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Illustrations—"He is Risen," "Emmaus."

Impressions of England.—By Canon Baglin.

Leader—The Recent Poll in Victoria.

Quiet Moments—"An Easter Message."

Sidelights on the Value of the Holy Scriptures.—By Rev. E. G. Veal.

The Wayfarer Discusses "The Church and the Capitalist."

Thorns.—By Fairlie Thornton.

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Canada's Drink Bill shows increases year by year. In 1924, liquor imported valued £4,600,000, but last year this increased to over £9,400,000. And this under Government Control!

Archbishop Head is "worried about the Aborigines." So are many other people, but it is hard to move Government. Yet more is being done for their good to-day than was the case ten years ago.

The Rev. J. O. Hughes is a member of the Northcote (Melbourne) Municipal Council. The Archbishop commended this participation in secular affairs. Some other authorities have taken a narrower view.

One of London's philanthropic Jews thus summed up his impressions of some of his callers: "The Anglican has charming manners but little diplomacy. The R.C. has bad manners but much diplomacy. The Dissenter generally has neither manners nor diplomacy, but what earnestness!"

A Russian child who, when asked, "Are you hungry?" replied "Yes." "Then ask your God for bread," the child was told. The child was made to pray, but no bread came. A picture of Lenin was then produced. "Now ask Lenin," said the teacher, and immediately a portion of bread was put in the child's hand.

"Total abstinence from all alcoholic liquors is a big factor in success. The most refreshing beverage of all I find is a cup of tea. Alcohol must necessarily interfere with one's condition, thereby reducing one's powers in every direction; so, my advice to boys is to leave strong drink alone at all times." (Signed) Don C. Bradman.

The leading film producers had banded together and pledged themselves to observe a moral code of 11 points. These included abstinence from profanity, illegal trafficking, drink, and other things which were best discussed in a medical journal. They had also a list of 26 points limiting the use of certain phases of crime. All except certain "scallywad" firms had subscribed to this code.

In Bermondsey alone, said the Bishop of Southwark, there were 2763 overcrowded families, and 276 families of more than five members, each living in one room. There were in Bristol, 25,000 people living in unsatisfactory and insanitary conditions; in Manchester there were 26,000 houses below a reasonable standard; 40,000 back-to-back houses existed in Birmingham; 72,000 similar houses in Leeds; and 33,000 in Bradford.

Christabel Pankhurst, when interviewed, declared that as the result of 12 years' study she is convinced that the "second coming" is at hand. Signs were increasing every day. The Messiah would regulate the affairs of the world from Palestine.

[Miss Christabel Pankhurst, LL.B., is editor of "The Suffragette," the official organ of the Women's Social and Political Union, which her mother founded. She began work for the suffrage movement when she was aged 18 years, and was imprisoned on three occasions after suffrage demonstrations.]

The notorious sentencing of a Spanish woman to a term of imprisonment for stating that the Virgin Mary had other children beside our Lord, has justification which is quite simple. "This coarse-minded woman" thereby offended the susceptibilities of Spaniards, and that is all there is to it. She suffered "brief and easy imprisonment" for a breach of the peace, and was apparently lucky to get off so lightly. It is quite in order for Roman Catholic missionaries among us to offend the susceptibilities of British Protestants, but a very different thing to tread on the corns of the Church of Rome in priest-ridden Spain.

Few men made so many enemies as Clemenceau did in the course of public life. He was accused of nearly every crime in the calendar. He was howled as a traitor, spurned as a bribe-taker, accused of having sacrificed his country for the satisfaction of his greedy, arrogant ambition, of personal disloyalty, of cruelty. This merely means that "the Tiger," as this nickname always suggested, was a fighting man who neither feared his friends nor his enemies, and yet, at the end of the day, it was he who came to the rescue of France and helped her with her Allies to win the Great War.

The First Easter.

His life on earth is lived, and all its cares
 Are o'er—surmounted, trodden underfoot.
 In resignation to His Father's will
 The Cross has been achieved and overcome.

His last earth breath is breathed, and He is dead.
 Close sealed within the tomb. The world
 goes on

Its way in revelry and thoughtless ease.
 Only the few together drawn in prayer
 And watchfulness. And then the sudden cry:
 "He lives!" The tomb is bare. Death, the
 last foe

Is overcome. And He has shown the world,
 There is no death, no darkness, no despair,
 Just a new birth into a fuller life.
 From grave the sting is gone, from death
 the victory.

—"M."

Here and Now.

Here in the heart of the world;
 Here in the noise and the din;
 Here where our spirits were hurled
 To battle with sorrow and sin—
 This is the place and the spot
 For knowledge of infinite things;
 This is the kingdom where thought
 Can conquer the prowess of kings.

Stand not aloof nor apart;
 Plunge in the thick of the fight.
 There in the street and the mart,
 That is the place to do right,
 Not in some cloister or cave,
 Not in some kingdom above.
 Here, on this side of the grave,
 Here should we labour and love.

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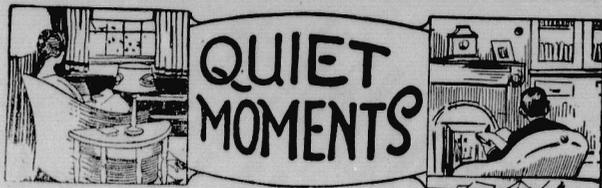
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Written for Easter, 1930.

"I shall not die, but live, and declare the works of the Lord."—Psalm 118, verse 17.

THOSE words carry certain conviction of the life after death—"I shall not die but live." They cut away death altogether and show that, to David, his continued existence was a certain thing, a thing of joy, and a continuation of personality. He would still praise God, still declare the works of the Lord.

When, as a sequence to his sin, he had his baby son taken before he could enjoy any of its fresh young life and baby ways, he cried, "I shall go to him." He saw the certainty of reunion in Heaven. He knew his body must go into the tomb and still he said "I shall live."

God has always made this plain—has always taught His children of their continued life after death. And if we believe this, surely we grieve too much when we are faced with separation, even from our dearest. They go on to the eternal verities—we must miss their touch and their expressions of love, that is human nature. But we should climb with their loss into a higher platform and praise God that they are not dead, but alive, and declaring the works of the Lord.

David, with his wonderful belief and knowledge, which he states as a certainty, lived before Christ came to demonstrate the life after death to a careless world. And do many of us grasp it? We see our dear ones go—go to a life so transcendently wonder-

**British and Foreign Bible
Society.**

MEN OF THE FIELD.

IT is my pleasing duty to now address you on some aspect of Bible Society work in accordance with the resolution carried by this Council at its last meeting held in Sydney.

I have chosen as my subject, "The Men of the Field," but before I proceed to my task I am bound to say that I am profoundly thankful to the members for their confidence in me in electing me to this very honourable position, and at the same time to express my deep regret that Sir Herbert Phillips has not been able through his unfortunate accident, to introduce me to this office. I am deeply moved by the fact that our immediate past chairman has, with marked ability, served the Society for a long period. We are proud of having such a gentleman as a member of our Council, and our best wishes for a speedy return to health and much enjoyment and richness of life flow out to him. Are not the following lines true of him?

Good timber does not grow in ease,
The stronger wind, the tougher trees,
The farther sky, the greater length.
The more the storm, the more the strength;
By sun and cold, by rain and snows
In tree or man, good timber grows.

Colporteurs.

In the year 1831, in France, the great work of colportage was initiated by three brothers named Courtois, bankers, Christian men of excellent character of the town of Toulouse, who employed a few holy hawkers to sell Bibles and Testaments cheaply. These men circulated many thousands of copies in villages, rough mountain districts, and through many of the beautiful valleys of France,

ful, and we sit down and mourn. We put our grief first and think nothing of their joy. If we would vision them—not under the earth—but intensely alive and busy and developing in the light and life and love of Heaven, we could not mourn. There would be no sting in death.

Christ is our certain example. He went into the tomb. And He returned to show us there is no real death—we shall not die but live. Emmanuel is with us all. And as we realize this, He will implant in us the certain belief and knowledge that David had and that He gave to the world by His death.

Christ came to teach the world how to live, how to die, and how to be raised from the dead. He rent the veil between earth and heaven in twain—He passed through it and returned. And—we have, most of us, been content to let the curtain fall to again. We prefer to sit in our grief and darkness and in the shadow of death. And, as we mourn we cry for comfort. Until we rise above our earth environment and see clearly we are only manifesting in the flesh to serve God and to earn our reward, we are bound by the ties of earth and cannot realize anything beyond our finite existence. Therefore to us death is darkness and despair and separation.

But once we see beyond this life and glimpse the eternal we can say with David, "I shall not die but live."

"The knowledge is so certain, so absolutely plain—given in response to the earnest effort to find God and to declare the works of the Lord.

And to us, the Christ will manifest as He did to His believing people after His Resurrection.—"M."

going from cottage to cottage, house to house, and mansion to mansion.

The brothers reported to the Home Society—"that besides protestants, we employ Jews to go through every street and lane to sell at a low figure to the lowest orders of Society. The Word has penetrated where it has not been before, and is received with joy and gladness by many, and even Roman Catholics. We seize every opportunity. I expect if we use our opportunities so well to-day to further this work, and ere long we hope to send peddlers beyond our borders, even into Spain."

This work developed until there were many men employed by the Society. Up to 1854, the Jubilee Year, nearly three hundred colporteurs had been engaged in the work in France, many of whom were formerly Roman Catholics, and their circulation during that period amounted to about three million copies.

This method of distribution soon spread throughout France and became the foundation of a system of which the Society to-day may indeed be proud. The system of selling the Scriptures by hawkers was introduced into England in 1845 as an experiment, and what a successful experiment it brought to and what a wonderful benefit it brought to many people! Sometimes we are afraid to launch out, but Christ told His Disciples to launch out to the other side and the result was very satisfactory. After prayer and supplication let us launch out in some fresh way, or in another new field of the work.

In 1846 the Scriptures were widely circulated throughout Ireland by this same means. In a very short time 25,000 volumes were sold in 83 districts by 80 labourers of the Master.

Three years after this work had begun in England, a report was made to the London Committee, and it was gleaned that during that time 79,224 copies were sold.

Up to the year 1854 some four million copies were distributed throughout the Brit-

ish Isles. This will give you some idea of the success of the work, and we must realise that the Bible Society not only became then a mighty institution, but it must have exerted a beneficial effect on the life of the Nation. It is also interesting to note that in the Jubilee Year the London Committee voted £1775 for domestic colportage.

The first attempt at colportage made in Germany was not a success because the clergy in those days were against the distribution of the Bible without the Apocrypha. Indeed this has always been a difficulty, but in the more enlightened days in which we live this has been largely overcome.

This system was reintroduced in 1850, and although it had a restricted start because of the opposition of the authorities, still it grew until shortly afterwards, when it became a rapid success, and much encouragement was given a little later when the Prussian Government removed all hindrances to the circulation of the Holy Writ by colporteurs.

While speaking of Germany, it is interesting to note that as early as 1805, before the Society had been in existence one year, a letter was received by the London Committee from a German merchant in which he said:—

"When sometimes I am privileged to give away a Bible or New Testament, father and mother, son and daughter are running after me thanking me a hundred and a thousand times. Really I feel sometimes a foretaste of Heavenly joy. But the more I disperse the more petitions I receive."

How true this is in the foreign field to-day. The same story can be told of other European countries, and we can delve into the work of these men of the field in every part of the world.

In India, we have evidence that colportage was started as early as 1850, and that the work was carried out with much zeal and industry, and by this means many in Asia had the first opportunity of seeing and reading the precious message of love, and beholding and knowing the Light of the World which is the true light of Asia.

We realise the trials of the fieldmen of China, and when the civil war waged they went on continually and silently doing their duty day by day without any undue excitement on their part.

Russia is certainly a dark spot to-day. The Society and its Book is naturally shut out at present, but the time will come when the men of the field will be admitted to work on the harvest, and we must be prepared when we see the open gateway. Have nothing to fear when I read of the Russian colporteur in 1879, a year when the Society was having a severe financial struggle, who, on learning of this fact, wrote and asked that his salary be reduced and that his house allowance be taken off.

In a country like Austria we learn that colportage is a most important branch of Bible Society work. "The Bible must be taken to the people, they will not come to the various depots. It is the sanctified enthusiasm of the man of the field that enables them to be successful, and which should mean a remarkable growth in the knowledge of the Bible.

We think then for a moment of Persia; there were wise men there in the days of Christ, and to-day men are following in the footsteps of Him so that their countrymen may accept the Saviour, and when they do they will thank God for such a Persian as Benjamin Badal for his work and sacrifice over a period of forty years, when he stood so staunchly for God and the Society.

A colporteur received a letter. It read, "My dear friend, you remember the brigand who stopped you once on the road. I am he, but a brigand no longer. The words you read me saved me from an evil life. Thank God."

What I have just read to you is but an outline of the work of colportage in a few instances and the same could be written of the extension to other European countries, also Asia, Japan, America and Africa, but I do want to add a word or two as to what has been done in Australia.

The first record I can find is that the Adelaide branch employed a colporteur in the year 1850, his sales being principally in public houses.

Splendid work is being done in Central Australia to-day by circulating the Word in a native language.

Some months after, the Melbourne Auxiliary employed a colporteur and I believe he did some useful work on the goldfields. Yet later on, but not very long afterwards, we learn that the Sydney committee employed a colporteur. He started from Sydney on foot for Parramatta. We are told that he met with success beyond the expectations of that body.

"Foot to foot that we may go,

Where our help we can bestow;

Pointing out the better way

Let our brother go astray.

Thus our steps should always lead

To the souls that are in need."

During 1929, Australia raised £607 16s. 6d. to support specific colporteurs.

The first men of the field are pedlars—they wander with a definite object along all the roads of the world with but one article—a Book. There are to-day almost 1000 of these men of 20 nationalities, and as many languages. Truly can it be said that the sun never sets on the footprints of these agents. Most of them are walkers—on horse, camels, or asses, by train, by boat, and I have read of a journey of 200 miles in an open rowing boat; by car, and ere long I have not the slightest doubt that some will travel by aeroplane or airship. Their work is done with a zeal and perseverance to be admired. Oh! the self-denying labours of these men of the field, patient, loving and persistent always, travelling through towns and cities, villages, hamlets and isolated places, through trials, temptations, troubles, persecutions, and often with bitter opposition. In the heat of the Summer of the desert, or on the mountains amid the snows, never considering day or night but working continually. Talking with rich and poor, in the crowd or in the home, talking of the Precious Book, and showing the way to Eternal Life. These men have an intense love of the Bible and their life and conduct has been regulated by the Book they offer for sale.

These men of the past and to-day have served their Master and the Society honestly, and we can well be astonished at the result of their work. How many Christian communities can be traced to their origin?

Remember, will you, when you think of their work, of the conditions under which they have worked in the days gone by. To-day the conditions are better than they were in the years that have passed.

We must be all impressed with the originality displayed in the field, and I ask in all sincerity when we read of the tales of the fieldmen, if we, as members of committees, are giving forth original thought in our branch of the work of the Society.

They rarely miss an opportunity to speak to anyone, especially the children, and everywhere the work among the young should be encouraged.

Although they have to contend with grave difficulties such as extensive areas (and that difficulty is especially present in the Australian work) a high percentage of those who are not able to read, yet they go on from task to task walking and journeying with their Master, ever cheerful of the final result of their labours.

There is a growing idea that much more will be done in the near future by the Written Word than by preaching, and we shall see great results from the men in the foreign field. If this be true we must help, by a combined and systematic effort, to provide the necessary funds so that the opportunity may be used for an increase in circulation. We must remember, too the spread of education, and it is a fact that schools are being opened by the missionaries throughout various nations, that this will give us a greater opportunity.

The colporteur must be a man of high moral and spiritual courage to live on a small income and impress people to buy the one article he has to sell. How many dangers, hardships, loss of food, how often beaten, and at times to suffer death, still these front line attack men of ours are full of kindness and consideration, and have an overflowing love for God and man.

This work of the Society has been spoken of as one of its brightest jewels. The romance and wonder of men of the field is largely the story of the colporteur.

When I meditate on the work of these faithful servants of the Society (and I must here include the work of Bible women) I can say with a noted missionary that I am ashamed of my own work in the cause of the Cross. The system that I have but disjointedly and poorly written on has been, and is, an inspiring story of the Society for nearly 100 years, and slumbering souls were and are awakened by the word of life through the men of the field.

Our Deputation Agents.

The Ethiopian exclaimed, "How can I understand unless some man guide me?" and Philip it was who was the guide on that occasion.

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(Continued on page 9.)

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Roadside Jottings.

(By The Wayfarer.)

The Church and the Capitalist.

And the Lord said: "Man, who made Me a judge and a divider over you?"

—Luke xii. 15.

"I'm not going to Church any more," said the young man. "I believe in Religion all right, and I call myself a Christian. But I don't believe in the Ministers. Last time I went to Church I came away disgusted, because the Minister didn't teach what Christ taught."

"In what respect?" asked the Wayfarer.

"Well,—do Ministers ever preach about Social Sins? Do they ever preach about the Coal Strike, and the greed of the Coal-owners, and the wickedness of the Capitalist system, and the oppression of the working classes? Didn't Christ say that if rich men didn't sell all they had and give it to the poor they shouldn't go to heaven! Do the Ministers ever preach like that? No, they back up the Capitalists every time."

"I don't think Christ ever said anything quite so sweeping as that," said the Wayfarer. "Because some must always be richer than others, mustn't they, as long as some men are cleverer and more industrious than others. Don't you, yourself, earn more than that neighbour of yours, the labourer, because you are such a good business man? Do you think you ought to be compelled to share the difference?"

"I'm not saying there is anything wrong there," said the young man. "I deserve all I get because I work for it. But these capitalists have thousands of pounds that they haven't earned. They got it by sweating the workers. Why doesn't the Church tell them that unless they divide it with the poor they won't go to Heaven? That's what the Ministers ought to say, and don't say, and that's why I am not going to Church any more."

"I think the Ministers feel that such a law would be very difficult to apply," said the Wayfarer. "Would you have every man give away whatever he has more than he needs to live on? Just the Basic Wage? In that case, what about yourself?"

"No, not quite that," said the young man. "But when a Capitalist has thousands of pounds in the Bank, and the working man lives from hand to mouth, there ought to be some way of making him share it; and the Churches ought to preach that."

"I'm no authority on such difficult questions," said the Wayfarer. "But first of all, I don't think you realize that under our present Banking System (quite different from the old times when rich men kept their money in boxes under their beds), no man really possesses more than he actually uses or spends. Take Rothschild and yourself, for examples. Say he possesses a million pounds, and you very much less. But you both live very simply. Neither of you spend your whole income. The bulk of his income from that million pounds, goes to an army of gardeners, grooms, household servants, builders and tradesmen of all kinds, who all live in comfort on Rothschild's income; and whatever you or he don't spend remains in the Bank; and the Bank uses it, or lends out to anyone who wants it. Nominally, that money is yours and Rothschild's; actually but all the money of the world belongs to those who can make use of

it; and no man really possesses more than he puts into circulation.

"That's rubbish," said the young man, "Rothschild can build palaces and give his wife diamond necklaces and I can't."

"That only means," said the Wayfarer, "that either Rothschild or you can spend your income as you like; and what you spend is your own. But what you don't spend the Bank will; and so all money is always going in the general circulation whether Rothschild is supposed to own it, or you. And you are both Capitalists; for a Capitalist is a man who possesses more than he spends; and that describes both you and Rothschild. What, then, do you do with the balance of your income? Do you share it, as you say Capitalists ought, with the poor?"

"No, I invest it, so as to have a little income in my old age."

"Industrial shares, I suppose?" asked the Wayfarer, "perhaps some Coal shares, among them?"

"Yes, of course," said the young man. "I invest in what I think will pay best."

"Then you are doing, in your smaller way, exactly what Rothschild and every other Capitalist does. But tell me, now, what did that Minister say that vexed you so."

"It wasn't so much what he said, as what he didn't say," said the young man. "He didn't preach against the evils of the day, as Christ did. With all these burning questions to be solved, and all these social wrongs to be righted, he hadn't a word to say about them; but just preached about Abraham, and Moses, and St. Paul. What do I care to hear about men that lived thousands of years ago! I want to hear something up-to-date, and practical!"

"But, now," said the Wayfarer, "you haven't told me what he said about them."

"Why, he spoke of them as examples of Self Renunciation for us to follow; and all that sort of thing."

"Did he," said the Wayfarer. "Then what could he have preached that was more practical? Isn't Self-renunciation just what you want Coal-owners and your fellow Capitalists to practise? And isn't it what every Christian should practise? And if every one practised it, wouldn't the world become a Paradise? Generally speaking, I think the reason Ministers don't preach about the Coal strike, nor against you and the other Capitalists, is because they recognise that they don't know enough about the facts of the case, nor enough about Economic laws, to be able to say exactly where the fault lies. I suppose that Minister pointed out that Abraham, in order to be able to worship the True God, renounced home and family and civilization; and finally died a homeless wanderer; and that Moses renounced wealth and rank and honour and possibly a throne, to be worn out with the thankless task of delivering an ungrateful nation; and that St. Paul renounced wealth, position, comfort, honour, to be a persecuted missionary, and finally a martyr. And our Blessed Lord,—I suppose he mentioned our Lord,—"

"Yes," said the young man, "he did."

"Then he would speak of our Lord's infinitely greater Sacrifice: The Father's Home in Glory, and even the lower blessings and comforts of Earth. He renounced for a life of poverty and an agonizing death under the weight of the Father's anger due to our sins. Tell me, my young Friend,—what could

any Minister preach more practical than to set before you such examples, and urge Christian people to copy them? Why, he was cutting at the very root of the world's evils; while you wanted him to tinker with the branches. What can the Church do better than to teach such principles; and then leave you and Rothschild and the other Capitalists to apply them as your heart and conscience direct you!"

"I admit I hadn't seen things in that light," said the young man. "I think, then, I had better go to Church more, and try and get a better grip of those principles. I can see that if everyone adopted them, they would change Society. But it'll be a hard thing for me to be told to share my savings and investments with some poorer man."

But when the Wayfarer was alone he thought to himself: "I'm not sure that that young fellow was altogether wrong. Ministers are not, of course, Economic Experts, and it would be wrong for them to dogmatize on the rights and wrongs of Economic questions: But might not that Minister have said more plainly that the principles of the Gospel that he preached, have, and were meant to have, a very real application to every Social problem. Then, perhaps, that young fellow wouldn't have been so much puzzled."

"But these questions are very big ones. I think I must consult the Editor of the 'A.C.R.'"

Tasmanian Synod.

(From our own Correspondent.)

Synod opens on Monday, April 28th, for a short session, the business being chiefly formal, the Bishop, Dr. Hay, leaving for the Lambeth Conference on the following Saturday.

A motion by the Rev. G. Rowe is likely to provoke discussion. It is "That this Synod deprecates the growing tendency to appoint men from other dioceses to important parishes in Tasmania, to the exclusion of capable local clergy." As Bishop Hay, Dean Rivers and Archdeacon Whittington have all in their time been appointed from other dioceses to important parishes here, the subject is somewhat difficult. On the other hand the Evangelical parishes have had to go to the mainland for their rectors because in the past no young Evangelical clergy were trained or ordained in Tasmania. Had we been prevented from drawing on other dioceses there would scarcely have been one Evangelical rector left here.

The Rev. A. Thompson is to move:—"That the patronage of all parishes in the Diocese paying a nett stipend of less than £300 a year, exclusive of marriage fees, be vested in his Lordship the Bishop."

This motion seems superfluous, because at present every parish has the right to vest its patronage in the Bishop if the parishioners so wish, and it is unwise, for it would deprive practically all the country parishes of their right of choice of rector, while largely extending the patronage of the Diocesan.

Another motion to raise the marriage fees and to pool them also stands in Mr. Thompson's name. Probably this is a protest from the country clergy against the increasing custom of weddings among their parishioners taking place in the cities where the subsequent entertainments are more easily arranged.

A return to simpler weddings with more emphasis on the religious and family aspect of the ceremony, would certainly be welcomed. A refusal on the part of the clergy to marry habitual non-Churchgoers who wish to use the House of God as a picturesque setting for a fashionable function would make the rite more valued and the proceedings more seemly.

HOLY WEEK AND EASTER SERVICES.

Reports to hand show that Holy Week and Easter Services were well attended this year. In some cases there were very large congregations and a spirit of devotion and inspiration were in evidence. All this is encouraging and should hearten clergy and church-workers for the year's work.

The Great Adventure.

(By Grace L. Rodda.)

THE great adventure! Who is ready to seek it, and where may it be found? What is the clue, and whither does it lead? Shall the way be steep and barren and toilsome; or will it linger 'midst pleasant meadow where flowers bloom and birds sing? These are some of the questions which naturally arise in the mind of one, who ponders the great adventure.

The venture which is life itself, our actual being, the meaning of existence, our present work, and our future destiny. For the life which unfolds itself before us, day by day, is the unknown venture; and is yet the inevitable and commonplace path which we must take; and taking, must continue to follow, through unseen and unknown track, uphill or down dale, through desert or green pasture, in smiling sunshine or in deepening shadow, for the whole of our earthly pilgrimage.

The great adventure beckons us, And though 'tis veiled from sight, We catch the softened gleam and glow Of iridescent light.

The great adventure! Marriage has been called the great adventure. The cynic tells us that it is a state, which those without are anxious to enter, and those within are anxious to leave.

But his words fall upon empty ears; and the gallant youth still leads his charming choice to the matrimonial altar; the gateway through which the future—bright with all the colours of the rainbow—glens as an enchanted land.

"Granny," asked the prospective bride—keenly interested in the choice of a wedding ring—"why do you wear so thick a band of gold?" Granny's reply is instant and unhesitating: "Because, my dear, in my young days, wedding rings were made to last a lifetime."

Before the Church's altar, There kneels a youthful pair; Their hearts are light, Their faces bright, And wholly free from care.

The great adventure! The intrepid sailor, the fearless explorer, the gallant airman, all alike seek adventure on sea or land, or in the air, in torrid zone, or across frozen regions of trackless ice.

Danger and death may possibly be their portion; difficulty and distress are almost certainly their companions.

Yet, dauntless and daring, they bid farewell to home and comfort, and to all that civilization means.

For the spirit of adventure is calling, and the soul of the pioneer responds. The waiting world will watch with eager interest, while a Wilkins, an Amundsen, or a Scott, shall journey by airship or by iceship, to the far, frozen Polar regions.

Or again, the stirring days of Columbus and Cook are recalled with glowing pride by one and all. Those daring souls who sailed over wide oceans to discover new lands and continents, hitherto undreamt of.

Strong and brave to do and dare, they endured and conquered, accomplishing great things.

Yet greater the secrets that still are in store; Adventure continues to call; And who shall describe what the future may hold; What marvels, our minds may enthrall.

The great adventure! Science seeks the great adventure along the way of new discovery.

In patient, painstaking perseverance, in constant thought and care, in dispassionate judgment, and in discerning zeal, science finds the path and lights the way to the alleviation of human suffering.

Leprosy—that dread disease of ancient as of modern day—now yields to the mind of science.

Calm, common-sense holds sway; and many another sickness—which formerly swept over the face of the earth like a scourge—is to-day amenable to the beneficent dictates of science.

Thus may we see that science walks hand in hand with the sweet trio of graces; bringing healing all the way.

Shining as a circle bright, Tender radiance gleaming, Faith and hope and love we see, O'er our pathway beaming.

The great adventure! Our last and greatest earthly adventure we meet; when we lay down our armour to pass from "this present time," from all "the sundry and manifold changes of the world," to enter the life beyond.

The poet Young tells us that:

"Death is the crown of life; —death denied, poor man would live in vain; —death denied, to live would not be life; —death denied, even fools would wish to die."

And E. B. Browning sings:

"Life is perfected in death."

St. Paul tells us that:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

'Tis as though his mind had leapt forward into eternity, and had been vouchsafed a glimpse of the glories of the Heavenly City; the city which "hath no need of the sun to shine upon it," for "the Lamp thereof is the Lamb."

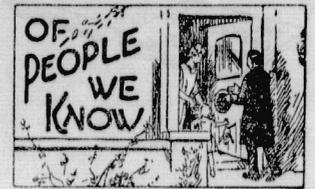
In that house, "eternal in the heavens," our every earthly adventure shall be over and past. But what of future ages? Prayerfully, and in humility, we look forward to encountering ever greater adventure; to solving our every spiritual problem; and ever rising, in buoyant strength, upon the wings of faith and hope and love.

There also shall we learn increasingly of that promised grace, which shall be "sufficient" for our "every need," in time and in eternity.

While still at every milestone, which marks a dear one gone before, we shall remember the truth, which Longfellow so sweetly puts into verse:

"There is no death; what seems so is transition; This life of mortal breath, Is but a suburb of the life Elysian, Whose portals we call death."

News has just come to hand from Miss Lora Claydon, Missionary of N.S.W. Branch of C.M.S., that she has been transferred from Montgomerywala to Clarkabad, still in the Punjab (Lahore) Mission, where she will have greater opportunities of service on behalf of the women of India.



The clergy of the Sydney Diocese are to entertain the Archbishop at luncheon prior to his departure to Lambeth.

Last month the Editor of the "Gippsland Church News," the Rev. K. E. Hamilton, completed six years in the Editorial Chair.

Mr. J. C. McDonnell, Senior English Master of St. Peter's College, Adelaide, died on 7th April, after a severe illness.

Canon G. H. Hirst, formerly rector of Cooma, N.S.W., has been appointed Organising Secretary of the Goulburn Diocese.

Archdeacon Boyce, of St. Paul's, Redfern, Sydney, celebrated his 86th birthday on 6th April. We offer our warm congratulations to the Archdeacon.

The Dean of Newcastle will be the Chairman of the A.B.M. Annual Missionary Summer School at Port Elliott, S.A., commencing on 20th May.

The Vicar General of Gippsland Diocese, the Ven. Archdeacon Adeney, will administer the diocese during the Bishop's absence at Lambeth.

Miss Winifred Foy, who has been working for some years in the C.M.S. Kenya Mission, B.E. Africa, returned in April by the "Mooltan," and will spend her furlough in New South Wales.

We regret to learn of the serious illness of Miss Pallister, of Deaconess House, Sydney, who has entered the Scottish Hospital, Sydney, for treatment. Her many friends, as they offer their sympathy, will join in prayer that God will speedily raise her up again.

The Bishop of Gippsland has received from his diocese £150 for travelling expenses to Lambeth. In acknowledging the gift the Bishop wrote: "I welcome it as a token of goodwill that will often be an encouragement long after the money has been spent on the purpose for which it has been given."

The Chancellor of the Diocese of Adelaide, Mr. Guy W. Halcombe, B.A., S.M., has resigned his appointment on leaving for England. The Bishop has appointed Mr. Charles Johns to be Chancellor in his stead. Mr. Johns has been for many years Solicitor to Synod, a valued member of Synod, and has served the Church in many capacities.

By the "Maloja" in May will arrive Miss Bakewell, who has been working for many years in China, and was for some time associated with the late Miss Nellie Smith in the very fine work at Pakhoi. Miss Bakewell will stay in Sydney for some weeks, and expects to address a number of meetings, and help to establish a permanent memorial to Miss Smith.

At the C.M.S., Melbourne, Annual Meeting, the following were elected: President, the Archbishop; Chairman of Committee, Rev. W. T. E. Storr; Hon. Treasurer, Mr. A. G. Hooper; Executive Committee, The Ven. Archdeacon J. C. Herring, Rev. Canon J. T. Bagin, Rev. L. L. Wenzel, Messrs. W. M. Bunting, J. Carter, F. L. D. Homan, Mrs. R. M. Welton.

SEVAC Brushing Lacquer. There are so many articles about the Home that can be made more attractive by giving them a coat of Sevac—Furniture, Floors, Stoves, Shoes, Bags, etc. It is so easy to brush on that brightening up the Home becomes a pleasure. It dries so quickly that there is no inconvenience. Buy a Tin To-day Stocked by City and Suburban Stores. STERLING VARNISH CO.



"Life alone can impart life."—Emerson.
"I am come that they might have life."—Christ.

APRIL.

25th—ANZAC DAY—"Lest we Forget."

St. Mark, Evangelist, Princess Mary born, 1897, Anzac Day. Let us remember the heroes of Church and State, for both are deserving of our thought and gratitude. We do not often reflect that the quiet heroism which brings little or no recognition from man is quite as important in God's sight as the most notable effort.

27th—1st Sunday after Easter. Called Low Sunday in contrast with the great high festival of Easter. Let us continue throughout the year the Easter spirit and the Easter faith in the triumph of the Unseen Son of God in our world. Every Sunday is a festival of the Resurrection, and every Sunday we need revival of our belief and Christian life.

MAY.

1st—St. Philip and St. James, Apostles. No reason is known for the coupling of these two saints in one festival. St. James was the one known as "the Less," the Lord's Brother, Bishop of Jerusalem, who was killed in a riot.

4th—2nd Sunday after Easter. The lesson of this day is Christ as our sacrifice and as our example. There can be no good in anything without sacrifice. We have in the Collect an old English idiom. "Endeavour ourselves" means to make ourselves try harder to conform to the type of our Great Exemplar. But how far short we come!

6th—St. John before the Latin Gate. This refers to a story of St. John the Divine having been thrown into a cauldron of oil, after which he was banished to Patmos.

Accession of King George V., 1910. God Save the King!



The Recent Poll in Victoria.

NOW that the result of the Victorian No-License Poll is definitely established, it will be interesting to see the attitude of those who opposed a "Yes" vote because of the harm no-license would do to "real temperance." That this objection was really genuine was doubted by some, probably not without reason.

As early as the day after the poll, Archbishop Mannix deplored the evils of drink, but stated that the result showed "how little power the Protestant Churches really had." He had previously stated that the matter was an open one with Roman Catholics, but we have it on the authority of the Roman Catholic "Tribune" of March 27, that all the Roman Catholic Archbishops of the Commonwealth and New Zealand made a pronouncement which was circulated amongst Roman Catholic people, condemning No-License. Dr. Mannix's remark regarding the power of Protestant Churches is also evidence that he was well aware that very few members of his Church would vote "Yes." If the Roman Church in Victoria desires a trial of strength with Protestantism, we would suggest that they persuade Mr. Hogan to take a referendum on the question of grants to Roman Catholic Schools. Under such conditions the real strength of the Protestant Churches would be shown.

One very definite gain, for which the recent No-License campaign was responsible, is the better understanding between many Protestant Churches and people through having been brought together in a great moral cause, and this we believe has made the way for reunion easier. It is true that our own Church did not receive the full advantage of this spirit of co-operation. We did not pull our full strength, for many of our clergy and people failed to see the moral issues at stake. The vicar of a parish in one of the sub-divisions of an electorate which secured a "Yes" majority, not only refused to join the local campaign committee, but also refused to allow his vestry to discuss the appointment of a representative on the committee which included all other Churches, with the result that in that parish the Church of England, apart from the various "hints" against no-license by the vicar, was, to the outside world, neutral. The least that can be said of such an attitude, is that while a fight for social righteousness was taking place, its opportunity was thrown away and it did nothing. We have no doubt that this case is typical of others. The fact which stands out, however, is that 400,000 people, in spite of enormous opposition, and the existence of economic depression, sufficient to cause many to pause before making such a revolutionary change, have registered their opinion that the State would be better without the liquor bar.

That great army will continue to demand the reforms which many "No" advocates pretended to support. There is abundant opportunity and need for the "temperance by education" advocates, to continue the work which most of them began when liquor bars, the prime cause of most intemperance, were threatened. Should they adopt real temperance work in earnest, they will find their most ardent supporters, not amongst the members of the "Liquor Trades Defence Association," but in all those who counted no sacrifices too great to rid the State of the moral and physical wreckage for which the liquor bar is so largely responsible.



The Near East.

WE should all read, and read with avidity in these days, any news relating to the Near East, and more especially to Britain's part in government. Egypt just now is proceeding quietly towards what it calls complete independence, whatever that may mean. It is impossible to regard Egypt as ever being independent of the support of some strong power, for her position lays her to unavoidable attack on the slightest provocation. Were Britain to evacuate the country, immediately another Power would step in, with results less beneficial to Egypt. The same may be said of India, further off. Ghandi can scarcely hold his own, much less organise the millions of India into a corporate nation.

The Holy Land.

BUT it is to Palestine that most eyes turn just now on the publication of the Official Report on the late disturbance. It is clearly shewn

to have been no revolt against British rule, but was invited by British slackness in curtailed police force. The motives were jealousy and fear occasioned by the influx of the Jewish population. It is another triumph for British methods that order has been restored on British lines, and we may hope that the rival factions will now settle down together in peace and quietness. As is pointed out, the most practical preventive to further ebullitions is the development of the land, and this also is part of Britain's task in teaching nations how to live. What a wonderful prospect is that before us now of Britain, without the tremendous military power of the Caesars, bringing in a much more fruitful peace than the Pax Romana ever was. God has a place for our race, there can be no doubt.

Malta.

TROUBLE is not over, as yet, in this small portion of the Empire, where Rome seeks to exert her absolutistic policy, but is prevented, as so often in history, by British predominance. So she proceeds, as in Australia, through the electoral machine, seeking to capture votes, and a general election is about to be precipitated which will be bitter and deep. It will be interesting to note progress, for, if the Maltese Romanists are like the Mexicans, they will have recognised that their own Rome does not stand for education and enlightenment. The writing is upon the wall in more countries than the two mentioned, and Rome is facing one of the most critical periods of her history. Her own children are turning against her, as prophesied in ancient times.

The Earl of Balfour.

THE departure of this truly great statesman from the scene of his activities reminds us that God uses people to build better than they know. At all events the friendship of the Earl for the Jew, commemorated in their recent services in honour of his name and lifework and regrettable passing, was a decided factor in forwarding the British use of the mandate over the Holy Land. In the words of one of the speakers, the Earl was "a trusted councillor, and life-long friend to the Jew, and a conscientious statesman." The Zionist movement and the famous Declaration, will always be associated with his name in recognition of yet another step towards the fulfilment of prophecy regarding the Holy Land.

Hymns for Sundays and Holy Days.

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

Suggestions and criticisms with regard to this list will be gladly received. Please address, "Hymns," A.C.R. Office, Bible House, 242 Pitt Street, Sydney.

1st S. after Easter.—383, 214(427), 422; 377, 285, 208(53), 20.

2nd S. after Easter.—346, 277 (7), 564; 247, 229, 188, 223.

3rd S. after Easter.—5, 318, 285; 470, 273(427), 550, 20.

4th S. after Easter.—1, 242, 361; 205(149), 275(7), 299, 224.

5th S. after Easter.—8, 386(384), 16; 365(173), 304, 535(427), 19.

Ascension Day.—226(211), 229, 233; 427, 214, 235, 234(217).

Its plain enough you get into the wrong road if this life if you run after this and that only for the sake o' making things easy and pleasant for yourself.—G. Eliot.

The Evangelical Movement in the English Universities.

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

NOT by might nor by power but by My Spirit, saith the Lord of Hosts . . . for who hath despised the day of small things?" Thus begins the report of the origin and growth of the Inter-Varsity Fellowship of Evangelical Christian Unions which has developed in recent years in England and is now represented in every English University. And this may truly be said to have been the experience of this movement which from very small beginnings and against big odds, has advanced in a wonderful way so that to-day it is stretching out its borders to Canada, Germany and now to Australasia. It has been the experience of members of the Evangelical groups that the Student Christian Movement has so widened its outlook away from its original basis that those who hold to such truths as the verbal inspiration of the Bible, the Deity of our Lord Jesus Christ, the efficacy of His atoning and substitutionary Sacrifice, the necessity of the New Birth, and the personal return of the Lord Jesus Christ are unable to find a spiritual home in the S.C.M. where, though there are a few leaders and members who still cling to these abiding truths, the sad fact is that as a whole, the outlook of the Movement and of its activities is away from these things and only tends to shake the faith of many who, coming into the Universities and expecting to find in the S.C.M. help and inspiration, only find doubts and difficulties raised in their minds and their Christian life hindered rather than helped.

The history of the Evangelical Movement dates back 12 years before the beginnings of the S.C.M., to the formation of the Cambridge Inter-Collegiate Christian Union in 1880, and it was largely through the work of this Union that the S.C.M. first came into being and adopted the Cambridge basis of membership, "I declare my faith in Jesus Christ as my Saviour, my Lord, and my God."

Since then, the S.C.M. has gradually let go, one after another, the essential points of the Christian faith until now little remains. The C.I.C.C.U., however, refused to depart from its original basis and in 1909 severed affiliation with the S.C.M., continuing a live work there until after the war, when a work of God began in several other Universities and groups were formed of men and women loyal to the Lord Jesus Christ and His Word, who linked up with the C.I.C.C.U., and thus began in 1919 the first Inter-Varsity Conference out of which has now grown the Inter-Varsity Fellowship of Evangelical Unions, composed of men and women keen followers of the Lord Jesus Christ, seeking by prayer and witness to win others for Christ in the Universities.

Anzac Day.

ONCE again Anzac Day will be upon us on St. Mark's Day, April 25.

We should be unworthy of our Australian nation if we allowed the memory of those deeds of heroism, that story of faithfulness to duty displayed at Gallipoli, 15 years ago, to fade or be forgotten. Hence we shall gather on this notable anniversary to remember, to thank God, and to rededicate ourselves to the things for which they died.



HE IS RISEN.

Resurrection.

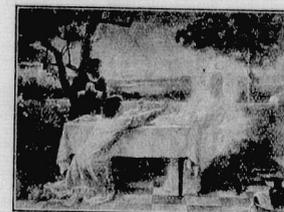
No human eye saw the Lord Christ arise, Or knew the truth, till Mary Magdalene In the glad certainty of her surprise, Exclaimed "Rabboni—Master—I have seen."

And though to man it all had been made clear A failing faith asked and demanded more, Asked for the tangible, the visible, To see and touch the Hands it would adore.

And down the ages since we sit in gloom, Refusing the bright light of certainty, We dimly look ahead, and all seems dark, Because we fail to grasp the truth—and see!

"I am the Resurrection," said the Christ, "See Me and banish death, for I am thine, I have destroyed the tomb and moved the stone, Nothing can hold the Spirit that is mine."

The confirmation of our faith is life, The Vale of Death is flooded with its light, Why weep because our temple form of dust Is changed to one too bright for human sight. —"M."



EMMAUS.

"He was known of them in breaking of bread."

Knowing Christ.

Extract from sermon by Rev. C. F. D. McAlpine, in the "N.S.W. Presbyterian."

"During the war the 'Daily Graphic' produced a picture entitled, 'The Great Sacrifice.' It represented a battle field, and erected thereon was a Cross on which the Saviour hung, and at the foot a dying soldier lay, with one hand resting on the feet of the Saviour. The picture appealed strongly to my son, now a minister of the Gospel, but then only a lad. He came to know the personal Christ, and I pass on to you in closing the little poem that he wrote, hoping it too may help some who only know about Jesus, to know Him, and love Him as their own Saviour and friend.

"Hush'd is the battle's noise, life's sky is dull. I know I shall be absent when they call The roll to-day; for I have run my race, I feel no pain; I'm weary that is all.

Across the plain the lowland mists increase, And slowly cover up each wooden cross, And soldier's grave, and I wait here all in The gloom—if this is death, I feel no loss.

And lo! there is a cross beside me now, On which my Saviour hangs in sympathy For me. I hoped to see Him when I'd cross'd The border line, but He has come to me.

Just let me rest my hands upon His feet, Those dear bruised feet, just for a little while, And then I shall gaze upwards to His face And sink to sleep, and in my sleep to smile."

—Mark A. McAlpine.

The Church in England.

GIVING his impressions of "English Church Life," at a meeting of the Anglican Church League, in the Chapter House, St. Paul's Cathedral, Melbourne, on Monday, March 31, Canon Baglin made it clear that his remarks were based upon his impressions rather than upon investigation. He said that he had determined to visit churches, and see something of the services, being preached to for a change, and he felt that it had done him good. There were many fine services in England, but on the whole the choirs were not as good as St. Paul's Cathedral, Melbourne, a remark with which he felt sure Dr. Floyd would agree. St. Paul's Cathedral, London, he had found uninteresting, it was not a Mission Church. Westminster Abbey was different, everything about it being most inspiring.

Regarding preachers, Dean Inge stood out, and there was no man more reproduced in the Press. Dean Inge, and Lord Birkenhead, he joined as the two outstanding men of thought.

The grave of the Unknown Soldier was still the main point of attention in the Abbey. Canon Baglin's experiences in the Abbey were among the brightest in London. He instanced one parish, Christ Church, Lancaster Gate, to show that a change from the evangelical to Anglo-Catholic type of service, considerably lessened the attendance at services. It was not true that the Anglo-Catholics had captured England. Many of the clergy were of Anglo-Catholic tendencies, but the lay people were decidedly Evangelical, and resented anything Romish.

Evangelicals, however, were inclined to split straws among themselves, and their churches should not be so dull as he had sometimes found them.

The Anglo-Catholics were full of zeal, but had not captured the laity. At St. Paul's, Knightsbridge, where a celebrated Anglo-Catholic was announced to preach, he had no difficulty in getting a seat, as the attendance was small. Speaking of numbers, there were only forty people on one occasion to hear Rev. Percy Dearmer. The late Studdert Kennedy's church was in the heart of financial London. He, the speaker, secured the last seat available, and thought that at last he had found an Anglo-Catholic Church that was crowded, but an observation he made assured him that only a few were regular worshippers, the others, like himself, being there to hear the preacher.

One thing that struck the speaker was the wide margin in stipends and work, and he felt that something was wrong with the methods of the Church in England. One vicar would be in charge of a village of an hundred people with a stipend of £700 to £1000; while not far away another would be working in a thickly populated place with less than half that stipend. Village clerical life was very dull, as were most village churches. A very live church was that of Rev. Stuart Holden, whose old-fashioned gospel sermons were preached to large congregations.

A London Church, which was more Ritualistic than the Anglo-Catholics, was that of the Congregationalist Dr. Orchard, whose service was most extreme. Dr. Norwood had a great vogue in London, and it was not so much what he said but how it was said that made him such an outstanding figure. He felt that many of the Nonconformist clergy could teach us how to give our message.



NEW SOUTH WALES.

SYDNEY.

Lay Readers' Association.

Under the auspices of the Lay Readers' Association, the Rev. Frank Cash, M.A., B.D. (rector of Christ Church, North Sydney), will deliver a course of eight lectures on "Church Doctrine," in St. Andrew's Choir School Room in the Cathedral Grounds, on Tuesday, 29th April, and successive Tuesdays at 8 p.m.

Lay Readers (local and diocesan), Sunday School Teachers and Theological Students are cordially invited to the Lectures.

It is hoped that all Lay Readers will make a special effort to be present.

Work Amongst Jews.

A meeting of friends interested in work amongst Jews was held at the Church Missionary Society's Rooms, 242 Castlereagh Street, City, on Wednesday, 9th inst., at 8 p.m.

Mr. Abramovitch was the speaker, and the Rev. H. C. J. Howe occupied the chair.

The London Missionary Society for promoting Christianity amongst the Jews was founded in 1809, at Society House, 16 Lincoln's Inn Fields, London; and the New South Wales Branch in 1915.

Taking as his topic the words: "How shall they believe in Him of whom they have not heard," the speaker (Mr. Abramovitch) made mention of the very difficult work which beset the Jewish Converts to Christianity in their endeavours to faithfully expound the Scripture to their Jewish Brethren.

Like Paul of Tarsus, they renounced influential positions—lost friendships—and were driven from their homes to encounter privations, persecution, poverty, and ridicule, because they dared to declare themselves to be followers of the Christ of Nazareth.

Home Mission Society.

A very successful Garden Fete was held at "Euroka," North Sydney, the residence of Mr. and Mrs. W. R. Sayers, on Saturday, 12th inst., in aid of The Home Mission Society.

Owing to the unfavourable weather, the function was held indoors, and realised the satisfactory sum of £57, the result of the efforts of Mrs. Sayers, aided by Mesdames P. T. Taylor, H. Thretheway, and F. A. Corkhill.

Visitors were enabled to explore the Garden, Rocky Glen, and Fern House, and the collection of beautiful plants and flowers.

GOULBURN.

Appointments.

The Rev. Arnold William Harris, Th.L., to be Curate-in-charge of Adelong.

The Rev. Harold Worsley Palmer, to be Priest-in-charge of Michelang Mission District.

The Rev. Arthur George Cutts, rector of Boorowa, to be rector of Taralga.

The Rev. Cyril Ashley Wilson, rector of Taralga, to be rector of Boorowa.

Late Rev. Canon W. P. Howell.

Canon Howell died in Young on the 7th April, after a short illness. He had been

fifty-one years in Orders. He came to Australia from St. Augustine's College, Canterbury, in 1876, was ordained deacon in 1879, priest in the following year by the Bishop of Ballarat.

His appointments included: Curate of Stavel, 1878-82; Incumbent of Branhholme, 1882-86; Dimboola, 1886-7; Colac, 1887-8; Birregurra, 1888-1900; Locum Tenens of St. Paul's, Geelong, 1900; Vicar of Port Fairy, 1901-6; Rector of Young, 1906-10; Bungendore, 1911-12; North Goulburn, 1913-25. He retired in 1925, but continued to render ministerial service in his old parish of Young. His interests were very wide, and even after his retirement he retained his membership of the Diocesan Council, Board of Education, Missionary Council, Patronage Boards and other bodies.

Farewell to Bishop Radford.

The diocese said good-bye to the Bishop prior to his departure for Lambeth, on Tuesday, 18th March. Representatives of the clergy and laity from all parts of the diocese were present. After Evensong the congregation adjourned to the Church Hall, where Archbishop Bryant made a present of a cheque to the Bishop from the diocese to cover his travelling expenses. Archdeacon Pike presided. He explained the meaning of the Lambeth Conference and the duty and necessity of the Bishop attending. Archbishop Bryant recalled the story of the Bishop of London and his Suffragans told the Bishop that "the Archdeacons were going to have the time of their lives" during his absence. The Vice-Dean spoke of the permanent enrichment of the life of the Church that had come from previous Lambeth Conferences. Mr. W. R. Costley, the "father" of Synod, hoped that when the Bishop returned "Dr. Radford would take better care of the Bishop of Goulburn." He said that if the Bishop "had only laymen to consider he would not have to worry—but the task of guiding 50 parsons was enough to break any bishop." The Rev. H. Staples spoke on behalf of the clergy of the diocese. The Bishop in his thanks explained more fully what Lambeth stands for. "It has no legislative authority—it is said—neither had Nicaea. Bishops came back from Nicaea and either criticised or failed to give its resolutions effect—yet they remained the consensus of opinion of the Catholic Church. The Modernist is not in the least Modern—he is really a very ancient institution."

VICTORIA.

MELBOURNE.

The 37th Birthday Meeting of C.M.S. will be held on June 18 in the Central Hall of the Church House, Swanston-st., Melbourne; the Bishop of Gippsland in the chair, and the other speakers being Mr. W. M. Buntine, Rev. P. W. Stephenson and Miss Kellaway.

A new Junior School was dedicated at Firbank Girls' School (Miss Cameron), by the Archbishop on 5th April. Firbank now has over 400 scholars.

"The Gilly of Christ," set to music by Mr. Fritz Hart, was produced in St. Peter's, Eastern Hill, and was most devotionally and capably done. There was a large attendance on 8th April. Mr. A. Nickson, a former organist, acted in that capacity again.

Sidelights on the Value of the Holy Scriptures.

(By Rev. E. G. Veal.)

HERE is an aspect of the value of revealed religion that is not very widely realized. That aspect is the vast difference between the accepted records and every other known sacred history. This lies at the back of all that concerns man's belief, and knowledge of God. How do we arrive at that knowledge, and what is its value? There are three words in common use that may be used in the scope of our enquiry: "unique" or without parallel, "uniform" or consistent with itself, "universal" or embracing the whole.

In this enquiry there can be only one possible source, that of sacred history. It is admitted that the Hebrew scriptures form the earliest historical records that have existed at least fifteen hundred years before the Christian era. Herein there is a claim for uniqueness, because while profane history is based upon poetic epics of great kings and heroes that were raised to deities, the Hebrew sacred history claims in some sense to be a divine revelation. The early Babylonian records of the creation represent two deities, male and female, who formed the powers of nature which afterwards became other gods. Compared with the story of the Hebrew Scriptures the impression is like the relation of an echo to the natural voice. A voice spoken in a forest, or against a cliff comes back to the speaker partially indistinct, fragmentary and uncertain. The scriptural story, though sometimes described as formed from the Babylonian, is more probably the original of which the Babylonian is an echo. It is certainly unique in its simplicity, majesty, and comprehensiveness. Take the phrase, "And God said" used nine times in Genesis I; the phrase, "and it was so" found seven times; how simple, effective and condensed; again the word "created" with the basic idea of "fashioned." In various contexts it is found fifty times in the Old Testament, of which forty refer to the first creation. Clearly throughout a period of a thousand years of Hebrew history the word is used in relation to the creation—"God created the heavens," "God created great sea-monsters," "God created man." How unique in majesty, restraint, and completeness! A writer who could devise such a beginning out of his own mind must have had such a fertile imagination as the world has never known since.

Take another example: The story of Abram, the selection of one person as the ancestor of a great nation, and the circumstances and minute details of the choice; the nucleus of a race that has maintained its identity and characteristics for something like four thousand years. Compare it with the fiction of Romulus and Remus, the wolf-reared twins from whom the Romans sprang! Note the marvellous birth of the heir of a woman that was ninety years old. There is no known authenticated instance of a woman over fifty-five years becoming the mother of a child on record. Judged by the standard of literary fiction in every age the story stands as unique for simplicity, for diversity from every other, and yet absolutely sufficient for all the subsequent truth and history. The creative genius of a Milton, a Shakespeare, or a Dickens, or even the versatile modern fictionist, shows nothing that compares with the story of the revelation of God. When it is remembered that it goes back to a period when what is known as modern civilization or literary knowledge were in their very earliest infancy the fact is more amazing. If such records are only a sample of a wider literary activity of their age, why have not others been discovered? They surely would be worth more than their weight in gold.

The argument based upon uniformity is equally strong. Apart from minor or apparent inconsistencies, which, if we only knew the contexts, might easily be explained, the story as told by twenty-five or more writers through a period of fifteen hundred years is wonderfully consistent. If it is the product of an editor or redactor who lived in the second century B.C. the man must have been a marvel and his genius a miracle. The assumption that an unknown writer published certain portions under the name of other writers who had been long dead can never seriously appeal to the ordinary reader. Take the example of the book of Deuteronomy, which was probably discovered from the Ark in the days of Josiah. It is suggested that it was written by a zealous scribe to promote a religious revival with the authority of the writer of the Pentateuch. A careful analysis of the language disclosed that there are fifty word forms that occur nowhere else; thirty-five that occur only in the other books of the Pentateuch, fifteen

that occur in the book and earlier prophets only; and only eleven that belong distinctly to the post-exilic period of 2 Chronicles, Ezra, Zechariah and Haggai. If the book was a product of the later age, it would bear the stamp of that literary period. No writer of the nineteenth century would fill his work with archaisms of the Chaucer period. In spite of the evident difficulty in accurately determining the value of such an ancient language, the ages of progression from the archaic forms of the Pentateuch can be traced through the poetic period of the Psalms, thence by the prophetic and post-exilic to the second century B.C.

The argument of universality is equally suggestive. Although chiefly concerned with the history of one nation, its application is equally effective to the whole human race. It represents the characteristics, failings, experiences of people of every age of human history. The moral code of the Ten Commandments is applicable alike to the Jew and Gentile. The proclamation of the character of God in Exodus xiv. 6, is reiterated in Psalm ciii. 8, then in Nehemiah ix. 17, and represented by "the grace of God" throughout the New Testament—thus applied as widely as the human race. The Divine proclamation by "a voice," of itself a unique expression, is found in Exodus at the giving of the law, in I Kings as a message to a prophet, in the gospels as a Divine commission to the Beloved Son, and in the Acts to check the zeal of a persecutor. If in Gen. i-iii. we have a picture of the earliest history of human nature, in Rev. xxi-xxii. an ideal condition of restoration that embraces all peoples, nations and tongues. The triple character of the Divine revelation confirms the Scriptural facts, that through the whole course of years in which the revelation was given, one purpose of Divine redemption is revealed, which could only have been produced by the controlling influence of the Divine Spirit of God, Who impelled persons to write the story of man's redemption and restoration.

British and Foreign Bible Society.

(Continued from page 3.)

waged for the advancement of the aims of the Society, and these men require a good deal of guidance.

Their work is of vital consequence in Australia. We have to look to the general public for support, and these agents are consistently pressing our claims, and the effect on the field staff is either for good or ill.

The duties imposed on them are of a varied nature. There is the advertising that must be done, the articles which have to be written for the press, and the preparation of the addresses to be given so often. Have you thought of the importance of the approach to the clergy, the handling of the congregation in the Church, or the talk to the audience in the hall, the interview with the local committee, the help and instruction to be given to the collector? Does it not impress you that the Society must be well represented in an efficient manner in the field? How many collectors and subscribers have we lost because, perhaps, of the wrong kind of approach through lack of guidance.

The man of the field who is away from headquarters requires all the aids to publicity possible, and it may be a good thing to have an interchange of these men between the various States occasionally.

I would plead for a greater demand in country centres for that excellent magazine, "The Bible in the World." Its worth is often overlooked.

Is it not possible to increase our sales of the Scriptures in the country towns with the object of a greater circulation.

It would impress me if I knew that the children in the schools were regularly visited by the Deputa-tion Agents and a return of this class of work should be kept in detail. It would be a great benefit to our future work.

The Bible in hotels has had our care as far as the large cities are concerned. The agent in the country districts should endeavour to place the Book in the country hotel. Perhaps he does so, but I am anxious to learn with what result. Long has it been part of the work of the Society.

In 1848 Dr. Pinkerton, of Germany, reported that he had placed 500 Bibles in hotels in the watering places under his jurisdiction, and in 1875 Mons. Monod, of France, stated that he had induced certain hotel-keepers not only to place Bibles in their hotels, but by placing a special placard in a conspicuous place in the house to enlighten his guests.

We must aim for a high standard in our men, men who if not quite efficient will be instructed in that direction. This matter will

come before you at this meeting for your deliberations and decision. A scheme of instruction, guidance, and maybe better oversight of the men of the field, and I recommend it to your prayerful and practical consideration.

A course of training whereby the agents will have some theoretical knowledge imparted to them on the Book and work of the Society, and some practical information on how to speak and organise, with such details as I have already spoken of, will surely be of great value, and extend not only the usefulness of the worker, but enlarge the circle of those interested in the Bible Society.

The Anglican Church League, Sydney.

Visit of Mr. Exley, Brisbane.

At the meeting held in the Cowper Room, Sydney, on Monday, 7th April, an address was given by Mr. A. R. Exley, of Brisbane. The Chair was occupied by Mr. W. T. Mann, in the absence of the Dean of Sydney, who was indisposed. Mr. Exley, a retired school master, is the Hon. Campaign Director of the recently formed Church Defence Association of Brisbane. This is primarily a laymen's movement, formed to defend the Protestant and Reformed Doctrines and Practices of the Church as contained in the Prayer Book and 39 Articles. Mr. Exley spoke of the vigour of the movement with its large membership. The need of such an organisation was evidenced by the facts put forward by the speakers, who stated that a great part of the Anglican laity in Brisbane were greatly disturbed owing to the "Anglo-Latin" (as he put it) teaching and practices of many clergy.

The innovations and illegalities have been introduced gradually and with great subtlety during the last ten to fifteen years. In Brisbane, except in two or three churches, there was no service of "Matins" on Sunday morning.

The Archbishop himself is a member of the "Confraternity of the Blessed Sacrament," with its extreme teaching. It was stated that Auricular Confession was demanded by some clergy before presenting candidates for Confirmation. In some cases parents had withdrawn their children from the Scripture classes in Day Schools, taught by "Anglo-Latin" clergy.

Hymns containing the words "Hail Mary" had been heard over the wireless from a Church of England Service in a Church in Brisbane. "High Mass" was openly advertised. The ringing of the sacring bell, genuflections and prostrations were common. These, and other erroneous teachings and practices had aroused and were arousing loyal churchpeople to protest; and the Church Defence Association was growing in consequence; and was both arousing the people and acting as a check on these uncatholic and illegal teachings and practices.

A hearty vote of thanks was accorded Mr. and Mrs. Exley and they were wished "bon voyage" on the trip to England. Pleasure was expressed that this Defence Association had adopted the "Australian Church Record" as their special organ.

The Diocesan Festival OF

The Home Mission Society and The Mission Zone Fund

Will be held

On Tuesday, 13th May, 1930

4 p.m.—Service in Cathedral. Preacher, Rev. H. S. Cocks, B.A.

5.30 and 6.30 p.m.—Tea in Basement of Town Hall.

6.15 p.m.—Lantern: "The History of Church and State in Canterbury Cathedral," Rev. S. M. Johnstone, M.A., F.R.H.S.

7.30 p.m.—Mr. T. W. Beckett, F.R.C.O., L.R.A.M., A.R.C.M., Cathedral Organist

7.45 p.m.—Public Meeting.

The Hon. Mr. Justice Harvey has kindly consented to preside.

Speakers: The Very Rev. A. E. Talbot, M.A., Dean of Sydney; the Rev. J. F. Chapple.

The Australian Student Christian Movement, in conjunction with the World's Student Christian Federation, is observing Sunday, May 4, as a Special Day of Prayer for Students throughout the world.

The Rev. F. L. Oliver has been welcomed as Chaplain to the Missions to Seamen, Melbourne.

It is not in words explicable, with what divine lines and lights the exercise of godliness and charity will mould and gild the hardest and coldest countenance, neither to what darkness their departure will consign the loveliest. For there is not any virtue the exercise of which, even momentarily, will not impress a new fairness upon the features.—J. Ruskin.

ON THE BLUE MOUNTAINS.

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Parish Bookstall Society.

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

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

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

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

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

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

"Our Wedding Day" is a chaste little book of 60 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters. "I can imagine only feelings of gratitude for those 'about to take the holy estate of matrimony' upon them, for the wise counsels and advice."

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

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

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

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

IN THE VALLEY OF THE SHADOW.

Words of Comfort in Sorrow.

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An illustrated booklet of the History of the Prayer Book and its Revisions. 3rd Edition, 16,000. Original Diagrams, 1/-.

"Attractively published, with a number of very interesting and exceedingly helpful diagrams. An astonishingly clear and lucid account, and we heartily recommend it to everyone as a splendid text book."

"An excellent summary concise and clear... in the hands of all thoughtful Christians."—Church Record, 1928.

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

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Women's Column.

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

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

The letter in the Women's Column of 27th March, in which the writer says: "I know by experience that it is utterly impossible to do this unless we cultivate the friendship of the Master," has encouraged me to tell of my own experience. I had the charge of a little grandson for a few weeks—he was about four years old. I found him very trying, obstinate, I thought, and disobedient. He would listen attentively to all I said, but would do the same thing again the next day—such things as turning on taps, picking flower buds, etc. I said, "don't you want to be good?" and he said "yes," and I believe he did. I never punished him, as there never seemed to be a case when I felt it would be right to do so. One day I was extremely annoyed with him, and after explaining matters to him in my usual logical manner, and getting no satisfactory response, I sat looking at him, and thought, "It isn't right to feel so annoyed with him, when he is away from his mother," and I stooped and kissed him. He looked up indignantly and said, "Don't do that." I said, "Why not?" He said, "Because you don't want to, don't do it." I was very surprised, as I had never experienced anything like this before, it was the child's spiritual perception, as nothing would have given him this information. With this in my mind, I sat looking at him another day, and prayed "Lord give me Thy Holy Spirit with regard to this child." Instantly he looked up and came to me. I thought he was going to kiss me, and when I leaned towards him he did so. He never had kissed me of his own accord before.

Another day I felt suddenly a wave of tenderness and pity in my heart for him. This was not my usual attitude towards him; I felt it was the Holy Spirit. Just then I heard the voice of the little boy in the next room, and he came in to me and put his arms around me. I asked what he had said in the next room. It was: "Where is Granny, I want to love her." My experience is that prayer is the essential thing in the management of children. I am sorry to say I did not realise it when my own children were young. I used often to punish them, but I don't believe the Lord Jesus would have done so, would He? But prayer always helps. I pray "lead us not into temptation, but deliver us from evil" on all occasions of family disagreement, and find it always efficacious. —E.M.B.

Thorns.

(By Fairlie Thornton, Author of "Sunset Gleams," "The Greatest Gift," etc.)

EVERYONE has some thorn; something which helps to keep him down, some limitation which apparently hinders his usefulness, and prevents him from being exalted above measure.

What is your thorn? Perhaps it is a skeleton in the cupboard which no one knows of but yourself, and which you would rather not have exposed to the public gaze. Possibly others could not sympathise with it if they did know of it. But Jesus knows. "He is touched with the feeling of our infirmities." It may be some physical disability which troubles you, or it may be some trying person with whom you have to come in contact; some little irritation which constantly annoys you. Or you may have to endure unkindness from those you would fain serve, snubs from those who are a little more than kin and less than kind. Perhaps neglect from loved ones, ingratitude where you expect the reverse; uncongenial surroundings or distasteful employment. And it is often the little daily pin-pricks which are the hardest to bear. Any of these things may be thorns in the flesh, and help to keep you down.

Perhaps you have prayed many times to have this thorn removed, but in vain. You cannot see how it can possibly be of benefit to you, but the reverse. It seems a hindrance, marring your influence. But God knows best. He does not see fit to remove it lest a worse thing come upon you. Pride and vain-glory are most hateful in His sight. If the Apostle Paul had to be kept from being exalted above measure, how much more do

we need it. No man or woman is exempt from some vanity. Even the greatest saints have to guard against this weakness of human nature. Yet how little cause have we for pride.

But whatever the needful thorn let us remember it is part of our discipline, and that for us the promise is given "My grace is sufficient for thee, for my strength is made perfect in weakness." When we come to the end of our own resources we come to the beginning of God's power. It is not until we realize our own weakness that God can put forth His strength in us. Uzziah was King in Jerusalem, and did that which was right in the sight of the Lord, and we read, "was marvelously helped, till he was strong, but when he was strong, his heart was lifted up to his destruction." This was the beginning of his downfall, and sad ending.

Nebuchadnezzar's heart was lifted up with pride, and the vision was sent to him of a great tree spreading its branches to heaven, when the command went forth to hew down the tree, and leave but the stump in the ground. This was the warning sent him from heaven to show that his pride should be brought down, his reason which had exalted itself be taken from him, and glory depart, until he knew that the Most High ruleth over the kingdom of men.

Herod the King on a set day arrayed in royal apparel sat upon his throne, and made an oration, and the people gave a shout, saying, "It is the voice of a god, and not of a man." And immediately the angel of the Lord smote him because he gave not God the glory.

God knows the tendency of man to pride of heart. He warned His chosen people before entering the promised land, to beware lest when they had built goodly houses, and all that they had had multiplied, lest they should take the praise to themselves instead of thanking God who had given them the power to get these things. Many a man forgets God in prosperity, and his heart gets lifted up. Then some thorn in the flesh is sent to remind him how dependent he is upon God for all he possesses.

Yet let us remember that these thorns, of whatever nature, are the messengers of Satan to buffet us. They are only permitted by God. The thing which is evil in itself He makes to work for good to those who love Him. He Himself cannot tempt any man, nor can an evil thing come from a good source. Possibly the thorn may be planted by one's own hand, by listening to the tempter. Nevertheless it is allowed by God to remain in order to teach some lessons which could not otherwise be learned. Satan no doubt, hopes by its means to thwart the Christian in his service, and we may well pray for the removal of the obstacle. But if after repeated prayer, it still remains, strength will be given and grace to bear it.

You may have one thorn, but think of the flowers with which your path has been strewn. Satan was permitted to try Job at every point; but God does not allow him to do that with us. If He takes one thing, or allows one to be taken, He makes up for it in another direction. There are compensations in every lot. Ever advantage has its disadvantages. If one has wealth, he may lack health. Another may possess health, but lack wealth. If friends are taken, some are left, and the loss of one friend often means a finding another. Whatever the loss, there is always some gain. You look around, and see some who you think are exempt from trouble, but you little know. A smiling face may hide an aching heart. Pride is often a good mask to conceal the sorest smart. Not those who shed the most tears in public feel the most.

Were you to change places with some whom you now envy you would soon wish yourself back again. "Every man must bear his own burden," because every back is fitted to its own burden. Do not imagine yours a strange case. Think of the mercies which have been showered upon you when tempted to repine, and of those who are worse off. Remember, there is no temptation befallen you, no trial but such as is common to man. Many thorns will cease to hurt if we cease to put our fingers on them. If the losses have, no need to touch the thorns. Enjoy the sweetness, and leave the thorn alone. "My grace is sufficient."

Remember too, He wore the crown of thorns for you, and every pang His members feel, He feels afresh. All the thorns were piercing Him then that ever mortal had to bear when He wore that crown of thorns, be thankful then, if you are in the smallest measure partaker of His sufferings and you with Him one day will share the crown of life.

As flowers and fruit and the day itself acquire a bright tint before they fall, so the year near its setting.—H. D. Thoreau.



Government Ban on Intercession for Russia.

Under this heading an Editorial appears in "The Church of England Newspaper," which blames the Ramsay MacDonald Cabinet for suppressing intercessions in official services such as Naval and Military parades.

During the past week the religious conscience of Great Britain has been thoroughly aroused by an insidious and dangerous attempt on behalf of the Government to control the prayers and spiritual aspirations of His Majesty's subjects. At the end of last week the "Daily Telegraph" published the startling announcement that an official Order had been issued to the Navy, Army and Air Force forbidding intercessions on behalf of persecuted Russians such as are being made in all Churches on March 16th and 10th.

The official decree signed by Sir Herbert Creedy, Permanent Under Secretary for War, was in the following terms:—

"I am commanded by the Army Council to inform you that His Majesty's Government have decided, in view of the political character the controversy has assumed, that it is undesirable that intercessory prayers for Russian subjects should be read at religious services in the Army."

Similar Orders, though not in identical terms, were issued to the other Fighting Services. The First Lord of the Admiralty, Mr. A. V. Alexander, M.P., endeavoured to justify the action by declaring that the Orders referred only to parade services which are of a compulsory nature. There would be no objection to chaplains arranging intercessions in connection with voluntary services.

There is an obvious distinction between parade and voluntary services, but the official Order bases the prohibition on "the political character the controversy has assumed."

This creates a most dangerous precedent and certainly savours of the tyrannical methods of the Soviet which this country will not tolerate from any Government: Tory, Labour, or Liberal.

Obviously it is difficult entirely to eliminate politics from international questions, but the Archbishops and Bishops in arranging a day of prayer for the persecuted Christians



C.M.S. at the Cross Roads.

The Rev. F. T. Thornburgh, Gen. Secretary, C.M.S., Victoria, writes:—

My Executive Committee have considered the paragraph under the above heading in your issue of 27th ult., and have directed me to reply to it.

In their opinion the deductions drawn by you from the action of the General Committee are both unfair and inaccurate.

The Victorian Branch of the Society had to face the position that while the general expenditure had increased, the income (apart from Tanganyika) had diminished. The "strong appeal" you recommend was made, but the results were insufficient. As our debts had to be met, it was decided after prolonged discussion at two meetings that the only course open was to draw on the Raven Bequest which had been given to the Society entirely unfettered by any condition—it was therefore not capital, but just as much part of the income of the year as the contents of any missionary box.

In this we followed the example of C.M.S., London, which recently used a bequest of £40,000 to meet an accumulated deficit.

The Committee took this course with regret and only as a last resort; and with a view to avoiding similar action in regard to this year's expenditure, it is taking vigorous action to increase the general income and also to reduce overhead expenses, where possible.

and Jews of Russia disclaimed any idea of interfering with political issues.

A Novel Advertisement.

There is issued an advertisement of the Cromer Convention, which includes the following fanciful appeal to the eye. "Say to the other party RE-NON will be incomplete without U. Say to yourself CRO - -R will be complete without ME."

The Archbishop in a Slum?

In the course of the debate in the House of Lords on Housing Conditions, the Archbishop of Canterbury brought what one of the papers described as "the first gleam of humour" to the debate when he described his election to the "Ananias and Sapphira Club."

"I myself," said the Primate, "have been a slum dweller. I spent the first three years of my ministry in a condemned tenement of two rooms of ten feet by nine. Two days after I made that announcement in public, I received an anonymous letter informing me that I had been elected an honorary member of the Ananias and Sapphira Club."

The Peers were highly amused. "It is quite true," added the Archbishop, "and the thought of a man and wife bringing up a family in such conditions is terrible to contemplate."

Could This Happen in Australia?

The new vicar of St. Peter's-in-the-Forest, Walthamstow, the Rev. A. W. Leyland, who is to be instituted on 12th April, is known to children who listen-in at the Children's Hour broadcasts from 2LO as "Uncle Arthur."

Freedom of City.

Oxford City Council on Monday conferred the Freedom of the City on the Rev. Herbert E. Salter, Research Fellow of Magdalen College since 1918. The distinction was primarily intended to mark the Council's recognition of Mr. Salter's services to Oxford in connection with books dealing with city records.

It seems hardly necessary to say that any money given to the Society subject to the condition that only the income is to be used, is invested by the Trustees and the donors' wishes are strictly complied with.

Mr. A. J. Mollison, of Melbourne, writes:— "I, for one, cannot endorse the statement: 'It is not easy to say just what should be done,' regarding the finances of this Society."

Thirteen years ago this Society was given a plan which, if used, would have kept those finances on a satisfactory footing, but so far it has not been used.

If that plan is not now put into force, the finances will go from bad to worse during the next few years.

Hymn Tunes.

"Organist" writes:—

I think many Organists and Choir leaders ought to express their thanks to the Editor of the A.C.R. for the Hymn Lists that he gives us.

Our Rector leaves the selection of Hymns almost entirely to me; and he wants me to give him the list before Choir practice. So I keep the latest issue of the A.C.R. among the music on the organ, and I find it a very good plan just to copy the list for the Sunday. They are always well chosen.

I don't say we always follow the list exactly. The Rector sometimes puts in some of his favourite hymns; or sometimes the Choir asks for a special Hymn; and before Holy Communion the Rector almost always puts in a Communion Hymn.

Nor do we always follow the A.C.R. suggestions as to easier tunes. Our Rector is a very musical man and often he prefers the tunes as set. But often, too, someone in the Choir will say, "Can't we have an easier tune?"—then it is very handy to have one chosen for us, without wasting time looking for one.

I hope the Editor will continue this very useful feature of the A.C.R.

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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.

With this issue we have to say goodbye to a kind lady who has so capably filled this column for years, as a labour of love for the young folk. Her health is not as good as we could wish, and she has often carried on under adverse conditions, but always have our little readers been pleased and helped. A new pen will now appeal, and the Editor bespeaks the continuance of interest.—Ed. "A.C.R."

Dear Girls and Boys,

We are going to try and make this page which is just specially for you, a little bit different.

You will find a serial story commencing on this page which is going to make us ever so much more keen to help on the work which Jesus told us to do when He said, "Go ye into . . ."

Now, I wonder who can tell me the rest of that command and where we can find it?

We want to have some competitions as well as directions for playing some foreign games, but this is going to be very hard to do unless we know the ages of the boys and girls who read this page.

How would it be if you were to write and tell me a little about yourselves and whether you think you will like these changes? Please do so; I shall be glad to hear from you.

Your own loving

Aunt Mat

The Tiger Spirit.

Ramchandar Dass stared gloomily at the glory of the Indian day. A good-looking lad was this Head Boy of the Salmana School, with his finely shaped forehead, big dark eyes, and splendid white teeth. His slim figure, in spotless garments, gave an impression of great cleanliness, and the masters of the School could have said that this was typical of the boy. But Ramchandar Dass sat frowning, listening gloomily to the voluble speech of his companion and schoolfellow, a boy of his own age, but smaller, with a weak chin, and shifty, cunning eyes.

A great talker was Emerat Mull, and he was talking now with mang gesticulations. "I say, Ramchandar Dass, have you not heard the great news? The Sher-ka-Khuda has come again, and—"

"Don't be such an idiot, Emerat Mull," Ramchandar Dass interrupted, angrily. "It's this talk about tiger-gods which is upsetting the School—and the whole village, too, for that matter. Fear of the god seems to worry

you much more than the ghastly loss of life the brute of a tiger is causing."

"I don't understand what you mean," the other boy said, sulkily shrugging his shoulders.

"You do, very well! You know, up till lately, how proud all the boys have been to belong to the Christian School, proud too that it is a Christian School. And quite rightly so, for ours is the best school in India. Just you remember how many old pupils are Judges, or in the Secretariat, or graduates of the College of Civil Engineers. But now what is happening? Why, that pride seems clean gone; and your school-boys are going about like frightened children—all because of an old man-eating tiger!"

"He's not just a man-eater," Emerat Mull spoke sullenly. "He's a tiger-god—a spirit; he comes and goes by magic, and he can't be hurt or killed by any human being. The prayers of the folk at the Mission are no good against him—and you know it too!"

"I don't know it!" Ramchandar Dass protested vehemently. "You all forget so easily and lost faith so quickly. To listen to you one might think the teachers here have never taught us of the great Master: His wonderful life and the noble things He did! That is the God we worship; not a cruel, man-eating old tiger!"

"No one but a god could do such things as the Sher-ka-Khuda," muttered Emerat Mull, not at all abashed. "He leaps from the jungle, carries away two or three people, then vanishes again. No one knows where he hides; no spears, or traps, or lathis can touch him, no, nor gun either. Last night he killed a postman; and that makes thirty, at least, whom he has destroyed."

"I know; it makes my blood boil," said Ramchandar Dass, "but other tigers have done such things all over India, and it's no proof that this one is a god."

"It is!" Emerat Mull spat out the words viciously. "And if the Christians can't keep him away, it proves that their god is no true one. If your god wanted to, he'd help you to find some way to destroy the tiger-spirit, and put an end to the terror all round here."

"Of course, God wants this awful destruction to stop," Ramchandar Dass said hotly. "But you're all so cowed by this idea of the tiger-spirit. If only you'd help yourselves a bit! God will help us, I know He will, and soon."

"Soon!" Emerat Mull jeered. "Why, shikars by the dozen have been after him, and they've never so much as singed his whiskers. He's clearly stronger than all your gods. I don't blame the villagers myself for thinking so."

"You're a coward, and so are they all," Ramchandar Dass cried passionately, as he sprang ashore, and hauled the boat up on to a mud-bank. "We'll prove to you that your wonderful tiger-god is nothing at all but just a cruel, slinking, big cat!"

(To be continued.)

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Valedictory Luncheon to the Archbishop of Sydney.

IT was a very happy thought of the Very Rev. the Dean of Sydney, that the Archbishop should not be allowed to depart for Lambeth Conference without some demonstration of the affection felt for him in the Diocese. And so it came about that nearly 200 of the clergy and prominent laymen of the Diocese met for this purpose at the luncheon which had been arranged at Hordern Bros.' fine rooms, on Thursday, April 24.

The Right Rev. Gerard D'Arcy-Irvine, Bishop Coadjutor, presided, and in proposing the toast of his Grace, spoke of the good fellowship in the Diocese which was due to his Grace's influence; he told also of the affection felt for the Archbishop, how he would be missed, and assured him that we would remember him in our prayers and look forward to his return.

The Hon. T. R. Bavin, Premier, seconded the toast. He said he regarded the Archbishop not only as a personal

friend, but as a great figure in the State, who held a great office and filled it worthily. He was proud to add his tribute on behalf of the Government.

The Dean of Sydney, in supporting the toast, spoke of his Grace's work at the Cathedral, and of the happy feeling between clergy, choir and congregation. He also spoke of the Archbishop's work among the troops during the dark days of the war; how he had never failed to respond when "Reveille" was sounded for troops to embark. He scarcely failed to see every troopship away, and to give a shake of the hand to the departing soldiers.

The toast was supported by Rev. Edward Walker, R.D. of Wollongong, on behalf of the country clergy, Sir Albert Gould, Chancellor of the Diocese, and Mr. C. M. C. Shannon, General Manager of the Australian Bank of Commerce.

The toast was drunk with much enthusiasm and with the usual musical honours.

The Archbishop, in replying, said that the great gathering and demonstration had quite taken him aback, and expressed his appreciation and gratitude for the extremely kind things that had been said. He spoke reminiscently of the changes in the personnel of the Diocese since his first coming to it over 20 years ago. He still felt young in his heart, notwithstanding those twenty years which had passed. He assured them that at Lambeth "Australia would be there," and uttered a caution regarding rumours which might reach us as to what had been done there. The business of the Conference would not be finished until August 10, and not till after that date would any authentic report of its doings be issued.

The Archbishop then moved a hearty vote of thanks to the Bishop Coadjutor for presiding, and commended him to the consideration of the Diocese, over which he would be Administrator during his absence.

"Calves of our Lips."

(Hosea 14.)

Lord God, in graciousness receive
Late is the day,
Yet we would walk in the right way.

By our own wilfulness we fell from Thee,
By iniquity and by carelessness.
And now, in deep repentance, we return.
Our earthly idols all have failed us,
Our knees are stiffened, and our thought is late.

Yet, with bowed heads, we come to Thee,
O King,
Calves of our lips our only offering.

Turn not aside, Lord God,
In dire distress we call;
Our own will all undone,
Our only plea Thy Son.

"M."

School Teaching of Religion.

UNDER "Correspondence" appears a most timely and useful criticism of the kind of teaching which goes under the title of Religious Instruction for the young. Had we personally any children under compulsion to receive such doctrine we would prefer that they did not attend a Church School. It were better to have the half-loaf of the State curriculum than that there should be doubts instilled into the young mind. Can we marvel that our secondary Church schools yield so little to the Church in candidates for Holy Orders or for missionary work? Where there is doubt of truth there can be no real call to action. We simply must begin at the root of the evil which besets the Church to-day, and which accounts for the lethargy and half-hearted character of our dwindling congregations. Our schools, and our theological colleges are needful of attention, and we want to know who is to undertake this great task of tightening up the doctrinal standards so that the Bible may again appeal as a real Book inspired of God. We hold no brief for obscurantism. We rather court the fullest probing of history and the fruits of other research to discover the exact truth. The known fact and the true state of affairs is that the doubter relies on theories and not on ascertained fact for his undermining effects. The truth cannot be shaken. The interpretation of it may vary from age to age. But that is a very different matter.

The Bishop of Birmingham Making History.

THIS is the title of the headline in the daily press, which dearly loves a flutter in the dove-cotes. Those who are acquainted with the charming Dr. Barnes know that he will not much care whether he is making history so long as he is faithful to his ideals. We do not agree with his deductions at all times, but it is impossible for anyone who desires truth to withhold a meed of admiration (praise is not what is wanted) for one who stands foreshore and is ready to go to prison for the truth's sake. It is a little more of this kind of heroism that Evangelicals should cultivate. The hardest road is often the shortest way home. And it is refreshing to find there are those who do not fear man's criticism. The Bishop has set his mind against instituting any clergyman who does illegal acts. In the present turmoil of illegality in the Church, is it any wonder the world so frequently defies authority?