathedral grounds, has prevented the Church for all time from making adequate enlargement of the Cathedral on its present site. Even with the whole of our ground, the area was far too small to permit of the adequate enlargement of the Cathedral, and now, such enlargement has been rendered impossible. The circumstances, which in due course must be appreciated by the public, indicate that the present position of the negotiations must be but a temporary and a passing phase. The position is very highly unsatisfactory and the Church cannot tamely submit to acquiesce in it.

St. Andrew's, Sans Souci.

Despite the wet weather on Saturday, 2nd March, there was a large attendance at the ceremony of laying the foundation stone of a new church of St. Andrew, at Sans Souci. Hitherto the members of the church have worshipped in a temporary building in Rocky Point Road, but this has long since become inadequate to accommodate the ever-growing number of parishioners, and the church committee decided that a new church, with accommodation for 200 persons, should be erected at the corner of Rocky Point Road and Rawson Street.

The ceremony was performed by Bishop Coadjutor D'Arcy-Irvine.

St. Michael's, Vaucluse.

St. Michael's, Vaucluse, to plans prepared by Professor Wilkinson, of the University, has erected a fine parish hall. On Saturday, 22nd February, the Governor opened this fine parish hall, vestries, and a cloister reading from the Church. Sir Dudley de Chair referred to the fact that his uncle, the late Sir Henry Rawson, was a regular worshipper at St. Michael's. The Governor

was welcomed by Bishop D'Arcy-Irvine and the rector (the Rev. H. W. Barder). A collection taken at the service amounted to £930, bringing the total donations towards the cost of the building to upwards of £2000. A large amount still remains to be paid off, and the Governor appealed for generous contributions from the public towards that object.

St. John's, Campsie.

The following churches have responded to the appeal in connection with St. John's, Campsie, where the parishioners have recently suffered the loss of their well-appointed church by a disastrous fire: St. James', King Street; St. Mark's, Darling Point; St. Clement's, Marrickville; St. Albans, Belmore; Rose Bay; St. Stephen's, Hurlston Park; St. Barnabas, Chatswood; St. Luke's, Mosman; Arncliffe; St. Barnabas', George Street West; Hornsby, St. Stephen's, Newtown; St. Michael's, Surry Hills; and Christ Church, Gladsville.

Band of Hope Movement.

The Band of Hope Movement is growing in N.S.W. The annual meeting just held, records a year of progress and increasing interest. Speaking at the gathering, the President, Rev. R. B. S. Hammond, gave a vigorous address on the hopefulness of Temperance Work to-day. He said that "many factors outside the cause were assisting to keep alive the Temperance movement, the motor car with drunken drivers, the deaths caused by drunken car drivers, the multitude of girls taking cocktails, were forces which impelled the total abstinence worker to go ahead with temperance work, quite apart from the large number of convictions for drunkenness that were recorded daily in our Police Courts." He said that a growing interest in the cause of temperance was evident and that no longer were temperance advocates looked upon as fanatics. Nations were speeding up the work of temperance education, appointing lecturers, and footing the expense for same.

BATHURST.

All Saints' Cathedral.

Writing to his diocese in his March letter, the Bishop says:—

"I have been glad to note within recent weeks, most definite signs of vigorous reawakening in our Cathedral life. The loss of old leaders, and the coming of new forces and new methods brings always its inevitable unsettlement, and we have had our share of this in 1928. But already there are signs that we are going to settle down to something much more strong and vivid in 1929, and the congregations and communicants appear to be definitely on the upgrade once again.

Mr. A. C. Lenton left us at the end of the year, after three and a half years' devoted service as Cathedral Organist, and his place has been taken by Mr. F. Johnstone, who came to us with very high credentials from Summer Hill, and who is already giving promise of really useful work, both in Cathedral and City.

The Cathedral is more than the Parish Church of Bathurst. It is the Mother Church of the whole diocese. It must be turned into a central powerhouse of prayer and teaching, which will have its focus on the life of all of us. I therefore ask you continuing prayers for the Cathedral clergy, that they may be strengthened in facing this great responsibility."

COULBURN.

Quarterly Meetings.

The usual round of quarterly meetings was held rather earlier this year in view of the near approach of Synod. On Tuesday, 19th February, there met, under the presidency of the Bishop, the Cathedral Chapter, the Diocesan Board of Education, the Church of England Property Trust, and the Diocesan Missionary Council.

On Wednesday, 20th, Patronage Boards for three parishes, two sub-committees of the Diocesan Council, and the Council itself met. The Chapter acted as a council of advice to the Bishop on various matters affecting Synod and pastoral problems generally. The Board of Education was mainly concerned in drawing up its report to Synod, which report will contain valuable suggestions both for Sunday School work and for religious instruction in public schools. The Property Trust dealt with a long agenda. It recommended that the Diocesan Council should join in the protest to the Government made by other dioceses to abolish the denominational control of country cemeteries. The Diocesan Missionary Council took further steps to bring the urgency of the missionary call before the parishes.

The Diocesan Council was largely occupied with preparations for Synod. It completed

several reports to Synod. It passed an ordinance providing for the sale of the Yass Glebe. It made the suggestion that there be not more than two Home Mission Festivals in the diocese in any year, one in a large parish and one in a small. It directed that the next festival be held in the east of the diocese. It decided to eliminate any direct financial appeal at Home Mission Festivals. With regard to collections in churches for Home and Foreign Missions held unremitted by the parishes that once an offering is made for an extra-parochial purpose, that money is no longer the property of the parish but of the diocese, the mission or the extra-parochial fund concerned. Preliminary discussion took place in respect to the ecclesiastical position of the Federal Territory with a view to its place on the Synod agenda.

VICTORIA.

MELBOURNE.

Mrs. Lees' Departure for England.

On the occasion of Mrs. Lees' leaving for England, the Dean, who is Administrator of the diocese, addressed the following letter to the press on her behalf:—

Sir,—On the day of the departure of Mrs. Lees from Melbourne on the first stage of her return to England, allow me, on her behalf, to convey her heartfelt thanks to all to whom her gratitude is due for kind thoughtfulness and practical service. Tender messages of comfort and farewell, too numerous for individual acknowledgment, have been sent to her at Bishops Court while she has been engaged, early and late, even to exhaustion, in the due disposition of all that belonged to the Archbishop and in her own personal preparation for departure. She has laboured unceasingly at her heart-breaking task until at last the work is at an end. The sisterly affection that has shared her burdens in the days that have passed so swiftly since January 10, the general sympathy that has comforted her in her immeasurable loss will live in her memory as the gracious gifts to her of Melbourne's kindest hearts. I am sure that those who wish she to thank will follow her in thought and prayer to her home.—Yours, etc.

GEORGE E. AICKIN,

Dean of Melbourne and Administrator of the Diocese.

The Archbishop's Library.

Mrs. Lees has generously presented the late Archbishop's library to the Melbourne Diocese. It is stated that the library contains a wide range of literature and is a distinct acquisition.

Rev. C. H. Barnes.

The Rev. C. H. Barnes has announced his intention of closing his ministry at St. Hilary's. His medical advisors strongly urge this step, and Mr. Barnes hopes to be restored to such a measure of health as to be able to exercise a useful ministry in retirement. He retires from St. Hilary's, East Kew, on 31st March. He was ordained Deacon in 1886, and Priest in 1887. His only curacy was at St. Paul's, Bendigo (or Sandhurst as it was known then). He served under Dean MacCullagh for about two years, and then became minister of Yea. Here he made many friends and his ministry is still remembered by members who have scattered far and wide since those days. From Yea he came to North Brighton in 1895, becoming Incumbent of St. John and St. Mark, Brighton, in 1897. A gracious and effective work was done, first as Incumbent of St. Saviour's, Collingwood, 1898-1905, and also as Incumbent of St. Michael's, North Carlton, 1905-1913. In both parishes he was an indefatigable worker, and was recognised as a truly genuine man, winning his way by his humility and sympathy. In two other capacities Mr. Barnes has proved his worth. As Superintendent of St. Hilary's Training Home, and through many years he was the trusted guide to many who have gone to the mission field, and a faithful partner in the great work of Mr. and Mrs. James Griffiths. As a member of the Council of the Diocese, elected time after time, he has been recognised as a judicious and capable man in the material affairs of the Church as well as in its spiritual work. His work has been shared by Mrs. Barnes, whose kindness and graciousness has done much to make her husband's work a blessing and a success. Our prayers and best wishes will follow Mr. and Mrs. Barnes in their retirement.

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have been rented from St. Paul's Vestry—portion of the large school house. New offices, to be called the Diocesan Church House, are being erected in Mitchell Street. The situation is near to the Bendigo Railway Station, and adjoins MacCullagh Hall, diocesan property. Provision has been made to let portion of the new building by way of financing the project. While affording more convenient offices for carrying on the work of the Diocese, it will also afford rest room for the clergy and friends in waiting for the trains.

The Rev. W. G. Vizard was last week farewell from Long Gully, Bendigo, to Mitiamo and the Rev. W. Austin, O.B.E., was welcomed to Long Gully.

The Bendigo Church News, which seven years ago was re-issued (after some years lapse) as a broad sheet, is in the happy condition of paying its way. It has now been decided to go back to the magazine shape, the change taking place in April.

BALLARAT.

The Bishop on Lent.

"There are two great words that I would choose as the basis of my message to you this Lenten Season—Service and Self-sacrifice. These words are familiar themselves, and the ideas that they convey are enshrined in the heart of our Gospel; but they come to us at this moment, I think, with a special force and significance.

"We may thank God that the ideal of Service is winning more and more recognition in the world at large. For a long time after the end of the war, human society lay in the grip of a tremendous reaction. The springs of life had been poisoned, and the period of convalescence was unexpectedly slow and painful. But at long last there are now

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abundant signs that the tide is turning. This is clearly seen in the sphere of international relationships.

"The next few years may well be a time of momentous decisions of a world-wide significance. But for all the questions that may face us, the answer can only be found in the actions and attitudes of individual men and women. God calls us, as citizens of the world and still more as servants of the Kingdom of God, to individual service and self-dedication. Where that service can best be given He alone can decide. But whether it be in the front line of New Guinea or Tanganyika, or in the comparatively humdrum life of our Parishes at the "home base," the service is the same in character and purpose.

"Our Lenten Season comes then to us as a God-given opportunity for making this service of ours more thorough and effective. We are to sanctify ourselves, that we may help others to live nearer to Christ. And of this life of work and witness, one of the essential marks should be that of Reality. We are ambassadors of Christ and of His Gospel, and the power of our witness will be exactly proportionate to the reality of our experience of Him in our own lives. I believe that both for Clergy and Laity this is the most vital consideration of all. The witness of the spoken word will be futile unless illuminated and enforced by the witness of a life. This thought that I am attempting to express runs as a continuous thread through that arduous book, "Christ at the Round Table." But the conditions of the extension of the Kingdom of God are the same the world over, and are as valid in Australia as in India. May God then grant us His grace that we may be enabled to use this coming Lenten Season to quicken our own consciousness of His presence and His love, so that men be with knowledge of us that we "have been with Jesus," and seeing what He means in our lives may be drawn through us to His feet."

GIPPSLAND.

Missionary Giving.

Writing to his diocese, the Bishop says:—
I am overjoyed with our missionary giving during 1928. The results were placed in my hands the other day. We have given more than our quotas to A.B.M. and C.M.S. and have also succeeded in raising the extra £100 required for our Diocesan Own Missionary, the Rev. Cyril Chambers. The actual amounts are £889 1s. for C.M.S.; £963 11s. 1d. for A.B.M., and £100 asked for, on behalf of Mr. Chambers. This makes a total of £1846 12s. 1d. As we had agreed to attempt to raise £800 for C.M.S. and £350 for A.B.M., it means that we have given £996 over and about the obligations we undertook. If we take into account the amount the A.B.M. raised in the amounts given to missions other than A.B.M. and C.M.S., and the small sum expended for organisation, we find that during 1928 the sum of £1614 12s. 11d. went out of the diocese for the work of making Christ known to the ends of the earth. I am most grateful to all those who helped to bring this to pass and in my heart I am singing my Te Deum to God.

Chapel at Bishops court.

"I am sure that many of you will rejoice with me when I tell you that at long last Bishops court is to have a Chapel. Two very dear friends of mine, the Hon. R. J. and Mrs. Black, of Sydney, have recently died, and their daughter, Miss Louie Black, has decided to memorialise them in this way. I am very happy about it. We have carried on with great difficulty for eleven years with a room set on one side for a tiny temporary chapel. But it has never been possible to do all that called to be done. And now it is going to be different, and I feel that clergy and ordinands, indeed the whole diocese, will feel the benefit of this generous gift."

WANGARATTA.

Diocesan Missionary Guild.

Writing in the Diocesan Magazine, the Bishop says:—
Later in the year, the Bishop of Gippsland will visit as many as possible of our parishes. At present we are not ready for him. We want:—

- A band of people praying together and talking together, and working together for the wider church;
- A number of people learning how the heathen live in their darkness, and how the church is leading them out of it into the light of Christ's love;
- Support of missions as an ordinary Christian duty. The best ways (in order of merit, according to the N.S.W.

organising secretary), are the duplex envelope, the annual subscription, the missionary box.

If any parish needs help in getting a guild to work, let the rector write to Rev. Maurice Jones, A.B.M. Office, Little Collins Street, Melbourne, C. I., and let him find, in the parish, a good secretary, between them, organiser and the secretary, the visiting officer, should be able to make the start. Probably, at first, the rector will have to lead the study and the prayers, but in these matters also helpers will be raised up.

This is a matter of life and death for the church in our diocese.

SOUTH AUSTRALIA.

ADELAIDE.

Combined Missionary Campaign.

After being prosecuted with much enthusiasm for the past two years, the combined campaign conducted by the Australian Board of Missions and the Church Missionary Society comes to an end in most of the Australian dioceses. However, in Adelaide it has been decided to continue the combined committee in the hope that the successful work done in the past may continue. Efforts are to be made to conduct during 1929 missionary study schools for lay people, both centrally and in parishes. The Rev. A. Kain continues as hon. secretary.

QUEENSLAND.

BRISBANE.

The Archbishop's Appeal.

Archbishop Sharp, in his pastoral letter dealing with the Lenten duties of prayer, almsgiving, fasting, and repentance, draws special attention to the needs of the Missions of the Church, which must be met before the end of March. Dean Batty, also on this subject, writes: "There is not, and cannot be, any difference of opinion as to the missionary obligation. We are under orders which are unmistakable. Christ said: 'Go ye into all the world and preach the Gospel to every creature.' We cannot disobey Him and remain Christians. We are pledged to missionary enterprise, not because we have heard the call of the heathen, but because we have heard the call of Christ. There is not for Christ any division of the world into promising and unpromising fields of work, but only one world of men and women who cannot come to the Father save by Him."

Council of Youth.

A Council of Youth met in St. Luke's Hall, Charlotte Street, Brisbane, on March 4th, when His Grace the Archbishop presided. The calling together of representatives from among the adolescent of the various parishes to discuss various subjects of immediate interest to themselves marks a new departure, from which notable results should accrue. A number of parishes notified the Director of Religious Education of the names of their representatives. One subject of special interest discussed was the advisableness of publishing a children's magazine for circulation in the Sunday Schools of the diocese.

ROCKHAMPTON.

Cathedral Parish Mission.

The Bishop of Rockhampton, writing in the February issue of the Diocesan "Church Gazette," refers to the forthcoming mission to be conducted in the Rockhampton Cathedral parish.

"The rector of the Cathedral Parish has, I am delighted to say, secured Bishop Halford to conduct a sort of Mission at the Cathedral during Holy Week, including both Palm Sunday and Easter Day. That means that Rockhampton is going to have an opportunity of a great spiritual uplift. You all know Bishop Halford, and you know his spiritual force and power, but I think you also know that you must take your part if the Mission is to have any lasting effect. It is not merely to be a big spiritual effort on his part, which I am sure it will be, but the faithful must support him strenuously with their prayers and co-operation in every way. And they, too, must be responsible to a large extent in bringing others who have become careless about their Church life, to hear his message. The clergy, of course, will be working at very high pressure, but all those who love their Church and care for the souls of others should make an honest effort to bring those "others" back to Christ and back to their Church. At the present time throughout the diocese attendance at Church is not good. All sorts of reasons are given.



The Church's Attitude Towards Labour.

Paul Sandiwood writes:—

It is with pleasure that I read the article, "The Church's Attitude towards Labour," in your last issue. There is no doubt that the state of our land should make all Christians ashamed. In a recent issue of one of our evening papers reference was made to the great need of our unemployed. Let me quote: "If something is not done we shall be finding children starving on our doorsteps. Because this is Australia, people will not believe that such distress is possible. Only charity workers and the poor themselves realize how terrible the present position is." And this is a Christian country! It is high time that all Church folk were up and doing for the sake of our faith at home and abroad. Many would be willing to help if they but realized the need. Let them begin just where they are. It has been said that a Christian is known by his behaviour to the charwoman and dustman. More thorough thought, prayer, and action would lead us to a sympathetic understanding of others, and that would mean a clearing up of the appalling conditions.

WEST AUSTRALIA.

PERTH.

Appointments.

The Rev. J. Bell has accepted the vacancy at South Perth, and commenced his work as from March 1st.

Rev. K. Halley has taken charge at Geraldton, where his keenness should make his presence felt. Kalamunda will miss his ministrations and work.

The Rev. F. G. O'Halloran, who has been rector of Brookton since 1924, has been offered and accepted the rectory of Toodyay.

TASMANIA.

HOBART.

Presentation of Pastoral Staff.

Prior to the recent ordination in St. David's Cathedral, Hobart, the new pastoral staff of Bishop Nixon was presented to the Bishop of the Diocese by the Rev. T. K. Pitt, as secretary to the committee of clergy acting for the Synod, who were responsible for the gift. The presentation was made to the Bishop seated in his chair of office, and surrounded by the clergy, and the staff will be used by him and his successors on diocesan occasions, for which it was dedicated. The staff was first used in the ordination service.

In appearance, the staff is a magnificent example of workmanship. It is made of Tasmanian blackwood, highly polished, and mounted with Tasmanian fern designs on the crook in burnished Tasmanian copper. On the crook is also mounted a silver enamelled shield bearing the arms of the diocese on the one side and the arms of Tasmania on the reverse. It was designed by Mr. Alexander North.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mr. Dorlan, Raleigh St., Windsor, Vic. 4/6.
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The Annual COMMENCEMENT DAY will be held at the College on Saturday MARCH 23rd, at 3 p.m. Chairman: The Very Rev. the Dean of Melbourne.

All interested in the College are cordially invited to be present. Afternoon tea.

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YOUNG RECORDERS.

Aims:

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

Toorak Vicarage, March 14, 1929.

"Our Daily Bread."

My dear girls and boys,

Bread is a thing all of us eat and all of us take as a matter of course. We'd be very surprised and probably annoyed if there wasn't any for our breakfast, dinner and tea. In the country some of you will have your bread made at home, but some of you country people, and all of us in town, buy it from the baker; his cart comes to us regularly once a day, or three times a week, or we fetch it ourselves from the shop—there it is ready for the table, no trouble to us—all we've got to do is to eat and enjoy it. Other people have to work hard to prepare that bread for us, though. I'm sure some of you live on farms, you know all about growing crops and what a lot of work that means; you all know how our flour is made, and that if crops are bad that means that bread is dearer, costs more to buy.

Have any of you ever been really hungry? I don't mean just longing for your tea after a hard day at school and play, I mean really starving for food. No, I don't suppose any of us know what that means, but we know there are people, even in our own country, who don't get enough to eat, not only bread, but any food. Then every now and again we hear of dreadful famines somewhere in the world, and just now there is one in China.

Thousands and thousands of people there are suffering from hunger now. Men, women and little children are dying of hunger, so famished are they that they are trying to satisfy themselves with leaves and even earth. There is war there and has been for years; the people are very, very poor,

and often when they manage to grow a tiny crop of wheat or rice or vegetables, soldiers come along and take it for the armies, and sometimes the poor people can't even get seed to sow more. Many folk are helping in every way they can, our missionaries among them. I know you boys and girls would like to help too if you could, and there is one thing we can all do, pray to God who answers prayer, to give "daily bread" to the hungry boys and girls in China as well as to us here in Australia.

You'll all be able to tell me where those words "our daily bread" come from.

I want to thank Lois for her letter. I shall be very glad to hear often from you, Lois.

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

There are 40 days in Lent, from Ash Wednesday to Easter, not counting the Sundays.

Lent means "lengthening of days"—here in Australia the days are shortening.

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

The Children's Special Service Mission began in 1867, and the Union was formed to link the young people together by the reading daily of a few verses from the Bible, following a prepared syllabus. It began with seven thousand members. By the end of that year the number was five times as great, and now it is over seven hundred and fifty thousand, scattered over the world, the membership cards been issued in sixty-five different languages.

The Best Investment for the New Year!

HELP the work of THE BUSH CHURCH AID SOCIETY

away towards the interior of Australia THE DIVIDENDS are not pounds, shillings and pence, but—

CHRISTIAN CHARACTER and STURDY CHURCHMANSHIP.

Appeal is made especially for the new Children's Hostel to be built at Mungindi, on the Queensland Border. The motto is "Keep our own children for our own Church!"

£200 Required.

Remember also the Aeroplane Ministry, the Bush Mission Hospitals, Mission Vans, and far-extending work of the B.C.A. Padres.

Grateful acknowledgement will be made of all gifts.

Organising Missioner:

Rev. S. J. Kirkby,
St. Andrew's Cathedral,
George Street, Sydney.

Victorian Deputationist:

Rev. K. B. J. Smith,
St. Paul's Cathedral,
Swanson Street, Melbourne.

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Church Homes for Children—Proposed Amalgamation.

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Illustration.—"He is Risen."

Leading Article.—"The Gain or Positive Belief."

Rejected Prayer Book.—Rev. T. Quigley.

Sydney Show.—Emphatic Protest by Bishop D'Arcy-Irvine.

Word or Two.—Candles in the Melbourne Cathedral?

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He that is down need fear no fall,
He that is low no pride,
He that is humble ever shall
Have God to be his guide.

A coloured writer makes a plea for a Black God.

Sunday trains are popular in Victoria. Passengers increase from 5324 to 9111.

"If citizens don't like a law, their duty as honest men and women is to discourage its violation and openly work for its repeal."—President Hoover.

A man in Victoria was born on 13th of the month, began earning money on 13th, and was married on 13th. He has just concluded a very successful, active career.

Rutherford, when dying, said: "I am in the happiest pass to which man ever came; Christ is mine, and I am His and there is nothing now between me and resurrection, except—Paradise."

It is better to have little knowledge with humility and small understanding, than greater treasures of learning with a vain self-conceit.—Thomas a Kempis.

Economists have calculated that if all incomes over £700 were distributed among the rest of the people, it would increase the average income of all by only a few shillings a week.

It is a curious fact that although a great deal of bigotry exists in Syria as far as open confession of Christ is concerned, yet there is a willingness to listen to the Gospel such as there has never been before.

The small red plush Bible upon which Abraham Lincoln took the oath of office is now preserved in the Library of Congress at Washington. Two white silk markers have been left undisturbed.

"In the crisis of to-day we are witnessing the greatest war of intellect that has ever been waged since the birthday of the Nazarene."—Francis Landey Patton, President (retired), Princeton.

"There are two or three million species on earth—sufficient field, one might think, for observation. But it must be said to-day that, in spite of all the efforts of trained observers, not one change of a species into another is on record."

Mr. Robert D. Kesselman, until 1919 comptroller of the Zionist Organisation of America, and now a resident of Palestine, estimates "the amount invested by Jews (in Palestine) in agricultural and urban land and buildings at no less than £30,000,000."

To continue the texts-in-trams scheme begun in November, when 100 trams displayed texts of Scripture, a supporter has offered £100 if nine other will do the same so that all the trams in Melbourne may have a text for a year.

One hundred members of the London Public Morality Council, including church leaders, representatives of the Y.M.C.A. and the Y.W.C.A., Salvationists and teachers, waited upon the Home Secretary (Sir Wm. Joynson Hicks), recently regarding immoral books and plays.

A Conference of Youth, for Church-people under 30 years of age, with a margin up to 35 for organisers, is to be held in Dublin. Whatever may result from the experiment, all will agree that "the rising generation should be encouraged to feel itself part of the active life of the Church."

Women have been chosen as sidesmen in the parish church of St. Peter, Hartshead, England. Their election is said to be due to the fact that the men in the parish were reluctant to accept office. This is the first case on record in the history of the parish, which goes back to the eleventh century, that women have been chosen for the post.

In Victoria a State-wide scheme of placing the Scriptures in the bedrooms of hotels and guest houses was carried out last year when over 8000 copies of a specially bound New Testament and Psalms were placed in 400 establishments. This work is still being extended. The Bible Society is therefore a powerful influence for good both in mission field and in our own land.

Anton Lang, who played the part of Christ at Ober-Ammergau in 1900, 1910 and 1922, has sent a reminder that the Passion Play will be revived in May. All kinds of changes are being made in connection with the text production. The theatre is being enlarged and will hold in future 5000 people, or twice as many as the next biggest playhouse in the world.

When one of Napoleon's generals asked him for a marshal's baton, "It is not I," said Napoleon, "that makes marshals; it is victory." So says the great Captain of Salvation too. The prize is "to him that overcomes." It is not the mere camp-follower, neither is it the man who is a soldier only on parade; it is the conqueror in hard fight who shall sit upon the throne beside his conquering Lord.

Dr. Christie, of Tiberias, Palestine, is quoted as reporting that forty-five Mohammedan families at one town in Palestine have abandoned Islam for Christ and are resisting all solicitations to return to their former faith; also that two hundred Catholics in Nazareth are seeking to leave Rome for a purer worship; also that the Samaritan High Priest and his associated priests have applied for Christian teaching for their young people; also that a distinguished Jewish Rabbi, with a number of Jewish associates, has formed a circle for the independent study of the Old and New Testaments, and that these students of the Word of God are now ready to declare their faith in Jesus Christ.