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Toorak, V., March 15.

We put bits in the horses' mouths, that  
they may obey us.—James 3: 8.

My Dear Young People,

All the boys and girls I have ever  
met, especially the country ones, have  
been fond of animals. I'm sure you  
all are. Did you ever think of all the  
different kinds of animals man has  
used to help him in his work?

In Eastern countries elephants are  
used for hauling logs and other heavy  
work, camels, too, are used a great  
deal, indeed, we use them in parts of  
Australia. I know a young man now  
in W.A. who drives a pair of camels  
in the station waggon instead of  
horses. In some places buffaloes and  
oxen drag the ploughs and help in the  
farm work, and it isn't long ago since  
we used to see lots of bullock waggons  
in the country here. In Queensland  
I know that quite a number of boys  
and girls drive goats in little carts in  
which they carry wood and other  
things not too heavy, while in Holland  
women and young girls go from door  
to door with the day's milk, their cans  
in little carts drawn by dogs. Dogs  
have always been a great friend to  
man and very devoted they are to good  
masters. We all know what wonders  
a sheep dog can do and have heard of  
the St. Bernards that are trained to  
track down and help people lost in  
those snowy mountains. Then there is  
the cow, how we should hate to be  
without milk and butter. But of all  
animals, I think most people who know  
him would agree, the horse is the most  
useful, faithful, and lovable. During  
late years he has been pushed aside by  
cars, taxi-cabs, and cycles, but still  
men are pleased with a beautiful horse.  
They ride him for pleasure, and he is,  
and will long continue to be, the far-  
mer's friend. A horse well looked  
after and in good condition is natu-  
rally full of spirits, he often shys and  
kicks and sometimes wants to bolt,  
maybe he is scared by something or  
wants to race another horse, then his  
driver must be careful with him—not  
let him get out of hand. Now, it's  
often the best horse that wants to bolt,  
and so it is with boys and girls. He or  
she with the greatest gifts and most  
spirit it is who wants to kick over the  
traces. Well! then you've got to watch  
out like the driver. Perhaps some of  
you are short or hot-tempered, then  
watch your temper, pull hard on the  
reins. Perhaps your tongue is inclined  
to bolt, watch your speech, don't say  
nasty or untrue things. Have you  
ever been out driving with your father  
and the horse tried to get away? Your  
father knows your young hands  
aren't strong enough to hold him and  
puts his on the reins to help. There  
is our Father in Heaven who is always  
ready to help us if we are not strong  
enough to pull ourselves up alone.

Don't let bad habits bolt with you—  
lying, stealing, exaggerating, selfish-  
ness, unkindness, laziness, bad tem-  
per, all these habits grow when once  
allowed to start. Don't start them!  
Don't let the horse bolt!

There is a Collect in Lent in which  
we ask God to stretch forth His right  
hand and help us. Can you find it?

I am, yours affectionately,

*Aunt Mabel*

Answers to questions in last issue:—

- (1) The word Lent means the lengthening  
of days.—In Australia the days are  
shortening.
- (2) The first day of Lent is called Ash  
Wednesday.

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

## BLOWN DOWN A CHIMNEY.

(The Children's Newspaper.)

"I am so sorry you have been ill,"  
said the visitor. "I am rather glad,"  
replied the invalid, "for my illness  
saved a life."

"This room," she explained, "is  
really the spare bedroom, and has not  
been used for a long time, but yester-  
day the doctor said my room was not  
airy enough, and after touring the  
house, he chose this one, because of  
the French windows and the balcony.

"I had not been here long before I  
heard a most extraordinary noise, like  
a violent struggle. I came to the con-  
clusion that it was a bird in the chim-  
ney, and there was an anthracite stove  
in the fire place it could not get out.  
I rang for someone, begged them to  
get a man to remove the stove, but the  
noise was not heard again, and they  
laughed at me. They burnt a whole  
newspaper in the stove, saying that  
if there was a bird in the chimney it  
would certainly be heard now, and  
there was no sound. Still I persisted,  
and, as invalids have to be humoured,  
a workman was fetched, and the stove  
was removed. Not a flutter was heard,  
but when the man was gone, I had  
nearly forgotten the matter, I heard  
a little noise and saw a pigeon in the  
fireplace. He was blinking and seem-  
ed dazed at the brightness of the  
room after the dark chimney. I rang  
again and displayed him in triumph.  
They brought a pan of water and a bag  
of bird seed and the pigeon boldly  
took a drink. He spent the next two  
and a half hours in feeding and drink-  
ing with hardly a pause. Then he took  
a trial flight on to the verandah rail,  
the next minute he was gone. He had  
a band on his leg, and was evidently a  
racing pigeon which had got lost, and  
had had nothing to eat for a long time.  
Probably he had been blown down the  
chimney one stormy night, and was  
too weak to struggle up. But for my  
coming here he must have perished,  
for nobody would have heard him. I  
have only one regret," the invalid con-  
cluded, "and that is that I can't hear  
him explaining to the other birds the  
reason he was so late home. I can  
almost hear his mother say, 'Blown  
down a chimney, indeed! I wonder you  
don't say you were delayed because  
you were blown across the Atlantic!'"

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
\*CATHOLIC—\*APOSTOLIC  
\*PROTESTANT &  
\*REFORMED

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MARCH 29, 1928.

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A Gift to the Parson.

A Word or Two.—Important Notes.

English Notes.—By Rev. Dr. A. Law.

Overseas.—The National Assembly and the  
Prayer Book.

Leader.—The Easter Message.

Melbourne Evangelical Brotherhood.

Quiet Moments.—An Eastertide Message.

The Constitution.—Sydney Synod Debate.

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delivery or change of address.



The net accumulated losses to date on  
State enterprises in Queensland amounts  
to £1,063,185.

Dr. John R. Mott hopes that Mr.  
Hoover will be the next President of  
U.S.A. He comes of Quaker stock—  
a recommendation!

Says Dean Inge: "In all professions  
alike, this seems to be the day of re-  
spectable mediocrity. I do not see a  
Foch among the bishops."

The Railway Service in N.S.W. em-  
ploys some 60,000 employees and the  
State has invested in it approximately  
£120,000,000.

When patrons of the cash-order sys-  
tem find themselves out of work they  
find it difficult to extricate themselves

from their indebtedness, so say compe-  
tent authorities.

For the year ended December 31 last,  
no fewer than 13,064 street accidents  
were reported to the police in Sydney  
—206 persons were killed, and 5644  
were injured.

Further finds, believed to date back  
to 3500 B.C., made at Ur, Mesopotamia,  
include, states a report of the British  
Museum, issued yesterday:—A twelve-  
stringed harp, a chariot, a toilet set in  
gold.

A magnificent Church Hospital has  
been opened at Christchurch, N.Z.,  
costing £40,000, and is thoroughly  
equipped. Congratulatory cable mes-  
sages from Canterbury Cathedral and  
the Bishop of London were received.

"By means of Imperial preference, the  
Empire has obtained virtual control of  
over 80 per cent. of the world's tin."  
It was more than probable that in 20  
or 30 years tin would be almost as  
expensive as silver.

It is estimated that during the ten  
years from 1916 to 1925 the huge sum  
of £5,500,000 has been lost in wages in  
the mining industry alone in New South  
Wales through industrial dislocations  
contingent upon disputes.

The Under-Secretary for Labour, re-  
plying to a question about the amount  
of unemployed benefit paid in Great  
Britain during the financial year 1926-  
27, said that it was about £50,500,000,  
or 23/- per head of population.

Isaac Newton's library has been dis-  
covered after 200 years. He died inte-  
state, and it was never known where his  
2000 volumes went. Now at least 600  
have been found in a Gloucestershire  
house, where they have been since 1727.

Says Dean Inge: "The Church of  
Christ knows nothing of any classes or  
social distinctions. I like the story of  
the general who, when a young private  
wished to make way for the general to  
receive the Sacrament before him,  
whispered, 'Not here, my lad.'"

America's big navy programme is a  
direct answer to the failure of the Brit-  
ish to agree to her terms at the Geneva  
Naval Conference, said Mr. Wilbur,  
Secretary of the Navy, in laying before  
the House Naval Affairs Committee  
to-day the case in support of the  
£145,000,000 naval building programme.

British Columbia said to be in the  
grip of an Oriental invasion. Every  
fourth grocer, every fourth wood deal-  
er, every third tailor and restaurant  
keeper, every seventh dressmaker,  
four-fifths of the laundries, and nine out  
of ten of the greengrocers, are either  
Chinese, Japanese or East Indians.

"The rapid extension of greyhound  
racing in London and throughout the  
country is possibly the most demoralis-  
ing temptation to gambling that has yet  
been devised," states the National Free  
Church Council, in an appeal to Free  
Church Councils, "to continue to com-  
bat this growing evil."

An overseas leader says:—"That the  
ever-increasing number of divorces is  
undermining society. 'There seems no  
stability anywhere,' he says, 'and there  
is less responsibility. Marriage is the  
foundation of society, and society must  
perish in its own ruins unless its founda-  
tion be truly laid.'"

Immediately thoughtful laymen take  
an intelligent and well-informed part in  
matters like Prayer Book revision, they  
are decry by certain ecclesiastics as  
entering into theological controversy.  
We ask, why shouldn't they? God  
help us if we hadn't such laymen at  
this hour of crisis.

Speaking in England recently, Sir  
Henry Hadow, Vice-Chancellor of the  
Sheffield University, said "that one of  
the faults of Church services was that  
they tended to be overcrowded and  
'fussy.' What they wanted to a large  
extent in the Church as a whole was  
simplicity."

The Bishop of Lichfield says: "That  
our Divine Master deplored the way in  
which so many have come to look at  
industrial and international relations,  
as though we were all the mere blind  
sport of inexorable laws over which we  
had no control. We say nothing but a  
miracle can alter these things. Well,  
when did Christians cease to believe in  
miracles? The fact is, miracles are  
actually happening in regard to these  
matters."

The Rev. Dr. Fosdick, the famous  
American writer, after a lengthy visit  
to Palestine, utters his protest against  
the desecration of the holy places.  
"They have ruined Olivet, building  
churches all over it. In Jerusalem the  
so-called Church of the Holy Sepulchre,  
which covers the traditional site of Gol-  
gotha and the empty tomb, is the  
scene of such sectarian bitterness, riot  
and mummery that one is thankful to  
believe the location false."



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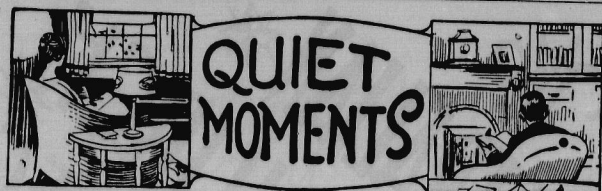
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Victorian Deputation Secretar.,  
St. Paul's Cathedral Bldgs.,  
Swanston St., Melbourne



### EASTERTIDE.

(By Grace L. Rodda.)

EASTER Sunday, the supreme festival in the Church's calendar, is drawing near once more. The day upon which we commemorate the glorious rising of our Lord from the tomb of darkness and death. The day which represents the triumph of Christendom and the hope and fulfilment of creation.

For the first, great Eastertide is, at once our earnest and our assurance of a future state of being. Or, perhaps, it would be more correct to say, a continuance of our present being, a furtherance of our life of to-day.

For our earthly interests—so brief, so swiftly past, so oftentimes broken and interrupted, and yet so absorbing and so entrancing—will not surely close and vanish at the gateway of death. Nay, we cannot think that our rising again will be a resurrection to a life so completely novel and strange, as to be perplexing or bewildering.

What is before us we are not permitted, while here, to learn. But nowhere in His Word do we find that our Lord has forbidden us to use our imagination. On the contrary, we are clearly taught to turn each talent to account. And imagination is but one of His many gifts. A talent entrusted to our care, to be rightly used for the benefit of others, and for our own improvement.

Surely this gift has abundantly proved itself to be one of our Lord's most priceless boons. For what happiness our lives would miss and mourn were we to be deprived of the peerless works of our great novelists! To mention but an infinitesimal drop within a boundless ocean, how greatly are we indebted to the glowing imagination of such writers as Shakespeare, Charles Dickens, Sir Walter Scott, Jane Austen, the Bronte Sisters, Mrs. Gaskell, and hosts of others? They have lifted us time and again from despair. They have lightened our burden and dried our tears, and planted joy where sorrow reigned before.

Therefore, let us not forget to offer sincere thanksgiving to the all-bountiful Father, Who bestows the gift of vivid imagination so freely upon earth.

"We walk by faith." True, but faith is aided and encouraged by the sturdy staff of this same creative power. 'Tis in imagination that we enter "the house not made with hands, eternal in the Heavens," there to labour without the weariness and the pain that so often attend our earthly toil. In imagination, we walk within the City paved with gold, and pass in and out of the great gates of pearl. In imagination we float upon the wings of the morning, away and away beyond the sunrise, and are fain to explore the "many mansions." Those mansions which our Lord teaches us, are awaiting our arrival and reception.

In imagination we meet and greet the loved ones, "Not lost but gone before," and see again each dear, familiar face. And imagination rises to the very height of expectancy, yet is hushed into reverent awe and wonder,

when we picture "in sure and certain hope" the meeting of the risen soul with its risen Lord.

And although the future life is hidden from our eyes, yet, let us dwell in fervent hope and in faithful anticipation upon the scope and the joy which await us in our appointed work here, after. In that future of which our Lord so frequently has spoken. That future, to which He constantly directs our thought. That future which St. Paul paints in such glowing colour when he says, "Eye hath not seen, nor ear heard, the things which God hath prepared."

All alone—as far as human companionship is concerned—must we cross the shadowy river, and enter the unknown Beyond.

But like a flash comes the remembrance of His restful reassurances: "Lo, I am with you always," and again, "Because I live, ye shall live also," and, "Where I am there ye may be also."

In the hour of death, as in the battle of life, our Risen and Ascended Lord still calms our every fear with His unchanging whisper, "Let not your heart be troubled, neither let it be fearful." Listen to His faithful promise, "I come again, and will receive you unto Myself."

At the last, great Eastertide, we shall find that—

"He will meet us at the Gateway,  
We shall raise our eyes to see  
One, Almighty—Everlasting—  
Who shall say, 'Abide with Me.'"

### EMMAUS.

(St. Luke 24: 13.)

(By the Rev. Albert J. Treloar, B.D.)

Lord, grant that in the days when we are sad,  
When falls some sorrow, and life is forlorn,  
That Thou wilt walk again with those who mourn,  
And cheer despondent hearts, and make us glad.

Oh! may be find another upper room,  
Such as Emmaus gave long years ago;  
And may we realise Thy Presence too,  
That so Thy love may chase away our gloom.

It may be in the Breaking of the Bread  
We shall discover Thee, and know Thee near,  
Or in communion, making old truths clear  
And clothing with new life things which seemed dead.

We oft would walk along the well-worn way,  
And feel our hearts aglow with sacred fire;  
Oh! teach us, Lord, to know Thee, and inspire  
Our hearts and wills that we may Thee obey.

Enrich our lives with blessings, and we too  
Will seek to live for Thee, our Risen Lord;  
Teach us to hearken to Thy every word,  
And give us grace that we Thy will may do.

To live a little nearer God  
Each passing day,  
To please Him ever in thy work,  
And in thy play,  
To love Him more and more, although  
Imperfectly,  
This is the growth in Grace, which God  
Desires for thee.

## Notes from London.

(By Rev. A. Law, D.D.)

Dr. Eugene Stook.

IT was a privilege and a reminiscence to visit this veteran teacher and former leader in C.M.S., who is affectionately and admirably remembered by many people in Australia, and is also known as the father of Mrs. Wright, of Bishopscourt, Sydney. At a pleasant call at his residence, "Melita," Bournemouth, I incidentally secured his autograph in proof of call to show any interested readers. It is remarkably steadily written for a man in his 94th year, and his recollections of people and places in Sydney and Melbourne are as fresh and correct as could possibly be expected. He asked after a great many people he could only have met once or twice in Melbourne on his brief visits there. By the way, he is not in favour of the Deposited Book, except in its neutral features.

### Australia Day.

THE 140th anniversary of the landing of Captain Cook was celebrated in St. Dunstan's-in-the-East Church. The vicar, the Rev. A. G. B. West, once in Adelaide and Melbourne, deserves commendation for his annual Australian service which is held there. On this occasion the church was more crowded than usual, though many Australians go out of London at this time of the year. Perhaps a prayer or two more for the Commonwealth, and a little more decoration of the church, rather a dingy building, would have been improvements. Many people, however, amply decorated themselves with mimosa, grown in France, which passes for wattle. The Bishop of Canterbury and the Very Rev. J. B. Kite, formerly Dean of Hobart, read lessons, and the Rev. L. T. Maund, formerly of Ballarat and Hawksburn, Melbourne, as well as myself, took part also. The anthem, composed by an Australian, has a tuneful setting by the author, but the words were lacking in religious expression. The Bishop of London, who "blew in" and "blew out," gave an address in his pleasing, earnest and direct manner, on manliness in religion, in which he absolutely condemned those misrepresentations of Christianity which conduce to morbidity and to "grovelling before God." He spoke of his happy experiences in visiting Australia last year, and applauded the manliness of its people as members of the Commonwealth, where they share with England in building up "a great Protestant kingdom." The collection was for the Fairbridge Child Emigration Society of W.A.

A reception by the High Commissioner and Lady Ryrie was held in the Clothworkers' Hall and many old friends hob-nobbed again.

### Continental Chaplaincies.

HAVING had a novel and fascinating, though brief, tenure of a Continental Chaplaincy, I am moved to remark on the very great and urgent labours of the Colonial and Continental Church Society among English-speaking people abroad. It is a great "English speaking union" in itself. It supports, or arranges, 30 to 40 chaplaincies throughout Europe alone. It is hard to realise British ubiquity until you go abroad. There are 30,000 British in Paris, and every large city has a "colony" like the an-

cients had in the days of Rome. Specially in the tourist resorts of Switzerland, during the season, is there call for our Christian influences. But preserve me from a popular "winter sports" place if one is looking for a restful life. Immense hotels loom on the mountain side, and there are dotted all around them innumerable "pensions" or modest boarding houses. A large hotel will accommodate over 300 guests, and at Villars, where we spent our Christmas, 22 nationalities were represented. A number of U.S.A. people were in the congregation, and very nice people they were, and included the Bishop of Rhode Island, who was most kind and helpful too in a slight emergency. Needless to state there were Australians there also, for where are they not? Over 10,000 "Aussies" registered last year at Australia House, in the Strand, London, and not all who come over thus make themselves known.

### Prayer Book.

A FEW lines only, for you will hear by wireless as the position develops. At present I am full of hope that we are winning. There is a distinct change of front shown by those in authority, and we must still pray and be faithful to truth whatever the cost may be. I have met men here who have given up certain promotion rather than trim their sails to every wind of doctrine. But they will not lose anything eventually, I am convinced.

### Overseas.

#### The Church Assembly in England.

#### The Archbishop's Primacy and Birthday.

The first task of the Church Assembly at its meeting on Monday, 6th February, was to congratulate the Archbishop of Canterbury on the twenty-fifth anniversary of his appointment to the Primacy. His calm, judicious speech in opening the business might have been delivered by a young man in the freshness of his years. The nation joins with his own people in thankfulness that his strength has been preserved to meet the present emergency, for there is no one who commands greater confidence among moderate men of all parties. "Love me and tell me so," was the saying of Dr. Dale. When the Archbishop celebrates his eightieth birthday, on Saturday, 7th April, he will find that throughout the Empire and even beyond, citizens will join as one man in their expressions of regard.

#### Prayer Book Revision.

The Bishop of St. Edmundsbury (Dr. Whittingham), Canon Guy Rogers, and Lord Hugh Cecil followed with speeches on the Prayer Book Measure. The Bishop has joined the small but influential group of prelates who are dissatisfied with the revision. He says that the House of Commons rejected the Book on December 15, almost entirely on the reservation proposals, and he fears that a second rejection may be imminent unless the Bishops can make further modifications which will meet the wishes of Evangelicals.

Dr. Whittingham says: "For twenty-five years I have seen a steady drift in a direction which I utterly deplore, and which I think is destroying the fine work that the Church of England might do. It is evident that numbers of Churchmen desire to bring the Church back to the position which she largely left at the close of the Middle Ages. I want to see her go forward in a different direction. I want her to be on terms of alliance and close friendship with the great bodies of English Nonconformists."

The word "postponement" was uttered by Canon Guy Rogers, and it has been in that direction that the London "Times" seemed to be looking during the last few days. Lord Hugh Cecil, whose Parliamentary speech was in favour of the first measure, was a complete disappointment to his own side, rushed early into the fray, denying altogether the competence of Parliament to interfere with the doctrinal teachings of an Established Church. "What High Churchman," he asked, "is going to obey the House of Commons?"

(Continued on p. 12.)

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### What shall be our Limit?

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## GRIFFITHS TEAS





## The Constitution.

### SYDNEY ACCEPTS.

#### Subject to Certain Provisions.

A VERY full synd of over 300 members, simmering with expectant interest, faced the Archbishop of Sydney as he delivered his charge and began the work, which would either mean Sydney's acceptance or rejection of the proposed constitution. Certainly the Archbishop gave a strong and effective lead. His charge was an able pronouncement on the draft constitution and a plea for its acceptance. He said:—

"I doubt whether any more solemnly important duty has been or can be laid upon any of us in our life time than the call to arrive at a right decision upon this matter. It is essential that we should enter upon our task unfettered by any pledge made beforehand, but free to follow the guidance of our own conscience. It has given me much anxious thought to make up my mind whether I should merely content myself with emphasising the serious and solemn issues that are at stake and then refrain from expressing any personal judgment upon the merits of this proposed new constitution. I have had the suggestions made to me that in my official position I ought to be careful to say nothing that might sway opinion. That is a contention to which I can never assent (applause) because it seems to me to infringe the liberty secured to me by the standing orders."

The Archbishop then gave a brief history of the movements that led to the formation of the proposed Constitution, and said that legal opinion in the Commonwealth and in England was that the law of the Church of England in England at the time of the Constitution of the Church remained the law of the Church of England in Australia, although the Church in Australia had the right to adopt alterations of legislation first made in England, and that the legislature of any State could give authority to the synod, or any other body, to make any alteration it required in the Book of Common Prayer without forfeiting the right of the Church in such State to any of its property.

"The new Constitution," said the Archbishop, "carefully guards the Protestant and Reformed character of the Church by the Declarations. There are declared to be unalterable by clause 56."

The clauses of the Constitution bearing upon General Synod's relationship to Diocesan Synods, the question of the property of the Church, the possibility of changing the name of the Church, the matter of the Supreme Tribunal, and any revision of the Prayer Book were lucidly expounded from His Grace's standpoint, so much so, that when he finished there were rounds of applause.

#### Procedure.

The debate in earnest then began. Mr. H. Minton Taylor, who was piloting through Synod the ordinance wherein assent would be given to the Constitution, set to work at once and secured leave to introduce his measure. But the opponents of the Constitution had not been idle. Mr. W. J. G. Mann was their sturdy leader, and he moved at once:

"That the standing orders be suspended so far as they preclude the Synod from resolving itself into a committee of the whole and considering and voting upon the clauses of the proposed new constitution in detail before the general question of the acceptance of it is dealt with, whether upon ordinance, resolution, or otherwise, and that the Synod resolve itself into a committee and consider and vote accordingly."

In seconding the motion, Canon Langford Smith said that the constitution should first be treated as a document, and if it happened that all the members were agreed upon the details of all the clauses, the second reading would pass without opposition. They were now on their mettle. All the dioceses in Australia were watching the Sydney diocese, and if they rejected the document they ought to say which clauses they objected to, and the reasons for their objection.

The wordy struggle waged to and fro for several days, with amendments and counter amendments until last Thursday afternoon. Following the Wednesday night adjournment a special drafting committee, composed of the leading spirits for and against, had been at work, and as a result of bigness of outlook coupled with goodwill and conciliation, an ordinance to assent to the Constitution was brought forward. A splendid spirit prevailed. It passed unanimously in the following terms:—

"The assent given by this Ordinance shall not take effect unless and until in the Act of Parliament of New South Wales and in the Acts of the Parliaments of at least four other States of the Commonwealth of Australia for giving legal force and effect to the Constitution, declarations safeguards and provisions to the following effect are inserted:—

"(a) Nothing inconsistent with the solemn declarations set forth in chapter one of the Constitution shall be capable of acquiring or having any validity or effect under or in pursuance of the Constitution.

"(b) The expression 'the character of this Church' in section six of the Constitution shall be held to include the doctrine and principles of the Book of Common Prayer, and the Book of Common Prayer means the Book of Common Prayer as defined in section sixty-five of the Constitution, which definition shall be unalterable.

"(c) Section fifty-seven of the Constitution shall apply not only to the provisions mentioned in that section, but also to the following provisions of the Constitution, that is to say, section seven, section fourteen, first table annexed to the Constitution, section nineteen, sub-section two of section twenty-one, the last paragraph of sub-section three of section twenty-one, section thirty-seven, section forty, section forty-three, section forty-four and section fifty-eight.

"(d) Nothing in section forty-three of the Constitution shall give any power to the General Synod to alter or permit the alteration of the Constitution of a Diocese, unless the Synod of the Diocese concurs by Ordinance in the alteration.

"(e) Any Diocese shall have the right to exclude appeals from its Diocesan Tribunal to the Supreme Tribunal. Section fifty-seven shall apply to this provision.

"(f) Nothing in section fifty-eight of the Constitution shall make alterable any provision which section fifty-six thereof makes unalterable.

"(g) Nothing inconsistent with the foregoing declarations safeguards or provisions shall be capable of acquiring any effect under or in pursuance of the Constitution.

"(h) A Select Committee to be appointed by the Synod of the Diocese shall

"(a) Co-operate with the other Dioceses in New South Wales and the Consultative Committee of General Synod in preparing Drafts of Acts of Parliament for giving legal force and effect to the Constitution, subject to the declarations safeguards and other provisions.

"(b) To report to the Standing Committee with copies of the proposed Acts.

"(c) The Standing Committee of the Synod of the Diocese is hereby authorised in the name of the Diocese

"(a) To assent to such draft Acts.

"(b) To endeavour to obtain through the Select Committee the passing of the Acts to be presented to the Parliament of New South Wales as soon as possible."

At the passing of the Ordinance the whole Synod joined in a final act of praise in singing the Doxology. The usual compliments were passed, leading figures in the Synod thanked, and the Archbishop applauded. Thus ended most happily one of the most momentous Synods in the history of Sydney Diocese.

#### HE WAS PIERCED FOR US.

Dear Lord, Whose brow was pierced,  
With thorns of love for me,  
O, let Thy blessing ever be upon my brow,  
That I may think of Thee!

Dear Lord, Whose hands were pierced  
With nails for love of me,  
O, let Thy blessing ever be upon my hands,  
That I may work for Thee!

Dear Lord, Whose feet were pierced,  
With nails for love of me,  
O, let Thy blessing ever be upon my feet,  
That I may follow Thee!

Dear Lord, Whose heart was pierced  
With spear for love of me,  
Oh, let Thy blessing ever be upon my heart,  
That I may live for Thee!

## Melbourne Evangelical Brotherhood.

THE annual meeting of the Brotherhood was held as usual at St. Hilary's, East Kew, on Monday, March 12. Fine weather again favoured the gathering and allowed all (except the Holy Communion) to be held out of doors. The morning session was devoted to the reading and criticism of two papers: one by the Rev. T. Smith, B.A., on the subject of "Constructive Criticism of the Revised Prayer Book." There was a fair amount of criticism, both of the paper and the Prayer Book, and whilst little new light was thrown on a very knotty problem, it was felt that to be consistent there was no other course open to the House of Commons than to treat this book as they treated the last, except, perhaps, to increase the majority against it as a protest against wasting the time of busy people by making trifling alterations without in any way altering the doctrine of the deposited book of last year to which such serious objection was made.

The second paper was read by the Rev. J. H. Frewin, M.A., and in it he gave an illuminating review of the book by the Rev. H. R. L. Sheppard on the "Impatience of a Parson." Chapter by chapter Mr. Frewin picked out the eyes of the book and emphasised either the strength or the weakness of the argument. Much that is found in the book is of a challenging nature and reveals the active brain of an original man who might have done much to waken up the Church to a fuller use of its privilege and position had good health been granted to him for a few years more. In most cases Mr. Sheppard's impatience found an echo of approval at the Brotherhood, and all felt an earnest desire to see the Church make better use of its privileges. Naturally, in a democratic country like Australia, Mr. Sheppard's desire that the bishops should be more of the chief shepherd than the "my lord" found a ready response, yet even out here it is not unknown for bishops to demand of their clergy the use of the useless title, and the worst offenders are not always the older bishops. One wonders what they would expect if they were entitled to the title by membership of the House of Lords.

The chairman of the morning session, Bishop Armstrong, seemed very much at home during this part of the discussion, and made an admirable leader, even when the brethren got on to "thin ice." There was much antagonism to Mr. Sheppard's view on the future life, and Mr. Frewin made a strong point of urging that Mr. Sheppard should have followed the advice he had given in previous chapters of getting back to the Bible for Christ's view and teaching on all matters. In such important matters we cannot allow even Mr. Sheppard to dogmatise when Christ has given definite guidance by both clear statement and illuminating incidents. The paper of Mr. Frewin provoked much helpful criticism, and we all felt that we owed a debt of gratitude to the writer of the book for his fearless and thought-provoking disclosures, and to the writer of the paper for the ability with which he produced in such limited time the chief points of the book.

Lunch was enjoyed at the Parsonage, and words of welcome were spoken to the Rev. C. H. Nash, who was there for the first time for many years. Mr. Wenzel expressed the thanks of the brethren to Mr., Mrs. and Miss Barnes for their kind hospitality and Mr. Barnes responded.

At the afternoon session the Rev. J. H. Frewin was appointed chairman of the Brotherhood for 1928, whilst the Rev. Murray Scates was appointed hon. secretary and treasurer. It was decided to make an attempt to clear off the accumulated debt on the "Church Record" before the return of Dr. Law from England, so that under his capable leadership the paper may hope to expand its usefulness unhampered by this legacy of bygone age.

## KESWICK IN MANLY

A Convention for Deepening of Spiritual Life—"The Life which is Life indeed," will be held in St. Matthew's Church, Manly, and in the Victoria Hall, Manly.

From Easter Monday, April 9 to Friday 13.  
Sessions Afternoons and Evenings.

#### Special Speakers:—

Rev. C. H. Nash (Melbourne);  
Mr. W. Bradley (Sydney).

Church people cordially invited—make up a Party and come.

Rev. A. R. EBBS, Hon. Secretary,  
For Manly Ministers Fraternal.



The Rev. Cassian Crotty, B.D., vicar of St. Luke's, Melbourne, has been in Sydney, for the consecration of his brother, Dr. Horace Crotty, as Bishop of Bathurst.

Miss Ida Lodder, B.A., formerly Secretary of the Sydney G.F.S., is in Moncton, N.B. Canada, where she is doing work as General Secretary of the Y.W.C.A. She sends greetings to her Sydney friends.

The Rev. Reg. Noble, B.A., of the C.M.S., Edwards College, Peshawar, India, accompanied by Mrs. Noble and family, has proceeded on furlough. He will come to Sydney first and then journey to England.

The Most Reverend the Archbishop of Brisbane is in Sydney as we go to press, attending the quarterly meetings of the A.B.M. and the Australian Reunion Conference, on March 27 and 28.

Among "Aussies" present at the recent Swanwick Conference, England, were the Revs. Stacy Waddy, and Carr Smith, formerly of Sydney, and the Rev. W. B. Chalmers, once of Swan Hill, Victoria.

Sydney Synod, sitting last week in Special Session, passed a motion of warm congratulation to the Ven. Archdeacon Boyce, on his appointment as a life fellow of the Royal Historical Society, England.

His many friends and co-workers will be glad to hear of the Rev. L. M. Dunstan's return to duty as Secretary of the C.M.S. Young People's Department, N.S.W. Mr. Dunstan has been laid aside for several months through over-strain.

The Rev. W. F. Clark-Kennedy, of Lord Howe Island, is at present in the Royal Prince Alfred Hospital, Sydney, undergoing treatment. Mr. Clark-Kennedy has had a long ministry, in earlier days in Queensland.

A memorial in the shape of a statuette of St. Columba has been placed in Winchester Cathedral, England, by Mrs. Crossley in memory of her husband, the late Rt. Rev. Bishop Crossley, sometime Bishop of Auckland, N.Z.

Miss Jean Brown, of Khandallah, N.Z., has begun her work as Assistant Kindergarten Mistress in the Chinese School at Suva, while the Rev. S. Waymouth, lately vicar of Balclutha, has gone to Levuka, the old capital of Fiji, as vicar.

The Rev. B. D. Godfrey, A.K.C., who has been for the past year locum tenens at Christ Church, Kadina, Diocese of Adelaide, has accepted the charge of Morgan and Eudunda, and will begin work there on 22nd April.

We greatly sympathise with Miss Ethel King, of the Australian Board of Missions, in her severe illness. She is at present in the Clive Hospital, North Sydney. Her record of work on behalf of the missionary cause has been of a very noted character.

Miss Richter, the N.Z. Board of Missions Own Missionary in India, has become engaged to the Rev. E. Evitt, a C.M.S. Missionary, of the Dornakal Diocese. She is coming to N.Z. on furlough in April, and will be married on her return to India.

The death of Miss Burt, through the skidding and upsetting of her motor car, has removed a very fine worker from the Cathedral Parish, Perth. She was treasurer for the G.F.S. and did much to help the Diocesan Orphanage. In addition she went regularly to the Home of Peace to cheer the sick.

Miss Adeney, an experienced worker of the Girls' Friendly Society, England, has been appointed Secretary of the G.F.S., Sydney, vice Miss Walsh, who has gone into training for missionary service. Early in June Miss Adeney will take up her important duties.

The Rev. Neville Haviland, so well known in connection with the work of the Bush Church Aid Society, has been appointed the Australian Deputation to England for the Colonial and Continental Church Society, 1928-29. Mr. Haviland will leave Sydney early next September.

Mr. J. A. G. Housden, a St. John's College student, Brisbane, and destined for service in the Diocese of Carpentaria, has taken first-class honours in Philosophy in his final examinations at the Queensland University. It is hoped that he may get an overseas scholarship.

The Rev. W. G. Marsh, formerly rector of St. Luke's, Adelaide, and for many years an outstanding figure in South Australian Church life, celebrated his 87th birthday on 13th March. All through his ministry and life he has been a man of high resolve and deep devotion.

Bishop Le Fanu, Coadjutor Bishop of Brisbane, who is at present in England, has declined the two offers that were made him (the Suffragan Bishopric of Sherborne, in the Diocese of Salisbury, and the Vicarage of Hissle, near Hull). He will return to Brisbane in August.

Pending the appointment of a Chaplain to the Sydney Missions to Seamen, the activities of the mission are being directed by Mr. W. E. Cocks, the lay assistant. The Hon. Secretary and Treasurer, Capt. Brownlow, is looking after the business and financial arrangements.

Mrs. Pattinson, widow of the late Canon Pattinson and sometime of Brisbane Diocese, and afterwards Head Master of King's School, Parramatta, will be arriving in Sydney within the next few weeks. She has lately been travelling in Africa, having seen a good deal of Kenya and adjacent parts.

Announcement is made of the approaching marriage of the Most Reverend the Archbishop of Melbourne and Miss Linnell, of Beckenham, England. The happy event will take place in St. Margaret's, Westminster, on 19th April. The Bishop of Bradford (Dr. Perowne) will officiate.

Canon and Mrs. Tomlinson, of the New Guinea Mission, are in Sydney, Mrs. Tomlinson being laid aside in hospital. Within ten weeks of the inception of that Mission Canon Tomlinson went to New Guinea more than 30 years ago. He is an accomplished linguist in Papuan dialects, and has done much in the way of translation.

The Rev. Charles W. Whitacre, Perpetual Curate of St. Luke's, Langwith, in the Diocese of Southwell, England, has been appointed vicar of Eltham, Wellington, N.Z. Mr. Whitacre was educated at Ripon, and ordained by the Bishop of Worcester in 1909. During the past twenty years he has had a wide experience of town and country work in the English Midlands.

The Rev. E. R. Gribble, of the Nor-West Mission, after much deputation work in the East, has left Sydney on return to his post in West Australia. The Australian Board of Missions was sitting as he left, and through the Primate a special message of appreciation for his fine work on behalf of the Aborigines was conveyed to him, as well as a hearty God-speed as he returns to his work.

Mrs. Acocks, of Albury, widow of the late Canon A. D. Acocks, who was for 17 years vicar of St. Matthews', Albury, last week entered upon her 90th year. Mrs. Acocks has been a subscriber to the "Record" for many years, and is the mother of Mr. W. G. Acocks, who is a director of the "Church Record Newspaper Co.," and a member of

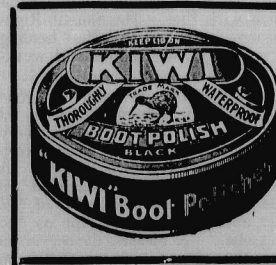
the Standing and other Committees of the Sydney Diocese.

The Ven. Archdeacon Bussell, of Adelaide, has been visiting the home of his fathers, at Busselton, West Australia. The Bussell family came from St. Mary's Vicarage, Portsmouth, England, in the forties of the last century, and settled in the South Western portion of West Australia, at what is now known as Busselton. Archdeacon Bussell's name is now a household word in South Australia, and especially on the Murray River, up and down which for 500 miles he used to travel in the Mission ship "Etona," ministering to the settlers on its banks.

## A Gift to the Parson.

Easter is associated by old custom with the practice of making offerings to the parish clergyman. By Statute 2 and 3 of Edward VI. every man in England liable to such dues had to pay them every year, and the Prayer Book of 1549 required that this should be done at Easter. The requirement has been retained in all subsequent editions. The dues in question were such as could be enforced, because they were required by law or by custom that had come to have the force of law. By the early decades of last century, however, these enforceable payments at Easter had practically become a dead letter. During the last sixty years the custom has been revived in the Old Land, though in a different form. What was once a legal obligation has become a voluntary gift, and in the majority of parishes on Palm Sunday the announcement may be heard that the collections on Easter Day will be an offering to the rector or the vicar, as the case may be. The practice has now in hand with the changed status of the parson now as compared with a hundred years ago. Then he was either a small squire or a nobleman's chaplain, and in many cases he did not reside in his cure. Now, in spite of many shortcomings, which his faithful critics are not slow to point out, it is, at any rate, recognised that he is entrusted with a mission that does not derive from the social order. The respect that is accorded him is paid to his spiritual function, and in the majority of parishes he is looked on as the friend of his people and the one to whom they naturally turn in trouble.

The Easter offering is a good custom. The lot of the parson is not an easy one. He is not well paid, according to modern standards; he has considerable outgoings. His parishioners prefer him to be married. In fact it has been said by a genial cynic that the laity are determined on two points—that their clergy shall be married, and that they shall be paid as though they were not. The heaviest burden that the parson has to bear, after the education of his children, is the difficulty when single-handed of getting adequate holidays and the intellectual deprivation to which he is exposed by the high prices of books. But the greatest advantage attaching to the Easter offering is not its monetary value. The gift is a symbol that the parson's work is appreciated. The exercise of the Christian ministry almost inevitably involves a certain amount of conflict. A fierce light beats upon one who has to inculcate—and endeavour to maintain—a standard of life that does not come easily to mortal men. Criticism reaches his ears more quickly than approval, even when he is honestly trying to do his best. Gratitude, on the other hand, is not always remembered, and even when it is, it is not always easy to express. The Easter offering is an annual opportunity for the laity to show that, even where there may have been differences of opinion, they do not fail to recognise the importance of the task that is being undertaken, often under hampering and discouraging conditions, by a class of men achieving, on the whole, a level of sincerity and self-sacrifice which makes a valuable contribution to the national life.



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## MARCH.

- 30th—Robert Ferrar, Bishop of St. David's, Wales, burnt, 1555. Captain Scott perished, South Pole, 1912.  
31st—H.R.H. Prince Henry born, 1900. Francis Joseph Haydn, eminent musician, born 1732.

## APRIL.

- 1st—Palm Sunday, in commemoration of the Triumphal Entry of our Lord into Jerusalem. Holy Week begins.  
2nd—Monday before Easter. Proper Collect, Epistle and Gospel. Richard Cobden died, 1865.  
3rd—Tuesday before Easter. Proper Collect, Epistle and Gospel.  
4th—Wednesday before Easter. Proper Collect, Epistle and Gospel.  
5th—Thursday before Easter. Proper Collect, Epistle and Gospel. The Lord's Supper instituted. U.S.A. declared war on Germany, 1917.  
6th—Good Friday. Proper Collects, Epistle and Gospel. Proper Psalms: Morning, 22, 40, 54; Evening, 69 and 88. The Day of the Cross.  
7th—Easter Eve. Proper Collect, Epistle and Gospel. The Archbishop of Canterbury born, 1848.  
8th—Easter Day—the Day of the Resurrection of our Lord. Proper Psalms: Morning, 2, 57, 111; Evening, 113, 114, 118. Athan. Creed. Proper Preface in Communion Service till April 15 inclusive.  
9th—Monday in Easter Week. Proper Collect, Epistle and Gospel.  
10th—Tuesday in Easter Week. Proper Collect, Epistle and Gospel.  
11th—American Civil War began, 1861.  
12th—Admiral Rodney's great Naval Victory, 1782. Our next issue.



## THE EASTER MESSAGE.

Easter-day breaks,  
Christ rises! Mercy every way  
Is infinite, and who can say?

There is no message just so inspiring as that of Easter Day! For the simple reason that the Festival of Easter commemorates the central fact of our Christian Faith—the Resurrection of our Lord. When that is assured nothing else matters. Indeed, the whole naturalistic view of life falls to pieces, if Christ be risen from the dead.

Death, sacrifice, sorrow, are elements in human life, but they are not the principal elements, and they are apt to claim too much attention. Many persons allow themselves to be depressed by the thought of them. They live in an atmosphere of gloom. Their religion is a sad and dull business, shot through with inhibition and terror. Death is a dreadful experience, and the entrance to they know not what ordeal of judgment and retribution.

Easter reminds us that there are other aspects of life. There is light which is more real and permanent than darkness. Darkness is negative; it only prevails when the light is obscured. No shadows exist where God is. So St. John in his beautiful imagery pictures a heaven without night. "I am the light of the world," said Jesus in significant words, for it is from the light that all good things come. To it we owe the spring with its sweet clarity, its exhilaration and its fresh-

ness. To it we owe our summer with all its bright colourings and fragrance. To it we owe our autumn with its harvestings and mellowings and leafy shadings. Jesus came, the Light of the World, and to give us joy and gladness and hope, and to intensify them. They are the positive qualities of the Christian Life. In their light shadows dissolve and disappear.

Jesus did not ignore the dark side of life; none knew better the dark depths of human misery and suffering. He warned His disciples that they would encounter tribulation, but He also told them that their sorrow would be turned into joy. He pointed to His own bitter death, but He also said that He would rise again, and laid stress on the glory of what was beyond, the happy life in the "many mansions." "Why are you sad?" was His pointed question to the two disciples on the Emmaus road, who were mourning because they imagined He was dead. So He opens to them the Scriptures and radiant light fills their souls.

After the Cross, the Resurrection. After Death, the unfolding of new life. That is the message of Easter, and it is good to have it presented to the sons of men so exquisitely, as it is done in the Northern Hemisphere year by year, by God's grace, in the pageant of spring. Men and women need the comfort of the Resurrection Message. For, despite the contention of philosophers that duty and virtue should be their own reward, the mind is so constituted that it craves for an assurance of the continuance of life. Existence does not seem to be reasonable or complete without it.

St. Paul's magnificent argument in his First Corinthian Epistle was no outburst of passing emotion. He speaks out of the fullness of his own rich experience. One Who died a shameful death upon the Cross of shame rose from the rich man's grave and is alive for evermore. The result is, a joy the world cannot give—a confidence of sure and certain hope that cannot be weakened—a sense of "mercy every way" on Easter morn, that we all realise as we draw nigh in the Sacrament of our Redemption and look forward to His coming again. Easter is the seal upon the teaching of our Lord and He himself gives life by His life to our life in Him. He lives and it is this Living Christ Who comes to us day by day in power and inspiring love. When He is present all things become new and we have joy unspeakable and full of glory.

And Easter brings us right into the presence of the Risen and Living Lord to drive away our gloom and to clothe us with the light that never was on land or sea—the Light that comes from Him Who has the keys of life and death.

No wonder we hail Easter as the Happy Morn and sing our brightest hymns. We commemorate the Rising and we live in the Risen One; we frame our thoughts in words that are the expression of a confident trust, and we realise the truth of our trust in communion with Him. The Sun of Righteousness has risen and His healing wings envelop our frailties and weaknesses.

For us the sting of death has gone and the victory through Christ is a reality, that is experienced in our every day life. We dare not, however, keep this new found joy to ourselves. A selfish Easter is a contradiction in terms. The very experience of its power and joy should prompt us "to tell it out." A blessed Easter is an Easter that shares its joys with others.

Let us never forget that each Easter dawn comes radiant with the ineffable promise that because He lives we shall live also, and that His gift is bestowed that it might be known and shared by all.

## "THE LORD IS RISEN INDEED."

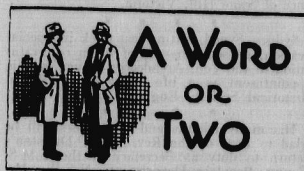
(Luke 24: 34.)

Oh! words but made more sure and sweet  
For haunting doubts that lay behind;  
Oh! words that glowing hearts repeat,  
And year by year more precious find.  
What matter'd then grief's darkest day,  
The shattered hopes, the utter need?  
Their "joy" could "no more" take away,  
Since Christ, their Lord, was Risen indeed!

Yes, through His Agony He came  
Victorious from His Death for sin,  
All left behind—the pain, the shame,  
Through which He pass'd our life to win.  
"See, it is I Myself," He said;  
"Touch Me, and from all doubt be freed."  
To-day in their glad steps we tread,  
And find "the Lord is Risen indeed."

We touch by faith, and Life Divine  
Is ours—forgiveness, power, and peace;  
He makes us sure, He bids us shine,  
He gives the Spirit's glad increase.  
Oh! hearts shut in by earthly things,  
For you we pray, with you we plead  
To seek the gifts He only brings,  
And find that Christ is Risen indeed.

—Constance Coote.



## The Challenge of Holy Week.

THE season once more draws near when the shadow of the Cross falls almost visibly across Christendom, and only the most hardened and careless hearts can pass upon their way without seeing that sign of God. Holy Week should be a time of solemn reflection for us all, a constant remembering, that it was the sin of man which led to the tragedy of Calvary. We Christians, challenged to take up our cross and follow Christ, dare not do anything that is inconsistent and discordant with the keeping of such Holy Time. It needs to be remembered that no great idea was ever assimilated without concentrating the mind upon it. People forget this fact. But every teacher knows full well to his cost, the futility of instructing those who cultivate the habit of inattention. The tragedy of this age is the rapid passage of events as chronicled by the daily newspaper, the insatiable hunger for change on all sides, for something different, the ever crowding in of interests and occupations, and consequently the lack of concentration! Shallowness is the order of the hour, and people plunge into the roar of life at will! Surely there will be a pause this Holy Week? Is the world going to stream past the Cross, see it for an instant, and speedily forget all about it? Therein is the challenge. May we hope that all Christians during these solemn days will be laid hold of, by the terrible vividness of the plaintive appeal, "Is it nothing to you, all ye that pass by?" Human nature is appallingly superficial. Cannot the members of the Church of England step along the way of the Cross this Holy Week for Christ's sake! The Royal Feet have gone that way, and all we can do is but follow, surrendered and adoring. It is the challenge that comes to us. May we be amongst the watchers!

## Good Friday.

There is one day in the year that by general consent demands a differentiation between the ideas of holiday and holy-day. That day is Good Friday. It is our Lord's Death Day, the Day of the Cross! That Day is a reminder, too, that the happiness of Easter is born in pain, meaning, that if we look upon that time merely as a sort of national custom when we get more holidays, we shall miss much. So keen an intelligence and one so impatient of affectation as Dr. Johnson, always endeavoured on Good Friday to withdraw to some extent from that society of his fellow creatures to which he was almost passionately attached. We would that tens of thousands of our people would be similarly minded! It is no pleasure to us to see Sydney, for instance, a gala day with its Show. We look upon this thing as a tragedy unequalled. We do not desire the Day to be one of gloom, but we do hope and pray for a more serious realization of that Day of the love of God in Christ and the reverence that His great sacrifice on Calvary should inspire. We dare not forget that an age such as ours, full of foreboding and in danger of despair, needs Good Friday. It will be an irreparable loss to the nation if Good Friday should ever be allowed to become just the same as Easter Monday. We hope that by constant teaching and example the public mind will crystallise against making the Holy Day a holiday, and that all classes will yet unite and determine, each in his own way, to recognise in the Day of the Cross a call to recollection and worship.

## Restored Life.

There is one fact, that ought to cause people to respond to the solemn appeal of Good Friday, and that is, the gladness of restored life. The Christian doctrine of forgiveness is always associated with the Cross. There are mysteries in that death which we cannot hope to fathom, but when once we acknowledge that He Who suffered is Divine, we cannot but believe that there was something accomplished through the Cross which has infinite results. There He gave His life for men and their salvation, and those who in penitence and faith identify themselves with that perfect Sacrifice, know themselves to be forgiven and accepted. The saints of Christendom unite in their testimony to the power of the forgiveness of the Cross and they demonstrate its reality in their own lives. This forgiveness is not merely a blotting out of the record against us, the payment of a debt or the winning back of a place in God's fellowship, but the gift of a new life, in Christ in God. Surely so wondrous a Gift should bring a glad response in our lives—what He says we will do!

## Sydney Synod and the Constitution.

There is no doubt that Sydney has some valiant and well informed Evangelical clergymen and laymen. Hence the proposed Constitution of the Church received in Sydney Synod last week, a scrutiny and an examination unequalled so far as any other diocese. The men who planned such a sifting of the constitution's clauses and implications have thus far ever placed the Church of England in Australia in their debt, and for ourselves we are deeply thankful. We are not thinking of such things as the acceptance or rejection of the constitution, but of that thorough enlightenment, that evangelical witness, that

bold pronouncement of belief from the floor of the House—such have been all to the good and must bear fruit in the counsels of the Church! We add to this, a grand courage, which frequently testified, and that at times when smaller men would have been silenced. In other words, Sydney synodsmen went to the House feeling that the constitution was defective in many ways and needed altering! It was no blind obstruction, but wise, far-seeing and manifestly acceptable reconstruction. It was significant that again and again the leading advocates of the constitution noted the weight and force of Sydney's constructive proposals, and were ready to see that the same were carried out. We give, elsewhere, as far as is possible in our columns, an account of the proceedings, and commend the same to the earnest consideration of our readers.

## A Happy Ending.

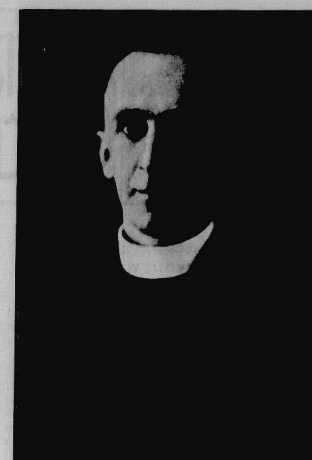
There is no doubt that the Spirit of God was at work in the Synod, and it is a tribute to the magnanimity of the leading spirits, that they were prepared, in the face of their strong and deep convictions, to accept His over-ruling guidance. Hence the happy ending. Sydney—on which churchmen's eyes were turned from all parts of Australia—happily assented to the proposed constitution on condition that certain safeguards and provisions are embodied in the covering Act of Parliament. We need say nothing more. The Doxology sung from full hearts at the close of this memorable gathering, rose from full hearts. It was a fitting conclusion. Sydney ever wants to do the right thing. She is more than anxious that the Church in Australia should speak and act, and especially in great national matters and in great forward works, with one voice. Great opportunities for rich and fruitful service await the Church, and in that, to the fullest extent, Sydney wants to share. She, however, has her mind and must express it. We thank God for it; and we pray that under this great Constitution, safeguarded as desired, the Church in Australia may grow, expand and deepen, and with the blessing of God, play a worthy part in moulding a God-fearing people in this great southern land.

## Democracy and National Unity.

SOME statements uttered recently by Mr. Baldwin, the Prime Minister of England, on Democracy and National Unity—Britain's Example, need to be taken to heart. "The truest democracy," he said, "like patriotism, begins with faith in and love for home and kinsmen. Thereafter it can be carried in ever-widening circles until it embraces the Universe. If Britain failed in working out democracy such failure would shake the fabric of the nations 'because our trusts, not only for Britain but our people throughout the world, and the hundreds of millions who are following the path we carved out, and which we believe, despite its many faults, has ensured the greatest happiness to the world's peoples.'"

"It is essential to the world's peace that Britain should stand like a rock among the waves, however rough they may be. Never have other peoples looked more to Britain to give an example of well-ordered political progress, towards the perfecting of which Britons can make the greatest contribution to the ultimate perfection of the world."

Just now democracy is under a cloud. For example, if Russia is a



The Rev. P. W. Stephenson, M.A., B.D., who has been appointed Federal Secretary of the C.M.S. Mr. Stephenson is at present a lecturer on the staff of St. John's College, Winnipeg, Canada. He is a Victorian by birth, and served for ten years as a C.M.S. Missionary in educational work at Peshawar, North-West Frontier of India. Ill health caused him to retire from his difficult post. During the last three years he has been serving the Church in Canada. It will be fully three months before he takes up his new duties.

type of it, then democracy can be as ruthless and tyrannical and as destructive of liberty as the worst form of autocracy. In our Anglo-Saxon countries, it seems as if great areas of the people are largely out of hand—and we are not merely thinking of youth. Democracy to-day is made up of surging masses. Dean Inge sees nothing but disaster for a world handed over to the people, who are necessarily ill educated, ill-trained, and in other ways not fit to govern. Add to this the utter self-pleasing, the sway of the "cult of a good time" and the neglect of God's Ordinances, which we note on all sides and we are bound to say that the outlook is not the best. At once we confess that the only salvation of Democracy lies in the Cross. In fact, the only hope of a good democracy is that there should be in it the knowledge of God and the knowledge of God in the face of Jesus Christ. In other words, the great desideratum of this day is a revival of true religion in the hearts of the people.

## Consecration of Dr. Crotty.

The Very Rev. H. Crotty, D.D., Dean of Newcastle, was consecrated Bishop of Bathurst in St. Andrew's Cathedral on Monday last, 26th March. The Consecrating Bishops were the Primate, The Archbishop of Brisbane, the Bishop-elect of Newcastle, Bishops of Central Tanganyika, Armidale, Goulburn and Adelaide, Bishop D'Arcy-Irvine and Bishop Wythe. The Preacher was Dr. Wentworth Shields, Bishop of Armidale, whose text was St. John 10: 2. There was a large congregation, including many clergy from Sydney, Newcastle and Bathurst.

## Our Printing Fund.

## ACKNOWLEDGED WITH THANKS.

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## NEW SOUTH WALES.

## SYDNEY.

## C.M.S. Annual Demonstration.

The Chapter House, Sydney, was crowded last Tuesday for the annual Demonstration of the C.M.S. and the farewelling of four recruits—Rev. O. C. and Mrs. Cordell, Deaconess Bullard and Miss Robinson, who left the following day for Central Tanganyika. The Archbishop presided and gave an enthusiastic lead with a most inspiring message, urging those present never to despise the day of small things—giving instances of wonderful missionary advance from small beginnings, which he had gleaned from his travels in the mission field. The Bishop of Central Tanganyika and the Rev. A. Dyer, of Oenpelli, reviewed the conditions, work, and possibilities of their respective fields, and challenged the audience to still greater efforts. The Rev. R. B. S. Hammond's final word was uplifting and soul stirring. He dwelt on the need and power of prayer and the call to sacrificial giving.

Earlier in the day the annual business meeting was held when the report of the year and statement of receipts and expenditure were presented.

The report, which covered the society's territory in Africa, India, China, and Japan, as well as in Australia, provided a record of continuous and splendid achievement, but indicated that in many fields there was more work to do than could possibly be accomplished by existing staffs.

The financial accounts disclosed a very satisfactory state of affairs. For the nine months, April to December, 1927, receipts totalled £13,908, and the financial period ended with a credit balance of £857.

The annual service in the Cathedral followed at which the General Secretary, the Rev. J. W. Ferrier, gave a most appropriate message. Without doubt, the year has been a splendid one, and the staff of the Branch together with the parishes, are to be congratulated on the work done and money raised. Indications point to a most successful year ahead.

## Ordination of Women.

There was a large and interested congregation in St. Andrew's Cathedral, Sydney, on Monday morning, 12th March, when Miss E. W. Lowenstein and Miss W. M. N. Bullard were ordained by the Archbishop to the work and office of Deaconesses.

The Archbishop also preached an eloquent sermon on the position and calling of women as deaconesses. The Bishop of Tanganyika, Archbishop Charlton, Canon Begbie, the Rev. J. W. Ferrier, R. J. Hewitt, were among those who robed and took part in the

service. Deaconess E. W. Lowenstein is in charge of the Children's Court work in Sydney, while Deaconess W. M. N. Bullard has since left for the new Diocese of Tanganyika in connection with the Church Missionary Society. Ladies anxious to know more about the training for deaconess work should apply to the Superintendent, Deaconess House, St. Paul's Road, Newtown, Sydney.

## Church Building.

The work of erecting the new Church of St. Andrew's, Lakemba, has been begun, as also that of St. Aidan's, Wardell Road, Dulwich Hill. The new Church of St. Mark's, Northbridge, was consecrated last Saturday, while the new Churches of St. Stephen's, Bellevue Hill and Haberfield, are well on towards completion.

## St. Andrew's Cathedral Site.

The N.S.W. Government, in view of the State's finances and the urgent requirements of big public works, has decided not to proceed with the removal scheme regarding St. Andrew's Cathedral, Sydney.

## Late Canon Hey Sharp.

The late Canon Hey Sharp, of Sydney, left an estate of the net value of £42,205. He bequeathed £100 to the Australian Board of Missions, £50 to the Brotherhood of the Good Shepherd, at Dubbo, and £25 each to the Home for Incurables at Ryde, Home of Peace for the Dying, St. Luke's Hospital, Sydney, Royal Alexandra Hospital for Children, Mission Zone Fund, of the Diocese of Sydney, and the Royal Society for the Prevention of Cruelty to Animals.

The Rev. Mr. Rettick, who has been locum tenens at Dulwich Hill, has been appointed in charge of Hurstville Park, and the Rev. D. Creighton, rector of Canterbury, both in Diocese of Sydney.

## NEWCASTLE.

## The Bishop's Enthronement.

The Enthronement of the Rt. Rev. G. M. Long as Bishop of Newcastle, at which the Primate will preach the occasional sermon, will take place on Tuesday evening, 1st May.

## Clergy Summer School.

Canon Portus is making all arrangements for the Summer School for Clergy, which will be held at Noraville during Easter Week.

## BATHURST.

Bishop Long Commends the Bishop-Elect.

"The message I give you now is to have a thankful, confident heart with faith in God:

to back up your new Bishop with prayer and cordial welcome and support. Our Diocese has been happy and progressive in the past, largely because of your loyalty and confidence towards me as your Bishop. It will be happy and progressive in the future by adopting the same attitude to my successor.

The West is a great hearted division, let a great hearted welcome go out to the new Bishop. Every man is at his best and does his best when he is in an atmosphere of love and trust. That is the way to help the new Bishop and the Diocese.

You will find in the new Bishop a man of outstanding ability, a just and true man, a man of a particularly affectionate nature.

You will find him full of zeal, ready to sympathise and help in every emergency. The prestige of the Diocese will be fully maintained under his leadership. He and the Bishop Coadjutor will make a splendid combination. There is between them a strong bond of friendship and mutual trust. He will uproot nothing, but water and bring to good fruition.

I am confident that, under his leadership, there will be no slipping back, no mere maintenance of things as they are, but a full record of real progress that will outshine the achievements of the past.

## The Synod.

On Wednesday, 11th April, the Synod of the Diocese will meet, and a farewell to Bishop Long will take place. On the following day Synod will continue and in the evening the enthronement of Dr. Crotty as Bishop of Bathurst will eventuate, followed by a welcome in the Cathedral Hall.

## Farewell to Canon Wilton.

A representative gathering, including adherents of all denominations, crowded the Walslow Hall to farewell the Rev. Canon Wilton, sub-dean of All Saints' Cathedral, on the eve of his departure for Melanesia as Bishop of Mandated Territories. The Bishop of Bathurst, Bishop Long, who presided, said that for 12 years Canon Wilton had been a loving pastor, and to the clergy of the diocese a brother, friend and helper. On behalf of the parishioners the Bishop handed the Canon a cheque for over £500, together with his episcopal ring and ring. Canon Wilton, who received a great ovation, expressed his determination to uphold the reputation of Australia in the mission field, and to endeavour to carry the spirit of the valiant Australian dead who had given them the care of the Mandated Territory.

## CRAFTON.

## Presentation to Canon Needham.

Canon Needham, vicar of Grafton for the past four years, was farewelled on the eve of his departure for Orange. The Bishop (Dr. Ashton) presided, and the parishioners presented the canon with a wallet of notes, and the Grafton Rowing Club, of which he was president, gave him a wallet. Other presentations were a silver tea service from the Sea Scouts and a smoke outfit by girls of the Grace Darling Sunday-school patrol. On behalf of the women of the Church, Mrs. Needham was presented with a wristlet watch, and Miss Peggy Needham with a xylonite hairbrush and hand mirror.

## VICTORIA.

## MELBOURNE.

## The C.M.S. Annual Meeting.

The Chapter House was well filled on the occasion of the annual meeting of the Victorian Branch of C.M.S. on March 8. The Rev. A. C. Kellaway was in the chair and conducted the meeting in his usual earnest manner, giving a kind welcome on behalf of the Society to two missionaries who had recently returned on furlough, Sister Pethybridge, from Kenya, Africa, and Miss Bendelack, from Canton, China.

Both these ladies responded, Miss Bendelack taking the opportunity to present in graphic word pictures something of the present situation in China, and the movements that are afoot there. We await with great interest the time when she will be free to address gatherings, for she has a most illuminating account to give of various matters in that troubled land of which we can learn but little from the newspapers.

The report, read by the General Secretary, and balance sheet which followed, show a healthy condition of affairs, though it was noted that nearly £2000 of the Raven Bequest had to be used to clear off outstanding liabilities to the end of the year. The present year was regarded as one calling for a big advance, and with the Combined Campaign for Missions, the appointment of a Home Secretary, and the new Youth

Movement, and other good signs, the prospects of such an advance looked bright.

The speech of the evening was made by the General Secretary for N.S.W., the Rev. J. W. Ferrier, who humorously described his rough experiences on a visit recently to the Oenpelli Mission Station, via Thursday Island and Darwin, and later his visit to Java and Hyderabad. Time and again in his vivid descriptions he paused to drive home some significant fact or make a strong appeal for sympathetic understanding of the missionary's task.

Elections were made to the General Committee during the business part of the meeting, some new names replacing a few that had dropped out, viz, Revs. A. C. Miles and H. Ham, Messrs. E. G. Horsman and F. H. Archer, M.A.

## C.M.S. Notes.

We are looking forward to the big farewell gathering on March 27 to the first batch of Tanganyika missionaries. The Victorian contingent will consist of the Rev. and Mrs. O. T. Cordell and Deaconess Betteridge, whilst Mr. Kenneth Griffiths will be farewelled on the eve of departure for Roper River, to which mission station he is going with Mr. Langford Smith for 12 months to believe the Rev. Rex Joynt, whose furlough is due. They have decided to travel overland by motor car, and will seize the first chance after the wet season is over of reaching the Northern Territory. We greatly appreciate the sense of consecration in these young crusaders for Christ, who are prepared to go to one of the most isolated mission stations of the world, where communication with the outside world is too erratic and too irregular to be depended upon. There is every prospect of a crowded Chapter House to bid God-speed to these brethren whom we honour for their work's sake and must remember them regularly in our prayers when the "shouting" of farewell is over and they are hard at it building up the kingdom of God in Tanganyika and Roper River.

## BENDIGO.

At the morning service at St. Paul's, on 11th, Archdeacon Herring announced that the Rev. Edward Griffith, of Hudson, Ohio, M.A. (Camb.), and D.D., had accepted the rectorship, which the Archdeacon vacates at the end of June. Dr. Griffiths commenced his work as a reader in this diocese, and was ordained by Bishop J. D. Langley. He went on leave to Cambridge from this diocese. He is said to be a decided Evangelical.

The Rev. H. W. G. Nichols, who has been curate of St. Paul's for a number of years, has been farewelled at special functions by members of various Churches, which have been considerably helped by him. Mr. Nichols will be inducted and begin his work at Kerang on Sunday, 25th.

The appointment has been announced of Canon Nigel D. Herring, to be the Archdeacon and Registrar of Bendigo, unattached, on the retirement of the present Archdeacon and Registrar, in June next. Canon Herring is now rector of Holy Trinity, Benalla, Diocese of Warragatta, and is a brother of the retiring Archdeacon. He was at one time a student in this Diocese.

## QUEENSLAND.

## BRISBANE.

## Lenten Pastoral.

The Archbishop in his Lenten Pastoral bids his people lay aside any heated disputes and questionings regarding the Revision of the Prayer Book and the proposed Constitution and give themselves to quiet and the care of their souls. "Be still then and know that I am God." The time has come for us Church of England people to put into practice that bidding from Psalm xli. It is essential that during Lent we should draw nearer to Jesus and learn of Him and come to love Him more. Heated disputes by word or letter about the precise manner of our Lord's presence in Holy Communion, angry recriminations about parties in the Church, irritated and irritating controversy about precise methods of conducting services, will hinder this. The fellowship one with another, which, notwithstanding our outward differences, we ought to have as members of the same Church, is in danger of being damaged. I will not believe it is in danger of being broken.

Dr. Geo. H. Jones wrote:—"Your Rubric should be better known to the suffering public. I shall be pleased to advise my patients to use it." Bottles 4/6 and 2/6. Post 6d. PENN & WAT, Box 4, Haymarket Post Office, Sydney.

Therefore, let us lay these things aside for these six weeks of Lent. There is much in our own souls that needs attending to. To get right with God is, after all, our duty and our privilege. To love our Lord more than we do is that to which Lent calls us. One of our Clergy, a man of long experience, said to me a few days ago: "I believe that hardly any of our Communicants open a Bible or Prayer Book, or book of devotion from one Sunday to another." If this be true, how can we have that devotion to our blessed Lord, which is the essence of Christianity?"

## Inductions.

The Rev. K. A. Watts has been inducted to the rectory of St. Paul's, East Brisbane, and the Rev. George Neal to the rectory of Warwick. The Dean inducted the Rev. C. S. Mills to the rectory of Goondiwindi, and Archdeacon Glover has inducted the Rev. P. C. Shaw to the vicarage of Crows Nest.

## The Church and Industrial Unrest.

A plea for industrial peace was made by a deputation representing the Christian Churches, which waited on the Premier on March 16, following a conference of heads of religious bodies in Brisbane at the residence of the Archbishop of Brisbane (Dr. Sharp).

A statement was drawn up and presented to the Premier, informing him that as heads of the various religious bodies, representing more than 90 per cent. of the people, and believing in their duty to contribute as far as it lay in their power, not only to the spiritual, but to the temporal welfare of the people, committed to their charges, and indeed the whole community, they had met in conference to consider what suggestions they might make with a view to bringing about permanent industrial peace. This was the first time to their knowledge that the heads of the several Christian communities in Brisbane had been brought together in conference on any social question which was, in itself, a big step. As a result of their deliberations they had unanimously decided to issue a statement.

This, in part, stated that the Churches regarded the question of industrial peace as of special urgency, and deepest interest to all sections of the community, and that any setback to industry meant unemployment, and unemployment meant enormous economic loss to the community and suffering and hardship for the worker on whom this loss fell with particular severity.

They believed that unemployment was largely due to industrial strife, with its consequent evil effects on the prosperity of the country. The Churches could see no reason why there should not be, between employer and unemployment meant enormous economic loss to the community and suffering and hardship for the worker on whom this loss fell with particular severity.

The Premier, in responding, said that the deputation had his sincere support in anything they could do to help along industrial peace and observance of awards. "I know that the goodwill of which you have spoken," he added, "is the main factor to help us out of the trouble, and so long as the Churches operate on that side they can do a good deal."

## NORTH QUEENSLAND.

## Jubilee Thankoffering.

The authorities are making a Jubilee Appeal for the Diocese of North Queensland. It is hoped to raise sufficient capital for a Clergy Sustentation Fund. It is hoped that the Revenue from this Fund will provide for the payment of about £20 per annum for each of the children of the clergy up to the age of 16 years.

Other objects for the Thankoffering are—The completion of the Cathedral; Endowment of the Cathedral; Fund for assisting Clergy Superannuation; Re-endowment of the Bishopric.

It is 50 years since the arrival of Dr. G. H. Stanton, the first Bishop.

## ROCKHAMPTON.

## The Bishop's Pastoral.

In his first letter to the Diocese, Bishop Ashe says:—"Fortunately, the Holy Season of Lent

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coincides with the beginning of my work among you. It will give us the opportunity, which I suppose we all badly enough need, of trying to see just where we stand in our religious life. It is one of those things that we must do if our lives are to have any spiritual power. We must make time to think about God, about ourselves and our relationship to Him, about our fellow-man and our duty to him.

Most of us in the daily affairs of life don't really make time to think of how we stand as Christians. We are absorbed in our business, home, studies, sport, amusements, or perhaps in mere idleness. We don't bring God much into the picture of our daily life. At times we are as it were forced to reckon with Him in the moments of sickness and death and great difficulty—when we feel that we have no power of ourselves to help ourselves.

The Church during Lent especially calls us aside from the welter of slackness of our daily round and bids us ask ourselves what we are doing with our lives, what are we aiming at and where are we getting.

We can't afford to ignore the call because the issue is too big a thing. I believe most thinking men do think that it matters tremendously whether they make a mess of life or a success from a Christian standpoint. They do believe that the religion of Jesus Christ is essential for them to live life at its highest and best, but the trouble is they don't think enough about Him and their own lives in relation to His.

## SOUTH AUSTRALIA.

#### ADELAIDE.

##### Missionary Giving.

The annual statement of the receipts and disbursements of the Adelaide Diocesan Missionary Association for the year ending 31st December, has been published. The total income was £3,238 15s. 9d., including £320 9s. 7d. non-parochial contributions. Of this sum of £297 went to Melanesia and New Guinea, £168 to the A.B.M. work among the Aborigines, Polynesia and Fiji, £18, Jerusalem, £47, Oxford Mission, Calcutta, £4, Cambridge Mission, Delhi, £17, Central Africa, 10s., China, £5, Japan, £3, C.M.S., Adelaide, £46, A.B.M. Lenten Offerings, £456, General Fund, £1671, while £464 were defrayed on home base organisation.

#### The Adelaide Church Congress.

The Adelaide Church Congress will be held, October 17 to 24. The subject of the Congress is "The Lord of all good life."

Its object is to bring together members of the Church of England in Australia for free deliberation, and for the exchange of opinion and experience, on subjects which affect the practical efficiency of the Church, and its work for Australia and the world.

Pageants will be given on two afternoons, and special Conferences are being arranged by Adelaide Diocesan Missionary Association, Sunday School Council, and the Church of England Men's Society. An Ecclesiastical Art Exhibition has also been arranged.

## WEST AUSTRALIA.

#### PERTH.

##### The Forrest River Mission.

The Archbishop writes:—  
"Much to my regret, but not, I fear, to my astonishment, I am informed by the A.B.M. that there is a debt of about £1000 on the Mission. Very heavy expenses have had to be met because of bad luck with our boats and the want of communication with Perth.

We, as a diocese, are not solely responsible but as part of the Church we must strain every nerve and make every effort possible to pay this debt. The best way of doing it appears to me to ask you all to help in a "self-denial" effort this Lent. It only requires that we all pull together and make this united effort and the money will be forthcoming. Our people are generous enough if they know there is a need."

#### St. George's College at the University.

As you all know, Sir Winthrop Hackett left us a large sum of money—nearly £140,000—to enable us to build a College at the University. Years ago Sir Winthrop and I used to talk over the founding of a College in connection with our Church, to be like Trinity College at Melbourne University."

#### BUNBURY.

##### Administrator.

The Ven. Archdeacon Burbidge, has been left in charge of the Diocese during the Bishop's absence in England. The Bishop writes:—

"My work here for the time is now practically finished. I am leaving my senior Archdeacon, the Rector of Katanning in charge, as Administrator in my absence. I much wish that we had funds to give him a position independent from his parish. But the time for that has not come yet. I must, therefore, ask his parish to let him serve the Diocese as well as his parish whilst I am away. And I ask the clergy not to throw more work than is absolutely necessary on the Administrator."

#### What the Church Wants.

Writing the Bunbury Notes for the W.A. Church News, our correspondent goes on to say:—

"Surely the Church wants Real Religion which is built upon an intense and personal love of Jesus Christ. Real Religion, devoid of sickly sentimentality and popular Christianity, which demands little and obtains less—which does not conflict with men's lusts and passions. Real Religion which cuts right through that mouth-watering covetousness, that grasping, craving voracity for money, real religion which will have nothing to do with flattery, alluring purrulence. Real Religion stamped genuine and authentic with the 'hall-mark' of the Cross."

#### KALGOORLIE.

##### Wrecked Churches.

The Bishop writes:

Once more a cyclone has taken heavy toll of our Churches and buildings. In the early afternoon of February 10th, it struck Coolgardie, and left a scene of the utmost desolation in its wake. Everything went flying that was in its path, and among them was our Church of St. Andrew.

A quarter of an hour later the cyclone was busy dealing destruction in Kalgoorlie and Boulder and if it was the same "blow," a simple sum of arithmetic would seem to suggest that its velocity was in the neighbourhood of 100 miles an hour.

As in Coolgardie, so in Kalgoorlie and Boulder, it took a tremendous toll of buildings in its path, and again we suffered severely. St. Mark's Church, South Kalgoorlie, evidently caught its full fury, for it left it a total wreck. All Saints' Church, North Kalgoorlie, had one side of the roof stripped off, while the hall alongside the Church was blown right down. St. Matthew's Church, Boulder, was apparently shifted bodily on its blocks, and is badly twisted and strained, while the hall alongside is so damaged that in all probability it will have to be pulled down."

## TASMANIA.

#### Mission Van.

Canon D. B. Blackwood, has reported to the Diocesan Council relative to the progress of the Mission Van Fund, stating that there is nearly £300 in sight, and that in order to secure a first-class Van another £100 is required.

After discussion it was decided that a motion be brought forward to Synod to provide for evangelistic work in connection with the Van.

## NEW ZEALAND.

#### WELLINGTON.

##### The Melanesian Mission.

Special appeals have been made in the Diocese for the Melanesia Mission, and for two reasons.

First, the Mission is re-opening its Hospital which was closed during the war. Two qualified medical men have been secured in England, one of whom is already on his way to the islands, and the other is to follow shortly.

The second reason why we should just now especially help the mission is this. The Board of Trade has insisted that the Mission Steamer, "Southern Cross," shall be forthwith furnished with wireless installation. I understand the English Committee of the Mission pleaded for a little delay on account of lack of means, but the Board of Trade was inexorable, and who would care to say that

the Board was not right? A recent instance will show how necessary this installation really is. You have all heard of the very serious trouble in the Islands last October. The "Southern Cross" was due to arrive in Auckland, and when she failed to arrive—a failure really due to bad coast—it was feared in Auckland that she had become involved in the trouble; and one of the warships was held in readiness to hurry to her rescue. Had the ship possessed wireless this uneasiness, trouble, and possible expense would have been avoided. It has been ascertained that the installation will cost £300.

#### Appointments.

The Rev. J. R. Young, M.A., as vicar of Hawera, and the Rev. L. A. Barnes, B.A., as curate of St. Mark's, Wellington.

#### Missionary Arrears.

The N.Z. Board of Missions income for the six months to December 31st is £1770 less than for the corresponding period last year. The Maori Mission is £400 behind, with only one month to run before the financial year closes.

#### WAIAPU.

##### The Bishop's Appeal.

In his monthly letter, the Bishop writes:—  
"As we approach Good Friday and stand once again under the Cross of Christ, and again lift our eyes to that stupendous Sacrifice and realize, though faintly perhaps, something of what it means for the world, for ourselves, and for our loved ones, some of whom have passed behind the veil, surely we shall, each one of us, want to give something in return to His Church, which is His Body—for its support and its extension. Let us meet Sacrifice with sacrifice."

#### DUNEDIN.

##### Need of Church Schools.

At the annual meeting of the Association of the Love of God, held recently at College House, Dunedin, Canon Wilford, in urging the paramount necessity of a right education, said that the only way of meeting the religious difficulty was by devising a scheme which would allow the children to be taught by those of their own faith. At the present time this could only be done in two ways. Greater advantage should be taken of the facilities for approaching the children in the State Schools, out of school hours. The Nelson system, if he understood it rightly, was useless to them. It was not undenominationalism, but the Catholic religion which must be taught to the children, the Church herself must organise these out-of-hour classes.

The second way was that of Church schools. The Church could provide what the State could never accomplish. Free from the bureaucracy which had gripped the State school system, her schools would afford scope for initiative and variety.

#### AUCKLAND.

##### Appointments.

The Archbishop reports that the Rev. W. W. Averill had been instituted to the parish of All Saints, Ponsonby, on Thursday, 2nd February; the Rev. D. Madison arrived from England to take charge of the District of Hauraki Plains, and was instituted on February, 24th; that the Rev. Jasper Calder had been appointed Chaplain to H.M. Prison, and that the Rev. C. W. Chandler, who had recently arrived from Sydney, Australia, had been appointed assistant City Missioner; that the Rev. W. E. Lush had been appointed to the temporary charge of St. Chad's District; that the Rev. T. Southworth had been appointed acting vicar of Northcote; and that the Rev. E. Chitty had been appointed assistant curate to the vicar of Grey Lynn.

#### "HE IS RISEN."

"He is risen." This the theme  
That the angel tells,  
"He is risen." Joyful chime,  
Sweet as silver bells.

"He is risen." How it flies,  
Passed with eager voice,  
"He is risen." Tiding glad,  
One and all rejoice.

"He is risen." Thus our Lord,  
King of earth and Heav'n,  
Proof infallible, divine,  
Unto man has giv'n.

—Grace L. Rodda.



**Constructive Citizenship**, by L. P. JACKS, Principal of Manchester College, Oxford. Published by Hodder and Stoughton. Price 8/6. Our copy from Angus & Rozertson.

Dr. Jacks has a great reputation and, therefore, his name standing on the title page of a volume is a guarantee that it is worth reading and possessing. Certainly this particular volume is full of deep-thinking and rich content. The book is made up of the Stevenson lectures on Citizenship, together with an extra on "An Example of Trusteeship," delivered at Glasgow University in the winter of 1926-1927.

The treatment of the subject is at once provocative, yet withal constructive and stimulating. The very title of the chapters:—Social Pathology and Social Values, the Hatred of Labour, Vitalized Leisure, Rights and Duties, Quality and several more are indicative of a meaty volume and present rich avenues of study.

The writer sets forth the threefold aim of Constructive Citizenship on the basis of man's Intelligence, Morality and Power, and these taken together reveal man's conquest through the ages and forecast the possibilities in the same realm for the future. At times there appears to be an easy optimism at the present world outlook, yet the author does not really burk the problems and difficulties of the hour. What we do like are the hard thinking and general hopefulness Dr. Jacks has put into his "working out" of Christian Citizenship. He genuinely heartens us in this day of much political, industrial, social and international unrest, especially as he reminds us that it is our business carefully to cultivate in our minds to rear to the most perfect rigor and maturity, every sort of generous and honest feeling that belongs to our nature. This is a book to purchase and ponder deeply.

#### WHEN READING.

Jane T. Stoddard, the well-known London Journalist, writes:—

Never start a book without having a writing pad and pen beside you, so that you may mark the passages on which you intend to comment. You may have a weary task in hunting them up without this precaution. Pages can be noted on the back of the jacket, with double lines scored under the most important references. Do not turn down the leaves of books, or write in ink or pencil on the margins.

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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, Vic., March 29, 1928.

"God . . . hath made of one blood  
all nations of men."—Acts xvi. 26.

My dear girls and boys,

I suppose everyone of us has been  
thrilled and excited about Hinkler's  
wonderful trip from England to Aus-  
tralia. Fancy only 16 days! And fancy  
setting out on such a journey all alone!  
We certainly live in wonderful times  
when men can do such things. An old  
lady was talking to me to-day and said  
when she came out here as a small  
child they took over three months on  
the voyage, more than one hundred  
days! I wonder if many people saw  
Hinkler passing high about their coun-  
tries—he must have flown over so many  
countries—if they did see him, would  
they know he was on his way out here.  
Isn't it curious to think that practically  
every time he came to earth he would  
be among different kinds of people, dif-  
ferent in dress, speech, colour and  
customs, but all alike in their interest  
and excitement about him and his little  
machine.

Do any of you remember in a  
letter some time ago I told you  
about a man's idea of this world  
of ours as 'a huge palace, lived  
in by one big family, and how  
anxious he is that this family may live  
together in love and friendship? Years  
ago some parts of this family were  
quite cut off and away from the rest,  
but now see how close we are all get-  
ting to one another! Why, we are only  
16 days away from England! We just  
must learn all we can about all these  
neighbours of ours and learn to be  
friends too.

This last fortnight I've been learn-  
ing a lot about a country much nearer  
to us than any country in Europe, that  
is Japan. I can't begin to tell you half  
I have heard, but you may like now to  
know something about the children  
there. The older brothers and sisters  
often tiny tots themselves, look after  
the babies and carry them about  
strapped on to their backs in a kind  
of shawl. These boys and girls don't  
lose a scrap of play because of baby;  
they run about chasing their friends,  
play ball and battledore, while baby  
swings to and fro on their shoulders,  
it's little head wobbling from side to  
side as if it were going to tumble off.  
But it is perfectly happy and used to  
such goings on and either watches the  
game with its sharp, little black eyes  
or goes calmly off to sleep. Have you  
ever seen a Japanese baby? I have  
just once, and thought it was just  
lovely. The children have to go to  
school when six years old, as you do  
here. Most of them are very keen  
about learning and can go on to very  
good schools and colleges.

Thank you, Bessie, for your nice  
letter. I was very interested to hear

about the suspension bridge near your  
home.

Can you tell me which Sunday we  
call Palm Sunday, and why we call it  
so?

I am, yours very affectionately,

*Aunt Mat*

Answer to question in last issue:—

To be found in the collect for the 3rd  
Sunday in Lent.

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

O, it's early in the morning

I'll be going on my way,

For I mean to reach the mountains,  
And before the close of day.

O, to wait and watch and wonder

If the weather will be fair

May appear extremely prudent,

But it never gets you there.

O, it's early in my lifetime

That I mean to choose my road,

And be off along it singing

With my dreams for knapsack load.

O, to wait and play and waver,

Suits the souls who have no fire,

But it never leads a pilgrim

To the land of Heart's Desire.

—Exchange.

## Overseas—cont.

### Anglo-Catholic Division.

So far the Anglo-Catholic party is deeply  
divided in its attitude towards the new pro-  
posals of the Bishops. At its meeting last  
week the English Church Union passed a  
resolution affirming that "the Presence of  
our Lord in His Sacrament, whether reserved  
or not, is adorable," and urging the mem-  
bers of the Church Assembly "not to consent  
to any Measure which may seem to prevent  
or hinder or discourage that adoration." A  
second resolution, moved by Lord Halifax,  
recommended the postponement of all fur-  
ther treatment of the subject until after the  
next Lambeth Conference. The "Church  
Times" regards the publication of the  
E.C.U. resolution as extremely ill-advised.  
"Catholics have looked to the E.C.U. for  
statesmanlike guidance in view of the new  
conditions and the new complications. There  
is, unfortunately, no such guidance in the  
resolution that has been sent to the Press." The  
"Church Times" remarks, further, that the  
resolution "will have the unfortunate ef-  
fect of making it appear, both to the Bishops  
and to the Protestants, that Anglo-Catholics  
will at this moment be content with nothing  
less than authorised corporate Devotions,  
which were forbidden by the Deposited  
Book, and which, it must never be forgotten,  
are only known in a small number of Anglo-  
Catholic Churches."

Unlike the extremists of the E.C.U., the  
"Church Times" is prepared to give loyal  
support to the Bishops, "if the proposed new  
rubric were amended, if permission to reserve  
the Blessed Sacrament in the vestry were  
omitted, and if the right to reserve in the  
open church were given full recognition."

Meanwhile, the Christian public awaits with  
interest the outcome of the whole business.  
Whatever may be the fate of the "Re-vised  
Prayer Book" in Parliament, the influence  
of the Romanist has suffered a sharp  
check. Their action is proving a real em-  
barassment to their friends.

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For Church of England People  
CATHOLIC—APOSTOLIC  
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APRIL 12, 1928.

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Please report at once any irregularity in  
delivery or change of address.



A noted speaker at the International  
Missionary Conference, sitting last  
week in Jerusalem, described America  
as in many respects purely pagan.

At an auction sale in New York re-  
cently of the first edition of "The Pick-  
wick Papers" was sold for £3260,  
which is said to be a "record" price.

The Father and Son Movement is  
growing in N.S.W. Its slogan, "the  
three C's—clean thoughts, clean words,  
clean deeds—have "caught on" with  
considerable success.

There are approximately 140,000  
people in N.S.W. employed in the Gov-  
ernment, which means that 25 per cent.  
of the population is getting its living  
directly from the State.

"The Church of England will prob-  
ably contrive to hold together some-  
how. In dealing with Englishmen we  
may be sure that there is one course  
which they will never take; they will  
never be logical."—Evening Standard.

The action of the Commonwealth  
Government in deporting from Aus-  
tralia the negro band, has given no end  
of satisfaction. It is not the negro  
but the practices of the members of  
this particular band that have given  
offence.

During his recent visit to Rome, the  
King of Afghanistan was granted an  
audience with the Pope. Embarrass-  
ment was created towards the end of  
the interview by the King requesting  
his Holiness to do him the honour of  
introducing him to his (the Pope's)  
wife!

During the last five years the amount  
spent in new postal works in Aus-  
tralia and Tasmania exceeded the amount  
spent during the previous 21 years by  
£6,613,000. During the past five years  
the expenditure on new telephone and  
telegraph works, buildings, and sites,  
totalled £20,688,000—an average of  
£4,137,000 a year.

Dr. Donald Fraser, one of Africa's  
greatest missionaries, speaking in Lon-  
don in February told how in Africa the  
Prince of Wales had taken the Com-  
munion from the hands of a black na-  
tive pastor. In all ages, he said,  
racial distinctions had been forgotten  
among those who were partakers of  
the one loaf and the one cup."

In his appeal for £100,000 to fur-  
ther the work of the Borstal system  
for reclaiming delinquent children, Sir  
W. Joynton Hicks says: "Hospitals,  
yes; museums, yes; sports grounds,  
yes; all good. But a Borstal takes bad  
raw material and converts it into good,  
honest humanity; good for the in-  
dividual, and good for the community."

A unique clause has been inserted in  
the new Coal Lumpers' Award, pub-  
lished in Sydney by the Conciliation  
Committee. The clause is as follows:  
—"No man shall take intoxicating liq-  
uor to his work aboard any vessel or  
place of employment, nor shall any  
gambling be carried on aboard any ves-  
sel or other place of employment."

"What has the Christian Church to  
say about disarmament—a limitation  
and drastic reduction of national arma-  
ments by international agreement?" is  
the question often asked by the "man  
in the street." We venture to think

that the voice of the Church is not  
heard often enough on this vital ques-  
tion.

Amusement has been caused in the  
Federal Taxation Department by the  
receipt of an indignant letter from a  
country orchardist, protesting bitterly  
against the injustice of an item in his  
income tax assessment, "Super-tax  
£1/8/-." He concluded his letter as fol-  
lows:—"I don't see why I should pay  
super-tax. I have never used it in my  
life. I have always used bone dust."

The position in Australia in regard  
to sleeper supplies for railways is said  
to be serious. An area of 205,000 acres  
of properly-managed forest was required  
to supply present-day requirements in  
renewals. The sleepers at present being  
cut were from the old forests—Nature's  
gift—and when they were exhausted the  
areas that State forestry departments  
had regenerated would have to be relied  
on.

Lord Haig deposited with the Trus-  
tees of the British Museum in 1920, on  
the condition that it should remain un-  
opened for 20 years, the manuscript of  
the private diary that he kept during  
his command of the British Armies on  
the Western front. Nothing is known  
at the British Museum of the nature of  
the contents of the diary. It is under  
seal in the strong room of the Museum,  
and there it will remain until the period  
of secrecy expires in 1940.

The taxation of Australia is increas-  
ing at a much faster rate than the  
increase of population. Yet it is over 9  
years since the war ended, and seven  
years since prices reached their peak.  
The taxation of Australia by Common-  
wealth and States during the year ended  
June 30, 1923, was £68,624,575. For  
the year 1926-27, the taxation was  
£87,078,593 per head of population; the  
taxation in the five years increased from  
£12/3/7 to £14/5/-. That increase over  
the five years is 17 per cent.

Sir Henry Coward, in addressing the  
Incorporated Society of Musicians,  
said, "There is a feverish exploitation  
of low pleasures by the younger gen-  
eration. Unutterably vulgar Yankee  
plays, cinemas, revues, and jazz  
should be taboo among white races as  
grotesque and degrading. The trom-  
bone makes a guffaw like a village  
idiot; the 'silver-tongued trumpet'  
screaches like a nocturnal tomcat. Just  
fancy the taste of the man who tol-  
erates the cloudy, hooty, out-of-tune  
tone of the saxophone."