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ST. PATRICK.

In March of this year, the Church in Ireland will celebrate the 15 hundredth anniversary of St. Patrick's birth. The following lines were St. Patrick's life motto:—

"Christ be with me, Christ within me, Christ behind me, Christ before me, Christ beside me, Christ to win me, Christ to comfort and restore me, Christ beneath me, Christ above me, Christ in quiet, Christ in danger, Christ in hearts of all that love me, Christ in mouth of friend and stranger."



Australian Church Record,
Diocesan Church House,
George Street, Sydney.
March 4, 1932.

Dear Boys and Girls,

I sincerely hope that all my readers of this Children's Column are missionary-hearted boys and girls, and that they pray and work and give to help send missionaries to the needy fields overseas. The boy or girl not missionary-hearted is missing much of life's richest joy. Besides, anyone whose heart does not beat in loving sympathy with the needs of mankind, will become little and narrow, and not at all like our Lord Jesus who would have His children be.

On the River Jordan, in Palestine, there are two great lakes. One is the beautiful Sea of Galilee, of which Jesus was so fond, and the other, very much larger, is called the Dead Sea. What is the great difference between these two lakes, so that one is clear and beautiful and health-giving, full of happy fish, while the other is stagnant and foul and nearly lifeless? It is that the Lake of Galilee gives out freely the waters it receives, whilst the Dead Sea locks them up. What a wonderful illustration that is of the unselfish and the selfish life. I am reminded of a boy who was at school, and no one liked him because he was so selfish. His mother sent him a basket of peaches one day, and he took them up to his room, and at night he put the basket under his pillow, intending to eat all the peaches up during the night when the rest of the boys were all asleep. But he had an unexpected punishment, for while he was eating one of the peaches, he was stung in the mouth by a wasp which, in the darkness he had not noticed in the fruit. When you try to please yourself, regardless of the happiness of others, you very seldom succeed in doing so.

The Life that Tells.

How refreshing it is to turn to the other side, and to see what unselfishness may do in the life. One night a little party of explorers had crept into their hastily-built snow hut. They were on a sledging expedition, and it was very cold, for the snow had fallen heavily, and the small store of food they were carrying with them was getting low. They each carried their own biscuit bags, and some of them were nearly empty. One member of the party managed to keep awake, and when all the rest were asleep, he took half a biscuit out of his own bag and placed it very quietly in the bag of the youngest of them. Then, fastening up his companion's bag very carefully, he sank down to sleep. This man had noticed that the strength of the youngest was failing, and so he had remained awake to take from his own scanty store, and give secretly to his companion in need. The things that we do and give in the name of Christ make us rich. Unselfishness kindles a holy fire. You are not asked to do very hard things, but you can light fires

of self-sacrifice to make this cold world warm and bright. Are you trying to make other people glad and happy? The love that the Lord Jesus brought to the world will make the whole earth warm, if only you, His followers, will learn to love as He loved. And remember His words, "Whatsoever ye would that men should do to you, do ye even so to them."

Let us be no Dead Sea, always receiving and keeping. If so, we shall dry up in our soul and in our life. Rather let us be marked by rich, liberal giving of our life and service towards others—they will be blessed, and we, too!

Your Friend,
The Editor.

DO IT AGAIN.

There is a book in my library which reminds me of a picture that once appeared in "Punch," the funny London paper. It is the picture of a small boy who stood fascinated watching a man milking a cow. When he had finished, the child said, "Do it again!"

People and things are always doing it again. A stream first carves out its bed and flows along it, and then it "does it again." It can't help itself then, but is compelled to go on "doing it again," that is, flowing along the track it has made.

Even paper and cloth find it easier to do a thing a second time. They fold quickly along the crease of their first folding.

Every action and thought carves a channel in the brain. When you are grown up, you will just "go on doing again" the things you began to do when young, and will not be able to stop.

For instance, when a bad man gives his heart to God, he finds the bad words that he had used all his life will go on coming out of his mouth for a time, although now he hates them, because he has formed the habit.

A bad habit grown up is like a dragon that won't be killed. You cut off H, the head, and "a bit" remains; cut off A, the limbs, and "bit" is still there; cut off B, the body, and "it," the whole thing, still remains; cut off I, the tail, and half of "it" remains; even when the whole has been cut to pieces, a bad habit keeps on "doing it again."

So does a good habit. Oh! it is splendid when you simply can't help doing right. Make a real sporting try for that. There is One who will assist you.—A Children's Editor.

Most Romish chapels in Ireland possess a plaster figure arrayed in green "pugin," chasuble and lace alb, holding in one hand a rather solid looking trefoil, and in the other a pastoral staff under which writhes a hapless snake. The legend connecting Patrick with the shamrock is of late date. Colgan's "Trias Thaumaturga," written in 1647, does not mention it. The legend that Patrick chased the serpents and toads out of Ireland, like that of "St. Patrick's purgatory," and some other "Irish" stories, was invented by an Englishman.

A Paper for Church of England People

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Holy Week and Easter Services.
Laymen and "This New Age."
Leader—"He is Risen Indeed."
Quiet Moments—Easter.
The Crucifixion in our Midst.
The Heart of the Missionary Problem.—Rev. R. C. N. Long, B.A.
The Faith St. Patrick Taught.—Rev. A. S. Devenish, M.A.
Two Gardens.—Rev. W. H. Irwin, M.A.

"THE AUSTRALIAN CHURCH RECORD"

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EDITORIAL.

The Greatest Week in Human History.

WITHIN a day or two, we enter the greatest week in human history—Holy Week! We cannot neglect the call of this week without the deepest loss to our spiritual life. The Passion and death of Christ was no afterthought. It was predetermined from the first and was predetermined by Himself. The deeper we study the Gospel the deeper is this conviction forced upon our souls. His Name foretold it. His baptism was a prelude to it, and His teaching pointed to it. He had made up His mind that He would die, and His will was in perfect correspondence with the will of God. He had learned obedience during His thirty years of life, and He was ready to show that obedience to the end. The Cross was the goal to which all led. And from the Cross He cries to men, moving their hearts, not by its spectacle of a just man cruelly done to death, but as the Son of God giving Himself a willing Sacrifice for the sins of humanity. There men may in penitence bring their sins and by faith obtain Divine absolution. There God's Love means everything for man who knows that his sins cannot be cleansed save by the pardoning love of God, accepting the Sacrifice of His Son.

The Bridge Opening.

ON Saturday next, Sydney's great Bridge will be officially opened.

No one can gainsay that it is other than a mighty structure, beautiful in design, great in conception and a standing monument to the achievement of man. We doubt not in the years to come, when prosperity returns and the population and wealth of our land will have increased, this Bridge will be looked upon with pride and satisfaction by ever lover of Australia. It is unfortunate that its completion has fallen at this time of economic depression. This fact tends to magnify the outlay occasioned by the construction of the bridge and the approaches. However, this depression is but temporary. Good times are bound to return, albeit we trust, upon a chastened people; then we shall look at the Bridge and its various aspects through rosier spectacles. The one feature that mars the celebrations is the using of Holy Week for carnival purposes. But then Big Business and money-making promoters have always been ready to exploit the country's best interests, so we are not surprised! There is no need, however, to get into a frenzy, as some are inclined, and try and stampee the Church. The public cannot be brow-beaten. What the community needs is truer Christian life and witness. Besides, we are not enamoured with the externalism of religion, or with the calling of assemblies, new moons, feasts and fasts, merely as such. Christianity is seen in the life in the character.

Australia's Need.

A SENIOR Chaplain of the Indian Ecclesiastical Service is at present in Sydney, and preaching last Sunday week in a leading Sydney Church, on "Australia's Need," he rhapsodised in the following grandiloquent manner:—

"The people should occupy the wide, spaces and beautiful bushlands of Australia, whose salvation would be a simple-living, God-fearing peasantry. The system of education should aim at producing farming folk so steeped in the glories of English literature that, with full and contented minds, they would go about their work in the bush. Australia's empty spaces might become a danger to the peace of the world. The type of religion which had generally been offered Australians had been the worship of Protestant Dissenting chapels and Hanoverian Anglicanism. People brought up in the sunshine of Australia had generally refused this type of religion. Many were handsome, sunkissed, lovable, generous pagans, but paganism was not the best material with which to build the

City of God. The Church of England should wake up and bring her own peculiar genius to the task of nation-building in Australia."

Well! we remember this Senior Chaplain as the Rev. W. Ashley Brown, vicar of Coff's Harbour, on our North Coast, and his going abroad as chaplain in the A.I.F. He never returned permanently, but found lodgement in India. Evidently his Anglo-Catholic proclivities are hard at work, otherwise he would not echo the same old clap-trap about English Christianity, which has been on tap ever since the Romanising tendencies of the Oxford movement gained sway. We remind him that it was in Hanoverian times that the great Evangelical Revival took place, which in turn gave birth to our great and honoured missionary societies. However, decry anything Protestant so long as the Romeward revolution is given a leg-up!

An Evangelistic Campaign.

THE promoters of the Evangelistic Campaign to begin next Monday, in the Assembly Hall, Margaret Street, Sydney, are providing the best and to our way of thinking, the only worth-while answer to the Sydney Bridge carnival. The proclamation of and witnessing on behalf of the redeeming and sanctifying Grace of God in the hearts and lives of people, is the one antidote that a giddy and Godless world needs. We trust that next week's "Word and Testimony" will be in the demonstration of the Holy Spirit of God and in power. Until the conscience of this nation is laid hold of, and the people brought to the foot of the Cross, to gain a saving knowledge of the Lord Jesus Christ, nothing else will avail. Hence, we wish the movement every blessing. However, why will the promoters refer to the week in question as Easter Week? Everyone knows that the week beginning with March 20 is Holy Week, and that Easter Week does not begin until Easter Day, March 27. Now, just because the term "Holy Week" hurts the susceptibilities of various people, some call the week "Easter Week" instead of its proper title. Of course, Easter Week connotes the happiness of the Easter Message and does not sting their conscience as does the use of the term, Holy Week. Men have not really escaped the solemnising, humbling truths of the Passion, enshrined in that week. They would like to—so they say "Easter Week" when it is really Holy Week. There is no need, however, for the Christian people behind this Evangelistic Campaign, to make such an egregious blunder. It is a slip, we know, but let us be correct in our terminology.

The general level of capacity, of energy, and of achievement among the ordinary mass of students is probably higher to-day than at any time within living memory.—Vice-Chancellor of Oxford.

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Parents or Guardians.

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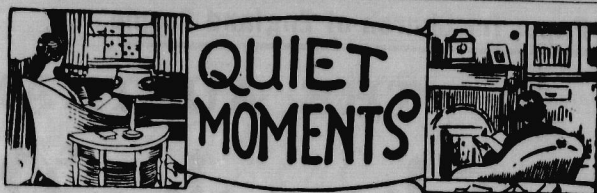
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Easter.

IS there any wonder that the Church regards Easter as the great Festival of the year? It has been so from the early ages of the Church, and surely will be so until He comes who will return, for His Bride has made herself ready. If of the Feast of Tabernacles it could be said by the Jews that no one know joy until he had seen the celebration of the Feast in Jerusalem, so it should be equally true of the celebrations of Easter, at least in our hearts, if not in its outward manifestations. With what joy we should contemplate the Resurrection of our Lord and Saviour Jesus Christ!

Here we have a glorious manifestation of the power of God. He was raised again by the power of God. "According to the working of His mighty power, which He wrought in Christ when He raised Him from the dead." This thought is prominent in the mind of Peter, both on the day of Pentecost and subsequently, when he seized the opportunity of preaching to the crowds attracted by the miracle of healing on the lame man at the Temple Gates. In fact, the thought of the power of God seems to have been the foremost thought and lesson for the Early Church. Afterwards the more spiritual side became prominent in their teaching. As we think of this manifestation of power, let us not only wonder or even be glad, let us take courage for that same power is available to us in our hour of apparent defeat and darkness. He can bring us forth to the light and gain the victory for us and through us.

Here again we have the pledge of our resurrection. He is the first fruits. Afterwards they that are His at His coming shall share in that glorious resurrection. As in Adam, all die, even so in Christ shall all be made alive. We are begotten again unto a living hope by the resurrection of Jesus Christ. He, in His resurrection life, is an anchor of the soul sure and steadfast. If Christ be not raised, our faith is vain, nay, the Apostles are found liars, for they witnessed to the great fact of His resurrection. But now is Christ raised from the dead and become the first fruits. Thanks be to God which giveth us the victory—the Victory of Hope now and of Fact hereafter.

Here we have great declarations to the majesty of Christ. He is declared to be the Son of God, with power by the resurrection from the dead. If before His crucifixion His disciples, contemplating His gracious and spotless character, His wonderful works of power and compassion, and His words of Truth and Grace, did confess with assurance: "Thou art the Son of God," the confession became only the more assured and openly heralded after His resurrection. That resurrection also declared the great fact that God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead. The Father hath committed all judgment unto the Son. And His resurrection witnesses to that great

appointment. We shall appear before the judgment seat of Christ. He is the only fit Judge because God has witnessed to Christ's absolute righteousness in that He raised Him from the dead. It is to the Saints who share the witness of the resurrection that in some measure and particulars judgment will be committed hereafter.

Here again we have the Emblem of the New Birth and the power also of that New Birth. We should walk in newness of life, like as Christ was raised up from the dead by the glory of the Father. "If ye be risen with Christ, seek the things which are above." We cannot be identified with Christ in His death, but we must go on to be identified with Him in His resurrection. If there is to be the enjoyment of the physical resurrection to which we look forward, there must be here and now an experience of the spiritual resurrection in our life. Hear our Prayer Book: "We meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart, we may rest in Him." In every Christian life there must be a spiritual experience corresponding to the resurrection of our Lord Jesus Christ. That victory must have its counter part in our Spiritual life.

Let us then celebrate our Easter with joy and gladness! See that your joy imparts gladness to other hearts and that your joy takes a very practical form as a token of your great gratitude to Him who loved you and died for you and rose again!

Two Gardens.

(By Rev. W. H. Irwin, M.A.)

"GOD ALMIGHTY first planted a garden! and indeed it is the purest of human pleasures." Human experience confirms this opinion of Lord Bacon. Amidst the multitude of modern "pleasures" the joys of a garden may seem drab and commonplace to the popular taste, but when we consider the days that are past, we realise how large a part gardens played in providing pleasures for the simpler lives of our forefathers. To the more serious-minded, gardens have ever proved places for quiet meditation, and thus they partake of a sacramental character. T. F. Brown, the schoolmaster poet, very justly says:—

"A garden is a lovable thing, God wot,
Rose plot,
Fringed pool,
Fenced grove,
The veriest school
Of peace, and yet the fool
Maintains that God is not.
Not God in gardens when the eve is cool?
Nay, but I have a sign;
'Tis very sure, He walks in mine."

It is not difficult to understand why Paradise, alike for the Jews, Mohammedans and Christians has always been conceived of as a garden.

Gethsemane.

An abiding charm clings to the slopes of Mt. Olivet, because somewhere there was the garden to which Jesus oft-times resorted with his disciples. To-day a stone wall encloses a nearly square plot of ground which contains eight ancient olive trees, and this is traditionally held to be the site of Gethsemane, a name meaning "oil press." Since Josephus expressly states that during the siege of Jerusalem by Titus, A.D. 70, all the trees in the neighbourhood were cut down, these particular olive trees cannot be the

The Faith St. Patrick Taught.

Rev. A. S. Devenish, M.A.

HERE is such a wealth of uncertain information about St. Patrick that it is extremely difficult to say exactly where or where he was born, how long he lived, and precisely what he did. From a confused mass of greater or less probabilities we may gather that St. Patrick was born about the year 327; that he was consecrated about 432, and died somewhere near 465; if not, as Baring-Gould says, March 17th, 465. He would then have been about 80 years of age, having laboured as a faithful and devoted bishop for about 34 years. Some writers would make him as old as Moses, and his contests with certain Wise-men are portrayed with a ridiculous likeness to Moses' encounter with the Enchanters of Pharaoh's court.

When a youth of 16, St. Patrick was taken prisoner in a raid by an Irish King on the French coast and was carried away to Ireland where he remained in slavery for six years. During this period he came to himself and God opened his eyes to the wondrous things of His law, and St. Patrick acquired the habit of "preventing the daybreak" with his prayers. After many adventures, some apparently fabulous, he remained for a time in France, studied theology, visited Rome, was ordained, and returned to Ireland in 432. He was repulsed, however, on landing, and went on to another place where he gained his first converts in the persons of one Dichu, a man of influence, and his retainers. These were the first fruits of his mission to Ireland. On his former taskmaster he was unable to make any impression, he being a man whom St. Paul would have described as "past feeling."

St. Patrick's Teaching.

St. Patrick's theology was primitive and exceedingly Christocentric. From an Irish Hymn, said to be the work of the Saint, Rev. Robert King gives the following quotation, which is the form of a prayer, "Christ (be) with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me, Christ at this side, Christ at that side, Christ at my back—Christ be in the heart of each person whom I speak to, Christ in the mouth of each person who speaks to me, Christ in each eye which sees me, Christ in each ear which hears me. . . . I invoke the mighty power of the Trinity. I believe in the Trinity under the unity of the God of the elements. Salvation is the Lord's, salvation is the Lord's, salvation is Christ's. May thy salvation, O Lord, be always with us."

That Christ and his salvation were the centre and core of St. Patrick's teaching may be gathered from the above quotation. Furthermore, Holy Scripture is constantly invoked as the source and ground of Christian doctrine. There is a singular absence of appeal to either the voice of Tradition or of the Church so dear to Anglo-Romans. St. Patrick, so Joceline says, used to read the Bible to the people and explain it for days and nights together. In a work (de abusibus seculi) which is said to be from the Saint's pen, he speaks of holy women as refreshing the soul with constant meditations on the Scriptures and elucidation of their contents. The doctrine of merits is also conspicuously absent from St. Patrick's teaching; free Grace alone is sufficient for the salvation of men; and the Saint, in his profound distrust of human claims to worthiness and divine favour, says: "I was as a stone which lies in a deep mire and He who is mighty came, and in His mercy raised me out of it: He hath exalted me and placed me on the top of the wall."

His Missionary Work.

In the 34 years of his itinerations, St. Patrick covered a great part of Ireland. He preached in season and out of season, reproved, rebuked, exhorted. He founded congregations, built churches, equipped a ministry, wrote little save his "Confessions" and divine inscriptions on the fleshy tablets of the hearts of his converts and adherents. He used a liturgy, dispensed the Sacraments, and apparently had little or no use for the Pope.

Nothing of the Romanist.

There are many good people who hold that the 4th century represented the high water mark of the purity of the Christian Faith, much as it represented Scripture teaching and Tradition. St. Patrick, at any rate, had little or nothing in common with such an idea. Clergymen were married, and the Saint's father and grandfather were men in holy orders. There is a canon of one of the

Synods of St. Patrick which enacts that the wives of clergymen from the highest to the lowest should only appear in public veiled. The idea of celibacy seemed foreign to St. Patrick's scheme of things, as indeed was Invocation of Saints, although an attempt has been made to show that on, at least, one occasion, St. Patrick appealed to a Saint, but it is not clear which saint, if indeed it were any saint at all.

Similarly purgatory and prayers for the dead formed no part of the Irish Saint's theological system. And when it is borne in mind how much he endured in his 34 years of toil, trial, danger, and hardship, the purity of St. Patrick's life, faith, and teaching stand out in vivid contrast to the condition of things that set in soon after his departure from the world. It is said that St. Patrick left no snakes in Ireland; but it is quite clear that he never quite succeeded in squelching that old serpent the devil. In his "Confessions," a document composed towards the end of his life, he says, "I protest in truth and can rejoice in the thought before God and the holy angels that I never had any motive in returning to Ireland save the Gospel and its promises." And when referring to the work effected and accomplished by his manifold labours, he says, "I beg all who believe in God and seek and fear him to believe and be assured for certain that it was God who wrought it." St. Patrick firmly held that his work in Ireland was "according to the purpose of God." He looked forward with a lively faith to that heavenly blessedness revealed in the promises of the Gospel, and he rendered to Almighty God every whit of the glory of the great work connected with the conversion of Ireland, of which, as Rev. R. King states, St. Patrick had been made the honoured instrument.

The Saint's Vision.

A vision of St. Patrick is recorded in which he saw the decadent conditions that would set in after his decease. It is not in substance unlike St. Paul's parting words to the Ephesian Elders (Acts xx., 29-30) where the Apostle says that grievous wolves should appear not sparing the flock, and men with perverse teachings would draw away the disciples from the Faith. How true this is is recorded in ancient manuscripts, which state that in St. Patrick's day the Irish saints were classified as "true holy," subsequently as "very holy," and then only as "holy." The first category was like the blazing sun, the second like the moon, the third like the stars. It was a steady falling away from the pure faith of St. Patrick. The Roman rot soon set in with an ever-rising flood. From the purities of the 4th and 5th centuries there was a sad relapse. Unnatural crimes, bloody massacres, and a decadent superstition, in the course of time, blighted the whole land; and even in the 20th century painful chapters of Irish history are being written.

As time went on and men looked back on the halcyon days of the Irish Saint, legends grew and expanded. Many of these were fabulous in the extreme, some grotesque and frivolous, and not a few perfectly absurd. But all this mass of legendary material tends to show how deep and lasting a mark St. Patrick made on his day and generation. He stood out from his contemporaries with such a radiant and powerful saintliness, and accomplished so noble a work that to-day historians and biographers strain their eyes to pierce the mists and phantoms of the past to catch, if possible, some true if fleeting glimpse of the heavenly glow that lit up as with an unearthly aureole the face of the great Apostle to the Irish.

C.E.M.S. and the Sydney Harbour Bridge.

The Bishop of Gippsland (Dr. Cranwick), as National President of the Church of England Men's Society in Australia, has addressed a message to all C.E.M.S. members relative to the completion of the Sydney Harbour Bridge and the deliberate arrangement to carry on through Holy Week the celebrations connected with the opening ceremony. He points out that the leaders of the Church have spoken with regard to this desecration and commercialising of the most sacred week in the Christian year and challenges laymen to definite action. The Bishop urges all C.E.M.S. members to aim at creating a great public opinion in opposition to such proceedings, to organize public meetings of indignation, and thereafter to frame clear-cut resolutions of protest, to write letters of protest to the N.S.W. Premier, and to use the Press. It is urged that series of services of intercession be arranged for waiting upon God, and that the manhood of the Church be stirred to "be strong and play the man."

A Christian must be a rebel against the modern world, which more and more enslaves men and gives them less and less the power of choice (Mr. G. K. Chesterton).

WAYSIDE MUSINGS.

By a Wayfarer.

PRAYER AND PEACE.

It was another Sunday afternoon; and the little boarding house had again resolved itself into a "Committee of the whole," for the consideration of the world and its affairs. The China-Japanese trouble had been considered, and the unrest in India; and the 5-year plan of the Soviet to undermine the markets of the world;—

"I believe," said the young man, "that there is an International Conference being held just now to try and bring about General Disarmament. What a wonderful idea!—What Faith in human nature somebody must have, to start such a thing! I suppose that a hundred years ago, not a statesman in the world would have thought such an idea possible. It would have been dismissed as utopian and visionary. Why, if they achieve their purpose, it will be the most important event in secular history. Shades of Attila, Julius Caesar, and Napoleon! What would they have thought of such a Conference?"

"Even now, it seems scarcely possible!" said the young lady. "Jealous, suspicious nations like Italy and France! Will they ever trust each other so far as to sink their battle-ships and disband their armies! Will Russia disarm? Will Germany give up the idea of revenge? Doesn't Turkey still crave to massacre the Armenians? Don't the United States still want the thickest stick, so that they may act the part of benevolent stepmother, and keep all the rest of the world in proper order? What nation, except England, is really in earnest in wanting Disarmament?"

"Besides," said the young man, "if the nations really disarm, what guarantee will there be against the oppression of the weak by the strong? In private life there is the Court and the policeman; but you can't fine and imprison nations."

"Don't forget," said the other, "that we have the League of Nations with its 'Disputes Court,' and a force of Public Opinion behind it, growing stronger every year, as the world becomes increasingly familiar with the idea. Even now, as we speak, there are rumours of the League calling upon the nations to withdraw their ambassadors from Japan if Japan refuses to submit her case to the decision of the League."

"That will be a pretty strenuous gesture of authority," said the young man, "when you consider that the League has been, I think, only about a dozen years in existence. Its credit to England that an Englishman started it."

"England started international Arbitration about fifty or sixty years ago," said the old man, "when Mr. Gladstone submitted the American Alabama question to a Court sitting at Geneva, and when the decision went against us, paid £20,000,000 damages. England may well be proud of that."

"Yes," said the first speaker, "the League of Nations is a wonderful feature in the political life of the world to-day. What a pity that the United States won't join it,—and all other civilized nations. What a pity that you and I can't do something to help it forward!"

"We can," said an older man. "We can all join the local League of Nations Union; and pay our little subscriptions towards its support. I don't know who

is the Hon. Secretary, but it can't be hard to find out. And we can all help by our prayers."

"Our prayers," said the young lady. "Do you really think that the affairs of the world can be altered or influenced by the prayers of a handful of people like us, in a little Australian boarding house?"

"I do," said the older man. "If we believe our Lord, and our Bibles, there is no limit to the power of Prayer. I only wonder at our own want of Faith, that both as individuals and as Churches we don't make more use of the power that God has put into our hands. What are the Australian Churches doing with regard to the Disarmament Conference? In England the Churches have been having very special days of Prayer about it. I read in the papers that at St. Paul's Cathedral and elsewhere the Archbishops and the Heads of other Churches have met officially, and more than once, to ask God's blessing on the Disarmament Conference. They describe it as the most important event in the secular history of the world. But what are we doing here in Australia? Isn't it a wonder that here, too, a special day of Prayer hasn't been appointed?"

"The Church of England has done something," said the young lady. "Our Minister this morning said that the Archbishop had sent him a Form of Prayer on the subject; and he used it; but he said nothing about any special day of Prayer being appointed."

"At our services we always pray for it," said the young Salvation Army Officer; "but I haven't heard of any special day of Prayer."

"Our Ministers do the same," said an elderly man, a Methodist, "but neither have I heard of any day of Prayer being appointed."

"I'm glad," said the elderly man, "that the Churches are not altogether forgetting their duty. But isn't there a Council of the Churches? If no one Church cares to take the lead, couldn't the Council get together and appoint a day of Prayer?"

"Perhaps," said the young lady, "they don't think the matter is of sufficient importance!"

"Sufficient importance!" cried another. "Child! if you had been on Gallipoli or in France, you'd know that if anything in the world is of sufficient importance to warrant a day—or month,—a life—of Prayer, it is the prevention of War. The horrors of the trenches,—the awful slush we had to live in,—the cold, the misery! Often, when a man got relief they had to cut his clothes and boots from him. There was no other way of getting them off, they were so crusted with mud and blood. Day and night the roaring of the guns!—no one who wasn't there can imagine the horror of it. Grudge a day of Prayer! Why, if Prayer is worth anything, people should never cease praying for God's blessing on ever effort to bring about the abolition of War!"

"I say so, too," said an elderly woman. "I worked first at a dressing station, and afterwards in a base hospital, and what we went through haunts me yet! The poor, mangled men that were brought in day by day! A surgical ward in this country has no horrors to compare with it. A single German shell would kill or wound a dozen or more at a time; and those who were killed were the best off; and the next happiest were those who soon died. The terrible operations,—necessary, but dreadful, and often use-

less. So much pain that you couldn't relieve; it was almost more than one could stand. See things like that for one day, and you'd pray all your life that there might never be another war! I hate the very thought and name of it."

"All that is true," said the older man, "but remember that war is, after all, only a necessary product of Distrust, Envy, Greed, and Fear. The only way to abolish war, is to abolish these. And nothing can do that but the Gospel of the Lord Jesus Christ. By all means let us pray for God's blessing on the Disarmament Conference. As Churches and as individuals, it is our plain duty to do so. Don't let us forget it to-night as we go to our rest. And let us by all means bring what influence we have to bear upon our Church rulers, that they may give the proper lead to their people. But, still more, let us pray and work for the extension of the Kingdom of our Lord Jesus Christ. Let us support Missionary work to the full extent of our power. Let us pray and work for a deepening of Religious Life among ourselves; and sooner perhaps than we think, the hopes of the world may be fulfilled, and the kingdoms of the world become the Kingdom of our God and of His Christ."

Sunday Sport.

Attacked by Roman Catholic Bishop.

Dr. Norton, Roman Catholic Bishop of Bathurst, in a letter to the congregation, which was read in his Cathedral on Sunday last, attacked Sunday Sport. He took exception to the Bathurst Council shirking its responsibility regarding the letting of its grounds for Sunday sport by referring the question to ratepayers, and urged Roman Catholics to vote against Sunday sport.

"I have had considerable experience of organised Sunday sport in some of our western towns," Dr. Norton stated, "and have first-hand information of some of the undesirable elements which frequently enter into it, such as missing Sunday mass, excessive drinking, gambling, and waste of money. I have also noticed that it is frequently encouraged by some if it brings grist to their mill. This question of organised Sunday sport is bound up with issues of vital importance to our country. A pagan atmosphere is little by little destroying every sign of Christianity in our outward lives. If things continue as they are visitors to Australia will soon fail to recognise that they are in a Christian 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.

Hymnal Companion.

Mar. 20, Palm Sunday.—M.: 44, 188, 180, 383. E.: 181(53), 196(121), 289, 553.

Mar. 25, Good Friday.—M.: 186, 195(580), 190, 184(427). E.: 191, 188, 136, 203.

Mar. 27, Easter Day.—M.: 207, 210, 212, 208(53). E.: 209, 211, 213, 214(427).

April 3, 1st S. aft. Easter.—Morning: 216, 205(27), 383, 566. Evening: 206(96), 285, 422, 31.

April 10, 2nd S. aft. Easter.—Morning: 1, 277(7), 564, 346. Evening: 247, 229, 188, 223.

A. & M.

Mar. 20, Palm Sunday.—M.: 99, 172, 98, 292. E.: 639(165), 304, 362, 302.

Mar. 25, Good Friday.—M.: 113(73), 108, 107, 100. E.: 109, 200, 172, 120.

Mar. 27, Easter Day.—M.: 134, 132, 130(135), 127. E.: 135, 137, 140, 232.

April 3, 1st S. aft. Easter.—Morning: 125, 136, 504, 706. Evening: 132, 257, 437, 308.

April 10, 2nd S. aft. Easter.—Morning: 160, 246, 527, 290. Evening: 231, 801, 683, 30.

Laymen and "This New Age."

Stirring Appeal.

In the London "Times" on Tuesday, December 8, the following letter appeared, signed by a number of leading Evangelical Laymen in England. Its message is equally applicable to Australia and so we pass it on. The letter runs:—

"In these days, when the economic and political conditions affecting human life throughout the world are so strangely disturbed, we are concerned lest there should be failure to realise the grave challenge inherent in the changed and changing mental outlook of vast numbers of our fellow men to the validity of the spiritual element in life. The religious situation in both Christian and non-Christian lands is, indeed, one of extreme seriousness, and our conviction is that the Christian Church has reached a critical point in her history. The Church has had to face many crises before, but this is essentially one for our age and generation, and like the present economic crisis, it has a note of urgency. It is, however, equally true that it opens up a great opportunity. Will the present generation of Christians be equal to it? We, as laymen, appeal to Christian laymen everywhere to consider their relationship to this new age.

1. The religious crisis has arisen from the materialistic philosophy of life so prevalent to-day. Secular preoccupations tend to fill men's whole horizon, leaving little or no room for spiritual interests. It was said at the Lausanne Conference on Faith and Order—"The world of men is slowly passing out of the Churches." Religion is no longer felt to be necessary; a vague humanism is taking its place in the minds of men. A godless conception of life, a veritable secularistic blizzard, is sweeping the world.

2. The opportunity lies in the fact that this very materialism is, along with other forces, undermining the structure of thought, not only of men in the Christian countries, but more especially of the races of Africa and the East whose old faiths are falling to pieces. The fate of Islam in Turkey is a portent. We are convinced that the present time presents a supreme opportunity, and one that may not recur, for missionary effort at home and abroad.

3. The call therefore to the laymen in the Churches is to a new personal consecration, for it is upon the shoulders of laymen that responsibility must chiefly fall. We believe that the Christian message is the one adequate answer, and its more effective proclamation the one unfailing antidote, to

materialism. It was in the light of this belief that the recent Jerusalem Missionary Conference endorsed Dr. Rufus Jones's statement that "the hour has struck for the serious spiritual conquest of the world." The secularistic danger should spur us all to a new and resolute personal re-dedication to Christ and His service and to the great enterprise of the Kingdom of God. The opportunity should quicken us to new effort, to a fuller self-giving in prayer, in thought, in gifts and in service.

We commend this appeal to the earnest consideration of Christian laymen throughout the country. We would also suggest to clergymen, ministers, and leaders generally, both clerical and lay, of the Christian Churches, that it be brought at this time prominently before men, in church services, in men's fellowship and brotherhood meetings, by personal canvass, and in all other suitable ways.

Among the signatories were: Lords Brentford, Irwin, Polwarth, and Rochester, Sir Thomas Inskip, Sir James Sturtin, Sir Robt. Williams, Sir Josiah Stamp, Sir Montague Barlow, and other leaders like R. L. Barclay, Isaac Foot, A. D. Lindsay, E. S. Lamplough, Noel Buxton, Sydney Pascall, S. H. Gladstone, and Arthur Mayhew.



The Path of Prayer, by Rev. Samuel Chadwick, Principal of Cliff College, Sheffield, England. Our copy from the publishers, Messrs. Hodder and Stoughton Ltd. 1/- net.

Here is an excellent volume for Lenten study, indeed it has been prepared for such a purpose. It comes hot from a fertile mind, which is altogether consumed by the person of our Lord, Jesus Christ, and full of deepest devotion to Him. Samuel Chadwick is an evangelist of the first rank, and writes with all the intensity of a winner and pastor of souls. There is an open-mindedness and wealth of allusion in its pages, that will make this book a treasure to every Christian who wants to live a full and joyous life in Christ. The thought and conception conveyed in this volume follows in natural order, so that the whole field of the philosophy and practice of prayer is covered. The book is simple, yet strong and persuasive. It has proved singularly helpful to the writer and he cordially recommends it.

Jesus Said. Every word that our Lord Jesus Christ spoke. Arranged by Arthur Mee. From the publishers, Hodder and Stoughton Ltd. 2/6 net.

There is a purpose in publishing this volume, and it will serve it admirably. It will, however, depend upon the background of one's life as to the way in which the volume will be looked at or approached. To the well versed, Bible-loving Christian, this little

book will appear totally inadequate, but to the person who knows nothing of the Bible and whose heart is hungry, this volume should make instant appeal. There is a most useful explanatory introduction under the heading, "Never man spake like this man." The table of contents is clear, well-arranged, and comprehensive. Thence onwards follow our Lord's sayings. To the instructed Christian, these, taken out of their context, seem unfinished, or rather, leaving this aspect aside, anyone desiring to send a book dealing with our Lord's actual words or anxious to help an uneducated person, who is seeking the truth, this is just the kind of volume to send. We warmly recommend it from this standpoint, and purpose.

The Unearned Increment.

(Contributed.)

The Churchpeople of Myrtleford, Victoria, are to be congratulated upon the success of their recent Land Sale. A small allotment purchased a few years ago for £14 realized £75—an enormous percentage of increased value. The Bishop of Warrarunga very rightly points out to the local Churchfolk that this enhanced value is but the "unearned increment," a gift of the people through the improvement of the district. Wisely, too, the good Bishop hopes that the Churchpeople of Myrtleford will show themselves sufficiently large-minded to acknowledge the District's claims by erecting a Church that will be worthy as an ornament and an inspiration. Thank you, Bishop. Too often good money has been thrown into bricks and mortar to produce unardonable plainness or even ugliness. Myrtleford Churchmen will be looked to to find the right architect and the right design.

A still larger question lies ensclosed in this unearned increment, a claim more distant yet close at hand. Influences from afar as well as from the near have contributed to enhancing land values, and herein lies a powerful claim and plea for the Church's Missionary Enterprise. The institution that preaches generosity must itself be generous; the claimant of tithes when more than ordinarily blessed must honour its own professions; the Church at large gives ever of its best in both man power and money power. At this moment our great Australian Missionary Societies are in the greatest difficulty through falling financial supplies,—much more than ordinarily—so the position is indeed desperate. One society has actually withdrawn four missionaries from their posts; the other fears Bank overdrafts run into thousands of pounds. The present is a golden opportunity for all Churchfolk to test the Lord's promises which they plead: "Them that honour me I will honour." Such timely aid would be most gratefully received. There are Christians all over Australia receiving unearned increments, and other extraordinary benefits, who owe something to the Lord. A first year's interest, or a full tenth would be a dignified and gracious offering of thanks. Good examples fires others with like infection. Not only Warrarunga, but every diocese will feel the power of a good example.

A wise man will make more opportunities than he finds.

They are most likely to move the world who refuse to be moved by it.

— You cannot afford to miss —

Dr. E. STANLEY JONES' New Book

THE CHRIST OF THE MOUNT

Price 6/3; Postage 5d.

This is by far the best book we have yet had from the able pen of Dr. Jones. It is not only challenging, but inspiring, and is a book which demands the attention of the thinking Church member and the non-church-goer alike.

The REV. JAMES REID, of Eastbourne, in a special article in "THE BRITISH WEEKLY," says:—

"The book abounds in flashes of insight... The thesis of the book is that the Sermon on the Mount describes the nature of a Christian, both in his root and in his fruit, and that kind of life is the acid test of the reality of the experience of Christ, out of which, of course, it is born... The finest chapter in Dr Jones' book is that on the dynamic. One comes back to that."

THE BOOK DEPOT, 135 Castlereagh Street, SYDNEY

The Heart of the Missionary Problem.

(By the Rev. R. C. N. Long, B.A.)

The Vital Forces of the Church.

It is, of course, an assumption that there are these vital forces to be harnessed. What are they? This leads us to the very heart of what is commonly called "the missionary problem." It is more than worth while to spend some time considering this in view of the immensity of the Church's unfinished task. Is that task just a matter of organising efforts, collecting funds, sending out missionaries and making reports? Even if the missionary endeavours of the home Church consisted in nothing more than this, a great deal could be done to make its work more efficient than it is.

But the pages of the New Testament, the story of Christian missions, and our own experience, all bear testimony to the fact that the cause of missions depends upon the condition of the vital forces in the Church, of which the chief, surely, are **faith, courage and love**. It is both an interesting and valuable lesson to note how closely the ebb and flow of these forces in the Church at home are related to progress or the reverse in the field.

The missionary problem at home is not the raising of so much money, or the despatch of so many missionaries. It lies much deeper than that. Its nerve centre is to be found in the place given to the Person and work of the **Spirit of Jesus** within the ambit of the Church. "The Spirit of Jesus," said Gairdner, of Cairo, "is an expression pregnant in the highest degree. It means all that God in Christ is: all that the heart of Him Who was and is Jesus contained and contains. His whole character. His whole view of the world, and God, and religion and man, and man's healing—His **Spirit**—all this, clothing itself in the lives of those who confess His name, taking flesh in the life of His Church."

The Function of C.M.S.

I conceive it to have been and to be one of the privileged functions of the Church Missionary Society to humbly assist in liberating and enthroning the Spirit of Christ within the Church, to the engendering of love and devotion to Him, and leading to the outpouring of life, love and gifts in streams of holy and happy worship, intercession and service.

Listen for a moment to Dr. Andrew Murray: "The missionary problem," he says, "is a personal one. Lead men to the deliverance there is in Christ from the half-hearted, worldly life in which they have lived, back to the first love of a personal attachment and devotion to the living, living Christ, and to see that there is no life worth living but that of devotion to His Kingdom; then prayer, secret and united will flow, and the blessing it draws down from heaven will prepare the Church to labour as it has never yet done, and to see blessing above all we can ask or think."

Need of Spiritual Fervour.

This dependence of missions upon the spiritual fervour of the Church is a principle that is coming to be recognised more and more by discerning minds. Turn, for example, to something concrete. How imperfect a criterion it may be, it is a fact that monetary contributions for missions from parishes and dioceses are frequently an indication of the working of this principle.

That being so, no one with a love for missionary work and a longing for the spread of the Gospel of Christ, scanning such lists, can view with complacency the condition of our Church to-day in this respect. Thank God for the whole-hearted devotion of many of His children, their lives, their prayers, their gifts, their loving work. Thank God, too, for increasing contributions from many parishes and dioceses. But, viewed as a whole, one must confess that in comparison with money spent in many non-essential ways, sport, pleasure, luxuries and the like, and in view of the open doors and marvellous opportunities in all fields, the contribution that the Church is making towards the accomplishment of its chief task is woefully inadequate.

If these forces, then, are absent or weak, where are we to find those very motives and powers without which the World Call will sound in vain, and the greatest opportunities vouchsafed to any generation of Christians will go by for ever. In view of the task, the Church needs superhuman power, courage and love. Where are they to be found? We are as helpless as the disciples confronting the hungry multitude, but we look away from ourselves and know that they are to be obtained through the

Spirit of Jesus abiding with us, infinite in wisdom, love and power; and we remember the Master's words, "Greater works than these shall ye do, because I go to my Father."

A missionary once went to a devotional gathering. The subject had been advertised as "The Resources of Jesus Christ." He felt just what we are feeling now, the total inadequacy of the Church for the task, and the need for getting a supply of power equal to it. He went, expecting a great discourse with many heads, but he found that the heaven-taught teacher had just one direction to give the seeker. "The Resources of Jesus Christ are Jesus Christ Himself." In Him are found stores of grace inexhaustible.

Let us go to Him, then, and call the Church back from its worldliness, self-sufficiency and indifference, to Him Who stands in the midst of the Churches, ready to enkindle with glowing zeal the heart of every trusting follower.

Let us learn and teach that all failure in caring, giving and praying, and living for missions is owing to a feeble, superficial spiritual life, and conversely, that the deepening of the Christian life becomes the power of a new devotion to missions and the Kingdom of our Lord.

Happily, there are not lacking signs of revival, and faithful hearts in many places are praying and living and working with courage and expectancy that the Lord will pour through His Church the purifying fires and impelling influence of His Spirit in Pentecostal Power. Let us be amongst that number!

Christ Church Cathedral, Dublin.

Before and After the Reformation.

Hugh Borbridge, of Brighton, Melbourne, writes:—

I read an interesting account of a visit made by one of your subscribers to St. Patrick's and Christ Church Cathedrals, when home on a visit, in a recent issue of the Church Record, also Mr. Marlow's (Ridley College) comments. As it may interest some of your readers, I am sending you a cutting from the paper of a lecture by Dean Kennedy, who is a great authority on church history. I attended Dean Kennedy's bible class when a boy, and later I sat in the Synod Hall, which adjoins Christ Church Cathedral; this was in the days of the famous Dean Dickinson. You may know it is customary in Ireland to fix or engrave an appropriate verse of scripture over a new building as in the case of Mountjoy Prison, which has: "Cease to do evil; learn to do well," engraved across the front of the building. It was in Dean Dickinson's time the new Dining Hall was built for the use of the members of the Synod. The plans having been settled, the Archbishop (Lord Plunket), asked for suggestions for a suitable verse. The quick-witted Dean jumped up and proposed, "Here the wild asses quench their thirst." It was Archbishop Plunket who conducted the ordination of the first Protestant Bishop in Spain—Bishop Cabrera, hence the visit of Dr. Gregg, the present Archbishop, who keeps a fatherly eye over the little flock in that now distressed country. It is now half a century since I first attended St. Patrick's and Christ Church Cathedrals. I have come across some old choir boys in Melbourne only lately.

History of the Cathedral.

A lecture on the history of Christ Church Cathedral, Dublin, was delivered by Dean Kennedy in the Cathedral, when a large number of people visited the cathedral and the crypt.

In tracing the history of the cathedral the Dean went back to the time when Dublin was captured by the heathen Vikings from Norway in the ninth century. "Christ Church," he said, was probably not, as had been sometimes stated, a Norse word for "cathedral." Rather, it meant a Christian church as opposed to a Pagan temple. But, since the early Norse churches were dedic-

ated to the Holy Trinity, Christ Church came to mean a church with that dedication.

Going on to refer to Reformation changes he said that visitors to the cathedral, who were not well acquainted with the history of the Church of Ireland often had asked how it came that that ancient cathedral belonged to the Church of Ireland, although for over four centuries those who ministered in it acknowledged the authority of the Pope of Rome, and conducted their religious ministrations in accordance with the Roman system. The facts of history supplied a clear answer to that question. Archbishop Brown, who held the See of Dublin when the Reformation began in the reign of Henry VIII, accepted the changes consequent on the Reformation in England, when the supremacy of the King was established in place of that of the Pope, and therefore retained possession of his See and his cathedral. There was a change of allegiance, a change of attitude on the part of those who ministered in Christ Church, but there was no change of ownership.

The King's Supremacy.

As they had seen, when Henry VIII, by Letters Patent, altered its constitution from a priory to that of a cathedral, with a dean and chapter, the last prior, Painwicke, was made the first Dean. Thus the personnel with the ownership, remained unchanged. The King also confirmed the Cathedral in its ancient dignity as the second Metropolitan Church in Ireland, that of Armagh alone taking precedence. Since that time, it had been commonly designated Christ Church Cathedral.

Ten years later (on Easter Day, 1551), the Service was, for the first time in Ireland, sung in English instead of Latin and nine years later (1560), the Bible was first read in English from a copy presented by Queen Elizabeth and chained to the lectern in the choir.

The Reformation in Ireland in the reign of King Henry VIII was confined almost entirely to the one point of the recognition of the King's supremacy in place of that of the Pope. This was effected in the year 1536 by the Irish Parliament, which was a mixed assembly, partly lay and partly spiritual. The oath of Supremacy was then taken by the Archbishop (Brown), of Dublin, and by numbers of the bishops and clergy, as well as by the princes and nobles of Ireland.

In the reign of King Edward VI., and in that of Queen Elizabeth the Reformation was carried on by lawful Synods of the Church. In 1551 a Synod of Irish Bishops was held for "establishing the English Liturgy in place of the Latin Service book," and the Liturgy was used in English for the first time in Ireland in Christ Church Cathedral on Easter Day, 1551. This was the chief step in the Reformation in Ireland in the reign of Edward VI.

The English Liturgy.

In the third year (1560-1), of the reign of Queen Elizabeth, the Reformation was sanctioned by a Synod of Irish Bishops held for "establishing the Protestant religion." In the previous year three archbishops and seventeen bishops were present in the Irish Parliament when the authority of the Pope was renounced and Acts were passed for "restoring to the crown its ancient jurisdiction," and for "uniformity in religious worship," and therein it was provided that all ministers of the Church of Ireland should "use the English Liturgy as set forth in the Book of Common Prayer."

All the bishops in Ireland took the Oath of Supremacy and conformed to the English Liturgy except two, Walsh and Leverous, who had been placed by Queen Mary in the Sees of Meath and Kildare respectively from which their own bishops had been ejected by her because they were married men. These two, Walsh and Leverous, were displaced in their turn in the following reign of Queen Elizabeth by two bishops who took the Oath of Supremacy, and conformed to the English Liturgy. "All the other bishops remained in their Sees and from them the present bishops" (of the Church of Ireland) "have derived their Order, being the true successors of the prelates of the ancient Irish Church." (King's History of the Irish Church, p. 761.)

Thus the bishops and most of the clergy in Ireland, having accepted and authorised the Reformation, remained in possession of their cathedrals and other churches. When subsequently (in the year 1570), Pope Pius V. excommunicated Queen Elizabeth, and sent bishops and priests, with foreign Orders, into Ireland, they were obliged to build churches for their followers.

These facts supplied the answer to the question often asked by those who were not familiar with the history of those times, and they explained how Christ Church, in common with other ancient cathedrals and churches, had remained ever since in the possession of the Church of Ireland.



The Rev. N. Fox, curate of St. Andrew's, Summer Hill, has been appointed rector of Nowra, rendered vacant by the appointment of the Rev. R. Gee to Erskineville.

Miss E. M. Hassall, C.M.S. Missionary in Palestine, will leave for Sydney on furlough towards the end of this month. Miss Hassall has given over 30 years' service in the mission field.

The Rev. Donald and Mrs. Haultain, formerly of Bendigo, Victoria, left Sydney by the R.M.S. last week for Nelson, New Zealand, where Mr. Haultain has been appointed Vicar of All Saints'.

News has been received by cable that the Rev. T. and Mrs. Lawrence, C.M.S. missionaries in the diocese of the Upper Nile, Uganda, Africa, will leave Aden on the "Mongolia" for Melbourne on 27th March on furlough.

The Rev. H. W. Baker, B.A., son of the Rev. H. N. Baker, M.A., of St. Thomas', North Sydney, has been appointed junior chaplain of Geelong Grammar School. His uncle, the Bishop of Bendigo, has made him one of his examining chaplains.

The Rev. R. Gee was inducted to the charge of Holy Trinity, Erskineville, on 4th March, by the Ven. Archbishop Martin. The Church was crowded. The Archdeacon stated that he had known Mr. Gee during some twenty-five years.

The Archbishops of Melbourne, Perth and Brisbane, the Bishops of Hobart, Wangaratta, Gippsland and Newcastle, were in Sydney last week for meetings of the Australian Board of Missions. Earnest consideration was given to the Board's finances.

The Rev. C. H. Nash, M.A., of the Bible Training College, Melbourne, will be in Sydney next week to take part in a twelve days' Evangelistic Campaign, to be conducted in the Assembly Hall, Margaret Street. Various Christian leaders are taking part.

The Rev. W. T. Roach, lately in Church of St. Columba's, West Ryde, and now superannuated after many years' faithful ministerial service, is living at 55 King Street, Waverton, a Sydney suburb. He is desirous of temporary duty or Sunday appointment. We are happy to draw the clergy's attention to this fact.

The appointment by the Archbishop of Sydney of the Rev. Canon Robert Rook, of Annandale, to the rectory of St. Barnabas', Chatswood, has given much pleasure to his fellow clergy. Canon Rook has done a notable work on behalf of the Church Homes, Carlingford. He has been 25 years at St. Aidan's, Annandale.

A very fine tribute has been paid to Mr. A. R. Duck who has just completed 21 years service on the vestry of St. Mary's, Warburton, Victoria. During that time he has acted as Sunday School superintendent and choir-master, which duties he had carried out in a wholeheartedly unselfish manner, with no thought other than the welfare of the children who had been through his hands.

Mr. Rex Hughesdon, B.Sc., and Miss Webster, of the C.M.S., Hyderabad Mission, India, and Rev. and Mrs. Dyer, of Oenpelli, North Australia, were received at the monthly committee meeting of the N.S.W. Branch of the C.M.S. last Monday. The Bishop Coadjutor of Sydney, who presided, made happy references to the work of these missionaries.

Mr. L. A. Adamson, headmaster of Wesley College, Melbourne, has been granted leave of absence on account of ill-health. He will reside at the College, though taking no part in the management of its affairs. Mr. Adamson has been a lay reader connected with Christ Church, St. Kilda, for many years, and is also a lay canon of the Cathedral and a member of the Council of the diocese.

Information has been received in Sydney to the effect that the Rev. C. Hughesdon, rector of St. Andrew's, Wahroonga, and Mr. J. McKern, Hon. Treasurer of the N.S.W. Branch of the C.M.S., have been made Vice-Presidents, and Mr. T. Holt, of Burwood, a Life Governor of the Church Missionary Society, London, for essential services rendered to the cause of the Society.

Whilst returning from a holiday trip to New South Wales, the Rev. Roscoe Wilson, of Camberwell, Victoria, who was accompanied by Mrs. Wilson, met with a motor accident, resulting in the car leaving the road and hurtling downhill. Mrs. Wilson received injuries necessitating rest, whilst Mr. Wilson was fortunate to receive nothing worse than a bad shaking. Mrs. Wilson is making satisfactory progress towards recovery.

Among the visitors to Sydney is the Rev. A. J. Dyer, superintendent of Oenpelli. He has been on a visit to Melbourne, and will be engaged on deputising work in this State for the Church Missionary Society for the next few months. At the monthly meeting of the Society, on 7th March, Mr. and Mrs. Dyer, together with Mr. Rex Hughesdon, and Miss D. Webster, both of Hyderabad, India, were welcomed by the chairman.

The death of Mrs. Annie F. Berkeley removes a devoted churchwoman from the Diocese of Newcastle. For some years she was a foremost worker in Newcastle on behalf of religious and charitable affairs, and was president of the Cathedral Women's Guild. It was the gift of £9,000 from her husband and herself that made possible the erection of the beautiful Warriors' Chapel, which was added to the Cathedral several years ago.

The Rev. C. W. T. Rogers has been inducted to the charge of St. Augustine's, Moreland, by the Archbishop of Melbourne. The Archbishop explained in detail the meaning of each part of the ceremony and urged the people to be loyal to their vicar, backing him up and giving him fellowship and companionship. The following evening a welcome social was tendered by the parishioners to Mr. and Mrs. Rogers and family, the parish hall being crowded.

The Rev. Adrian Gearing, of St. Peter's, Leongatha, in the Diocese of Gippsland, has been appointed as Rector of the Church of Holy Trinity, Rochester, within the Diocese of Bendigo. Mr. Gearing, who was ordained in 1922 by the Bishop of Gippsland, has been curate of Maffra and Vicar of Wonthaggi in that Diocese, as well as Vicar of Leongatha, for the past two or three years. In this last-named parish particularly, he has done very successful work in rehabilitating the finances, especially in connection with building debts.

Mr. E. L. Waddy, the former interstate cricketer, of West Ryde, and brother of Canon Waddy, Secretary of the S.P.G., London, has received a cable message from his eldest son, Pilot-Officer E. B. Waddy, formerly of The King's School, stating that he had passed all his examinations in the Royal Air Force, and that after being stationed at Manston, near Dover, he was last week transferred to the headquarters of the Royal Air Force at Salisbury.

The Rev. Dr. Griffith, rector of St. Paul's, Bendigo, is in the midst of a mission which he is leading at Holy Trinity, Balacava, Melbourne. Writing with regard to the need of evangelistic missions, Dr. Griffith states: "I am becoming increasingly convinced that the Church must evangelise or perish. If the Master were here to-day in person, He would not stand on the side lines, as many of us do, and view with alarm the mighty forces of evil and hate as they sweep by. He would leave the safe lines of observation, get into the arena, and fight the good fight until the forces of sin and indifference break against the powers of the Church, to

which the promise has been made: 'The gates of hell shall not prevail against it.'"

The Rev. Canon Bannerji, who was consecrated the other day Assistant Bishop of Lahore, India, is the second Indian to be raised to the episcopate. He is the son of a Brahmin and was educated at St. John's College, Agra. On taking his B.A. degree in Allahabad University, he offered to the C.M.S. for missionary work, and accepted an allowance from the Society of thirty Rupees per mensem, when he could have got one hundred and fifty as a starting salary in Government service—with excellent prospects. After Ordination he worked at Allahgarh, and was given charge of the important district of Bulandshahr, where he developed mass movement work, and was instrumental in bringing hundreds into the Fold of Christ. He was then given an important position in Allahabad, and made Canon of the Cathedral. Canon Bannerji is essentially an Evangelist, and a valued speaker at Conventions for the deepening of spiritual life.

The Attack on Bishop Mowll.

The following extract of a letter from Bishop Mowll, Bishop of West China, written from Suining, on December 10, three days after the attack on him and his party by bandits, will be read with interest:—

"I had been writing last Monday afternoon, December 7, when, as we sat at tea, shots were heard. The boat stopped, and we thought that we had reached one of the many tax stations. Men dressed in dark blue gowns and carrying pistols appeared and began to turn up my bedding. They did this in silence and then asked me to open my attache case and suitcase, and I still thought they were formally searching for opium. However, as there was nothing of value to be found, they began to call for 'silver', and gave me, and then my wife, a bang on the head with their revolvers, so that blood began to flow freely. I showed them where our silver was—more than usual, for taxes on the car en route—and they took it (about £30), and my wife's wedding-ring, my typewriter, umbrella, hat, and pair of socks, some handkerchiefs, and my wife's wrist watch and three rugs. The men came back again after a few minutes and were again very fierce, but finally could see that we had no more silver. It was all over in about 20 minutes and the boat was a sight to behold! . . . There were about six more armed men keeping guard on shore. Next morning we picked up three spent bullets.

"We went another two miles to a village and had a guard all night and from then on; we had asked for escort in Chungking and were told that it was not needed because the road was quite safe. We telegraphed at once to the magistrate of the neighbourhood and heard he had sent out troops after the men.

"Dr. Davidson has looked at our wounds, and as we were able to dress them with iodine from the first, he says that they are quite clean and that there is nothing to worry about. My back wound as caused by a knife or sharp instrument, and not by a bullet."

Mrs. Mowll, the Bishop's mother, whose home is at Dover, England, has received a telegram saying that the party has arrived safely at Chengtu.

A STRANGE WELCOME.

A Clergyman, writing in the "Record" of his varied experiences in different parishes says: "The strangest personal welcome that I have known was that of the aged sexton who, when greeted in the Churchyard with a cheery 'good morning' by his new Clergyman, slowly turned round over his spade and, leisurely surveying the newcomer, said, 'Well, I've buried three, and maybe I'll bury four yet!'"

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"Where truth deigns to come her sister liberty will not be far."—Anon.

"The truth shall make you free."—Jesus Christ.

MARCH.

17th—St. Patrick, the patron Saint of Ireland, born in Britain.

18th—King George of Greece assassinated, 1913.

20th—Sunday next before Easter. Called Palm Sunday because of the commemoration of the Triumphal Entry of Our Lord in Jerusalem.

This week is called Holy Week—made holy by the sufferings of Our Lord.

19th—David Livingstone born, 1813.

20th—York Convocation of the Church of England condemned certain ritualistic practices, 1867.

21st—Cranmer burned at Oxford, 1556. A cross in the roadway marks the site.

24th—Thursday in Holy Week. Called Maundy Thursday in connection with an ancient rite whereby royal hands washed beggars feet in imitation of the foot washing by Christ. Queen Elizabeth died on this date, 1603.

25th—Good Friday, also the date of the commemoration of the Annunciation of the Blessed Virgin Mary.

27th—Easter Day. The Queen of Festivals, giving the keynote to every Sunday throughout the year. "This is the day the Lord hath made." It is the Lord's Day, for on it He rose.

31st—Welsh Church disestablished, 1920.

APRIL.

3rd—1st Sunday after Easter. Called Low Sunday in contra-distinction with the high festival of Easter. The celebration of the Resurrection festival continues the octave.

7th—Thursday.—Next issue of this Paper.



"He is Risen Indeed."

EASTER summons us into the presence of the great fact that God intervenes in the history of men. The whole naturalistic view of Nature fails to pieces if Christ be risen from the dead. We have to rejoice in the truth that God has not abandoned His people to the working of rules that are ruthless in their certainty and have no regard whatever to the spiritual and physical needs of man, as some would have us believe! The Easter Faith is the confident belief in the incredible,—that One in the form of man died, was buried and, in accordance with His own statement, rose again from the dead. The prophecy was made by One who claimed that all things were delivered unto Him of the Father, and the fulfilment of the prophecy was so astounding that His most intimate friends never expected it. The Risen Lord came on His disciples as a great surprise. They believed that all was lost—they learned that the darkest hour came before a dawn that was astonishing in its brightness. All their lives were changed and they found themselves in possession of a power that amazed them and a mission that would enable them to turn the world upside down. For He Who raised His Son from the dead was with them, and they knew that the promise of the Son to be with them always until the end of the world was sealed by His

overthrowal of the enemy death, and by His bursting from the tomb where His friends had laid Him in despair after His enemies had triumphed over Him. The Christian Church was founded on a Living Lord and His Living Spirit is to-day the strength and stay of the individual and corporate life of its members. We who stand in the foremost file of time surrounded by a naturalism that has gripped the souls and minds of millions know that the Lord is with us, and we look back to the certainty of His Resurrection as the great determining factor of His Divinity and the Truth of His Teaching.

Take away the Resurrection and the whole history of Christianity is inexplicable. The transformation, not only of outlook, but of life, that followed the Crucifixion only becomes intelligible because the Apostolic band and their companions believed with a certainty that never weakened that their Lord and Master was dead and is alive—was buried and rose again—was no longer under the dominion of the ordinary fate of man, but had been restored to them—the unseen Head of His Body the Church. His resurrection held for them the key of the enigma of life. It opened a new world—a world that was very different from the world they had formerly inhabited, for they knew that Jesus Christ remained with them, was the life of their life and the centre of their devotion. We who have been brought up in this faith are apt to overlook what it really means. Our whole conception of Nature is changed by the Resurrection fact. We have proof that the world is God's world and that God cares for man. He sent His Son to redeem us from sin—He raised Him from the dead to give us strength to overcome sin. And He does this by dwelling in us in His risen power. We miss the secret of the transformation in Saul of Tarsus unless we grasp his wholehearted acceptance of the fact that Jesus lives. His one unalterable passion was to know Him and the power of His resurrection. He never tired of recurring to the glorious resurrection and he impressed it on those who were bound to him as children in the faith. He saw what we see now that the one and only key to interpret the riddle of the universe is to be found in a God of Love—loving man so that He gave His only Son to die for him and sealing His love by the return of His Son from the grave and manifesting Himself to His followers. Many infallible proofs of the Resurrection were known to the primitive Church, and St. Paul, with the historical insight of one who realised the stupendous importance of the revelation of God in the Resurrection of Christ, marshals evidence that brings conviction to those who know how events can be misrepresented and how certain lines of thought command the assent of all who wish to discover truth. Paul saw in His own life the power that changed Saul the Persecutor into Paul the Apostle. To him, as to one born out of due time, the living Christ appeared, and this appearance was only the last in a series of manifestations of Christ that had made the cowards of the hours before the crucifixion, the despondent of the burial hours, into the men who had the knowledge of sure victory in their hearts when they faced their enemies.

We in these days, when the hypotheses of the science of the nineteenth century have obsessed the minds of so many, need to be reminded of the fact of the Resurrection. Science to-day is much more humble than it was. It is not ashamed to admit ignorance of the explanation of even the simplest facts.

Does the apple go to meet the ground or does the earth go to meet the apple? Who knows? is the answer of the latest thought. We who know in our hearts that Christ lives have a duty to our brethren. And that duty will be best discharged by our living as men who have Christ dwelling in us and who dwell in Him. The witness of a transformed life is the one irrefutable testimony of the truth of Christianity and of the fact of the Resurrection to those who desire to follow the best and highest. We have lost a good deal of the spring and hopefulness of the early Church because we have not grasped, as it grasped, the ever present power of the Risen Christ with us in all our undertakings. Easter is the one season of the year which calls us from despair to hopeful joy. It is preceded by the Cross and the apparent failure of the mission of our Lord. It comes—it bursts upon us—with the confident assurance that no proof that could be afforded has been neglected—no testimony that could be desired has not been forthcoming. The Christian should realise that the Power of the Resurrection of Jesus Christ is with him and sustains him, will be with him through all the days and will lead him from strength to strength. We are not of all men most miserable—we are of all men most privileged—for Christ is risen—Christ is risen indeed.

The Crucifixion in our Midst.

CHRISTIAN sentiment has been outraged by the transformation of Holy Week into a "fiesta." But there is another viewpoint. Actually, the celebrations in connection with the opening of the Bridge will re-enact the original Holy Week. It is Palm Sunday over again. With a blindness like that which caused the tears of the Saviour, the New South Wales Government has staged a pageant, which points the moral of Holy Week. Sydney is thronged with visitors like the pilgrims of long ago, come for the celebrations, the Show, the Races, and the rest. Like them too, they have not come for a Cross. But it is here!

For one of the meanings of the Cross is that the chief effect of sin is that the innocent suffer for the guilty. When we remember the many that have suffered like Jesus, we see in that one supreme sacrifice the concentration of all the world's unmerited pain. He is the great Representative of all who suffer for the sins of others; and the sins of to-day have a crucifying force, such as the world has not seen for some time. In the last generation, whatever the individual might think, he lived in a world where Christian teaching was generally accepted. If the individual failed to conform, and was found guilty, there were the law courts to deal with him. But to-day the sins of the time are social sins, the sins of groups operating on a vast scale, and the price is being paid by those who had no hand in their operations.

That red light in the centre of the Bridge is a symbol. Blood-red, it makes one think of sacrifice. The prodigious expenditure of Governments in recent times is the chief cause of the poverty and mental distress through which we are going. Money cannot be provided for taxation and for labour at the same time. So labour must go. The rich may grumble at their taxes, but they still have enough and to spare, but what of the man whose wage never gave him enough to save much. He pays, too, and pays more—everything,

for he loses the job that keeps the home together. There is a striking picture in the January number of the "World's Work." It is the face of a labourer, hopeless and despairing. Beneath the picture are the words, "How long, O Lord, how long?" The gigantic financial enterprises of the big men of the time have made some wonderful things; beautiful and terrible. Put a red light on them and think of the poor, who suffer for the extravagance of others. Of course, they are not entirely "innocent." Their faults are obvious, and their mistakes. But there are too many decent men to-day crushed under the fall of the colossal undertakings of the time, for us to see anything else in it than the crucifixion in our midst to-day. Do the political leaders and industrial magnates excuse themselves by their inability to see what would happen? Then let us remember that the first word from the Cross attributed the tragedy to ignorance. But did they try to see?

Then the Cross is here to-day because we see the same ruthless handling of human life by strong, ambitious men. Annas and Caiaphas found Jesus interfering in their way, and so they got rid of him. Humanity is still in the gravest danger of suffering the cruelties of a ruthless and dominating personality. Yet it was thought that democracy would do away with despotism. Government was to be by the people and for the people. Then there was that fine-sounding phrase of Lincoln's, "You may fool some of the people some of the time, and all of them some of the time, but not all of them all the time." There was a "catch" in that, and we have found it to our cost to-day. It is that the people cannot be fooled all the time, because they have been fooled part of the time, and they have their revenge. Is that not the chief thing noticed in elections—a change of government? But what a negative situation for an evolving civilisation to reach! And why? Because democracy has not only not done away with the despot. It has encouraged him and multiplied his kind.

For how does a man in a democratic State come to the front? Not as a rule because the people come to him and call him into public service as they called Cincinnatus long ago. It is all the other way. The aggressive and pushful gradually get in front. Their progress is in direct proportion to their strength of self-assertion over tremendous opposition. The fact that every leader to-day began as a poor boy is one of the most significant things of this generation. Samuel Smiles would have rejoiced to see the triumph of personality over opposition. But when at last the triumph is complete, it means that the people are in the hands of Gladiators of a new type—those who do not slay themselves for the amusement of others, but those whose victories, like that of Samson, pull the house down on our heads. Look at China and Japan. There is quiet now, because "the objective has been gained." But think of the thousands slaughtered—crucified—I should say—only because they came between the wills of strong, ruthless minds, who could not brook anything between themselves and their objective. It is a terrible danger. In this respect the Cross is a timely warning against those who dally with communism. They only hasten the end.

On the first Palm Sunday there was a visitor among the crowd, of whom we should never have heard, but for the fact that Jesus had fallen beneath the cross, and someone must stand by Him and carry it. It must have been an

amazing experience: "Simon sharing with him the load." One moment he was passing by, then he was standing by. And Christians have never forgotten the incident. Well, if the world reproduces the passers-by, let us with vigour put our shoulders to the cross of Christ as did Simon of Cyrene! He had to do so, at first, but the faint record of him leaves a hint of a discipleship that was won on the "via dolorosa." Let us voluntarily do what he did. Witness for Christ this week. Spend some time in meditation on the day that He was offered. Follow on to the dawning of Easter Day, and let your Easter communion be like the old soldier's oath, a sacramentum, a demonstration of your loyalty.

For all is not lost. Though the crowd may pass by, "pollice verso," as in that terrible picture by Norman Lindsay, they do not see the last of him. For, as it has been finely said, "Christ is never so strong as when He rises from a tomb."

All the minor crucifixions of the time are this week focussed in Calvary and through Him will come redemption for them all. For the final victory rests with Him, and is for those who stand by Him, even though they seem to count for little, in the midst of the powerful human forces about them. Long ago they took Jesus to Goletha; but He did not stop there. He came to Olivet and they could not stop Him going there. Nor can they stop His secret coming to every little band of communicants who, on Easter Day vow their loyalty, and receive into their frail human hearts, the undying fire of his eternal life.

This certainty of final victory has never been better put than in a recent religious drama, "The Terrible Meek." In the last scene the Captain of the Guard says to Mary, "I am a soldier. I've been helping to build kingdoms for twenty years. Soldierly, bloodshed, that's my business. That's what empire means. . . I tell you, woman, this dead Son of yours, disfigured, shamed, spat upon, has built a kingdom: this day that can never die. The earth is His and He made it. He and His brothers have been making it throughout the ages; they are the only ones who ever really possess it—not the proud, nor the idle, nor the wealthy. Something has happened up here on this hill to-day to shake all our kingdoms of blood and fear to dust. The earth is His, the earth is theirs, and they made it. The meek, the terrible meek, the fierce agonising meek, are about to enter into their inheritance."

Then Mary, sorrow stricken, raises her head and said: "Then it was not all wasted. It was the truth, that night. I have borne a Man."—Roscoe Wilson.

The Easter Message and Life To-day.

EASTER is the brightest, the most memorable and the most glorious day in the Christian Calendar. It is a day of life, of joy and of immortal hope. The gladdest news that ever fell upon mortal ear is "He is risen." He not only "tasted death for every man," but He also said, "I am the Resurrection and the Life; because I live ye shall live also." Easter trumpets the victory of life over death. It banishes the sting of the grave's uncertainty and comforts aching hearts with the peace of heaven.

What makes it possible for a Christian to say, "Death is but the Good-

night Greeting of those who shall meet on the morrow."? The Easter Message! What makes it possible for a Christian to say "Death is only God's method of peopling Heaven."? The Easter Message! What makes it possible for a Christian to ask, "O death, where is thy sting? O grave, where is thy victory?" The Easter Message!

Our assurance of immortality is like the sunlight. It illumines the whole landscape. We can distinguish which objects are mountains and which are clouds. Now, the spiritual towers above the animal. Now, the eternal over-shadows the temporal. The imperishable take precedence of the things which perish in the using.

In view of the prevailing depression and the despair of our political leaders, St. Paul's fervent desire needs to be re-echoed on all sides: "That I may know Christ and the Powers of His Resurrection." Christ's way of Life is the Gospel for humanity to-day, and the solution for our economic ills. And what is glorious about this Gospel is the comforting knowledge that Resurrection power is available for all who wish to live according to the standard set us by the Lord of Life.

We are told by parlour socialists and academic philosophers that what men want is justice here, and not promise of a reward hereafter. This is plausible talk and takes with the galleries to whom the thought of a future life is a great nuisance, but I am inclined to think that anyone, like Dr. Grenfell, who has come in close contact with sordid poverty and intense suffering, would agree that it is unwise and difficult to preach the gospel of a future life to men who are hungry, but that without a doctrine of a future life as the great background of human action, it would be very difficult to interest anybody in the fact that someone else is hungry or in pain, and that without the fact of a future life before one, it would be most difficult to account for human suffering or to be patient in caring for it.

It is that we are going to meet Lazarus again under different conditions, where the realities of life will come out, and the pain that he has so patiently endured will have its glory, and the luxurious comfort to which we have so tenaciously adhered, will have its meaning explained.

It all comes back to the great evil of human selfishness and of thinking of life as a purely materialistic thing which ceases to be at death. This can be mitigated only by a belief that God, the righteous judge, will eventually bring to light the hidden things of darkness and then shall every man have just praise of God.

In short, man must believe that the game of life is a fair game before he will learn to play it fairly, and can it be a fair game unless there is a final act, following that in which death drops the curtain?

The drama is not finished unless God has the last say, and it is the men who believe that God will have the last say who are heartened to resist unto blood striving against sin!

In these days, when a transformation of values is urgent, it is the solemn duty of every man who believes in a future life to make that belief radiant and transparent motive of his life, and to act as though that motive was a real force and not a piece of academic speculation.

It is the people who see the Invisible who achieve the impossible.

HOLY WEEK AND EASTER SERVICES.

NEW SOUTH WALES.

CATHEDRAL CHURCH OF ST. ANDREW (GEORGE STREET)

Good Friday: 10 a.m., Ante-Communion; 11 a.m., Morning Prayer, Preacher, Canon Garney, M.A., Th.Soc.; 1 p.m. to 3 p.m., Devotional Service, with Addresses on "The Seven Words from the Cross." Preacher, the Precursor; 7.30 p.m., The Choir will render Stainer's Oratorio, "The Crucifixion." Preacher, Dean of Sydney.

Easter Day: 7 a.m., 8.15 a.m., Holy Communion; 10.30 a.m., Morning Prayer and Holy Communion (Choral), Preacher, Archbishop of Sydney; 7.15 p.m., Evening Prayer, Preacher, Dean of Sydney.

The Choir will render Mendelssohn's "Hymn of Praise," on Sunday, April 3, at 3.30 p.m.

ST. SWITHIN'S CHURCH, TELEGRAPH ROAD, PYMBLE.

Good Friday: 11 a.m. and 7.30 p.m.

Easter Day: 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Holy Communion; 3 p.m., Children's Service; 7.15 p.m., Evening Prayer and Holy Communion.

CHRIST CHURCH, ST. IVES.

Good Friday: 7.45 p.m., Evening Prayer and Sermon.

Easter Day: 9.45 a.m., Holy Communion; 7.15 p.m., Evening Prayer and Sermon. H. J. Noble (Rector).

PARISH OF ST. PAUL'S CASTLE HILL WITH BAULKHAM HILLS AND DURAL. EASTER DAY.

Castle Hill: H.C., 7.30 a.m. and 11 a.m.; Evensong, 7 p.m.
Baulkham Hills: H.C., 7.30 a.m. and 7 p.m.; Matins, 11 a.m.
Dural: H.C., 9.30 a.m.
Kenthurst: H.C., 11 a.m.
Kellyville: H.C., 3 p.m.
Galston: H.C., 3 p.m.
Arcadia: H.C., 7.15 p.m.
Glenorie: Morning Prayer, 11 a.m.
Glenhaven: Evening Prayer, 3 p.m.

PARISH OF PENRITH AND EMU PLAINS.

GOOD FRIDAY.

St. Stephen's, Penrith: 7.30 a.m., 10.30 a.m., 1.30 p.m., 7.30 p.m.
St. Paul's, Emu Plains: 9.30 a.m., 7.30 p.m.
Christ Church, Castlereagh: 11.15 a.m.
Holy Trinity, Jamisontown: 2.30 p.m.
St. Philip's, Kingwood: 4 p.m.
St. Thomas', Cranbrook: 2.30 p.m.
Emu Prison Farm: 9.15 a.m.

EASTER DAY.

St. Stephen's, Penrith: 6.45 a.m., 8 a.m., 10.30 a.m., 2.45 p.m., 7.15 p.m.
St. Paul's, Emu Plains: 7 a.m., 9.30 a.m., 7.15 p.m.
Castlereagh: 11.15 a.m., 7.15 p.m.
Holy Trinity, Jamisontown: 3 p.m.
St. Philip's, Kingwood: 4 p.m.
Cranbrook: 2.30 p.m.
Emu Prison Farm: 9.15 a.m.
Clergy: Revs. H. N. Powys (Rector), A. A. Mutton.

PARISH OF ROCKDALE.

Good Friday: St. John's, 8 a.m., 11 a.m., 8 p.m., Lantern Views of (1) The Passion, and (2) Missionary Work. St. Mark's, Brighton, 11 a.m. and 8 p.m., 2.30 p.m., Open Air Service on Brighton Beach.

Easter Day: St. John's, 7 a.m. (H.C.), 8 a.m. (H.C.), 11 a.m. (H.C.), and 7.15 p.m. (H.C.); St. Mark's, Brighton, 8.15 a.m. (H.C.), 11 a.m. (H.C.), and 7.15 p.m. (H.C.); Revs. L. Gabbott, B.A., L.Th., and H. G. Robinson.

PARISH OF NARRABEEN AND PITTWATER.

St. Faith's, Narrabeen.—Good Friday: 8 a.m., Holy Communion; 11.15 a.m., Litany and Address; 7.30 p.m., A Lantern Service on "Passion of our Lord." Easter Day: 6.30 a.m., Holy Communion; 8 a.m., H.C.; 11.15 a.m., H.C.; 7.30 p.m., Evening Prayer—Antiphon: "King of Kings."

St. John the Baptist, Mona Vale.—Wednesday, 23rd March: 7.30 p.m., A Lantern Service on "Passion of our Lord." Good Friday: 3 p.m., Litany and Address. Easter Day: 9 a.m., Holy Communion and Short Address; 7.15 p.m., Evening Prayer and Address.

St. Michael's, Newport.—Good Friday: 10 a.m., Litany and Address. Easter Day, 10 a.m., Holy Communion and Short Address. Rev. T. Knox (Rector).

ST. THOMAS' CHURCH OF ENGLAND, WITH ST. NICHOLAS' CHURCH, ENFIELD.

St. Thomas'.—Good Friday, March 25th: 10.30 a.m., Morning Prayer and Sermon. Preacher, the Rector; 1 p.m. to 3 p.m., Service of Meditation. Preacher, the Rector; Easter Day, March 27th, 6.45 a.m., 8 a.m., H.C.; 11 a.m., Morning Prayer, H.C., and Sermon, Preacher, the Rev. A. P. Wade; 7.15 p.m., Evening Prayer and Sermon, Preacher, the Rector.

St. Nicholas' Branch Church, Daisy Street.—Good Friday: 10.30 a.m., Morning Prayer and Sermon, Preacher, the Rev. A. P. Wade. (No Evening Service). Easter Day, March 27th: 9 a.m., Holy Communion; 11 a.m., Morning Prayer, H.C., and Sermon, Preacher, the Rector; 7.15 p.m., Evening Prayer and Sermon, Preacher, the Rev. A. P. Wade.

ST. MICHAEL'S, FLINDERS STREET, MOORE PARK.

Good Friday.—Morning Service, 10.30 a.m.; 1 p.m. to 3 p.m., Solemn Meditation, on "The Seven Words from the Cross"; Lantern Service, 7.30 p.m.
Easter Day.—Holy Communion, 7, 8, and Noon; Morning Service, 10.30 a.m.; Young People's Service, 3 p.m.; Evening Service, 7.15 p.m. Arthur E. Morris (Rector).

ST. STEPHEN'S AND ST. JOHN'S, WILLOUGHBY.

St. Stephen's.—Monday to Thursday each day, 8 p.m.; The Cantata, "Olivet to Calvary," by the Choir on Wednesday, 8 p.m.; Thursday, H.C.

Good Friday: 11 a.m. and 7.15 p.m.
Easter Day: H.C., 6, 7, 8 and 10.30 a.m., and also at close of Evening Service, beginning at 7.15 p.m.; Children's Service, 3 p.m. Preacher, 11 a.m., Rev. C. H. Nash, M.A., Principal of Melbourne Bible Institute; 7.15 p.m., Preacher, Rev. Canon Burns, O.B.E., of Nairobi, Kenya Colony.

St. John's.—Good Friday: 11 a.m. and 8 p.m. At Evening Service Stainer's "Crucifixion" will be rendered by Choir.
Easter Day: H.C., 8 a.m. and 10.30 a.m., and at close of Evening Service; Children's Service, 3 p.m. Preacher, 11 a.m., Rev. F. J. G. Olds; 7.15 p.m., the Rector.
Lenten Self Denial Offerings at both Churches to be presented on Easter Day.

PARISH OF ST. ANDREW, CRONULLA. GOOD FRIDAY.

St. Andrew's, Cronulla.—Divine Service, 11 a.m., the Rector.
St. Mark's, Sylvania.—Divine Service, 11 a.m., Mr. H. H. Dearn.

EASTER DAY.

St. Andrew's, Cronulla.—7 a.m. and 8 a.m., Holy Communion; 11 a.m., Morning Prayer, Sermon, and Holy Communion. The Rector; 7.15 p.m., Evening Prayer and Sermon and Holy Communion. The Rector.
St. Mark's, Sylvania.—9 a.m., Holy Communion; 7.15 p.m., Evening Prayer and Sermon.

St. Philip's, Caringbah.—9.45 a.m., Holy Communion; 7.15 p.m., Evening Prayer and Sermon.

Rev. W. Rutledge Newton, L.Th., Rector.

PARISH OF LONG BAY AND MATRAVILLE.

GOOD FRIDAY SERVICES.

Long Bay: 8 and 10.30 a.m., and 7.15 p.m.
Matraville: 10.30 a.m.

Goal: 2.15 p.m.

EASTER EVEN.

Long Bay: 9.30 a.m. and 7.45 p.m.

EASTER DAY.

Long Bay: Holy Communion at 8 a.m., 10.30 a.m., and 7.15 p.m.

Matraville: Holy Communion, 6.30 a.m.; Matins, 10.30 a.m.; Evensong 7.15 p.m.

Gael: Holy Communion, 1.15 p.m.

Rector: Rev. P. R. Westley, Th.L.

ALL SOULS', LEICHHARDT.

Good Friday: 11 a.m., 2.30 p.m., and 7.30 p.m.

Easter Day: 7 and 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Holy Communion (Service to be broadcast by 2CH); 2.30 p.m., Children's Service; 7.15 p.m., Evening Prayer and Holy Communion. R. B. Robinson (Rector).

ST. CLEMENT'S PARISH CHURCH, MARRICKVILLE.

Good Friday Services: 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Litany; 2 p.m. to 3 p.m., Meditation; 7.45 p.m., Service of appropriate music.
Easter Day, March 27: Holy Communion at 6, 7, and 8 a.m.; 11 a.m., Morning Prayer and Holy Communion; 3 p.m., Young People's Service; 7.15 p.m., Festal Service and Holy Communion.

ST. LUKE'S PARISH CHURCH, BURWOOD-CONCORD.

HOLY WEEK AND EASTER.

Palm Sunday, March 20th: 8 a.m., Holy Communion; 11 a.m., Matins and Holy Communion; 4.30 p.m., Service for MEN ONLY; 7.15 p.m., "THANKSGIVING SERVICE and Close of Mission; Preacher, Arthur Killworth, M.A., L.L.B.
Tuesday, March 22nd: 8 p.m., Augmented Choir, with Mr. Wilfrid Holloway (Tenor), Mr. Herbert Hinton (Baritone), will render Stainer's "Crucifixion."

Maundy Thursday, March 24th: 8 p.m., Evensong, Address and H.C.
Good Friday, March 25th: 8 a.m., Ante-Communion; 10 a.m., Service for Children; 12 (noon) to 3 p.m., "THREE HOURS' SERVICE"; 7.15 p.m., Evensong.

Easter Day, March 27th. The Holy Communion will be celebrated at 6.30 a.m., 8 a.m., and 11 a.m.; Festal Evensong, 7.15 p.m.

ST. PAUL'S, CHATSWOOD.

(Rector, Rev. D. J. Knox.)

Easter Day: Preachers—11 a.m., Canon Burns, O.B.E.; 7.15 p.m., Rev. C. H. Nash, M.A.

Wednesday, March 30: 8 p.m., Parochial Missionary Service, Preacher, Canon Burns. Lenten Self-denial Offering at this Service.

PARISH OF BANKSTOWN.

Good Friday: St. Paul's, 11 a.m.; St. Saviour's, 9.30 a.m.; St. Barnabas', 9.30 a.m.
Easter Day: St. Paul's—6 a.m., H.C.; 11 a.m., H.C.; 7.15 p.m., St. Saviour's—6 a.m., H.C.; 11 a.m., H.C.; 7.15 p.m., St. Barnabas'—11 a.m., H.C.; 7.15 p.m., Milperra—3.30 p.m., H.C. East Hills—2.30 p.m., H.C. Padstow Park—9.30 a.m., H.C.

VICTORIA.

HEIDELBERG—ST. JOHN'S.

Easter Day: Holy Communion, 7 a.m. and 8 a.m.; Morning Service with H.C., 11 a.m. Evening Service, 7 p.m. Preacher, 11 a.m. and 7 p.m., Rev. W. T. C. Storrs, M.A.

ROSAHANNA—ST. ANDREW'S.

Easter Day: Morning Service, 11 a.m., with H.C.—Rev. C. P. Young, B.A.; Evening Service, 7 p.m.—Mr. H. J. Hannah.

"The Pattern in the Mount."

"WHEN I discover Who He is, I have no choice but to obey Him." To obey Him is to do as He commands, not just because we see that those commands are good and wise, but because they are the expressed will of Him Who has the right to command. Surely this is the only possible attitude in which to approach the teaching of our Divine Master in "The Sermon on the Mount."

The bar of human judgement is not impartial enough to interpret with certainty these divine enactments. Through that human judgement, says Papini, "The Beatitudes reach us mutilated, contaminated, deformed, minimised, distorted, spoiled." The call of Christ is to obedience first, the interpretation will follow, for to him only wills to do the Divine Will does the understanding come. Ours not to reason why, ours but to do, and, if need be, die. "Follow me," said the Lord Jesus to each disciple whom He called. And in the revealing intercourse with their Master and the guidance of His Spirit that "following" became big with purpose to let the divine Light of His life shine on and on through their own lives that were set as lights in the world.

In his most recent book, "The Christ of the Mount," Dr. Stanley Jones seeks to emphasise the claim of the Lord Christ upon His disciples for an unqualified shaping of their lives after "The Pattern shewn them in the Mount." That sermon is a pattern for life. "It is an autobiography," says Dr. Jones, a portrait that brings us at once face to face with the great Pattern and Ideal of life, difficult, yet possible of attainment. It is the Christian life—the pattern for every Christian to follow and translate in his own life. It was a human life that attained that ideal—the human life that, by His Incarnation, consecrated all human life, and by His years on earth shewed the potentialities of all human life.

Papini, in his days of vision, finely said, "The Sermon on the Mount is man's greatest title to existence; it is the adequate justification of his presence in the universe; it is the portent of our dignity as beings with souls; it is the proof that we may rise above ourselves, and become more than men." Herein Christ gives the set of the new character—the marks of the subjects of the Kingdom of God. It is as Dr. Jones puts it, "a character motivated by love, ministering by self-sacrifice and moving to Christ-likeness."

"The Goal of Life" is seen to be nothing paltry, or born of worldly desire, or possible of earthly satisfaction. It goes far beyond even the desire for the attainment of the unalloyed pleasures of the heaven of God. It is nothing less than the attainment of that perfection of likeness to the Divine Father, of that "awakening up after His likeness," of that being "like Him, for we shall see Him as He is." That is the true goal of life, because it carries with it not only the beatific vision, but the ever satisfying of our deepest longings and desires in a perfect fellowship with the Triune God.

The marks of the Christian life are set out in much detail by our Lord. They show us the Christian inwardly in relation to Himself, and outwardly in relation to other people and material things. "What we have here is not lines of a code, but the lineaments of a character." As He draws the lines in the picture of His Father and of the man-to-be, we find He is dipping His brush in the depths of His own life and experience" (Jones). Because He has trodden the way ahead and knows the heart of man and the need of man, He offers "an adequate moral and spiritual reinforcement so that men can move on to that goal—"The Holy Spirit to them that ask Him." There is no need for failure to attain in view of the strength that God supplies.

The Lenten season calls us to self-examination. Ought we not to accept this call to the review of our life by the Pattern shewn to us in the Mount? What more fruitful exercise of Lenten discipline than that we go daily in quiet meditation and prayer into the Mount with our Lord Jesus, and test our lives again by looking on the pattern He reveals. Do we fail to attain? Do we hesitate to attempt? The searching of His own Spirit as He sheds light on the word of Christ, will bring no enlightening and warning.

Why do men fail to attain? Why do men hesitate to make the attempt to follow the Christ?

Dr. Jones tells an incident that justifies in experience the warning of Christ.

"Christ is the one hope of our country," said a Hindu law member to a friend of mine. "Then why don't you follow Him?" my friend asked. "You do not understand,

that we live two lives—one outside and one inside our homes. For fear of our homes, we remain as we are."

A divided personality!

"No man can be a slave to two masters," "Ye cannot be a slave to God and to Mammon."

A divided mind cannot attain, even in earthly goals—how can an inwardly divided soul attain the only true goal of life?

We quote again from Dr. Jones' suggestive and helpful book: "Jesus sat and watched the confusion and strain in men's hearts and said: 'Your souls are the meeting places of contradictory currents. You want mutually exclusive things, and in the end you get nowhere—nowhere except into worse confusion.' He would simplify life into oneness of desire and purpose, so that it might take on calm and poise, and power."

"Seek ye first the Kingdom of God and His Righteousness."

The Christ of the Mount

A WORKING PHILOSOPHY OF LIFE.

By

E. STANLEY JONES.

Published by Hodder and Stoughton.

Easter.

Jesus lives, our great Redeemer,
Risen from among the dead;
Great forerunner, mighty victor,
He hath bruised the serpent's head.

He is living, He is living.
Need we fear the powers of hell?
Has not Jesus, Mighty Saviour,
Mighty power their rage to quell?

He is living, yet He suffered,
Patient, holy, crucified,
Only through our daily dying
Shall His life in us abide.

He is living, He is coming,
Then what matters pain or loss?
Gladly let us follow Jesus,
Gladly let us bear the Cross.

He is living, He is loving,
He is caring, day by day;
Saving, helping and defending,
Through the dangers of the way.

He is living, He is loving,
In His love we may abide;
This our fulness of rejoicing
At this blessed Easter tide.

—M.E.C.

Jehovah's Witnesses.

Extract from "Our Hope," January, 1932.

Who are these Witnesses.

Men and women go around now calling themselves "Jehovah's Witnesses." The writer was at home when a knock was heard. Opening the door we met one of these witnesses, who handed us very politely a booklet. We opened it at random and read on page 40: "The time of his coming is now here and Christ Jesus has returned, and God has begun his reign (Ps. ii. 6)."

We turned over a few pages and on page 56 we read again: "In 1914 the period of waiting ended, and then God set Jesus, his anointed king, upon his throne. The Scriptural proof (?) thereof is given by the fact of the world war and incidents that quickly followed. In 1918 Jesus Christ, being present, began to gather unto himself his people who are wholly devoted to God and to his kingdom, and the judgment of all professed followers is now in progress."

Well, that sounds like the old Millennial Dawn—Russelite—International Bible Student—Watchtower heresy. And so it is. Outside on the cover the books of Judge Rutherford are gaudily advertised.

On page 34 the reader is informed that the former names of the Russelite-Millennial Dawn movement are to be dropped, and "therefore we joyfully embrace and take the name which the mouth of the Lord has named, and we desire to be known as and called by the name, to wit, Jehovah's Witnesses."

We owe this information to our readers, so that they may know when these "witnesses" knock on their doors who they are. They claim now to fulfill Matthew XXIV. 14.

NEW BOOKS

Who Moved the Stone?

(New and Cheaper Edition)

By Frank Morison. 4/9 (post 5d.).

What really happened between the arrest of Jesus in the Garden of Gethsemane on Thursday night and the discovery of the empty tomb on that first Sunday morning?

Prof. R. G. Macintyre.—"The most convincing book I have ever read."

The Christ of the Mount.

By E. Stanley Jones, D.D., author of "The Christ of the Indian Road," etc. 248 pages. 6/9 (post 6d.).

British Weekly.—"Abounds in flashes of insight. The thesis of the book is that of the Sermon on the Mount."

An Army With Banners.

The Romance of Missionary Adventure.

By Vera Kingstoun. 250 pages, 41 illustrations. 16/6 (post 1/-).

The Path of Prayer.

By Samuel Chadwick. 1/4 (post 2d.).

A vital book on a vital issue, must do good to everyone who reads it.

The Holy Bible. (Ideal Bible for Children.)

Forty-eight Coloured Illustrations by E. Stuart Hardy. 6/- (post 4d.).

Jesus Said.

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NEW SOUTH WALES.

Diocese of Sydney.

THE CONSTITUTION.
Committee in Conference.

The Special Committee appointed to go into the question of the Constitution of the Australian Church in readiness for the Convention to be held in October next, has been meeting in Sydney. Several Archbishops, Bishops, and twenty other Representatives have been conferring. It is understood that headway has been made.

THE ROYAL SHOW.

The authorities of the Sydney Show have replied to the Archbishop's cogent and splendid protest, recorded in the pages of our last issue, regarding the opening of the Show on Good Friday, as follows:—

Your Grace,

"Your letter of the 1st instant, in regard to the opening of the Show on Good Friday, was considered by the Council of this Society at its meeting on Friday last.

"I am directed by the Council to inform Your Grace that, whilst appreciating your views on the question, they cannot see their way clear to depart from the practice of holding the Show on this day, or to change the date for the holding of its Annual Exhibition.

Yours faithfully,

(Sgd.) G. C. SOMERVILLE,
Secretary."

HOME OWNERSHIP.

"Bulwark Against Communism."

Canon Hammond's Address.

"Home ownership is the greatest contribution to family life, and the greatest bulwark against Communism," declared Canon R. B. S. Hammond, in an address to the Constitutional Association of New South Wales recently.

Canon Hammond dealt with the problem of the idle man and idle land. He said that the creation of a bridge between idle men and idle land would be a greater accomplishment than the Harbour Bridge, magnificent though the structure was. He had received 600 applications from people who were anxious to make their homes on the land. Two hundred and eighteen of these had 959 children among them. All these people were on the dole, but were anxious to become independent. He had received offers from 57 people of land ranging in area from a 30-foot frontage to blocks of 100 acres. Now they wanted building materials, particularly timber.

Canon Hammond added that, in the interests of the health, morals, and future of the children, it was necessary to place their parents on the land. He did not think that they would know for some years what a tremendous lot under-feeding had had on growing children. For 40 years people had been attracted to the cities. He thought it was time that people became land-minded.

A CIVIC BLOT.

The entrances and exits of the Town Hall Underground Station, Sydney, have occasioned much adverse criticism from an archi-

tectural point of view. The "S.M. Herald" states:—

On the new section of the City Railway—an impressive triumph to those who have designed and carried it out; a tribute no less to the workmen who have given to the engineers—there is one blot, or, to be strictly accurate, twelve blots. They are, no doubt, part of the price of progress. Possibly—probably, it is sincerely hoped—they will be a little more ornate when they are given their finishing touches, but even embellishments, individually and collectively, they are an ugly excrescence on the civic landscape. These eyesores are the entrances and exits, in the form of squat concrete structures, to and from the Town Hall station. Three of them immediately face the Town Hall; three of them border the entrance to St. Andrew's Cathedral, and the remaining six are on the other side of George Street. Each of these structures is not unlike a coal-scuttle in shape. Even assuming that there was no escape from the provision of outlets in the form of concrete protuberances on the street surface, the opinion has been freely expressed by those who have passed them that they have gone hand in hand. Like the violet that hides its beauty in the quiet woodlands, the Town Hall Station conceals beneath the street surface everything in it that pleases and attracts the eye, in its spacious appointments, its lighting, and its tonal decorative effects. Its only ugly appendages—these concrete outlets—it lays bare to the world, as a civic disfigurement. Especially conspicuous are the outlets immediately in front of St. Andrew's Cathedral. The Cathedral, as an historic type of ecclesiastical architecture, is not without its impressiveness, facing as it does the broadest part of George Street; nor is the Town Hall, alongside. Marrying these two civic features to-day, however, are these squat, ugly, underground outlets. They are a civic disfigurement.

ST. MATTHEW'S, ASHBURY.

Freak Religions.

The Vicar of St. Matthew's, Ashbury, writing to his people regarding the impurity of the canvassers who come from door to door, in the cause of freak religions, states:—

"Much of the so-called religious literature being peddled and sold at the street door is pernicious, and does not bear the hall-mark of sound learning and true interpretation of Holy Scripture. Some time back one of these travelling agents called upon one of my parishioners producing a book stated to have been written by a certain Judge Rutherford, of America, and published by the International Bible Students' Association, of Brooklyn, New York. The parishioner said that she had her Bible, and she had all her life found complete satisfaction for her soul in the Holy and inspired Word of God. The agent's reply was that he thought she was very easily satisfied.

"Having introduced the name of the International Bible Students here, I think it might be instructive to let you know a little more about this organisation. Some years ago these people were active in proselytising with crude literature under the name of 'Russellites,' they became so 'well-known' for their prophecies which never came to pass, and much more that was false, that

they deemed it expedient to change the name. Hence, for some years past they have taken the name 'International Bible Students.' Another crisis has arisen for them; things are not prospering as well as they ought—there follows another change of name—'Jehovah's Witnesses.' These people are still active in trying to 'push' their wares into the hands of unsuspecting people in our midst.—Beware! They even introduce fear into their subtle, crafty salesmanship. A person who said she was Jehovah's Witness, called upon me the other afternoon to sell some of the literature, and when I informed her that I did not wish to buy, threatened me by saying that something would certainly happen to me, and I should be very sorry that I did not purchase the book.

"I am certainly not going to be harassed into buying religious literature of the type offered me by that lady, and under such threats; and I simply want to warn you, my readers, against such."

PARRAMATTA RURAL DEANERY.

S.S. Teachers.

The 78th Quarterly Conference and 21st Annual Meeting of the Sunday School Teachers' Association of the Rural Deanery of Parramatta, was held at St. Paul's, Wentworthville, on Monday, 8th February. Eleven clergy and 100 teachers and officers were present, representing 27 schools.

The Rural Dean and President of the Association, the Rev. S. M. Johnston, M.A., F.R.H.S., then presided, and after a few opening remarks, proceeded with the business of the evening.

Grateful welcome was given to the President's announcement of the decision to establish a College at St. John's, Parramatta, for the purpose of helping teachers and lay readers to secure the degree of Associate in Theology (Th.A.) in the Australian College of Theology. The College will be open to all teachers between the ages of 17 and 35, and will commence on April 4. The Annual Report and Financial Statements, which were read and adopted, showed that maintained practical interest with increased attendance had prevailed throughout the year. Interesting and helpful addresses were given at each Conference by leading clergy of the diocese.

The Kindergarten Training Course, conducted through the courtesy of the Board of Education, Diocese of Sydney, was an event of the year, about 30 kindergarten teachers receiving special instruction in theory and practice, several teachers securing certificates for successfully completing the course.

ST. LUKE'S, BURWOOD AND CONCORD.

St. Luke's Church, Burwood and Concord, has been holding an Eight-Days' Mission, conducted by the Rev. Arthur Killworth, M.A., LL.B. In a letter to the Parishioners, the Missioner states:—

"The chief object of the mission is the strengthening and confirming of all who are now interested in the Church and regular worshippers and the bringing back to God and His Church of those who have become indifferent and careless, or have fallen away altogether from Church-going, prayer, and the love of God. Many people are not attracted by the word 'Mission.' They connect it with revival services and unhealthy religious excitement and so make up their minds beforehand, to stay away. This Mission of Renewal is of a different character. It is a week of devotional addresses and services, aiming at opening our eyes to the treasures of life which are at our disposal through Prayer and the Sacraments—the Riches of the House of God."

A widespread interest has been aroused throughout this large parish and good results are expected.

THE LADIES' HOME MISSION UNION.

At a recent meeting of the Executive Committee and branch secretaries, it was decided to hold the annual meeting of the L.H.M.U. in the Chapter House on Wednesday, May 11, at 2.30 p.m. This will be the twenty-first birthday of the Union—a very special occasion. The Committee hopes that all members, and others interested, will do their utmost to help make the meeting a record one for attendance, gifts of winter clothing, and enthusiasm.

It has been decided by some of the branches to continue direct giving for 1932-1933. Our other effort will most probably be a shop.

L. YOUNG, General Secretary.

Diocese of Newcastle.

THE DEAN OF NEWCASTLE
ON CIVILISATION.

Preaching in the Newcastle Cathedral on Sunday, 28th February, the Dean of New-

castle (the Very Rev. W. H. Johnson) said that civilisation was staggering under a misdeed of its own material triumphs. The fabric of economic civilisation had become the master instead of the servant of the human spirit. Civilisation might be conquering nature, but it had to learn to master its own soul. The religion of material success was the creed of the world to-day, and was the real competitor of Christianity. There would be a settlement only when there was a society in which men enjoyed not only material comfort but spiritual peace—and that would come about only when men felt that their social institutions and industrial organisations were the expression not merely of economic expediency or convenience, but of justice.

The Dean added that, if capitalism was to be judged by these standards so too must Communism. The indications were that Communism, as it was being put into practice in Russia, relied on hate to propagate its cause and deprived men of freedom of thought. If that was true it would bring no settlement or peace, but would be the cause of one of the most tragic eras in human history. The spirit of Christ alone would give men the right attitude of heart and mind to face the world's problems.

Diocese of Goulburn.

THE SYDNEY BRIDGE OPENING.

In a letter to his diocese, the Bishop of Goulburn says:—

"It is being urged that the bridge opening is not in Holy Week, and that there is no carnival during the bridge week. This argument is simply hypocritical quibbling. The very name 'Bridge Week' is an answer to the quibble. It stands for a series of festivities, displays, and exhibitions intended to attract crowds on successive days. It means a week of hectic excitement, compared to which an ordinary show week would be the tamest of dissipations. It means a blatant booming of Bridge Week against Holy Week. Australia and the world are being invited to come and worship the Bridge God, while the Christians in Sydney are following the Son of God on His way to the Cross on which He died to save the world from its sins."

Dr. Radford appealed to the individual, and added: "Here is a city, the most beautiful in the Empire, torn by fierce social and political strife, needing peace as it never needed it in all its history, and it is inviting its citizens and visitors to ignore and neglect the memorial week of the Cross of Reconciliation by sacrifice, which is the only hope of peace for strife-ridden humanity, in order to join in an orgy of civic pride and national glorification. Here is a city in grave peril. If the day is ignored there must be a day of judgment and disaster, unless the Bible and history both lie."

Diocese of Bathurst.

CYNICISM IN POLITICS.

In a sermon at All Saints' Cathedral, on Sunday, February 28, the Bishop of Bathurst (Dr. Crotty) said that Australian politics were dominated by moods of cynicism, destructiveness, disunion, and force. The mood of cynicism was the most serious of all because it was backed by a definitely cynical philosophy of politics and life. Some of its exponents were just morally untidy and defective, but others were more formidable figures, who were the conscious embodiment of a new and cynical science of politics which must ultimately challenge Christianity. Some people were tired of the monotonous destructiveness of politics. People were forever tearing down. Reputations were torn down with melancholy indifference. The prevailing idea was that everyone was going to be richer by the simple process of robbing someone else; but the piracy that a man used to-day to rob his brother would be used to-morrow to rob him. What were loosely described as vested interests ran through all classes. If capitalism represented vested interests, so, too, did unionism. The destructiveness that tore down the one would sooner or later be used to tear down the other. The destructive spirit was criminal and degenerate.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Resignation of the Dean.

The Archbishop writes:—

"By the time you read this the resignation of the Dean will be made public. I have

received it with real regret which will, I know, be shared by the whole diocese. George Ellis Aickin has been in the diocese since 1906 and Dean since 1927. He has been a tower of strength to us and has been a recognised intellectual leader. He has been a true friend to me, and I shall always be grateful to him for his guidance and counsel since his office through overwork, largely caused by the Diocese of Vicar-General three times over between 1925 and 1930. Now his failing eyesight has forced him to resign. We wish him many years of rest and retirement at Black Rock."

VARIOUS APPEALS.

His Grace continues:—

I want to take this opportunity of thanking once more all those who contributed to the Spire Fund Appeal so that we were able to close it with more than our £4,500 in hand at the end of January. It is a great encouragement to our faith in difficult times have cared enough for our Church and our Cathedral to subscribe so large an amount in so short a time. I am grateful to all who have helped us to achieve this success and not least to the "Messenger" for the publicity which it has given to the progress of the fund.

I want the diocese now to turn its sympathy and its attention from the Moorhouse Spire at the Cathedral to Holy Trinity Church, Thornbury, which was suddenly burnt down on January 16. About £10,000 will ultimately be needed, of which about half is covered by insurance. With what Mr. Chamberlain has already received or has in hand they could make a good start with an other £2,000. Let us all feel that we will try and give something to help this plucky congregation to face its difficulty and overcome it. Any gift, large or small, will be gratefully received by the Rev. W. H. Chamberlain, Holy Trinity Vicarage, Thornbury, N.17.

FRIENDS OF THE CATHEDRAL.

Writing to his diocese, the Archbishop states:—

"On March 7, at 8 p.m., at the Chapter House, a new body will be inaugurated, to be known as 'The Friends of the Cathedral.' Some of the Cathedrals in England, and not least, Liverpool, to which I used to belong, and Canterbury, have increased their usefulness in the last few years by such groups of 'Friends.' We want to do the same thing here. Some people worship at the Cathedral regularly or from time to time, and they need more consciousness of their fellowship. There is an opportunity for people who would be on duty during the week to explain the various objects of interest to those who come in and out. More could be done to increase the usefulness of the opportunity for reading and prayer in the lunch hour in the City if the recess at the southeast corner were wisely provided with books and supervised. A central body of earnest workers could assist many diocesan and parochial workers. Those who can help the Cathedral financially will also find scope for their benevolence. We hope that all who love their Mother Church will come to this inaugural meeting of its Friends."

Diocese of Ballarat.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states:—

After consultation with the clergy and others, I find a very general opinion in favour of reverting to the arrangements which were in force until a few years ago, as against the procedure which we have adopted on the last two or three occasions. I am therefore proposing to ask members of Synod to assemble in Ballarat on Monday, 18th April. There will (D.V.) be an opening service in the Cathedral that night, and a Synod Eucharist the following morning, after which the Session will begin. I am hoping that Synod will be over by Thursday evening, and that we may have a Quiet Day for the clergy on Friday, so that they will be able to return to their parishes on Saturday. As we have had no Session of Synod for three years now, there will doubtless be many matters of importance to be discussed. I am therefore giving early notice of these arrangements so that clergy and lay members may be able to keep these days free from other engagements.

ST. AIDAN'S THEOLOGICAL COLLEGE.

The College has resumed this year with ten students. The Rev. G. Apsey, who was a student last year, is now in charge of St.

Matthew's, Wendouree, and is also in residence at the College, helping the Principal with some of the tuition. Among the students are six from our own diocese, three from the diocese of St. Arnaud, and one from the diocese of Gippsland. For next year we have already an entry from the diocese of Brisbane. It is significant, and encouraging, to find how the reputation of the College, and may I add also of our Principal, is spreading beyond the limits even of the Province of Victoria. The maintenance of the College means a sustained effort, but the effort is well worth making in view of its past history and its future promise.

Diocese of Brisbane.

THE CHURCH ARMY.

The Archbishop, writing to his diocese, says:—

"I want also to make a preliminary announcement to the effect that the team of Church Army Crusaders, seven men and two women, will go to Brisbane in the beginning of July and will be prepared to stay in the Province of Queensland for approximately five months. Captain J. S. Cowland will go to Brisbane towards the end of April with the object of organising the Campaign in Queensland. This team has lately completed a remarkably successful and happy campaign in Western Australia, is now doing a similar thing in Tasmania, will be in Victoria from the Middle of February till the end of June, and after its campaign in Queensland will visit New South Wales."

Diocese of Tasmania.

HOBART.

ST. GEORGE'S PAROCHIAL MISSION.

A ten days' mission held in the two churches of St. George's Parish, with Canon Begbie, of Sydney, as missioner, was concluded with a Thanksgiving Service on Monday evening, 22nd February, when the Church was crowded. It was rather a venture of faith to hold the mission so soon after the C.M.S. Summer School, but the large congregations, especially on the Sunday evenings, were undoubtedly an answer to faithful, believing prayer which had been offered up for many weeks previously.

Mrs. Begbie most acceptably took the women's meetings, and there were also services for the children.

The singing of the Canon and his two sons was much appreciated; the elder, the Rev. H. G. S. Begbie, being the curate of St. George's, and his brother-in-law, the Rev. C. C. Short.

The number of people from other parishes and churches attending the mission was very noticeable.

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The Challenge of the Cross.

PALM SUNDAY ushers in a week of solemn commemoration. On these days the Church recalls the history of our Lord's Passion, retracing, step by step, the way of suffering from the sanctuary of the home at Bethany, through the streets of the Holy City, the courts of the Temple, the Tribunals of the High Priest, the Tetrarch and Pontius Pilate, to the Hill of Calvary.

And behind all this mournful history we see an influence at work which has all down the ages called out in the faithful a response which has deepened penitence for sin and inspired men with a holy resolve to be more faithful to the Call and the Claim of Christ's Sacrifice for us.

What is the Appeal of the Cross going to mean to us all this year? During the Holy Week we shall see the city of Sydney given over to festivity and amusement in connection with the opening of the Harbour Bridge and the Royal Show. These things could not happen if all professing Christians stopped away and were found in their Parish Churches. The Cross to so many has little meaning to-day. It certainly does not mean luxury, ease and inordinate pleasure seeking.

There is a widespread notion among many that we can dispense with this Holy Season and all that the Cross means, and still retain the Christian name. But this is impossible! Jesus Christ is calling us to something more and higher than physical comfort. Discipline and self-denial are the very essence of Christianity. The Cross was the means and the pledge of the forgiveness of men's sins. Men know how its sacrifice answers to the deep mystery of their needs and is the source of their perfect absorption. It is the centre of the world's Redemption.

When men have a defective view of sin and of their individual responsibility to God, it makes them blind to the infinite holiness and purity of God. We ignore the Cross to our own eternal damnation. Forgiveness is a Divine Gift won at a great cost, which cleanses a man's soul from the taint of evil and requickens it with new spiritual energies.

We earnestly appeal to all Christian people who have had any experience at all of Divine forgiveness, to set their faces steadfastly towards the Cross and determine to use to the fullest extent this great opportunity in the Church's most solemn week of the year.

Here, while the market murmurs, while men throng The marble floor, Of Mammon's altars, from the crush and din

Of the world's madness, let me gather in

My better thoughts once more.

Never in our history has Australia been faced with such grave distraction and trouble. Many are being driven to despair. We affirm that "The Way of the Cross is the Way of Light," and is the only way out of all our human failures to peace, fellowship and victory. As we see Christ reigning from a Tree this Passion-tide, let us welcome Him afresh into all our hearts as our Saviour and King.

"The Bible is a Book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."—Lord Macaulay.



C.M.S. AND A.B.M.—PLAIN QUESTIONS.

C.M.S. Member, Tasmania, writes:—

Those blessed words "Co-operation" and "Co-ordination" are being loudly sounded in our ears at the present time, though, of course, no one is even murmuring under their breath, such frightful terms as "Absorption," and "Assimilation."

As Co-operation means to work together to one end, it is as well that we members of the C.M.S. should know something of the actual methods in the mission field, of Anglo-Catholic Societies such as the A.B.M., with whom we are invited to unite, mainly on the ground of financial urgency.

Most opportunely the "Church Standard" places before us in its issue of 5th February a detailed description of the Universities Mission to Central Africa at Dar-es-Salaam and Zanzibar, written by the Rev. W. J. Jissold, and entitled "The Windows of Heaven and Hell." In contrasting Protestant and Catholic (Anglo-Catholic, apparently) notions, the writer states: "To the Catholic, the saints are to be worshipped as shrines of Christ's Presence as truly as, though in a different manner from the Blessed Sacrament. To the Protestant they are at best only His imperfect imitators, and as such not to be worshipped in any sense of the word."

Truly there can be no co-operation here. Then follows a description of the U.M.C.A. Mission at Dar-es-Salaam, where he was provided with an altar on which to celebrate Mass and his party were able to make "four confessions." He contrasts this with his experience in a neighbouring diocese, evidently of the wrong colour, for he was asked to explain his request for an "Epiphany Service," and further crossed by an offer of one at half past three, with a stipulated attendance of the regulation three persons at least. Co-operation was not easy here either.

At the Native Teacher's Training College he found the Blessed Sacrament the centre of all, as at Dar-es-Salaam, and the chief interest of the lads "was to know that we had a Mass on the steamer."

At Zanzibar Cathedral, he glories in the High Altar, the candlesticks, the Crucifix, and kneels before the Lady Altar of the Dead.

At Tanga again an Altar and Server were provided for his Sunday Mass, after which he attended the Swahili Mass, when "lights and incense and asperges" all helped to bring peace to their souls.

Now it may be said that there are many supporters of the A.B.M. in Australia who are not Anglo-Catholics of this type, and this is probably true, but it is also true that the training of the candidates at the A.B.M. Hostel is on very definite Anglo-Catholic lines, and they go out as Anglo-Catholic Missionaries.

I, as an Evangelical, believe that Christ offered "a full, perfect and sufficient sacrifice for the sins of the whole world," a sacrifice that cannot be repeated. Can I, therefore, co-operate by helping a Society and send out to the heathen, a missionary who teaches that Christ may again and again be offered in the Sacrifice of the Mass for the sins of the living and the dead?

The logical and honest answer is: "I cannot."

"THE TROWEL" FOR JANUARY AND FEBRUARY.

The Ven. Archdeacon Davies, of Moore Theological College, writes:—

In your issues of February 4 and 18 there appears articles, signed P.W.D., on the "Trowel." Certain allegations were made therein which caused me considerable surprise. I therefore referred to the "Trowel" and found that the author of the articles had distorted and misinterpreted the statements in the "Trowel," and that, accordingly, he had made suggestions and implications that are false and misleading. For example, he suggests that the "Trowel" does not give to Jesus Christ the title "Lord." This is simply not true as he might have observed if he had used his eyes. His own remarks are strongly suggestive of Apollinarian or Eutychian heresy and are not very far removed from Docetism. If he says that he

did not intend this suggestion, I accept his disclaimer, but I must also point out that his remarks did carry the false implication which he ought to have been more careful to avoid. Does he never sing "Jesu, Lover of my soul"? He won't find the title "Lord" in it.

Touching the lesson on the Gadarene Swine, P.W.D. gives an entirely false impression of what the "Trowel" has set out. As a matter of fact, the greater space and emphasis is given, in the "Trowel," to the more conservative and orthodox view, and Trench's famous book is referred to in support. Rae is quoted as giving a useful summary of Trench's points. The "Trowel" says that it "is upheld with great force by Trench." The Prof. Bruce who takes another view, is mentioned for the benefit of teachers. He is the author of the well-known text book on Apologetics that was set for many years in the examinations of Durham University and other orthodox institutions. Bruce had a world-wide reputation as a pillar of orthodoxy. P.W.D. discounts his opinion because he was not on the spot. Neither was P.W.D.

To sum up, P.W.D.'s judgment has been obviously warped by a "modernism" complex and by an obsession with his own infallibility. We are saved, not by our opinion and interpretations, but by our personal faith in Jesus Christ as our Personal Saviour and Lord. That is what really matters, and men of very diverse opinions have been at one in that living faith in the living Lord of all life.

27th February, 1932.

STAMPS WANTED FOR MISSIONARY WORK.

Alfred W. McMahon writes:—

Please save all stamps of New Commonwealth issues, comprising natural history series and Sydney Harbour Bridge Commemorative series issued or being issued between 15th February last until the end of the year. Forward parcels of same to C.M.S., Cathedral Buildings, Melbourne, or direct to Mr. A. W. McMahon, 74 Littlewood Street, Hampton, '37, acting on behalf of Rev. J. B. Montgomerie, Stamp Secretary for C.M.S.

All stamps thankfully received. All money earned credited to C.M.S. funds. 74 Littlewood Street, Hampton, Vic.

THE PARISH OF ALBURY.

A Deadlock.

Mr. J. A. Thick, of East Malvern, Melbourne, writes:—

What is known as the "Albury Case" has received some prominence in both the local and Metropolitan press. A few weeks ago the "Argus," of Melbourne, recorded that a "deadlock" existed in the appointment of a Rector at Albury. In the news item referred to it was stated that the Bishop could not appoint the man asked for by the parishioners, as it was not an ecclesiastical custom to appoint a Locum Tenens to the parish in which he has been acting.

"The Border Morning Mail," of Albury, thought the matter of such importance that on 11th February a leading article was devoted to a consideration of some aspects of the case, which are apt to escape the notice of the Bishop and his diocesan committee. In the course of the article it was stated: "A peculiar situation has arisen in Albury, where the Rev. R. D. Peatt, M.A., B.D., has been officiating at St. Matthew's Church of England for nearly 14 years. As a locum tenens he has given such satisfaction, generally and collectively, that his name has been submitted to the Bishop of Goulburn, on several occasions, as the logical and desired rector of the local Church of England. For some reason the Bishop has declined to instal the Rev. R. D. Peatt."

It is reasonable to expect that the Church, like all other modern organisations, should advance with the times, and should accommodate itself to the prevailing desires of its followers. Especially so in a country like Australia, which has never known the strict usages and power of the "Church of Englandism," as it was styled by Jeremy Bentham. As in other standards of living, Australians prefer a standard of their own in matters of religion, and possibly the strictness of the control of the Church has been away of religionists from attendance at Church. No reasoning man or woman would care to have their religion forced upon them by those in high authority, and as in the case of Albury, when a parish has decided that it is content and desires a certain ecclesiastical guide and consoler, no standard of Church patronage should be allowed to interfere with that wish.

"To permit anything like autocratic control is objectionable and offensive to a people who have become so used to the freedom of Democracy, and the Bishop of Goulburn would be well advised to accept the requests of the parochial nominators of St. Matthew's Church, on the theory that it is always best to leave well alone; or on another old adage that they who pay the piper should have a say in calling the tune."

Briefly, the facts of the case are, that since the death of the former Vicar, St. Matthew's Church has been without a Rector. The Rev. R. D. Peatt has acted as locum tenens for eighteen months. The Churchmanship of the people at Albury is decidedly moderate, so is that of Mr. Peatt. For that reason he has suited St. Matthew's, and the parochial nominators have on several occasions requested the Bishop to appoint him to the vacancy. The Bishop has given various reasons for his refusal, but the Albury people state that they are fully convinced that the Bishop is adopting this attitude because of his desire to force a high Churchman on to this unwilling parish. Be this as it may, the nominators, to their credit, have stood firm. The plan of the Bishop to get rid of Mr. Peatt, who was the choice of the parish, would easily have succeeded had not the unusual happened. "Backbone," in nominators, churchwardens, and vestrymen, is not a conspicuous quality. As W. E. Cocks states in the "Record" of 18th February, when up against Episcopal and Ecclesiastical authority, usually "throw in the towel."

It is well for them to do as the nominators at Albury have done, examine the motives that lie behind. It is well known that the Anglo-Catholic Bishops throughout Australia lose no time in working in their own men, and it is time that Evangelicals who, in the main, "pay the piper," should as the Albury press advocates, and as the Albury congregation appear to have set their mind to do, insist that they have a say in "calling the tune."

"THE TROWEL" FOR JANUARY AND FEBRUARY.

The Rev. P. W. Dove writes:—

I am indeed honoured that so excellent a scholar as the Rev. W. G. Coughlan should have taken up his pen in answer to my criticism of a writer in the "Trowel." I shall be glad, however, if you will allow me space for some reply. Mr. Coughlan begins by saying that criticism ought to be fair, consistent and well-informed. I am sorry if I have laid myself open to such a series of implied charges; but I am sure Mr. Coughlan will forgive me if want of space compels me to pass them by. Mr. Coughlan however, blames me for explaining what I mean by Modernism before I criticise Modernism. I think that such a careful writer as Mr. Coughlan would have blamed me more if I had criticised them without first explaining what I meant by the word. But let me hasten to the more important matter.

First, as to Jonah. The words in the "Trowel" (addressed not to the teacher, but to the class), are: "The writer took an old unknown prophet as the hero (viz., of his story), and imagined him commanded by God to go to Nineveh, etc. The whole story is represented as imaginary. I am afraid Mr. Coughlan did not read that section very carefully, or else he read it with more charity than I think the writer deserved."

As to the dates of the Gospels, discussion is impossible. My authorities are Professor Salmon and the late Dean Plumptre in Elliott's commentary. I will quote at length if anyone wishes it. But I am chiefly thankful to notice that Mr. Coughlan does not defend the Trowel writer in the matter in which I most seriously blame him; viz., his frank acceptance of Rae and Prof. Bruce's denial of the truth of the Gospel story about our Lord's expulsion of the Gadarene demons, and of His permission that they should enter into the swine. After all, that is the crux of the whole matter. Do the Gospel writers know best, or are Rae and Bruce really more reliable authorities? Was the Holy Spirit really given to guide the Disciples into all truth; or has He given us a

New Testament full of all sorts of falsities? If the latter, may God help us to know where we stand!

I have been teaching senior classes for over 45 years, and have always been able, thank God, to 'face up frankly' to all sorts of questions from young and old, and I do not think that my absolute belief in the Bible has resulted in making my scholars Agnostics. After all, Mr. Coughlan sums up the whole matter admirably. He says, "We all need to believe what we say with our lips; truth is mighty, but let me deduce from them that if we don't believe the Gospel stories, we ought not to teach them. We have no right to alter them. In conclusion, may I say that I don't know Professor Bruce's book 'The Training of the Twelve', but after reading Mr. Coughlan's kindly suggestion, I shall certainly endeavour to get it."

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Standing on one's dignity is the pinnacle
of all absurdities.—Mr. Reginald Berkerley.



Australian Church Record,
Diocesan Church House,
George Street, Sydney.

March 16th, 1932.

Dear Boys and Girls,

What is the grand difference between our Christian religion and every other religion. Moses gave Israel her sacred Law, and Moses has been dead for more than three thousand years. Confucius gave China her religion and Buddha gave India hers, and they have been dead for nearly two thousand five hundred. Mohammedanism was founded by Mohammed, the Prophet of Arabia, and he has been dead for nigh thirteen centuries. But the Author and Finisher of our most holy faith is alive for evermore. Nineteen centuries ago He died a cruel and shameful death and was buried; but He arose triumphant from the grave, and ever since He has been living and reigning at God's right hand and working in the souls of men by His Holy Spirit. His Resurrection is the most momentous event in all the world's history; and Easter Day is its anniversary, when Christians throughout the world remember it with thankfulness and celebrate it with gladness.

The word "Easter" is not a scriptural term, for in the only passage where it occurs in our English Bible (Acts xii. 4) it should be translated "Passover." Yet it is very appropriate. For it is the old Anglo-Saxon name for "Spring." Our ancestors were pagans, and they kept a festival in spring, rejoicing that the winter was past and the time of the singing of birds was come; and when they learned the glad tidings of great joy which the Saviour brought by His triumph over death and His promise of eternal life to all believers, they recognised there a nobler spring-tide, and thenceforward they kept their old "Easter" with a new meaning.

What is the message that Easter brings us, and that we should lay to heart every time the holy season returns?

1. It bids us never doubt or fear in the darkest day. The Jewish rulers, our Lord's cruel enemies, had their triumph at His crucifixion. They thought that they had put Him to silence and would never more be troubled by His rebuke of their tyranny and hypocrisy. And their triumph was the despair of His disciples, for it seemed to them the end of all their hopes. Their dear Master was dead and buried and they would never see Him more. Then came the Resurrection, and their despair was turned into exultant gladness.

2. It tells us how precious we are to God—not merely our immortal souls but our frail perishing bodies, since these, too, are His creatures, and just as our Lord was raised from the dead and went home to Heaven with the body which He had worn while He dwelt here, so we, too, shall be raised at the Resurrection, and our bodies will share our souls' immortality. They will then be no longer "flesh and blood," frail and suffering, but "spirit-

ual bodies," transfigured and glorified even as His was.

3. It tells us how sweet and homely the Hereafter will be for all who share the Saviour's Resurrection. It will be no ghostly realm of disembodied spirits. We who have known and loved each other here shall meet again and see each other's dear, familiar faces, clasp each other's hands, hear each other's voices, and resume the old fellowships with a deeper and closer and holier intimacy.

"O then what raptured greetings
On Canaan's happy shore,
What knitting severed friendships up
Where partings are no more!
Then eyes with joy shall sparkle,
That brimmed with tears of late;
Orphans no longer fatherless,
Nor widows desolate."

Our most precious possessions are not lands and gold, but human love, and what a bitter tragedy it would be if it perished at death! And this is the Gospel of the Resurrection, that on the other side of the Veil there awaits us a Father's House, the Eternal Home whereof our earthly homes are but symbols and foreshadowings, and when we pass thither we shall find in unimagined fullness all that we have cherished here and lost awhile.

Your loving friend,
The Editor.

JUMBLED NAMES OF PLACES VISITED BY ST. PAUL.

Clues:

- | | |
|---------------|------------------|
| 1. Rasyll. | 7. Hcantio. |
| 2. Phipipil. | 8. Soathealcion. |
| 3. Polneais. | 9. Astnahe. |
| 4. Lumasrejl. | 10. Hesuspe. |
| 5. Eorm. | 11. Donacemia. |
| 6. Litame. | 12. Thniroc. |

A PRAYER FOR BOYS AND GIRLS.

(Learn this if you like it.)

O Most Blessed Lord Jesus,
My Friend and My Brother,
Grant that I may
Know Thee more clearly,
Love Thee more dearly,
And follow Thee more nearly,
Day by day.
Amen.

A PRAYER FOR THE SICK.

Dear Heavenly Father, pity those,
Who lie in weary pain;
O Saviour, stand beside their beds,
And make them well again.

MORE STUDY.

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EDITORIAL.

"Church Times" Deplorable Analogy.

FOR many years now the widely read "Church Times," of London, has been the propagandist journal of the Anglo-Catholic movement. We don't blame them for that—not a bit! The editor and his staff know their mind and are not one whit behind in making it known. They are unblushingly "Catholic"—we would rather say Romanist, and hence they decry anything Protestant. Lately in England the Bishop of Chelmsford has written favourably with regard to inter-communion with other Protestant Churches. Such advocacy has so raised the ire of the "Church Times" that, in keeping with its policy, it has written in strongest terms of denunciation. This outburst has occasioned that moderate Church paper, the "Church of England Newspaper," to write as follows:—

"It is always with reluctance that we criticise the opinions of a contemporary, but we cannot let an Editorial Note in last week's 'Church Times' go unchallenged. In referring to a letter from the Bishop of Chelmsford in regard to the proposals for occasional inter-communion, the 'Church Times' makes the following painful comment:

"We are glad to have had the opportunity of reading the epistle on Nonconformists at Communion, since it discloses the presence of two extraordinary convictions in his

mind. One is that everybody who disagrees with the admission of Nonconformists to Communion is 'un-charitable.' We infer that the ticket-collector who refuses to admit a person to the platform without a ticket, and the householder who seeks to exclude hawkers from his front gate, are uncharitable in the same sense."

"It would be difficult to imagine a more deplorable analogy, or to conceive language less in accord with the Spirit of Christ, whose all-embracing invitation stands at the heart of our Communion Service: 'Come unto Me all that travail and are heavy laden.'"

"We can assure Free Churchmen that the extract from the 'Church Times' does not represent the view of the Bishops nor of the great majority of the clergy and laity of the Church of England."

Islington and Protestantism.

IT will be generally acknowledged that the Islington Conference of 1932, held in London towards the end of January, must occupy a high place in the records of that annual conference. The subject for consideration this year was Protestantism; and a perusal of the papers which were read, reveals a remarkable width of scholarship and spiritual insight. The programme was comprehensive and its subdivisions brought nearly all the aspects of Protestantism under review. The Rev. R. Mercer Wilson gave a masterly presentation of the Basis of Protestantism; the Rev. Clifford Offer examined the importance of Protestantism in religious history, while the place of Protestantism in the Church of England was expounded by Dr. Harold Smith, and Dr. Macdonald dealt with the subject from the standpoint of its relationship to other Churches and provided a masterly survey. The Rev. G. F. Irwin handled a difficult subject—the attitude of Protestantism to Modern Social and Intellectual Development—with ability. His closing words in reproof of those who describe Protestantism as negative, colourless and destructive were fully justified.

The Rev. W. L. B. Caley's paper on the Power of Protestantism to Meet the Religious Needs of the Present Day, and the Rev. C. Colin Kerr's closing paper reasserted the spiritual force inherent in a scriptural and spiritual Protestantism and completed a most profitable programme. We cannot doubt that the voice of "Islington" as it was heard this year will have a lasting beneficent result in many directions. It should serve as a useful foreword to the witness which Protestants are now called upon to bear

against the unscriptural and injurious doctrines associated with the Oxford Movement and its Anglo-Catholic development.

Resignation of Mr. Bavin.

LEAVING aside all political considerations, much sympathy will go out to Mr. T. R. Bavin in his resignation of the leadership of the New South Wales State Opposition on the grounds of continued ill-health. With remarkable fortitude, during strenuous days as Premier of the Mother State and as leader of the opposition, Mr. Bavin has undergone three severe operations and each time has come back to his post as if nothing had happened. Citizens of every political shade cannot but admire this indomitable spirit. His twelve years in the very forefront of N.S.W. political life will, however, be best remembered for the honesty and uprightness which have characterised all his dealings. We trust that his days of retirement from active leadership will prove beneficial to his health in every way.

The Seven Men of Preston.

POSSIBLY with no little exaggeration Sir Sydney Smith wrote a hundred years ago of the people of Great Britain: "Everybody is drunk. The Sovereign people are in a beastly state." Be that as it may, there began at that time a movement which was destined to bring about a remarkable change in the habits of tens of thousands of people. We think of the total abstinence movement. For in 1832 seven men of the town of Preston, in Lancashire, Joseph Linesey, John Gratix, Edward Dickenson, David Anderson, James King, John Broadbelt, and John Smith signed what was afterwards known as the first "teetotal" pledge. The pledge to which they solemnly affixed their names was as follows: "We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicine." Little did they realize when they signed this pledge the boon that they were conferring on future generations. Millions have since followed in their wake, with an infinitude of blessing and good both in personal, domestic, commercial and industrial life. Now we find citizens in the highest walks of life—leaders in the affairs of men, who are known and honoured for their abstinence from the use of alcoholic liquors.

It is a very gratifying fact that since those early days of the total abstinence movement men and women have come forward in ever increasing numbers to wage war against the curse of strong drink. May God increase their number.