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



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. Hesusepe. |
| 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.

"We cannot but rejoice at the great revival in Bible reading."—Church Monthly.

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A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 26. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

APRIL 7, 1932.

[Issued Fortnightly.] Single copy 3d. 9/- per year, post free



Free Churches and Inter-Communion.
How the Debt was Paid.—By "X."
Leader—"The Resurrection Life."
Modern Movements in Islam.
Overseas.—Special Items.
Quiet Moments—"The Peace of Jerusalem."
Sydney Harbour Bridge.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor,
Rev. S. H. Denman, St. Clement's Rectory,
Marrickville, N.S.W., or Diocesan Church
House, George Street, Sydney.

Business Communications to be addressed:
Diocesan Church House, George Street,
Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance,
Brookville Road, Torrak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord
Street, Sandy Bay. Launceston East: Mr.
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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 'uncharitable.' 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 Gratrix, 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.

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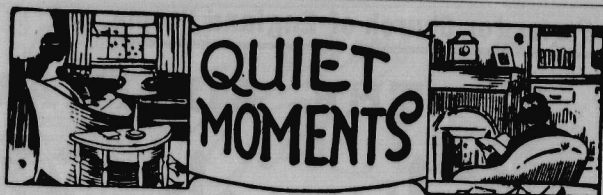
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The Peace of Jerusalem.

WERE a text required for this sub-
ject, apart from the pressing
and vital interests involved in
world affairs to-day, it will spring to
mind in what the Psalmist said in Ps.
122/6: "O pray for the Peace of Jeru-
salem." When we learn to pray that
we may have this particular experience
distinct from some other forms or
kinds of peace, we shall discover that
the history of the world, the entire
Christian dogma, and every personal
spring of well-being, are explained and
enlivened.

When Abram returned from the
slaughter of the Kings (Genesis 14),
in rescue of Lot, his nephew (incident-
ally giving an example of lawful war-
fare, as well as signally demonstrat-
ing his own generalship, for he was no
softling of the cushioned tent), he was
met by Melchizedek, king of Salem,
who brought forth bread and wine. He
was also priest of God Most High, and
he blessed Abram. The city was
named Salem, or Peace, 900 years be-
fore David captured it from the Jebu-
sites. The full name means "the pos-
session of peace."

Considering it as the centre and
source of the world's peace, we may
note that in certain official quarters it
is connected with the future crisis
of national conflict. The British Gov-
ernment are certainly preparing for
eventualities, which, considering the
Italian and French ambitions, not to
mention Russia's, demand that steps
be taken in advance. The Bible relates
the final conflict to that portion of the
globe. It will be such warfare that
the nations will afterwards cease to
desire to fight one another. But we
may not believe that this will automati-
cally happen, but that events will be
related to mental and moral powers
which will operate in the establish-
ment of peace, when the Prince of
Peace shall have set up His reign on
earth. What conflict has been waged
round the Holy City! Twenty-seven
times has it been assailed by foes. The
British took it in a unique manner,
marching into its opened gates, no
enemy resisting. Not a shot was fired.
It was indeed a conquest in peace. This
may serve, as it should, to strengthen
our feeble faith in God's over-ruling
providence in the affairs of men, and
in the destined part our nation is play-
ing in working towards the establish-
ment of permanent and world-wide
peace.

The evacuation of Jerusalem by the
early Christians, fleeing from the fore-
told terror under Titus, and the sub-
sequent development of Imperial Rome
as centre of European Christianity,
lost to the Church the ideal of Jeru-
salem as the peace centre. Ever since
there has been contention in dogmatic
standards. The first Church Council
was held at Jerusalem to pacify the
rival interests which had developed in-
to rather unchristian bitterness. The
latest Jerusalem Conference brought
into one the various Protestant denom-
inations in fine shew of unity. It is
for the deeper spirit of unity that we
must pray, for without it we waste
time discussing the possibilities of

closer re-union between Christian
bodies. We want the Jerusalem spirit
and the influence of the Great Teach-
er, Who walked its streets. It was divi-
sion and contention which nailed Him
to the Cross. It was the victory of the
Resurrection which brought unity
among the Apostolic band, and sent
them out into the world with one uni-
fied conquering testimony that He had
indeed risen. It has remained for more
modern preachers, called Christian, to
suggest that He never really rose
again, and the divisive effect of such
doubtful address is seen in our half-
filled churches.

Personally, it is in Jerusalem that
our peace is to be found. The Jeru-
salem that is above. The spiritual citi-
zenship of which the earthly Jerusa-
lem is but a type and shadow. Ever
must we refer material and worldly in-
terests to their spiritual counterpart
for true understanding and enjoyment.
This is what redeems every national or
ecclesiastical matter from mere sord-
id or mundane character. Our citi-
zenship is in heaven, yet we look for
a Saviour to come and establish a
reign of peace, just as we know that
He is our Peace within our hearts and
minds. Were we possessors of this
peace of Jerusalem, how we might
confidently rely upon the sure mercies
of God to preserve our nation and Em-
pire in the days to come. We should
place less trust in the League of Na-
tions or such human and tenuous de-
visings, though we may wish well to
every effort to instil and broadcast
ideals which are Christian. As we in-
crease in this peace, we shall realise
what seems so very lacking among
nominal Christians to-day, a deeper in-
terest in other people, including those
who differ from us in mode of worship.
Then, there will deepen within our
lives the influence which pervades the
Courts of Heaven, which Jerusalem on
earth was meant to typify. As we con-
template again the Cross, whereby
peace has been made between God and
man, and again rejoice in the triumph
over death and the grave, we enter
into that peace which the world can
neither give nor take away.

"Like a river, glorious, flows God's
perfect peace,
Over all victorious in its bright in-
crease."

The Secret.

The weary ones had rest; the sick had joy
that day.
And wondered how!
A plowman, singing at his work, had prayed:
"God help them now!"

Alone in foreign lands, they wondered how
Their feeble word had power;
At home the Christians, two or three, had
met
To pray an hour.

So we are always wondering, wondering
long,
Because we do not see
Someone, unknown perhaps, and far away,
On bended knee.

"In the Bible there is more that finds me
than I have experienced in all other books
put together."—Coleridge.

The Sydney Harbour Bridge.

(Notes of Sermon preached in St. Andrew's
Cathedral, Sydney, on Palm Sunday
evening, by Canon Begbie.)

WE have just been celebrating a great
event in our history, the opening of
the SYDNEY HARBOUR BRIDGE.

People from all parts of the world have
gathered here. Immense crowds have
thronged the streets.

The TIME of the holding of the Bridge
Festivities, however, is by many deemed out
of place, inasmuch as this time vividly re-
calls that sacred occasion, 1900 years ago,
when a multitude of people took part in a
great procession. That procession was
followed by other events during that holy
week which have had an effect upon the
whole human race.

ANOTHER BRIDGE was then about to
be opened, a Bridge which would span the
gulf between a HOLY GOD and fallen man.
There was no dispute then, as to who was
to open the Bridge; for none was found
worthy in earth or heaven, save ONE, Who
was Himself King of Kings, Lord of Lords,
the Lord of Life and the God of Glory.

1. The Need for the Bridge was Evident.

Man had wandered far from God; and to
be taught the way back to God was, and
is, man's supreme need. The cry of all
earnest and awakened souls the world over
is for GOD! "Oh that I knew where I might
find Him!" "My soul is athirst for GOD,
even for the living God." "My heart and
my flesh cry out for the living GOD."

2. What Stands in the Way?

SIN has separated between man and his
God, and created a great impassable gulf
between them. Every proud, unaided effort
man may make to return only increases the
intervening distance. SIN hides the Father's
Face!

The question arises: "How can the diffi-
culty be overcome? How can sin be put
away? How may the great gulf be bridged?"

(a) **Some have sought the way along the
path of Self-righteousness;** but it is
vain to hope for pardon from future
good conduct; the past debt is still a
reality and man finds it impossible to
live, unaided, the life that pleases
God.

(b) **Some talk much of the Mercy of God.**
But the law knows nothing of clearing
the sinner of guilt by a sovereign act of
mercy. It cannot be done. Every trans-
gression must receive its just recompense
of reward. "The mercy of God in which
they trust, is blocked up by avenging
justice and over the face of that star of
hope, there passes an eclipsing shadow, be-
cause GOD IS RIGHTEOUS AS WELL AS
GRACIOUS."

3. Jesus Christ is the Way and the Only Way.

(a) He is Himself the Bridge, and Him-
self the ONE Who has opened the way into
the Holiest for the vilest sinner to draw near
to God. "I AM THE WAY," no man
cometh unto the FATHER but by Me."

(b) THE COST of that Bridge was not
measured in £ s. d., but in the tears, the
agony, and the Blood of the Son of God.
"We were not redeemed with corruptible
things such as silver and gold . . . but with
the precious Blood of Christ."

(c) And to Jerusalem at that time had
come crowds from all parts of the known
world, to take part in an event, the signifi-
cance of which they failed to realise. And
many in these days fail to realise the signifi-
cance of the fact we commemorate on
GOOD FRIDAY, viz.: that "CHRIST OUR
PASSOVER WAS SACRIFICED FOR US." They
refuse to meditate upon that matchless
love, but scarcely, if ever, give Him a
thought upon that sacred anniversary.

(d) THE COMPLETION of that Bridge
was heralded by two proclamations. "IT
IS FINISHED," and "HE IS RISEN." "He
was crucified for our offences"—the Bridge
was completed; "and raised again for our
justification"—the BRIDGE WAS OFFICI-
ALLY AND FOR EVER OPENED for poor
erring, sinful souls to cross to the Father.

(e) NO charge was made to cross—for
the Bridge was GOD'S WORK, and the
blessings conferred by Him are, always
"without money and without price."

4. The Tragedy of the Saviour's Tears.

Christ wept over a city which had his
opportunity and lost it, which had had a
wonderful DAY OF VISITATION, but
knew it not. He wept over, as he later
sternly denounced, the POLITICAL COR-

RUPTION common in His day, as typified
by the Herodians; the RELIGIOUS FORM-
ALISM AND CEREMONIALISM, a religion
without life, as exemplified by the Pharisees;
the DESTRUCTIVE CRITICISM of Holy
Scripture as manifested in the Sadducees,
who denied miracles, and explained away
plain statements of the Word of God.
MIGHT HE NOT WELL WEEP OVER
OUR OWN CITY TO-DAY in like manner
and for like reasons! "Ye will not come
unto ME that ye might have life."

Remember, at the birth of the Redeemer
there was nothing outwardly remarkable—
the mass of people knew not that the Mes-
siah had come; yet was He in their midst—
their time of visitation had come and they
knew it not, even after his few years of
wonderful public ministry.

There may be nothing outwardly remark-
able to demonstrate to you that your day
of grace has come—a little misgiving as you
face the future, a sense of loneliness or of
unrest, a longing desire after Him—and may
be your time of visitation has come.

Christ's ministry was very short—3½ years;
and often times our time of opportunity is
very short. See that you miss it not! One
act may decide the eternal destiny of an
individual. God grant that the fiat in your
case will not go forth "Now they are hid
from thine eyes."

You will long remember crossing the
Harbour Bridge for the first time. Have
you crossed the BRIDGE OF DIVINE
GRACE for the first time? In other words,
ARE YOU RECONCILED TO GOD?

How the Debt was Paid.

(By "X.")

YES, without doubt, the Church was, in
common parlance, up against it. The
Board of Guardians had borrowed a
large sum of money from the Diocesan
authorities for the purpose of building a
larger and more suitable Church, and in
doing so, they had agreed to hand over the
property held by the local trustees to the
Diocesan trustees, should the Guardians fail
to meet the bills as they fell due. This prop-
erty was worth some thousands of pounds,
and just previously a portion of it had been
let for a considerable sum of money, which
went towards meeting the church's indebt-
edness. Of course, for this and other rea-
sons, the parish authorities did not wish
to part with the property, even though it
should pass into Diocesan hands.

Just about this time they lost the tenant
to whom the portion of the property had
been let, and consequently with it some-
where between one and two hundred a year
income. The shadows of a big commercial
catastrophe began to gather over the city,
and this, a working class parish, would be
among the first to feel its effects. At any
rate, the bank account was overdrawn, and
bills amounting to between two or three
hundred pounds were falling due in a fort-
night's time. To make things worse, all
the usual means of raising parish funds by
special efforts were already exhausted.

For the last two hours the guardians, in
meeting assembled, had been searching
every avenue to find, if it were possible, a
way of escape from their difficulties, and
now, as eleven o'clock drew near, they had
to confess they could see none.

Trust in God.

Just then the little man I have twice be-
fore noticed in these articles, made a sug-
gestion. I cannot at this length of time
give his actual words, but I can give the
gist of them. "Why cannot we trust God
for the money?" Then he went on to ex-
plain what he meant by his remarks. He
cited such men as Muller, Spurgeon, and
others, the story of whose work he had
read. "If they could safely rely on the pro-
mise of God to help in time of need, why
should not we do so also?"

For the moment the suggestion almost
took their breath away. All of them knew
somewhat about the power of faith in the
Christian life. All of them exercised the
power of prayer in the common round of
their daily lives, for they were Christian
men in a real sense, but to ask God to send
them between two and three hundred pounds
within a fortnight startled them. It cer-
tainly was not a business proposition, and
under ordinary circumstances would have
been, most likely, ruled out as impractic-
able. Now, however, they realised they were
helpless, and if faith and prayer were big-
ger things, well, there might be something
in it.

So, for some time, the talk went on, and
the Minister sat and listened. One of the
members of the Board had been converted
at one of Moody's evangelistic meetings in

the old country, and he, turning to the
Minister, asked: "Do you believe in this?"

"Yes," he replied, "if the faith is real and
sincere, such things come to pass."

"Well," was the answer, "I should like
to see it tried."

This, perhaps, was not very promising,
but really, there was more faith in the
speaker than his words implied.

At last it was agreed the Church should
be committed to this course, and at the sug-
gestion of the little man who had introduced
the matter, it was determined they should
take as their slogan (as it would be termed
to-day), "Trust God and ask His people." It
was past eleven that night when the long
meeting closed and the members left the
vestry, some of them a little bewildered and
wondering whereunto this thing would grow,
but all of them in dead earnest in their de-
termination to bring it, if possible, to a
successful issue.

Telling the Congregation.

At once steps were taken to make the
matter known to the whole congregation and
prayer meetings arranged for every day. I
think, of the short time before the bills
fell due. There were some who had no
doubt as to the success of the movement.
These were among the most faithful and
ardent Church workers, and behind them
were many other earnest Christian men and
women, who "followed trembling." Cer-
tainly, it was spiritual, an exceedingly busy
and an exceedingly hard time for the
Church. Hitherto, when there was a special
need for funds, sales of work, sacred con-
certs, and equally sacred gatherings and
tea meetings, were used to provide the
money, but this way of raising money was
to them as new as it was novel. At any
rate, it put the faith of the Christians to
the test, and roused in them the spirit of
urgent and importunate prayer. I cannot
now remember the steps they took to "Tell
His people," other than the usual appeal
from the pulpit. These I know, were in a
large degree left to workers to plan out
for themselves. One instance only comes
to my mind. It was this: A working fore-
man in a government department, deter-
mined to appeal to the Governor (a Chris-
tian man and a churchman). The answer
to his appeal was a kind letter wishing the
parish and its work well, and enclosing with
it a cheque for twenty-five pounds. It is
doubtful, however, whether there was an-
other sum sent in anywhere approaching this
amount. In fact, they were mostly small
sums, and the Minister never knew really
where the money came from. Before the
first week had ended the first of the bills
was met, and before the fortnight came
to a close the whole amount required had
been received.

Of course, the effect upon the congrega-
tion was very marked, especially upon
church workers. Some of them were jubi-
lant, and many began to realise how very
close was the connection between religion
and finance in the work of the Church of
Jesus Christ.

An Incident.

I can best explain what I mean by re-
lating an incident which occurred a short
time afterwards. One institution of the pa-
rish was the annual tea meeting. It was
greatly valued, both as a means of raising
funds, and also for the opportunity it gave
for Christian fellowship among the congrega-
tion. When the time came, a meeting was
called to make the necessary preparations,
and when they came to the matter of print-
ing tickets for sale, our friend, who had
suggested "Asking God and telling the
people," at once objected.

"Why," he said, "You cannot use indirect
methods of raising money after what has
happened only a short time ago."

This was as startling as it was unfor-
seen.

"Well, what are we to do? We want our
tea meeting, but how are we to have it if
we don't sell the tickets?"

"Oh," he replied, "give them the tickets."

"But we can't afford it," they said.

"Oh, yes you can. If you raised between
two and three hundred pounds by asking
God and telling His people, surely you can
raise enough to pay for a tea meeting by
the same method, especially when every
item at the meeting will be sacred and de-
votional items."

I give not the actual words, but the gist
of the conversation. So it was arranged to
issue the usual number of tickets, and the
congregation was told that any of its mem-
bers might obtain them by applying to the
Church officers. If any of them desired
to help the guardians to meet the expenses,
then that help would be greatly appreci-
ated. When the tea meeting took place, it
proved to be one of the happiest and most
helpful they had ever enjoyed, and its spir-

itual influence upon the parish was beyond question.

It must not be thought, however, that this happy expression of faith and trust in God's willingness and power to help His Church in the time of pressing need, was the result of a sudden outburst of enthusiasm, but rather, in this case, it was the result of years of quiet growth—the outcome of a spiritual experience in which both pastor and people alike shared. The Day School of Jesus Christ is still open to us all, and happy are they who are content therein to sit at His feet and learn.

WAYSIDE MUSINGS.

By a Wayfarer.

IT was another Sunday afternoon, and the Boarding-house Conference was again in full swing. The young Salvation Army officer held the floor of the House.

"What does your Church mean," he asked, "by Red-letter days and Black-letter days? I heard your Minister speak about them last Sunday."

"The Red-letter days," answered a young man, "are mostly Commemorations of the Apostles; or of important events connected with our Lord. We are supposed to have Holy Communion on those days. But the Black-letter days are only meant to keep in memory certain good men and women who were martyrs, or who in some way made their mark on Church History. When Almanacs were scarce, they served also as local calendars, by which farmers knew when they ought to be sowing or reaping. Then every Englishman knew that Agincourt was won on St. Crispin's day; and that the weather for six weeks would be the same as on St. Swithin's day. And so on."

"Don't you have Church-services on the Black-letter days?" asked the young Salvationist.

"They used to," answered the other, "and their observance as holidays must have been more or less compulsory; for in 1532 Parliament presented a petition to the King, praying that the number of Saints' days might be reduced, because their frequency interfered with agriculture and trade, and tended to impoverish the labourers; and in 1536 Convocation declared them to be the occasion of much sloth and idleness; and many were abolished. To-day, I don't know any Church where they are observed."

"I've often looked over the names in our Church Calendar," said the young lady, "but I never bothered much about who they were or what they did. But I'm sure I've heard our Minister mention names that are not there. King Alfred, for instance! Where does he find them?"

"Probably in the rejected Prayer-book of 1928," said an older man. "I know that the Compilers of it added a great many names of men and women whom they thought worthy to be remembered."

"Not a bad idea," said the young Salvationist. "A kind of Picture Gallery of famous Christians. I wonder did they include General Booth! King Alfred, too, you said. I suppose they put him in because he burned the cakes and beat the Danes."

"I think," said the young man, "it was rather because he converted King Guthrum to Christianity; and most of the Danes in England followed their King's example. And because he encouraged learning and translated the Psalms and other parts of the Bible into English."

"Not bad reasons," said the other, "any more Kings on the list?"

"Two," said the young man, "Oswald and Charles the First. Oswald, because he invited Aidan and Cuthbert and Chad, from Iona, whose preaching converted half England. The compilers of the 1928 book also added Aidan and Cuthbert to the list (Chad was already in the Calendar) besides such well-known names as Polycarp and Ignatius and Chrysostom, and Monica, the mother of Augustine, and Francis of Assisi, and Anskar the great missionary to Sweden, and Ninian the Apostle of the Picts, and Columba the Irish chieftain who founded the famous Mission on Iona, from which half England was evangelized,—besides others, less known and less important."

"All good men," said the young Salvationist, "but why not, also, a few better known saints? Doesn't Wycliffe deserve to be remembered, the Morning Star of the Reformation, who gave England the New Testament, and Tynedale, who translated the Old Testament, and Martyn Luther, and Cranmer, Ridley and Latimer, and Wesley and Whitfield, and Wilberforce? England would have been badly off without them. And David Livingstone and Carey and Henry Martyn, Hannington, and Marsden?—ought not their names to be included in a popular calendar of Saints? And why is Charles I. included? I thought his death was for purely political reasons;—because he wanted to be an absolute monarch, and, like one we know, wouldn't be bound by his engagements. I never heard that his death had anything to do with religion."

"So most of us think," said the young man, "but the High Church party in our Church believe that he died because he wouldn't sacrifice the rights of the Church. If they would read history they would find that, to secure the help of the Scotch army, he had agreed that the English Church should be under Presbyterian rule for three years; and that after that a Conference should be held to decide which form of Church Government should be maintained. Unfortunately for him, Cromwell shattered the Scotch army at Preston, and Episcopacy became illegal—not for three years only, but all through the Protectorate."

"Then your new list of Black-letter Saints doesn't in any way affect your worship," said the young Salvationist. "They didn't add any Red-letter days?"

"They did add one," said the young man. "And I am ashamed to say that it was the Roman Catholic Festival of Corpus Christi, on which the Roman Church specially worships the Bread that they say is the Body of Christ."

"Did they propose to imitate the Roman way of observing it?" asked an older man. "Then you have reason to be thankful that the nation, by its representatives in Parliament, rejected not the Calendar only, but, the whole book. Would it not have been dreadful to have had English Churchmen and Romanists, on the same day, each professing to worship the same object, and each considering the other idolatrous. If your people had attempted, as the Romans do, to have street processions, it might have led to rioting, and unspeakable desecration. That new Prayer-book would have split your Church. There's a big crack in it already. But I think I know which side most of your people would have taken."

"As to your Black-letter days," said the young Salvationist, "I am inclined to blame your Church for not making use of them. If I were a clergyman in your Church I would give regular lectures about such men as Columba, Aidan, Patrick, and so on. And I

should think I was doing good. But I'm afraid I couldn't do much with Blasius and Hugh and Nicomede and Swithun and Evertius, and a crowd of others whom nobody ever heard of."

"If I were a clergyman," said the young lady, "I would teach my people about Columba and all those old English Saints; but I would concentrate rather on Carey, and Henry Martyn, and David Livingstone, and Hannington and Patteson, and other Saints of the later Church; and I think people would be more interested in my Samts than in yours. And why shouldn't I include General Booth?"

"Hear, hear," said most of the boarders.

(The writer begs leave to correct a mistake made in his last paper on "Prayer and Peace." The amount of the Alabama compensation was about \$1, not 20 millions. It was, none the less, a memorable transaction, as being the first example of the settlement of an International dispute by Arbitration.

Friends who wish to subscribe to the League of Nations, or who wish to know more about it, should write to the Secretary, Mr. Raymond G. Watt, 32 Castlereagh Street, Sydney.)

Easter, 1932.

EASTER DAY is the centre around which all Calendars are made. While we are not absolutely certain of the time of the Birth of Christ, we know assuredly the time of His Death and Resurrection.

Easter Day commemorates a great Victory—Christ our Passover in the power of an endless life, rose from the grave. His victory over death shatters materialism to pieces and disallows the pessimists' theory that man goes down to darkness and ceases to be.

This Hope which inspires men is not based on an anxious deduction from the world's order, or from a contrast between man's low attainments and high possibilities, with the plea that justice cannot allow such disparity to be final. It points to the Risen Lord who on the third day rose according to the Scriptures. In that faith it looks towards the life everlasting.

The Resurrection has been called the most certain fact of history. It is possible that over insistence on the historical aspect may lead us to ignore the full significance of Easter. When the Master burst the bands of death something happened transcending the norm of the world's order; an experience not to be held within the orbit of human experience.

We need not wonder that there are divergencies in the Gospel narratives of the Resurrection. Men who find themselves suddenly brought into immediate consciousness of the realities of the supernatural life cannot shape their witness in terms to prove to mere reason the truth of what they have seen.

On Easter Day we commemorate a fact in time that has timeless issues. There is something more than the recovery of life by Him who has been crucified. When He rose from the dead it was to give His life to others, to endow them with the splendour of His grace and the glory of immortality. He came from the grave to be the Prince of Life.

The Resurrection asserts that Life and Immortality are assured to men. He is the First-fruits of them that sleep. Because men believed in the Resurrection of Jesus Christ they can also believe in the Resurrection of themselves.

There are many who still find it difficult to believe in the Resurrection of the dead. But to deny it is to render Easter as an idle tale, and condemn Christianity as vanity and a delusion. Christianity has no meaning apart from the Resurrection. The spirit of man is at enmity with mere dissolution and nothingness. It demands a future life.

Christ does not wait to give us some share in the glory of the Resurrection in the life to come. He gives to us here and now; super-natural, new-born, resurrection life. A life of courage, confidence, strength and zeal. It enables us to attain to qualities of character which the world's most careful culture cannot secure. It comes from the energies of a new life, joyous, victorious, and free.

It is always Easter to the man who lives in the Power of the Resurrection.



A private cable from England announces that Miss Dossie Sadlier, the elder daughter of the Bishop of Nelson, and Mrs. Sadlier, has been accepted by the Church Missionary Society as Furlough Relief Nurse at Yazd, Persia.

Mr. Edward Harris, who has completed 40 years as a chorister at St. Andrew's Cathedral, Sydney, has been presented with an enlarged photograph of the Cathedral Choir. The presentation was made by the Dean of Sydney on behalf of the other members.

The marriage of Dr. Micklem and Miss Auriac was celebrated in St. James' Church, Sydney, on Tuesday morning, March 29. The officiating minister was Bishop Gilbert White. Dr. and Mrs. Micklem left the following day on a visit to Great Britain. We offer the happy couple our heartiest congratulations.

We regret exceedingly to hear of the temporary break-down through overwork of the Rev. J. A. Schofield, M.A., Vicar of St. Mark's, Camberwell, Melbourne, and one of the Examining Chaplains of the Bishop of Bendigo. We trust that the projected trip to England may thoroughly restore his health and strength.

At the annual meeting on March 14, the Rev. Clement Allen, B.A., was elected chairman for the ensuing year of the Tasmanian Branch of C.M.S. Mr. Allen has given many years of steady, unselfish work to the Society; he is known for his Christian courtesy and fairness, and for his faithful adherence to the Evangelical and Protestant principles upon which the C.M.S. is founded.

From April till the end of September this year, the Rev. W. S. Milne, M.A., Th.L., will be acting Warden of St. John's College, Brisbane. Mr. Milne is assistant priest at Brighton, a suburb of Melbourne, and is being lent for the six months. He was ordained deacon in 1925 and priest a year later. He took honours in Philosophy at the Melbourne University.

The Rev. Thomas Hardy, Chaplain of the Sydney Missions to Seamen, is returning to England on account of health. He has done splendid work as chaplain of the port during his short stay in Sydney. Recently the members of the Worcester and Conway (naval and mercantile training ships on the Thames and the Mersey) Old Boys' Association, to which he is honorary chaplain, gave him a farewell luncheon.

Miss Monica Tomlin, only daughter of Canon Tomlin, Warden of St. Augustine's, Canterbury, England, and formerly Warden of St. Francis' College, Brisbane, was married in Canterbury Cathedral on November 14, to Mr. Charles E. Empson, H.M. Consul at Bagdad. The Bishop of Salisbury performed the ceremony. The wedding has occasioned much interest amongst Queensland churchpeople.

The Rev. W. Backholer, who recently underwent an operation to one of his ears, finding that his hearing is still affected, has decided to retire from active ministry for the present. He has resigned his charge of Kallista as from the end of March. Mr. Backholer's ministry has been marked by the keenness and enthusiasm which has made it markedly successful; we pray that before long his disability will be removed sufficiently to enable him to resume.

The Very Rev. Horace Henry Dixon, Dean of St. John's Cathedral, Brisbane, was consecrated Bishop Coadjutor of that city on Tuesday, March 29. The Bishops who assisted the Archbishop of Brisbane in the consecration were the Bishops of Carpentaria, Rockhampton, Grafton, Newcastle and Bishop Halford. The Bishop of Newcastle preached the sermon on the occasion. Bishop Dixon was for 27 years Headmaster of Southport Grammar School.

The Rev. C. C. Hurt, M.A., formerly Scholar of Emmanuel College, Cambridge, has been appointed Warden of St. John's College, Brisbane. St. John's College is an Anglican foundation, affiliated to the

Queensland University, where Undergraduates may reside during their University course. Mr. Hurt has, for the last five years, been a member of the Brotherhood of St. Barnabas, Qld. He is now on his way to England to visit his parents. He returns to Brisbane in October.

The Rev. Charles Markham Mills, formerly of Denham, died at Yaxley, Pennant Hills, on March 18, aged 85 years. He came to Australia from England in the late sixties, and worked for a time under Bishop Tyrrell in the diocese of Newcastle. His headquarters were at Liverpool Plains, and at that time he was the only clergyman in the district. After serving at Murrumbidgee and Muswellbrook, he was appointed the first rector of Denham, where he remained for nearly 32 years. His wife, who was a daughter of the late Archdeacon Coles Child, of Morpeth, died three months ago. Mr. Mills is survived by three sons and three daughters.

We are very glad to hear that the Rev. Andrew and Mrs. Colvin, of the Rectory, Eastwood, N.S.W., are almost well after their recent motor accident on the Prince's Highway, near Eden. They both spent nine days in Pambula Hospital. Mr. Colvin writes: "Mrs. Colvin's knee was badly bruised, and I received injuries to my ear and ribs, two of which were broken. Our chief feeling is one of gratitude to our Heavenly Father for deliverance from what might have been a much more serious accident. As we consider the place and circumstances, we can only marvel that we escaped with so little injury. We seek to see God's overruling purpose in it, and even to rejoice that our disappointment and suffering shall be for our good and His glory."

We offer our deep sympathy to Mr. Harry Hibble, a leading Sydney Churchman, and C.E.M.S. worker, on account of the death of his brother, Mr. Charles Hibble, formerly Chairman of the Commonwealth Coal Tribunal. The late Mr. Hibble was born in New Zealand and settled in Newcastle in 1890. In 1904 he was appointed District Coroner and the following year was called to the Bar. After service as one of the chairmen of the boards constituted under the old Arbitration Act, he was appointed, in 1912, chairman of the joint committee of coal proprietors and miners. He later acted as Royal Commissioner and was also appointed under the War Precautions Act to determine the prices of coal and gas. In 1929 he presided over a conference summoned to discuss the long dispute between the northern associated colliery owners and their employees. At the funeral service conducted in Newcastle Cathedral, the Dean paid a rich tribute to Mr. Hibble's life and character.

On Sunday, March 20, in St. John's Church, Camden, Sir Harry Chauvel unveiled a tablet which had been erected by the officers and men of the 7th Light Horse Regiment in memory of their late leader, Brigadier-General G. M. Macarthur Onslow. Before the unveiling of the tablet, Sir Harry Chauvel addressed the congregation and spoke of the late Brigadier-General Onslow as a man of highest ideals and one who exercised the very best influence in the community. He was a born cavalry leader, full of dash and initiative, quite fearless, and at the same time possessing the entire confidence of his men, who would follow him anywhere. When the 5th Australian Light Horse Brigade was formed before Lord Allenby's last operations, Brigadier-General Onslow was selected to command it. Though principally Australian, the brigade was actually composed of Australians, New Zealanders, and French colonial cavalry, all venturesome spirits, well suited for such a leader. Under his able command, the Brigade took a conspicuous part in the capture of Damascus.

Work in the Vineyard gains value from Worship offered within the Veil.

Melburnian Musings on the Mighty Bridge.

IT is not possible to add anything which can be of interest to Australians concerning that vast undertaking brought to fruition on 19th March, when Sydney Harbour was spanned by that vast steel structure which out-rides every other of its kind. But a humble sharer in the possession may be permitted to raise his voice in jubilation, for we all assuredly share in this bridge, whatever part of the Commonwealth we hail from. It is said the last world-war proved the world to be a mere village, so unified were the interests of nations at that time. Perhaps there is more truth in the allegation than the writer suspected, for it is notorious that people of one village scarcely agree at all times, and the world has not yet found real peace. But the Bridge should help to join us together as surely as it joins North Shore to the Metropolis. Certainly we are justly wondering how much of the Bridge is ours, it being not altogether improbable that even Melburnians may have to pay for it. But that tender spot I beg to leave, to my betters in Commonwealth economics.

As on Easter Day to my flock, I may repeat now, that the very divergent accounts of a certain hectic incident, which has made the world more interested and somewhat amused, perchance, shows how people standing close together can get and give quite differing versions of the self-same happening. Why, then, should not the small discrepancies between two Gospel records be taken otherwise than as proof of reality, and the utter absence of manufacture or of make-believe?

Another impression that I could not avoid was that made by the apparent prosperity of the crowds of people, estimated at one time as three quarters of a million, walking about the streets seeing the sights. Had all the destitute been hidden away by order, as some other countries do, when it is desired to make a show of success to visitors? So glibly are most people. Or, was it that the liberal doles, with which rumour has associated the parent State, have effaced the results of unemployment?

What a rush it was indeed to cross the Bridge after the cutting (is that not the correct phrase?) of the Ribbons. Swept up the stairs was I among the crowd. I always find much more keen enjoyment in mingling with the "rush" than in viewing affairs from a distance. There is something homely, something sympathetic, in merging oneself with the multitude, whom the good Lord loves, as we preach so often, and so often anon forget. Would that there were as great a keenness to cross the great Bridge that separates the lesser from the greater in character and in effective working in our experiences.

Now the Bridge has lent itself to moralities of varied nature! For us at Easter-time there was one lesson which quietly was emphasised by that vast erection of steel and brains. With all man's ingenuity he has not advanced one inch in bridging the gulf which divides mankind from eternity. He is not any nearer than were the ancients in reaching across that deep which suddenly faces every mortal at his latter end. There is only One, as we know, Who has essayed to join the seen and the unseen worlds, and Who alone provides a way by which mortals can cross to immortality. How dense the crowds that seek that way! What stirring of heart and mind when realisation must come when we are stepping across that gulf, which, apart from that one means of crossing, has never been bridged by any man. No man goeth across that way—"but by Me"—He said.

The Rev. D. M. Deasey, incumbent of St. Columba's, Hawthorn, has accepted nomination to the parish of Christ Church, Geelong, in succession to the Rev. E. Schweiger. Mr. Deasey will commence his ministry at Geelong at the beginning of May.

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"Silence is a friend that will never betray."
—Confucius.

"In the multitude of words there wanteth not transgression."—Prov. 10: 19.

APRIL.

- 10th—2nd Sunday after Easter. During the "Great Forty Days" after Easter our minds are rightly directed towards some of those "Infallible proofs" by which Our Lord received homage as Divine. The greatest proof is in the heart which loves Him.
- 11th—William and Mary crowned, 1689. Thus the Protestant succession was secured to England. Ever may it continue.
- 12th—C.M.S. founded, 1799. We are again reminded of the hard time in which most of the best work for God was begun.
- 13th—R.C. Emancipation Act, 1829. It is good to have tolerance, but it must not be abused, as so often happens.
- 15th—Edict of Nantes proclaimed, 1598. Wreck of the "Titanic," 1912. A warning of man's limitations.
- 17th—3rd Sunday after Easter. This Sunday reminds us of the need of being consistent. "Consistency is a jewel." But how hard it is for the best of us to be consistent without becoming narrow and timid.
- Luther brought before the Diet of Worms, 1521. The price must be paid by all who would stand, as this hero did, for the truth, as it appeared to him.
- 18th—John Foxe, martyrologist, born, 1517. We learn from the sufferings of so many what a great price has been paid for our liberties of worship.
- 20th—Gates of Londonderry shut by Pretence Boys, 1689.
- 21st—Princess Elizabeth born, 1926. Next issue of this paper.



The Resurrection Life.

HENCEFORTH His Cross stands between us and our sins; and through His empty grave we enter a life of victory.

The coming again of Good Friday and Easter Day naturally recalls to our mind the sacred and solemn events of that time, so tragic and yet so triumphant, when on the Cross, Christ died for our sins, and from the grave rose again for our justification. It is good for us to have this remembrance, and better for us when through faith in the Crucified Son of God we enter into the inheritance He has purchased for us by the sacrifice of the Cross, and confirmed to us by His glorious Resurrection. "A death unto sin and a new life unto righteousness." This is the gift and responsibility of our sacred calling in Christ Jesus. "A new life," because henceforth if we are believers in Him, the life that we live, we live in the faith of the Son of God, Who loved us and gave Himself for us.

The Christian life, because of the great Good Friday and Easter facts, is no longer to be a beaten life—a life in the toils of sinful lust and worldly desire. It is to be a life of victory—victory over sin; victory over all that is paltry and mean; victory over all creaturely desire and aim; victory over all depression of spirit and fear of failure or fear of man.

This is the victory that overcometh... even our faith; faith in the Crucified, faith in the Risen and Victorious, faith in the Ascended and Coming and Triumphant Christ.

"Thanks be unto God for His ineffable Gift." For this life to which we are called is a gift, because linked inseparably to the Person of the Son of His love, God's Gift of infinite worth to infinitely unworthy, because sinful, man. "This life is in His Son. He that hath the Son hath the life, and he that hath not the Son of God hath not the life." "The gift of God is eternal life through Jesus Christ, our Lord."

This is the Grace of God which has been manifested as St. Paul explains it: "This wonderful Grace that converts sinners into sons, that sets the guilty free, that cleanses us from the fouler leprosy of sin."

The gift is indeed too wonderful for description. The love that inspired it is beyond our comprehension.

A new life! His gift, but our responsibility!

"If ye then be risen with Christ, seek ye those things which are above. Set your mind on things above and not on things on the earth, for ye are dead and your life is hid with Christ in God."

The Gift must be used. The new life must be lived. For, as St. Paul reminded Titus, the Grace of God which bringeth salvation hath been manifested; teaching, or rather disciplining us, that denying ungodly and worldly lusts we should live soberly (in relation to self), righteously (in relation to others), godly (in relation to God), in this present world. The new life is to be a self-disciplined life, a life of square-footed honesty towards our fellow men and one of piety and reverence in relation to God.

Three lines of self-examination are herein indicated:—

(1) The "saying no" to self was one of the conditions of discipleship that our Lord Jesus laid down. What differentiations are obvious between the ordinary life of a Christian and that of a worldling? Does the ordinary life of the Christian indicate that he is 'saying no' to himself in relation to the pleasures, luxuries, popularity, ambitions and lust for wealth which make up life for the ordinary worldling?

In one of the mountain townships there is a cottage donated by will for the benefit of the clergy. The testator was a lonely soul, living in a one-roomed humpy in the grounds of the cottage. His latter years were spent, we are told, almost in penury. When urged to ease his declining years by mortgaging the larger cottage, he definitely refused to further encumber the gift he had destined for the service of his Lord. He very manifestly said "no" to himself. How far does sacrifice such as that enter into the Christian life? Are we able to school ourselves in relation to the appeals of self to the extent that the Sacrifice of the Cross challenges us?

What really is our life? Putting aside all these lower appeals, can we say with St. Paul, "To me to live is Christ."

(2) Then, in relation to others, is that relationship based upon the Divine principle, "Thou shalt love thy neighbour as thyself"? Is not the ideal condition of our social life a sad commentary on our Christianity? "The work of righteousness shall be peace." Is it not too true that the absence of that square-footed honesty in our social relations is largely responsible for

the presence of unrest, discontent, and even hatred in our common life.

The Christian is set the task of conquering the world of righteousness by the indwelling of the spirit of Christ. Is he doing it? Are Christians always manifestly righteous in their dealings with their fellow men? Surely it is too true that Christians of repute are to be found who tolerate and practise methods in their business and professional life which are altogether unrighteous.

(3) Of course, it comes to this, that our relations with God are not right. God is the Lord of Life—of our whole life. Godly living means that the whole of life is lived Godward. "Thou God seest me," is the constraining fact that urges to self-discipline and righteousness. The Godly life is a life that recognises the claims of God. And the claims of God are grounded in the love that redeemed us. "We love because He first loved us." And the love of Christ has gripped us and constrains us along the way of love in the service of the God Who loves us and the human life around us which He loves. It is a note of victory and triumph the Apostle strikes: "The love of Christ constrains us, because we thus judge that if One died for all, then were all dead; and that He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

Such a life, inspired by His great love, and energised by His Spirit, is the Christian's life—a life of service, a life of victory, and a life in fellowship with God.

The Free Churches and Inter-Communion.

THE Convocations of the Church have recently met in England and the attitude of the majority of members with regard to inter-communion has occasioned no little misgiving. Proposals for inter-communion with the Old Catholics were received with general acclamation, while the suggestion of a measure of Christian courtesy towards our brethren of the Non-Episcopal Churches was referred to a Committee for further examination. "The Record" says, "this treatment has naturally roused some resentment in the minds of the members of the Free Churches. Dr. J. C. Carlile, a former president of the Baptist Conference, gave expression to the feeling of his co-religionists on the discussion, when he said: 'Nothing in recent times had been more revealing of the parochial sectarian mind. What was the use of discussing questions of reunion if the spirit shown in Convocation indicated the temper of the Church? Nonconformists had not even asked for the Christian courtesy suggested by the Bishops, and after the vote of the clerics they could not, with any self-respect, accept the favour. They were not poor relations asking for charity. At the Lord's Table all came on an equal footing, or they would not come at all. Free Churchmen were justified in being indignant.' In more restrained language, but with equal point, Professor Carnegie Simpson, in the columns of 'The British Weekly,' writes 'in the spirit not of controversy but of elucidation and enquiry.' He points out that the declaration made at the Lambeth Conference of 1930 regarding inter-communion as 'the goal of, rather than a means to, the restoration of union,' has apparently been abandoned by the agreement with the Old Catholic

Churches 'with which union has not been consummated but with which inter-communion has been sanctioned.' He quotes the Bishop of Gloucester as saying that here is 'an admirable model of what they should aim at in all attempts at inter-communion,' and he asks how it is to be applied to the Free Churches. Free Church ministries have been recognised as true ministries of the Word and Sacraments 'in the Universal Church.' There has never been any question that these Churches hold 'the essentials of the Christian Faith.' The inference to be drawn is obvious, but yet the Convocations hesitate to draw it, and we cannot be surprised that Free Churchmen express their feelings warmly, and tell us pointedly that they have never sought the privileges proposed, nor do they desire them on the terms that are evidently to be laid down. 'What I desire to see,' says Professor Carnegie Simpson, 'is the doors of access to the Lord's Table unlocked in His Name to all who are credibly of His Church on earth.' Evangelical Churchmen will be ready to accept this clear and definite statement as an expression of their own position. Whatever domestic rules and regulations may be necessary in each Communion, Christian courtesy requires that all faithful followers of Jesus Christ should have free access when they desire it to the Table, which is the Lord's Table, and not that of any section of the Church or of any particular denomination.

"The feelings of indignation aroused among the Nonconformists will not render easy the friendly relationships necessary for the resumption of the Conversations at Lambeth between their representatives and those of the Church of England. We appreciate the spirit of kindly forbearance that has been exhibited by some of those who will take part in the gatherings, yet they cannot help being influenced by the apparent continuance in Convocation of the spirit of which they found signs in the Report of the Lambeth Conference of 1930. However valuable inter-communion with those overseas may be, it is much more important for us to secure closer relationships with our fellow Christians at home. The Archbishop of Canterbury pointed out in Convocation that the decision as to inter-communion with the Old Catholics was the first occasion on which our Church had formally entered into communion with another Church. This has led to some comment on the 'Catholic' isolation our Church has maintained for so long, and it will be a happy sign of the further diminution of isolation if some plan can be devised for the principle of inter-communion, and at least its occasional practice with the great body of our fellow Christians of the Evangelical Churches.

"The Archbishop of York has also recently spoken of the special gains to be hoped for from bodies overseas. He thought that it would open out our vision to the world-wide responsibilities of the Church more completely than union with our fellow Christians at home. Yet he had to acknowledge that the really great problem was how we might become a single body of disciples in our own fellowship in our own country and within our own people. The result of reunion at home would be an immediate extension of practical action far greater than can be gained by inter-communion with those more remote. He went on to speak of the resumption of the Lambeth meetings, and how delighted and surprised they had all been at the tone and atmosphere in which they had found themselves when they came to-

gether in the first prolonged session they had held. They had not, he was careful to observe, yet entered actually on a discussion of those points where differences were at all acute. The representatives of the Free Churches have already made their attitude quite clear. The recent discussion in Convocation has not helped to produce an atmosphere in which a better understanding can be reached. Possibly there may be a number of those who are wedded to the Tractarian conception of Apostolic Succession who desire to place obstacles in the way of any closer relationship with the Non-Episcopal Churches. But that conception is quite of comparatively recent origin. It has been shown to have no foundation in the early Church. Modern scholarship has deprived it of any claim to consideration. It must not be allowed to stand in the way of the unity of Christian people. The times are changing rapidly and it will be necessary before long for Christians to show a united front to the forces of materialism, secularism and irreligion."

Church Overseas.

MOTHER'S RIGHTS.

Roman Catholic Application Dismissed.

Mr. Justice Maugham, sitting as in chambers, recently heard an application concerning the guardianship of three children, the daughters of the late Mr. James Tarpey, of Horwich, Lancashire, who died two years ago. Prior to her marriage to Mr. Tarpey, who was a Roman Catholic, Mrs. Tarpey had joined the Church of Rome. After her husband's death she removed her children, who were aged 13, 11 and 8 respectively, from the Roman Catholic day school and sent them to the Church of England school. Mrs. Tarpey was then pressed by the Roman Catholic priest to return them, but this she refused to do.

A number of communications took place, in which she was informed, through solicitors' letters, that unless she returned the children immediately to the Roman Catholic school, an application would be made against her in the High Court of Justice for the guardianship of the children.

Summons Served.

A summons was served on December 30th, 1930, calling the mother to attend in London to show cause why two of her husband's relatives should not be appointed joint guardians with her of her children, the relatives being the mother and sister of the deceased husband.

The Vicar of Horwich, Lancashire, in whose parish the mother is a communicant, had meanwhile, consulted the Bishop of the Diocese, whose support he had, and the Chancellor of the Diocese was briefed for the defence.

It is believed that the case was heard as in chambers to prevent a full report of it appearing in the press.

The judge dismissed the application. The result of the application is particularly important for two reasons, namely on account of the right of a parent to change the religious training of a son or daughter and the rights of mothers being equal to the rights of fathers.

GLoucester.

Cheltenham Campaign of Youth.

During the latter half of November, there was held in St. Matthew's

Church, Cheltenham, a remarkable mission for young men and women. The campaign-leader was the Rev. Bryan Green, B.D., of the Oxford Pastorate. Night after night hundreds came to listen to the vital message of Christ, and the result was that many surrendered their lives to the Divine Master.

Mr. Green took a series of addresses of which these are some of the titles:—"The Problems of Modern Life," "Some Problems of Human Friendship," "The Road Question," "A.D. 28: Christ or a Cross in Palestine? Does this mean anything for me?" "What God is prepared to do for man," etc.

The Mission, which was officially called "A Campaign of Youth," had been very carefully prepared, and this was apparent in the services, where there was an expectant spirit. The challenge to honest, careful thinking, and the appeal for definite consideration were not given in vain. Although the whole effort was essentially made for one parish only, Mr. Green addressed many informal gatherings of the Colleges and Schools in the town, and it was in those gatherings that the response was most encouraging of all.

CONDITIONS IN EUROPE.

The Spanish President.

Spanish Protestants, who rejoice in the concession of religious liberty, are throwing themselves heart and soul into the service of the Republic. Espana Evangelica publishes a large photograph of the new President, Senor Alcalá Zamora, with notes on his career. "We are profoundly thankful," says the editor, "that the first President of the Republic is a man of religious faith. In his own way, which is not ours, he has sought Divine guidance, and direction, going in strict privacy to church in the early hours of that solemn day on which he took the oath of office. Nothing but good can come to the Republic from the fact that its first magistrate believes in God, in the reality of His care for the nations, and in the urgent duty which rests upon us all to learn His will and obey it."

The President, whose handsome and kindly face is that of a true Spanish gentleman, has been singularly happy, we are told, in his home life. "It was the will of Providence that when a citizen of Spain was exalted to the highest rank before the eyes of a whole people, there should be raised along with him the simple, honest, affectionate, tenderly united family life which is now and always should be so characteristic of our country. Every fact which came to light during the Presidential election about the home of the Father of his country was well fitted to set an example to all other homes." The President made a love-match, and lived with his young bride on a modest income. "The talent, industry, and high character of the head of the household enabled him to prosper. Children came to gladden him, and to co-operate with their mother in that loving support which the public man needs amid the large concerns of his outward career." The President has taken heavy risks and has not shrunk from suffering. "We believe," says this Protestant supporter, "that to no better hands than his could the reins of government have been committed."

No time is lost in the heavenly race in stopping to help a weak runner.



NEW SOUTH WALES.

Diocese of Sydney.

ST. JOHN'S, CAMPSIE.

The opening of the Harbour Bridge Flower Show and Industrial Exhibition in connection with St. John's, Campsie, was performed by Admiral V. H. G. Bernard, of the British Navy, who was accompanied by Mrs. Bernard, on 11th March, in St. John's Hall.

The distinguished visitors were welcomed by the Rector and committee, also the Mayor and Mayoress of Canterbury. A feature of this very attractive and beautiful show was a Floral Bridge, made of pale pink roses.

The Admiral declared the show open by pressing a button which illuminated the bridge. Forty Guides were present from St. John's Guides, at the evening session.

Diocese of Newcastle.

CORRUPT POLITICS.

Preaching at St. Stephen's, Adamstown, the Dean of Newcastle (Very Rev. W. H. Johnson) said:—

"If in any Parliament there are politicians who profess to be the friends of the poor and claim to be protecting them from the tyranny of financial interests, while all the time they are dishonestly using their political positions to enrich themselves, it is the duty of men of honour and courage to expose such humbug and hypocrisy."

The Dean further said that the idea that the Church should stand aloof from all politics and concentrate on spiritual work must not be used as an excuse for evading an unpleasant duty. Legislation affected human life very vitally, as it helped to form the environment which influenced the physical, mental, and moral well-being of the people. The Church, therefore, could not be indifferent to Parliament and politics. Furthermore, the political life of the whole nation would suffer disastrously if the Church took no interest in it, and if the Christian citizen treated it as something into which he need not take his religion. Politicians would lose their ideals and politics could become so charged with corruption and self-seeking that the morality and honesty of the whole community might suffer through it. The Church should vigorously and courageously assert itself as the guardian of public morals; proclaim the need of a new sense of social righteousness; sternly denounce politics that had more regard for financial results than the welfare of human lives; and fearlessly expose anything in politics that conflicted with honour, integrity, and morality. Above all, the Church should concentrate on the training of the young so as to produce a people of clean and resolute character, a people with a deep sense of responsibility to God and their fellow men, a people with a spirit that would lead them to dare and do great things for the common weal.

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FRIENDS OF THE CATHEDRAL.

There has been formed in Melbourne a fellowship called "The Friends of the Cathedral." At the meeting inaugurating the fellowship, the Archbishop presided and outlined the purposes of the movement. Several present at once offered their services as "Friends of the Cathedral" to assist in the various activities which had been outlined. Some undertook to be Cathedral Messengers, to be in attendance on certain days to show people round the Cathedral, pointing out the various objects of interest. Others signified their intention of making the representatives of the various parishes welcome as they came to the Cathedral on the day when their particular parish was being specially remembered at Evensong—these were called Hospitality Givers. Others again, handed in their names as being willing to assist when called upon by the Lay Canons for special duty as Marshals and Stewards. Some were willing to look after the Chapel which the Chapter hoped would be furnished for devotional reading—these were styled Cathedral Readers. Several were anxious to join a body of intercessors to offer prayer daily in their homes for the particular needs of worshippers and for the activities and objects of the Cathedral, and they were called Cathedral Prayers. While some signified their intention of helping the Cathedral financially—there were called Cathedral Givers—others were willing, in addition, to do odd jobs connected with the Cathedral under the direction of the Precinct, and they were described as "Odd job Workers."

It was decided to hold the next meeting in the Chapter House on Monday, 13th June, after a short devotional service in the Cathedral at 8 p.m. At the close of the meeting it was felt that a Movement had been launched whereby the Cathedral might be made a greater force for good in the life of the City of Melbourne.

Diocese of Bendigo.

ALL SAINTS' PRO-CATHEDRAL.

This evening, April 7, the induction of the Rev. E. Schwegler to the incumbency of All Saints' Pro-Cathedral will take place. The service will indeed be of a two-fold nature, because after the induction the Bishop will install the new Rector as Dean. It is hoped that as many clergy as possible will come and robe for this important service.

Diocese of Wangaratta.

UNINSTRUCTED CHURCHMEN.

The Bishop of Wangaratta, writing to his diocese, states:—

I am afraid a good many of our flock know very little about their Prayer Book, or the history of their Church. That is the reason that I am giving addresses on Church history at the Cathedral on Sundays, and at Beechworth on Wednesdays. So far the attendances seem to indicate that people want to be taught. At Beechworth, even on a week day, there are nearly as many people as at Wangaratta on Sunday, and there also the congregation is considerably above the average.

A good deal of this is the result of the activity of the C.E.M.S. All the branches seem to be awakening to their duty of working for the revival of Church life. The spiritual power, which many of them are manifesting, is one of the most encouraging signs of the times. On March 14th Wangaratta branch will take advantage of Eight Hours Day to have a special meeting. They are trying to get representatives of all the branches to meet for conference. A previous attempt was met by a rude, unbrotherly and discouraging silence. No replies came to the letter sent out. I understand it was addressed to the clergy, but whoever is to blame, I fail to see any excuse for it. We need to create a spirit of diocesan fellowship, which hitherto has been almost non-existent. . . . A united and vigorous diocesan life would be a step towards the creation of a real community life of the country, and the C.E.M.S. is the agency to which I look for the fostering of that diocesan life. I thought the "Living Church" might do it, but we are too dead for it to accomplish the task alone. Living intercourse, personal knowledge, face to face fellowship must stir our hearts before we can be sufficiently interested in each other to read about each other's doings. I want the C.E.M.S. in every parish and with it a diocesan sympathy and as much mutual visiting by branches as our long distances allow.

Dead opportunities have no resurrection.

QUEENSLAND.

Diocese of Brisbane.

CONSECRATION OF THE BISHOP COADJUTOR.

In the Cathedral of St. John the Evangelist, Brisbane, on Tuesday, March 29th, the Dean of Brisbane (the Very Rev. H. H. Dixon) was consecrated Bishop Coadjutor of Brisbane. There was a very large congregation at the ceremony, which lasted more than two hours. The Archbishop of Brisbane (Dr. Sharp) was assisted by five bishops—Bishop De Witt Batt, of Newcastle; Bishop Ashton, of Grafton; Bishop Ash, of Rockhampton; Bishop Davies, of Carpentaria; and Bishop Halford. In the congregation were the Governor (Sir John Goodwin) and Lady Goodwin, the Chief Justice (Sir James Blair), the Premier (Mr. Moore), and the Lord Mayor (Alderman Greene).

The Bishop of Newcastle preached the sermon. He said that people must look to the Church for leadership. Politicians were pandering to popular passions and buying the votes of electors with promises that could not be fulfilled. The Church must lead, not by identifying itself with this or that political programme, but by maintaining, clear and unflinching, its witness to the truth as it was in Christ Jesus.

THE CHURCH OF ENGLAND DEFENCE ASSOCIATION OF QUEENSLAND.

The opening meeting of the New Year of the members of the Association was held on 24th February. In the absence of Mr. A. Exley, through illness, Mr. Caulfield was voted to the chair.

The chairman spoke on the death of the late Hon. Secretary, Mr. A. B. Chater, and moved that the deep sympathy of the members be conveyed to the relatives of the deceased, as also their great appreciation of his valuable and unremitting services in the interests of the Association.

The motion was carried in silence, all standing.

A report from the retiring President, Mr. Arthur Exley, was read, dealing fully with the work of the past year; this was adopted, and its embodiment in the Minutes carried.

It was decided that the appointment of officers for the new year be adjourned to a further meeting, to take place on 9th March.

The adjourned meeting was held on 9th March. The chair was taken by Mr. Caulfield, in the absence of the President, Mr. Arthur Exley, who was unable, through ill-health, to be present.

Warm appreciation of Mr. Exley's work in the interests of the Association was voiced, and regret expressed in connection with the reason for his temporary abstinence from an active participation in the work.

The election of officials for the new year was then proceeded with.

Mr. A. P. Perkins was appointed President, and welcomed to the chair.

Mr. Perkins most feelingly addressed the members, appealing for their support in aiding him in his office.

Mr. Caulfield was appointed Hon. Secretary and Treasurer.

A strong Council was appointed consisting of five lady members and nine gentlemen.

An interesting article from "The London Times," on "Protestantism To-day" was read by Mrs. Exley, and much appreciated. The President closed the meeting with prayer.

WARDEN OF ST. JOHN'S COLLEGE.

The Archbishop, writing to his diocese, states:—

"I have appointed the Rev. C. C. Hurt, M.A., Scholar of Emmanuel College, Cambridge, and a high Warringer, Warden of St. John's College. Mr. Hurt, who is unmarried, was B.A. of Cambridge in 1922. M.A. in 1926. Like Canon Barrett, he received his immediate preparation for Holy Orders at Leeds Clergy School. He was ordained Deacon in 1924, Priest in 1925 by the Bishop of Manchester, who was then Dr. Temple, present Archbishop of York. He was Gospeller at his Ordination, which means that in the Ordination examination he came first of the Deacons, sixteen in number, who were ordained with him. He was curate of Weaste, in the Diocese of Manchester, for two years, and since then he has served for five years in the Brotherhood of St. Barnabas in the Diocese of North Queensland. He has recently stayed with me for a week in order to see the College and to have conversation with the present Warden, Canon Barrett."

S.P.C.K.

The Archbishop goes on to say:—

The Rev. A. E. Kain, Secretary in Australia for the S.P.C.K., wrote to ask me if I would write to the Clergy of the Diocese and request them to try to get some help for S.P.C.K. from their congregations, perhaps by a retiring collection on a Sunday, which he suggested should be Sunday, 6th March. I told him that I was unwilling in the present circumstances to make this request of them, but that I would mention the matter in my monthly letter to the "Chronicle." The S.P.C.K. helped this diocese so largely in its earliest days, to the extent, I believe, of £13,000, that it would be grateful and fitting if we could make some slight annual return to this old Society which has done and is doing so very much for our Church in the Dominions.

North Queensland.

CHURCH FOUNDATIONS.

The Rev. J. G. Johnston has undertaken the task of laying the foundations of a new district at Collinsville, including the growing mining and stock-raising, and the surrounding cattle stations. Hitherto Collinsville, which possesses a Church Hall, has received occasional visits from the Rector of Bowen. It is hoped that the people of Collinsville, now that they have a minister of their own, will respond keenly to his ministrations, and will provide him with the means of sustenance.

ST. MARY'S SCHOOL, HERBERTON.

Staff Changes.

Mrs. Watson-Brown is now Senior Mistress of St. Mary's School, in place of Miss Wearin, who left recently for the Moldavia on an extended visit to England. Mrs. Watson-Brown, with her excellent qualifications and wide experience, is well-fitted to take charge of the scholastic work of St. Mary's. She holds the first-class Teaching Certificate of the Teachers' Training College, Sydney. She has also done part of an Arts' course at the Sydney University, and taken a course of History Research with Professor Cramp. Her experience has included four years as Acting Principal of various Church schools. During the last eighteen months Mrs. Watson-Brown has been Acting-Principal of St. Faith's School at Yeppoon, which school is now under the management of the Sisters of the Society of the Sacred Advent.

Miss Myra Poppel who has also joined the staff of St. Mary's this year, is a graduate of the Brisbane University, where she did the Honours course in Mathematics, and gained merits in several other subjects. In addition to this Miss Poppel has had several years' teaching experience.

Miss Alma Perrett, who joined the staff at Midwinter, is also an experienced teacher, and a graduate of the Brisbane University, where she gained first-class Honours in Classics. She is partly responsible for the splendid passes made by the St. Mary's girls in the recent University examinations.

SOUTH AUSTRALIA.

Diocese of Adelaide.

NEW CHURCH AT PRICE.

In the presence of a large congregation, the Bishop of Adelaide (Dr. Thomas) dedicated the new Anglican Church at Price, on Thursday evening. The Rev. Donald Redding (the rector) requested the Bishop to dedicate the building and the ornaments contained therein. In addition to the Bishop and rector, the Revs. W. A. Moore, J. L. Bond, and R. A. Campbell took part. The last-named, a former parish priest, preached the sermon. The Bishop was attended by the rural dean (Rev. R. Woodger) as chaplain.

The Church, which is of stone and brick, bears the name of St. Andrew, and has seating accommodation for 80 people. It is built on land given for the purpose by Mr. G. E. Wood. The inside furnishings, many of which are gifts, are remarkably fine, the outstanding feature being the altar credos in blackwood, designed and made by Mr. C. Hilbig, of Maitland.

After the service, a meeting was held in the Soldiers' Memorial Hall, at which the Rev. D. Redding welcomed the Bishop and visiting clergy, and paid a tribute to the zeal and loyalty of the building committee and the work of the contractor.

"Keep your temper; nobody else wants it."

TASMANIA.

C.M.S. SUMMER SCHOOL,

LAUNCESTON.

The tenth annual C.M.S. Summer School was held in St. John's Church and Hall from 11th to 17th February. From the opening meeting, which was in the form of a welcome to the speakers, enthusiasm grew daily, and it may be recorded that this 1932 Summer School was one of the very best Launceston has had.

The chairman was Canon G. Burns, O.B.E., from Nairobi, Kenya, and whether in missionary address, sermon, lantern lecture, or closing devotions, the simple Gospel message of this veteran soldier of Christ pleaded with the power of the Holy Spirit.

"Our present needs and God's Word" was the title of the Bible Readings by the Rev. R. J. Hewitt, Organising Commissary of the Bishop of Central Tanganyika.

The Rev. H. E. Warren spoke of his work at Roper River and Groote Eylandt, Miss Bond, from Fukien, China, and Miss T. Garrard, from Uganda, brought the members of the Summer School into close contact with the problems of these lands. In every respect, a better team of missionary speakers could not have been chosen.

The arrangements were, as usual, in the hands of Miss E. Murray, who received many congratulations when it was announced that she had been made a Vice-President of the Society. Considering the times, the Thanksgiving Offertory was splendid, viz., £100/14/-, and this reflects the intensity of the spiritual appeal made by the speakers.

HOBART.

BROADLAND SCHOOL.

Broadland House School has started the year under new auspices and is now under the direction of Miss Rooney, B.A. Upon her arrival a most encouraging welcome was extended to her, which was presided over by the Bishop. At the beginning of the term, the Old Girls' Association held their Corporate Communion on the 16th February. The Bishop was the Celebrant at this service, and also presided over the Communion Breakfast which followed. A large gathering was present, and many good wishes were expressed for the welfare and success of the school.

TEMPERANCE CENTENARY.

We are glad to hear that Canon Hammond, of Sydney, is coming to Hobart as the special speaker for the Centenary of Temperance Work in Tasmania.

James Barkhouse and George Walker, sent out by the Society of Friends, to report on philanthropic work, were the pioneers of the movement. They even visited that desolate convict station at Macquarie Harbour, and

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one of the most touching incidents recorded in their diary is that of a prisoner who, for good conduct, had been allowed to use a little water worn cave for his solitary prayer and who thanked God for the privilege of being alone.

After returning to England, George Walker came back to Hobart, where he started the first Savings Bank, which has prospered greatly. Two of his daughters, grandchildren and great grand children are resident here.

NEW ZEALAND.

Diocese of Christchurch.

Missionary Giving.

Recently the Board of Missions met in Wellington and discussed carefully the position created by the deficit of some £1,200 in our budgeted moneys. Were we to reduce our appeals to the Dioceses for the current year, or to try and meet the real needs of the Missions we support? We listened with a sense of responsibility to the Bishop of Melanesia as he told us of what the cuts meant and the noble spirit in which they were being met. We realised that Waipatu would still be handicapped. We were at a loss what to do. The Dean of Nelson rose and reminded us of the immortal words of General Foch on the Marne, "My centre is giving, my right recoils. Excellent situation. I attack!" If the soldier of France snatched victory out of such a situation, what should the soldier of Christ do? We decided to attack. We decided to ask the Dioceses not for a smaller, but for a larger quota. But we decided, too, to undertake and to budget for, more intensive work here at home. We knew well the difficulties which have to be met, the problems of the clergy, the financial difficulties of the laity. But we knew too that our brethren in the Methodist Church, with a quarter of our numbers, raise for their Melanesian Mission nearly as much as we do for our whole Missionary interest. We could do nothing but tell our

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people simply what were the needs of the work to which we believed that God had led us. The silver and the gold are His.

THEOLOGICAL TRAINING.

The Bishop writes: "On the day preceding the consecration of Bishop Dickinson as assistant Bishop of Melanesia, I attended an important series of meetings in Wellington. The Bishops sat in conference all day. The question of the theological training of our Ordination Candidates is one of the first importance, and the Church in New Zealand owes a very big debt of gratitude to the Examiners who give so much of their time to the work of our Grade Examinations. This Diocese is well represented by the Rev. Stephen Parr. Some day we hope to see degrees in Divinity granted by our Universities; for the present the different Churches have their own standards. We are trying to raise ours so that the candidates may be tested in their general capacity to deal with subjects rather than on their knowledge of the contents of some set books. One of the essentials for live sermons is a live mind in the pulpit. The preacher must always be a learner if he is to be a teacher, continually testing by experience the truths which he is commissioned to preach. And College days are just his opportunity of learning to think and to develop his powers of discernment. I think that the laity would be more than amply repaid if, when times are better, they were enabled to do more for our men in training. Our Scholasticships, granted by Christ's College and our Diocesan Board of Education jointly, are too few and too small."

THE LATE REV. R. NELSON HOWARD.

The Rev. R. Nelson Howard, a well-known clergyman in the Diocese of Sydney prior to his retirement in 1919, has passed away at his residence, Connell's Point, near Hurstville, at the advanced age of 80 years. Mr. Nelson, who was born in England, came to Australia because of ill-health. He entered Moore College in 1877 and was ordained in 1880. He was curate of St. Philip's, Sydney, in 1880-81, but returned to England, and was curate of Kimberley, Notts, from 1882 to 1884, curate in charge of Christ Church, Woking, from 1884 to 1889, curate in charge of St. Stephen's, Trowbridge, from 1889 to 1892, and vicar of Coombe Down, Somerset, from 1892 to 1897. Upon his return to this State in 1898, Mr. Howard was appointed curate of Christ Church, Gladstone, and three years later was made rector of the parish, in which position he remained until 1919, when ill-health compelled his retirement. He is survived by a widow and one daughter, he lost his only son, who was also in holy orders, during the pneumonic influenza epidemic in 1919. The deceased was the last surviving member of a family of four or five brothers, who were clergymen, and a nephew is rector of Pitt Town.

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.

April 10, 2nd S. aft. Easter.—Morning: 1, 277(7), 504, 340. Evening: 247, 229, 188, 223.

April 17, 3rd S. aft. Easter.—Morning: 5, 318, 249 iii, 122 (41). Evening: 419, 92(332), 562, 212.

April 24, 4th S. aft. Easter.—Morning: 8, 295(149), 361, 275(7). Evening: 151, 373, 235, 422.

A. & M.

April 10, 2nd S. aft. Easter.—Morning: 160, 240, 527, 200. Evening: 231, 301, 683, 30.

April 17, 3rd S. aft. Easter.—Morning: 4, 176, 228, 258. Evening: 223, 439, 300, 127.

April 24, 4th S. aft. Easter.—Morning: 7, 373, 356, 220. Evening: 184, 274, 304, 437.

Miss M. Bartlett, who has been working for the past three years at the Child Welfare Centre, Pumwani, Kenya Colony, returned to Sydney by the "Maloja" in March. Although this work is in local connection and is greatly supported by the Administration Authorities of the Colony, together with the Governor's wife, it is not part of the activities of the Australian C.M.S.

Modern Movements in Islam in the Dutch East.

Published at the request of the Central Consultative Committee of A.B.M. and C.M.S.

IN an article on the Dutch East Indies recently published, Dr. Micklem drew the attention of the Australian Church to a duty that must not be neglected or forgotten. The population of these islands is predominantly Mohammedan. The latest figures show that of a population of sixty-one millions there are a million Christians, and about five million pagans. The remainder claim to be Moslems, although the reality of what Islam means is grasped by them in very varying degrees.

The Island of Sumatra has a northern tribe called the Batak, who are Christians to the number of three hundred thousand. The remainder of the people are fanatically Moslem, so fanatical in fact that the Government would be probably slow to grant permission to any missionary body seeking to work among them.

In Java with its great population of forty-one million, there are about forty thousand Christians. The remainder are mainly Mohammedan. On the Coast the people are vigorous in the practice and defence of Islam. In the centre they are tolerant and more easy going. This note purports to point out that the new vigour that has come into Islam from modern movements is also coming to Java.

Recent movements within Islam, such as the Ahmadiya and the Mohammadiya movements have been exercising their influence throughout this area. These movements set out to combat the influence of the missionary, and to infuse new life into a dead and dull orthodoxy. The presence of these advocates succeeds in complicating the position from the point of view of Christian evangelism.

In their methods the missionaries of these modern Islamic movements have learnt much from the Christian missionary, and in their boldness they have ventured to set out on the ambitious programme of winning the world for Islam. Thus you have the Ahmadiya group in England, with their mosque at Woking, and their vigorous paper, the Islamic Review, which delights in finding gaps in the Christian's armour. Moslem students all over the world are aware of the outstanding controversies in Christian doctrine or Biblical criticisms, and they often quote against their Christian mentor some latest bit of this nature that they have gained from the papers of their Movement.

Their work in Java seems to have met with varying success. The Ahmadiya group have not succeeded in securing many followers from among the Javanese because of the place they claim for Mirza Ghulam Ahmed, the founder of the sect. There is, however, a distinct influence exerted because the presence of these missionaries and their methods of propaganda, bringing as they do an apologetic from the experience of the brethren elsewhere, serve to remind the Javanese that they are linked up through their religion not only to Arabia and Egypt, as they have commonly thought, but to a great brotherhood that is paramount across North-West India and Central Asia, and even numbers among its adherents at least one British peer. This all helps to increase the prestige of the faith and to give to its adherents a pride that is not easy to penetrate with the Christian message.

The Mohammadiya Movement, which is a Javanese movement, is also growing in influence in the other islands. Its social service is commendable, and it has this to its credit that it has won lives that have been useless and turned them to good account. Amongst its activities are found educational, medical and philanthropic institutions. Those who know the movement admit it is skilfully conducted. Some recent figures given show that it has sixteen thousand pupils in its schools, and treats forty thousand patients a year in its medical institutions. And it is out to combat the Christian missionary's work and message.

In some places in these islands there has come distinct encouragement to the Christian forces. There is no doubt, however, that the new movement in Islam increases the urgency of strengthening these forces. Australia cannot afford to continue making no effective contribution to the evangelisation of these peoples. When the recovery in our affairs comes, let us hope that Australia will be there.



THE "TROWEL" FOR JANUARY AND FEBRUARY.

The Rev. P. W. Dove writes:—

I couldn't help laughing when I opened my A.C.R. last Friday and found myself a heresiarch;—accused of making remarks strongly suggestive of the Apollinarian or Eutychian heresies, and not very far from Docetism. And that, by no lesser authority than the Ven. Archdeacon Davies himself, Principal of Australia's most famous Theological College.

I am long past the age when I used to cram heresies for examinations; so I had to ask for an Encyclopedia; and there I read that the Apollinarian heresy was that in Christ the Logos held the place of the rational soul, and consequently that in Him the Godhead was united with the human body and sensitive soul;—that the Eutychian heresy was that after the Incarnation there was only a Divine nature in our Lord under the appearance of a human body; and finally that Docetism was a denial of the reality of the human form of our Lord; maintaining it to have been merely a phantom or shadow. And all that dreadful teaching lay in germ under my simple protest against some Docetist teaching in the "Trowel." I ought indeed to be thankful to the Ven. Archdeacon for discovering it. I am sure no one but a trained theologian could have done so.

But Archdeacon Davies says that I suggest that the "Trowel" does not give to Jesus Christ the title Lord. Here I apologise. I see that I did not rightly express what I meant. I meant to deprecate the habit of many writers, not specially the "Trowel," of using "the Name which is above every name" without any title of honour.

As to the rest,—if Archdeacon Davies thinks that in the story of the cure of the Gadarene demoniac the "Trowel" follows the Bible, I think he has not read the "Trowel" carefully. In the "Teachers" Section it distinctly denies that there was any passage of evil spirits from the man to the swine. That was simply the mistaken idea of the swineherds; and has become the accepted view, and so has been incorporated into the writings of the three evangelists; whose definite statements are dismissed as mistakes.

Something is said about Trench. Trench calls this the most important and in many respects the most perplexing of all our Lord's cures of demoniacs; but Trench ac-

cepts the whole Gospel story "ex animo"—the demon-possessed swine included.

I am sorry to see that near the end of his letter, Archdeacon Davies descends to accusing me of being obsessed with the idea of my own infallibility. Such a gratuitous suggestion is unworthy of the Archdeacon. But I must confess that I am obsessed with the idea of the infallibility of our Lord, and of these Evangelists whom He commissioned to record His words and deeds.

Mr. S. G. Bidwell, of Bankstown, and "Quandong," of Cabramatta, have written us relative to P.W.D.'s articles on certain of "The Trowel's" lessons. Mr. Bidwell goes on to state:—

"I desire to strongly support the remarks of P.W.D. re the false teaching in the above issues of the 'Trowel.' While we all know that it is impossible to provide lessons that will be in accordance with the views of all Sunday School teachers, still the fact that in the issues mentioned, doubts of Bible truths are being implanted in the minds of young teachers and scholars, calls for the strongest condemnation."

While "Quandong" writes:—

"All who love our Lord Jesus Christ in sincerity have surely been most grateful for the earnest, timely warning note so emphatically struck by P.W.D. in a recent issue."

C.J.C., Ashbury, writes:—

Will you kindly permit me to support the appeal of your able contributor, P.W.D., for care in the treatment of lessons presented in our Sunday School manual of instruction. The "Trowel," as well as for his friendly criticism of certain references in a recent issue of that magazine. In an atmosphere created by the outpourings of what is euphemistically called "Modernism," and the very natural indignant refutations that follow, the greatest possible care is called for in any presentation of God's revealed Word. Surely P.W.D.'s kindly warning is called for and therefore timely.

And I for one am also very grateful to the distinguished Principal of Moore College for pointing out another and more orthodox reading of "Trowel" references than that criticised, while the Archdeacon's evident confidence in the "Trowel" is comforting.

Because our Sunday Schools do so greatly need just the help that the "Trowel" can give, it would be a grievous disappointment to find doubt suggested where faith is being looked for, or explanations that fail to explain. Unfortunately, I know of a suburban Sunday School where the question of dropping the "Trowel" is raised, with one excellent teacher earnestly stating conscientious difficulty in further trying to use it. Realizing the difficulties and responsibilities of the position, not a few of us both hope and pray the "Trowel," preserved from so-called "Modernism," and every other evil influence, may by the Spirit of God be the mighty aid for which we look.

C.M.S. AND A.B.M.

Rev. C. Allen, of Hobart, writes:—

Efforts are again being made to bring about closer relations between A.B.M. and C.M.S., and I am sure that everybody is anxious to see these two bodies working side by side in the closest possible harmony and goodwill. But I think that the exact form which these proposed closer relations should take must be determined by the underlying principles which have brought these two bodies into existence. The A.B.M. came into existence as an attempt to express the missionary mind of the Church as a whole. It, therefore, knows no principles other than the principles of the Church of England, interpreted in the different ways in which they are interpreted to-day. Every individual who claims membership in the Church of England is entitled to membership in A.B.M. But C.M.S. is different. It is a purely voluntary association of men and women who have banded themselves together to maintain certain principles which they consider vital for a true presentation of the Gospel. These principles are commonly called Evangelical and Protestant. The difficulty is how to combine these two bodies, each with a different basis of membership, into one body that can speak with one voice. A National Missionary Council has been suggested, with equal representation of A.B.M. and C.M.S. But the difficulty is to settle exactly what authority this Council should have over A.B.M. and C.M.S. Would it be able to tell C.M.S. to do this thing, or not to do that? I can't help thinking that if this proposed Council has the slightest voice in determining the policy or the methods of work of C.M.S., then C.M.S. will be in danger of losing its distinctive Evangelical and Protestant character. It is true that C.M.S. would have equal representation with A.B.M. on this Council, but other things beside numbers count in a matter of this sort. I would welcome a Council with purely advisory powers. Such a Council could suggest to A.B.M. and C.M.S. opportunities and methods of co-operation, but C.M.S. (and A.B.M.) would be entirely free to accept or reject the suggestions. Anything the Council did would not bind C.M.S. in any way, and such a Council would require little further machinery. My whole point is that C.M.S. must be absolutely free to bear her own witness in accordance with the principles for which she stands.

There would be more religion in the world if there were less of the world in religion.

THE REV. C. J. CHAMBERS is free for Sunday or other engagements. Address: 3 Cheviot Street, Ashbury.

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THE CHURCH'S THREE BONES.

In the parish magazine of St. Agnes, Kensington Park, London, there appears the following:—

"There are three bones in the body of a church. First there is the 'Wishbone,' the people who are for ever wishing things were different, sighing for the 'good old days,' or wishing for some new advance, and always discontented.

"We don't want to be merely 'Wishbones.' Worse still are the 'Jawbones,' whose name sufficiently indicates their form of exercise. And there are, besides, the 'Backbones,' the steadfast, loyal people, who don't indulge in futile wishing or useless 'jawing,' but work steadily to maintain and extend God's Kingdom."

People out to find fault seldom find anything else.



"Australian Church Record,"
Diocesan Church House,
Sydney, 7th April 1932.

Dear Boys and Girls,—

I am sure that it has been a great joy to us all to keep the Easter Festival during the last few days. The Easter hymns, anthems and lessons are all so joyous, and triumphant. I am confident that we have all been uplifted and strengthened and made conscious of the power of our Christian faith.

The early Christians used to call Easter Day "The Sunday of Joy," and rightly so, for ought we not to feel very happy when we remember that our Lord Jesus Christ is alive: that He has triumphed over death and the grave. "The Lord is risen indeed." Surely there is something in that to make us all, men and women, boys and girls, joyful indeed. Easter has always been a very joyous season, for it brings with it a message of life and of hope. Lots of people look upon Easter as just another holiday time, and they forget what Easter stands for. They forget that Easter is one of the greatest festivals of the Christian Church.

How glad were the disciples when they saw their risen Lord! Do you know there were two who did not recognise Him? They were walking together, and as they walked they talked. Their hearts were filled with sadness as they thought of their Master Who had been crucified. Then suddenly a Stranger joined them on the lonely road, and the three journeyed along together. And as He talked to them, and revealed to them the Scriptures, we read that their hearts burned within them: they were conscious of a new joy flooding their very beings, and they forgot all about their sadness. And when they reached Emmaus, they asked the Stranger to abide with them, and to partake of a meal, and it was in the breaking of the bread that He made Himself known to them. Then they realised that it was the Master Himself. But just as He appeared to them, so He vanished from them—suddenly. That little village of Emmaus must ever have held for them tender memories, as the place where the Risen Christ had revealed Himself to them. It was situated a few miles from Jerusalem. The exact position of the village is not now known, but it has become famous as a result of that wonderful experience through which two of His disciples passed. May you make Christ your Saviour and Friend. He will take you by the hand and will lead you on step by step as you journey on through life.

Not only so, He expects our life to shine with the radiant joy of new Easter life. Christian boys and girls are meant to be lanterns carrying the light and letting it shine out clearly. In order to do that we must keep our lanterns clean and bright. We have to polish up the glass of our lanterns, living a good life for the sake of Christ our Saviour, shining out in acts of loving kindness, and shining into the lives of all who need the light. When

the glass is cleaned, the light shines out clear and strong, and we are helped to throw the light of God's love into the hearts of those around us.

Many years ago a lantern was hung out in the belfry of Bow Church, London, to show the people the way to go. And just about that time also the Lord Mayor of London told the people that they must have a lantern in the front of their houses at night so that people could see where they were travelling. And the watchman would walk up and down the street calling out, "Hang out your lights." That is what God is saying to you. Let your light be seen in the home, in the school, and in the Church.

"Jesus bids us shine, with a clear, pure light,
Like a little candle, burning in the night.
He looks down from Heaven to see us shine,
You in your small corner, and I in mine."

Just imagine two oil lamps standing side by side on the table. Trim the wicks, fill them both with good, pure oil, put on one lamp a smoky, dirty glass chimney, and on the other put a clean, bright chimney. Light both the lamps, and what do you see? Through the dirty chimney only a dull light can pass. Through the clean chimney a bright, clear light streams forth, though the lamps are exactly alike, and the oil in each comes from the same source. The pure light of God cannot shine through some lives, and in others His pure light can, and does. God wants us each one to keep the light of love shining in our homes.

Your loving friend,

THE EDITOR.

What did the Boozer leave?

We note that the distilling and brewing businesses are splendid institutions for the distillers and the brewers. Just look at these figures, taken from "The Daily Mail Year Book." In 1930 Father Time collected several skilled financiers in the brewing and distilling businesses, and they left estates as follows:—

Lord Dewar, distiller, £5,000,000.
Lord Forteviot, distiller, £4,000,000.
G. E. Bevan, brewer, £2,127,000.
T. W. G. Hewitt, brewer, £951,000.
Admiral Sir H. Meux, brewer, £717,000.
W. C. Teacher, distiller, £541,000.

And so on. (Anything under a paltry half-million we won't mention.) But what did the boozer at the buying end of their businesses leave? Without him these artists in finance could not have thriven. How many thousands went to paupers' graves because they had drunk Lord Dewar to prosperity? How many millions of children went hungry that Bevan, the brewer, might thrive? How many widows were condemned to the wash-tub so that Lord Forteviot might accumulate his four millions?

Love is the only Angel that can bid the gates unroll.

The pasture lands of the Good Shepherd have no sectarian bounds.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 27.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

APRIL 21, 1932.

[Issued fortnightly.]

Single copy 3d. 9s. per year, post free



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Easter Vestry Meetings.

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Editorial Matter to be sent to The Editor, Rev. S. H. Denman, St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed to: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

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EDITORIAL.

The Constitution.

ACCORDING to episcopal references bearing upon their recent Sydney meetings, and to meagre reports that are filtering through, some headway appears to have been made with regard to the proposed Constitution for the Church of England in Australia and Tasmania. It is but a few months between now and the Australian Church Convention in the coming Spring; hence it is important that Diocesan Synods, or their executive committees, should have all the proposals before them in good time. It will make for well-informed delegates to the Convention if members know what is before them. Eleventh hour considerations are never of the best. We trust that no ill-baked decisions will be reached, but that all the documents and proposals will have that deliberate consideration and sifting process that so momentous a thing as providing a Constitution for the Church in Australia demands. The questions and positions at stake are too serious. Nothing hole and corner is desired, but free and frank and constructive criticism and suggestion. Care is needed against pre-conceived ideas, merely as such, gaining the day. Legislation is being made for many a long day, and therefore the considerations must be grave and weighty, no one coming forward

with axes to grind or any one order or state in the Church doing its best to entrench itself in an impregnable position of influence or command. The Constitution is for the whole Church, not for bishops or clergy or laity—and the laity are far and away in the majority. Meantime, we need to pray earnestly that the guidance of the Holy Spirit in the deliberations may be given to all concerned so that the right steps may be taken for the order and good government of the Church of England in Australia. By the way, interesting references to the Constitution are made by the Bishop of Gippsland in his recent Synod Charge, which we publish in another column.

The Taxation Struggle.

THE struggle that is being waged to-day between the Federal Government and the State Authorities of New South Wales, over income from taxation, affords not only a sordid picture of Australian political conditions and an insight into the wretched spirit that prevails in certain circles, but is a bad advertisement for our land. "One people, one destiny," has been the cry of all true Australians since the inauguration of the Commonwealth of Australia, over thirty years ago; but present relationships where the Mother State is concerned, seem to belie that slogan and prevent desire! The matter of the dispute, to us, seems very simple. The State of N.S.W. incurred certain debts to carry out national policies of railways, water supply, and State development, and so forth. Interest on this borrowed money has to be paid. Much of the money has come from lenders in Great Britain, some in U.S.A. The N.S.W. Government states that through economic depression, there is not enough money to go round and, therefore, it will not pay overseas creditors their present due of interest on money that they have loaned for the above and other purposes. The Commonwealth Government, to save the good name of Australia overseas, if default were permitted, has paid and will pay this interest, and the High Court of Australia has decided that the Commonwealth has the right to collect enough State revenue to reimburse itself. The N.S.W. Government will have none of this, and is doing its best to thwart Federal action. Hence the sorry impasse in which we find ourselves. It is an extraordinary position when a Government decides which debts it will pay and which it will not. A State must be honest, it must be fair. This is what the High Court has told the N.S.W. Authorities. To us it seems eminently just. We must conserve our good name and pay our just debts.

The matter calls for unceasing, corporate and personal intercession.

The Irish Question.

AFFAIRS have reached a very critical stage in the history of Ireland. Mr. de Valera has been elected President of Southern Ireland, with a majority in their legislative assembly. It was this man, with Sir Roger Casement, that engineered the Irish Rebellion of 1916. Fortunately, although many lives were lost and much property damaged or destroyed, especially in Dublin, the rising failed. Casement was arrested and executed. (His sleeve links, made from South African Kruger coins, were an object of interest to our men in the United Service Museum, Whitehall, during the latter part of the war.) But de Valera escaped and continued to inspire an Irish Republican Army. He has been directly and indirectly responsible for much murdering and killing, and yet his own life has been spared. During the last year of the war (1918) there was displayed in the shop windows in Cork—and we suppose in other Southern towns also—printed copies of a popular song, having as its refrain "We'll make de Valera President yet." The prophecy has come true. Now de Valera has announced his intention of abolishing the oath of allegiance to the British Crown and also of repudiating the responsibility of repaying the money advanced by the British Parliament to the tenant farmers of Southern Ireland for the purchase of their holdings. This system of land purchase began with the "John Bright Clauses" in Mr. Gladstone's Act of 1870. The system has been extended and improved under various Acts up to 1923. "By March, 1906, 85,638 agreements to purchase had been made at the total purchase price of nearly 33 million pounds, which is about one-third of the total estimated value of the soil of Ireland." ("The British Empire," edited by A. F. Pollard, p. 105.) There are two fatal objections to an Irish Republic. It only represents part of Ireland. The North East Counties (called Northern Ireland) are Protestant (in the majority) and loyal. (The thistle flourishes in Ireland as well as the shamrock.) Ireland is too close to England to make an independent government safe. Ireland's geographical position is one of the difficulties inherent in the situation all through. "The ocean," said Grattan, "protests against separation, and the sea against the union." We are glad to hear that services of intercession for Ireland are being arranged in some of our Churches. When we pray for Ireland we pray for the Empire, and when we pray for the Empire, we pray for Ireland.