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"Ecce Homo."

("Behold the Man.")

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

On the mountain—He is talking
All alone with God in thought—
In His eyes are visions splendid,
Which in rapture He has caught.

By the roadside—He is blessing
Mothers with their infants small—
In His eyes are looks so tender,
He finds time to greet them all.

At the well-side—see! He speaketh
To a woman passing by—
From His eyes flash thoughts arresting,
"God is spirit—He is nigh."

By the graveside—He is standing
Wrought with anguish for His friends—
In His eyes are tears of sorrow,
"Death, in Life, is not the end."

Near the brooklet—He is praying
In the moonlight calm and clear—
In His eyes a steadfast purpose,
Gone is all His stress and fear.

—F. E. Tournay-Hinde.



YOUNG RECORDERS.

Aims:

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

Mt. Dandenong, Vic., Mar. 13, 1930.

"Leaving us an example, that we should follow his steps."—1 Peter ii. 21.

My dear girls and boys,

Do you young folk play "Follow-the-Leader" nowadays? It used to be a very favourite game of ours, and often we got into a good deal of trouble because our leader was an adventurous spirit who led us into forbidden places; we tore our clothes and wet our feet and were punished for doing so. Whatever happened we had to follow the lead.

In real life, especially when we are quite young, we all play that game, though we don't call it a game, consciously or not we copy other people.

A short time ago a small boy came with his mother to pay us a visit. He was very happy all day long running about the garden, picking up plums fallen from the trees, looking for eggs and talking to and helping a man who was working on the place. Every now and then his leg seemed to give way, his knees met together, and he staggered as he walked. We felt very worried about him till his mother happened to see him doing this and called out, "John, walk properly; don't be a silly boy." Then she turned to us and said, "There is a crippled man living in our street, he fascinates John, who is always trying to walk like him. I am trying to stop him, it is ugly and bad for him, also it is rude, and I'd hate the poor man to see him." And certainly it is a pity that John has not copied someone who throws back his shoulders, and walks well. And that's the trouble with lots of us, not only small boys and girls, but grown-ups as well. We copy or follow the wrong kind of people.

You see the words at the top of our letter this week and you all know who left us that example. Jesus lived a life of kindness and thought for others. If we take Him as our Leader and copy Him we cannot go wrong. "Follow-the-Leader" would be a very wonderful game.

Ash Wednesday came a few days ago. Can you tell me of what that day tells us, and why it is called Ash Wednesday?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

Epiphany means the manifestation, or showing of Christ to the Gentiles. The Wise Men from the East came to visit and worship the Infant Jesus at Bethlehem at the first Epiphany.

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

A SEARCHING QUESTION.

Has someone seen Christ in you to-day? Christian, look to your heart, I pray; The little things that you've done and said— Did they accord with the way you prayed?

Have your thoughts been pure, your words been kind?

Have you sought to have the Saviour's mind?

The world with a criticising view Has watched—but did it see Christ in you?



Life in the Middle Ages. Vol. I., Religion, Folk Love and Superstition; Vol. II., Chronicles, Science and Art; Vol. III., Men and Manners; Vol. IV., Monks, Friars and Nuns. By G. C. Coulton, Litt.D.

So often do Anglo-Catholic writers urge a return to the faith and practice of the Middle Ages as being nearer to primitive Christianity than to-day, that it is necessary we Evangelicals should realize the conditions that really prevailed in Church and society just previous to the Reformation.

Dr. Coulton's large volume on "Life in the Middle Ages" has recently been divided into four smaller books, and the first and last consisting of actual reprints and translations of manuscripts and letters of the time afford us a faithful picture of cathedral, monastery and parish life. It is startling to read the blasting curse of the Church to be pronounced among others, on those parishioners who failed to pay their tithes, as it is unexpected to hear the visiting ecclesiastical complain of those monks in the higher stalls of the abbey choir who poured hot candle-grease on the tansured pates of those who sat below.

Again, the benefited clergy frequently complain of the wandering friars, "the penny pardoners" who sell indulgences too cheaply, while a priest laments that owing to his people having given up certain evil ways his income has dropped considerably.

The superstitious use to which the consecrated wafer was put if the communicant was able to take it away, is revolting, and fully explains why the Prayer Book of the Reformation ordered that any consecrated elements should be consumed in the church.

One interesting extract is of pre-Christian origin; it is an invocation to the heathen gods of fertility to bless the earth, the crops, and the animals; suggesting a Celtic rather than a classic source, and no doubt such charms long retained a hold on rustic populations.

This book is not confined to England, but covers mediaeval Europe, and so includes translations of the sermons of noted Italian preachers.—J. E. McE.

"I.H.S."

Oh, Saviour of mankind,
To Thee we pray;
Listen in gracious love
This Sabbath Day.

Oh, Saviour of mankind,
To Thee we sing,
And after that, accept
Our offering.

Oh, Saviour of mankind,
Give to our priest,
Wise words and golden thoughts,
For Thy Great Feast.

Oh, Saviour of mankind,
Abide with me,
Grant my weak hand in Thine
May ever be.

The AUSTRALIAN CHURCH RECORD

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Australian Church News.—Letters of Bishops Cranwick and Moyes.

C.M.S.—N.S.W. Branch Annual Gathering. Leader—Why I Support the No-License Campaign.—The Archbishop of Melbourne.

Proposed Memorial to Canon Temple Gairdner.

Sunday Sport.—A Bishop's Opinion. Will Australia follow his lead? By Rev. Leland Parsons.

Quiet Moments.—Apostolic Missionaries—(continued). St. John for Spiritual Insight.

Roadside Jottings.—Thoughts about the Anti-Christ.—By the Wayfarer.

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TASMANIA—Hobart, T. A. Hurst, 44 Lord Street, Sandy Bay; Launceston East, Mr. C. H. Rose, 11 Raymond Street. Please report at once any irregularity in delivery or change of address.



The King and Queen will celebrate, on May 6th, the 20th anniversary of their accession to the Throne.

On New Year's Day, 1928, every slave in the Sierra Leone Protectorate was declared free. There were 214,000 of them.

Beauty Shows are condemned by Archbishop Duhig (R.C., Brisbane). The Sacrament will be refused to participants.

The Letters Patent, dated 1847, by the Archbishop of Canterbury, creating a Bishopric in Melbourne have been discovered in a cellar in London.

Archbishop Le Fanu looks forward to there being one great Church not necessarily Roman Catholic or Anglican, as he told the Methodist Synod recently.

A Roman Catholic priest in Brisbane appealed to his people to refrain from frequent attendance at cinemas during Lent. What about Anglicans in this matter?

Ice cream bells seem to have become a nuisance to churches in a suburb of Melbourne. The Sunday for which Melbourne has been both admired and ridiculed is, alas! fast passing away.

The work of the cleansing of the wall paintings in the Lady Chapel of Winchester Cathedral has been completed. The work has revealed beauties which for generations have been obscured.

The Bishop of New Guinea forwarded to the Bible House, London, a cheque for £11 8s. 2d., the amount of the Lenten and Whit Sunday offerings in his diocese, which were allocated to the Bible Society. The New Testament in the Wedau language, which was recently completed, was prepared by members of the Anglican Mission in New Guinea, and 5000 copies of it have been sent out.

"We're a mile and a half from church, you know, And it rains to-day, so we can't go. We'd go ten miles for a dance or a show

Though the rains should fall and the winds should blow,
But the church is different, we'd have you know;
That's why when it rains we just can't go,
But we always go to the things we like,
And we ride if we can; if we can't we hike."

Lady Novar (Lady Helen Munro Ferguson), writing to a friend in Melbourne, tells the following story:—"My niece's little girl, aged six, has for the last two years attended a Children's Service held by a clergyman with a special gift for dealing with children. She became much attached to him, but, unfortunately, he died recently, and this Christmas she insisted on sending two balloons 'up to Heaven.' On one she wrote 'for Jesus,' and on the other 'for Mr. Bhent' (the dead clergyman). She is quite convinced that they will reach their destination."

During the height of a recent gale at Exeter one side of the castellated part of the 13th-century tower of the Bishop's palace, which adjoins the Cathedral, was blown down. Several tons

of masonry fell to the ground and a large quantity crashed through the room of a room occupied as an office by the Ministry of Pensions. The Bishop of Exeter (Lord William Cecil) was driving to the cathedral when a fallen tree barred the way. The Bishop crawled underneath the tree, leaving the car behind, and reached the Cathedral in time to deliver his sermon.

Once adopted by the Indians, religion remains a lasting influence. The oldest church in Saskatchewan was built in 1850. When the Indians in that district go into the woods for trapping and hunting in the winters, they take their Prayer Books in Cree with them. And they travel, too, many miles in order to be back at the church for Christmas and Easter communion. Indians along the great waterways, where missionaries first ventured, have been Christians to the third and fourth generation. The bush Indians are more peaceful and more easily reached than the Indians of the plains.

When the news travelled that Abraham Lincoln had been assassinated, the streets of New York were filled with 50,000 men in a frenzy of excitement threatening death to all rebels. The crowd surged towards the offices of a notoriously disloyal paper. A bloody scene seemed imminent when out upon the City Hall the form of a well-built man was seen. His voice rang like a trumpet-call as he cried: "Fellow citizens! Clouds and darkness are round about Him. His pavilion is dark waters and thick clouds of the sky. Justice and judgments are the habitations of His throne. Fellow-citizens! God reigns and the Government at Washington still lives!" The effect was magical.

Bishop Armstrong.

We regret to learn of the death of Bishop Armstrong, the first Bishop of Wangaratta, Vic., who died suddenly at his home in Hawthorn, on Saturday afternoon. He retired from the ministry three years ago.

On Saturday afternoon Dr. Armstrong attended the commencement celebrations and annual meeting of Ridley College, Parkville, where he was to have welcomed Archbishop Head. Feeling indisposed, however, he did not speak. As he appeared to be in pain he was taken home. Death was caused by heart disease. He was born at Hatch-street, Dublin, on April 2, 1857, and was the eldest son of John Simpson Armstrong, who left for Victoria shortly after the birth of his son, and was for many years Crown Prosecutor.

Bishop Armstrong received his education at Geelong Church of England Grammar School, Geelong College, and Trinity College, University. Before retiring on March 31, 1927, he had completed 50 years of service with the Church of England, and 25 years as Bishop of Wangaratta.

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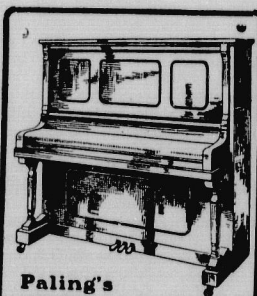
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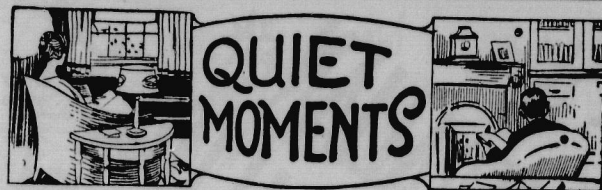
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Apostolic Missionaries.

John for Spiritual Insight.

THE call came to St. John when he was helping his father (St. Matt. iv. 21), mending the nets. Thus does our exercise of loving duty open our mind to receptive welcome, and love unlocks barriers in our hearts and minds. How the heavens would open themselves to the modern Christian and the modern Church were we baptised in the spirit of the love of God. While John was at work he was called to a greater task. Lazy people are not called of God. Busy workers make the best missionaries. "The world lies at the feet of the diligent, and Heaven also surrenders its treasures. The Gospel of work is the solution of the social ills of to-day, and of many of our spiritual ailments also. If we could love all our employments in world or in Church! We must love work if we love God, for we read that 'at the beginning God created'; and Christ said, 'My Father worketh hitherto, and I work.'"

A Mother's loving ambition, though, nearly ruined all for John (St. Matt. xx. 21). How many a promising cleric has been spoiled by a fond friend's adulation and suggestions of ambitious advancement in the Church? Says a Mother or other female admirer, "You'll be a bishop some day," as if that were a necessary aim of a servant of the Church and of the souls of men. Ambition, "that last infirmity of noble minds," must be cut away or refined, as was John's, into spiritual ambition to serve and to sacrifice. This evil lasted among the Apostles until the end of the ministry of Christ, Luke xxii. 24, into the very pathos and glory of the Last Supper. But all the time John was being trained. Boanerges, Mark iii. 17, "Sons of thunder," was the first marked characteristic of the John who became known later as the loving disciple. Luke ix. 54 tells that even John did not know himself as Christ knew his inmost character which He alone could call forth. "The fire from heaven" came indeed, but to burn up the dross in the disciple's heart.

Later in life we see more and more evidence of the transforming effect of Christ on the natural man. Boanerges requires all his robustness of nature to gain such commendation from the opponents of the Christian faith, Acts iv. 13, who marvelled when they perceived the boldness of "unlearned (in the culture of the Rabbinic schools) and ignorant men."

We see, Mark v. 37, at the raising of Jairus' daughter, and, Matt. xvii. 1, at the Transfiguration of Christ, John with Peter and James was given precedence. Also, in preparing for the Passover Feast, Luke xxii. 8, Peter and John were chosen for special service. At the Passover itself it was John who leaned "on Jesu's breast," the favoured place for the guest of honour at a banquet. So may we have proper ambition to desire such position. "How sweet to rest for ever on

my Saviour's breast." John xiii. 25 shows how it was that John could ask such a question about Judas and receive reply inaudible to others. Yet more, John shared prominence in the allocation of place with the three chosen companions of the Lord in the very moment of His bitter trial. Yet it was also that same John who slept while his Master suffered, Matt. xxvi. 37. Let us "Go to dark Gethsemane" when we feel ambitious. Further, it was John, whose blood-relationship with the High-priestly family enabled him to penetrate unquestioned and unbuked into the palace of the High Priest, John xviii. 15.

At the Resurrection again it was love that saw further, and John needed not to rush as Peter did into the Empty Tomb. He saw and believed. It is always easier to believe when we love, John ii. 5.

Thus it was love which led to the Temple, and which met the beggar crippled at the gate, Acts iii. 1. It was the gift which John shared which resulted in the laying on of hands at Samaria, Acts viii. 14, from which comes our rite of Confirmation. And we like to remember that our Christianity has descended to us from Gaul, which received it from Ephesus, where John lived.

There are some helpful and rather wonderful stories for which there is no certain authority. Legend is not altogether to be despised, for it has a place. That is more than a pretty story of the Robber whom John sought out because he had once been a disciple of the Apostle. John penetrated into the mountain fastness for the purpose of being captured. Brought before the brigand, John melted his heart with his message of love.

The story of John fleeing from the public baths when the heretic Cerinthus entered may or may not be true. But we cannot forget that love sees the truth as in Jesus, and it is a false love which tolerates error regarding the Divine Person of the Lord of Love. We are bidden "teach" as well as "preach."

The Book of the Revelation (for why may we not still believe that John wrote that which the Early Church received as John's?) shows the insight of the seer, and it is love which can supremely visualise the unseen, and interpret the distant and the mysterious.

But it was at the very end of his life that the most charming story of John arose. The now aged Apostle and bishop of Ephesus was too weak to walk into the church. So they carried him in on a stretcher. He would lift himself up on his arm and repeat the words he had written: "Little children, love one another." This he reiterated so often that at length they wearied of the word of exhortation. His sole reply to objections was: "But the Lord said this." Ever this one requirement remains the greatest need of the church of all ages.

A meeting of Friends interested in work among the Jews will be held at the C.M.S. Rooms, 242 Castlereagh Street, Sydney, on Wednesday, 9th April, at 7.45 p.m. Mr. Abramovitch will speak, and Rev. H. G. J. Howe will preside.

Roadside Jottings.

(By The Wayfarer.)

Thoughts About the Anti-Christ.

"ISN'T it a queer thing," said one of the young business men at the boarding house tea-table, "that the British Government won't allow prayers in the Army and Navy for relief from religious persecution by the Soviet?"

"It isn't quite that," said another young man; "it's only that the Government won't officially order such prayers. And I suppose its because the Government doesn't want to seem to pre-judge the case. Perhaps, after all, the persecutions may not be so bad as some people say."

"It's pretty bad, anyway," replied the first speaker, "and there doesn't seem to be any doubt about the number of Archbishops and Bishops, and Priests, as well as private citizens, that have been murdered. 'Put to death for political offences,' the Soviet says, 'not on religious grounds'; but what's the difference? If a Government forbids Religion, then the Worship of God becomes a political offence; and what are religious people to do? I suppose they have no choice but to refuse to obey, and so be killed and become martyrs!"

"What a dreadful thing to think of," cried a young lady. "Because I know there are plenty of Communists in this country who want to have the Soviet here! What will happen to us and to our Churches, if they succeed? Would they make us give up our Religion, as they are doing in Russia?"

"Of course they would," said he. "Haven't they openly declared war against God? We can only hope and pray that they may never get power in Australia."

"Yes," said the young business man; "we can hope and pray; but I have an idea that these revolutionary ideas are spreading more than any of us realize. These Bolsheviks seem to be sparing no pains and no expense to spread their doctrines. India, China, Africa, Australia, wherever there is a civilised government they send their agents to stir up strikes and to preach rebellion and class hatred. They get in quietly; they have plenty of money; they teach their Gospel of Hate; that no man has a right to be better off than another, that all ought to be on the same level, and that under Soviet rule there would be all on the same level—that there ought to be no bosses except Stalin, Garden and Co., and that all educated people and all religious people ought to be shot. What's their motive, and what's going to be the end of it?"

"And they seem to have a special grudge against England," said the young lady. "Why is that? Why do they hate us more than the rest?"

"I suppose," said one of the young men, "that it's because we have the most free government and are the most religious people in the world, and therefore the biggest obstacle in their way. If they could get the British Empire under their Soviet, they would not have much trouble with France and Germany and China; and then they would rule the whole world."

"What about the United States?" asked another young man. "I fancy they will have a hard nut to crack there! Uncle Sam worships the Almighty Dollar no doubt, but most American people profess to have a religion of some kind; and I don't think I see them giving it up too easily. And

they like their Republican Government, too. I don't think they'll easily change it for a Soviet."

"I've some hope that the British Empire and the United States may act as one people with regard to the Soviet," said the first speaker. "Anyway, I think it's time that all civilized governments joined together in self-defence. Mussolini in Italy seems to have got rid of them; and I believe that Germany and Austria and even France would agree to combine against them."

An elderly man, sitting apart, raised his voice. "What are ye young folk a' speiring about? D'ye think ye are going to resist the power o' the Evil Ane by political combinations? Dinna ye ken that a' the kingdoms of the world are in the power of the De'il?—though, maybe, I'd except the British Croon. Did he no mak that boast to our Lord Himself, and our Lord didna contradict him! Nae, nae, mon, whether its the Papacy or the Soviet, they are baith nothing but gigantic spiritual powers of evil, that ye'll ne'er repress by Acts o' Parliament and political combinations. To my mind we're just living in the time when the Anti-Christ is beginning to be manifested."

"Who's he, Uncle Mac?" said one of the young men. "I never heard that word except one day in Church."

"I wonder ye heard it e'en there," replied the old Scot. "It is na muckle yer modern menisters ken about the prophetic parts of the Bible. Eh, sirs, but we're needing John Knox and Thomas Chalmers and siccan men of power, who kenneed their Bible frae cover to cover, aye, and believed it and preached it too. Well, then, did ye ne'er hear that in the last days the De'il or a certain one of his kin, will appear as a special power of evil, ca'd the Antichrist, and he's to raise up the hail world against Christ and His people; and he's to ha' power against them for Time, times and half a time."

Anglican Church League.

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Speaker: REV. CANON BAGLIN.

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Children's Essay Competition.

The Anglican Church League is conducting an Essay Competition for Church of England children under the age of 16 years.

Entries are invited from all children attending either Church, Sunday School, or Secondary Schools connected with the Church of England. The subject chosen is "The Life and Work of any Great English Hero of the Reformation."

Essays are to be of about 2000 words, and of competitor's own composition. Cash prizes of £1/1/-, 15/-, 10/6, and 5/- will be given for the four best essays, which will be published in the "Australian Church Record."

Essays must be written on one side of the paper only, and be accompanied by separate sheet of paper containing name, age, and address of entrant, number of words, name of Sunday School, Church, or Secondary School. Entries will close on June 1st with the Hon. Secretary of the League—

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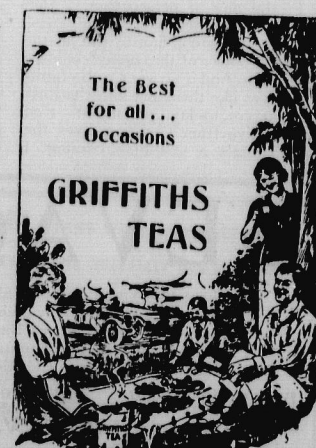
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Just hoo lang that may be I dinna ken; but it means that there'll be sic a persecution that we'll e'en think the bloudie Claverhouse and his troopers were lambs in comparison.

"And do you think that will be soon, Uncle Mac?" asked one of the party.

"Soon," said the old man. "I think I see it a' ready begun. Look at the prevailing ungodliness and the empty kirks, in every big city of Australia, and no doot in ither countries, too, and tell me if its no preparing the way for the Antichrist. And then look at the distress and unemployment everywhere, the numbers oot o' work and oot o' bawbies—men that wad welcome a change of any kind—and tell me is that no preparing the way for this Soviet to start a Revolution; and wad'na a' these Communist agitators be ge' to jump into Government billets in Australia as they did in Russia?"

"But do you think," said the first young man, "that the people of Australia will let them seize the Government and close the churches here, as they did in Russia?"

"And what for no?" said the old Scot. "Do ye think there's mair religion in Australia than there was in Russia? Or do you think a few resolute men canna do as much in ain country as in anither? Shut the kirks, did ye say? I'm just thinking that mony o' them dinna want much shutting, and the world wad' be no muckle the waur if they were shut. But, do ye mind, they're no a' shut in Russia. Nae, nae, the kirks are maistly open; only the meenisters hae got to be verra careful what they say. They ha' to leave oot Christ, or only speak of Him as a Social Reformer—a' the same as Mr. Stalin. O, nae, mon, they will'na shut a' the kirks; the kirks can be ge' useful to them, if only the meenisters will recognize which side their bread is buttered."

"But," cried the young lady, aghest, "surely the ministers will not consent to do that!"

"I'm thinking there are mony meenisters that do that a' ready," said the old man; "and will'na find it muckle trouble to do it a wee bit mair. But if they dinna, why, then it'll mean martyrdom; the same as in Russia."

"But what are we to do then?" said one of the young men?"

"Do!" answered he, "there's naething for any one of us to do but just to wait God's time, and haud fast to Christ now before the muckle troubles begin. Eh, sirs, but I'm dooting that some of ye ken ge' little about yer Bibles, and some of ye worship Christ verra leetle; and I'm dooting that ye'll fail in the day of persecution. Oor feythfairs knew their Bibles and loved their kirk; and stood firm to the death; and a' the power of the enemy couldn't shake them. And if ye want to be faithful martyrs like them and like the Russian martyrs to-day, ye mair e'en begin to live truer Christian lives the noo. There's a sair time coming, I

hae nae doot, for the hail Christian Church; and we can do naething to hinder it. It's a' in God's hands. But if we will serve and fear Him the noo, we may just trust Him that He will ge' us grace no to deny Him then."

There was a moment's silence. "But where in the Bible does it say all that," asked one of the young people.

"I winna tell ye," said the old Scot. "Read the Buik for versel and find it. Is it no a shame that ye dinna ken your Bibles better! But read the two buiks of Daniel and the Revelation and ye'll find it a' there; and mair. Political combinations agin the Soviet, did some of ye say? Nae, but I think I see something better than that. I think I see God making a closer religious combination among His people. Just breaking doon the wa's that separate Christians ane frae ither; and welding them into ane compact Church, so that they may be better able to meet the attack of the Antichrist; an' I e'en thank Him for that."

And so the party broke up. "Our friend has said much that is true," said the Wayfarer to himself. Daniel vii. 25 and Revelation xiii. 4 to 8 are the passages, no doubt, that he was referring to. I wonder whether I had better write it all down and send it to the Editor of the A.C.R. Perhaps some of his readers might take it to heart. Certainly it was true what the old Scotchman said—that if we want to be ready for that time of trouble we must ask God's grace to be faithful to Christ now."

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Women's Column.

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

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

An Appreciation of Some Remarks by M.G.

I should like to express my appreciation of your new venture in allocating a "Page for Women" in your valuable paper, and trust that before very long we shall find it full of articles that will help and inspire us. The demands on a woman's time, energy, and thought are rather great, in spite (and perhaps because of) all the modern equipment that one finds in homes, for the quick and easy methods of keeping them bright and clean.

St. Paul's advice to women is rather lost in our day, in fact, are not the tables completely turned? Is it not to the women that men turn for inspiration, advice and help in times of perplexity and difficulty? and on this account we must see to it that we lose none of those things that are peculiarly our own, patience in dealing with children, especially the older ones; keeping the Christian standard of the home well up; our example such that the children know "if mother says so," or "if mother does it," it is alright. I know by experience that it is utterly impossible to do this unless we cultivate the friendship of the Master, an "intimate knowledge of Him" is the secret of knowledge of ourselves. This reminds me of that delightful book of Bunyan's, "The Pilgrim's Progress," that one never tires of. In Part II, where the company have arrived at the Delectable Mountains, and they are shown over the Palace, Mercy takes notice of a strange mirror on the wall and longs to possess it. "Now the glass was one of a thousand. It would present a man, one way, with his own features exactly; and, turn it but another way, and it would show the very face and similitude of the Prince of Pilgrims Himself." Would that we all would use this mirror more ourselves, for it is in the reach of all. I often think that on such days as "Mother's Day" when we unhesitatingly put a halo around the heads of all good women,—in our own minds, if we would only confess it we know very well that our own "halo" is a long, long way out of reach, and I am hoping that along these lines we may find mutual help and understanding.

We are very much like a little fellow that I heard of the other day. It was the first day of school this year in a certain suburb. There were 90 new children, and at 11 a.m. about 20 of them were crying broken-heartedly for mummy, and the teachers had a difficult task trying to comfort them. One little chap, trying very hard to keep back the tears, said, between sobs, "Teacher, I'm alright; will you smile on me? I like you when you smile!"



ST. GEORGE'S, HYDERABAD, INDIA.

The Rev. George Brown, M.A., formerly of Sydney, who has been at St. George's for many years, has accepted a new post at Waltair, in the Madras Diocese. The Rev. H. J. Lane-Smith, M.A., of the Bombay Diocesan Hindustani Mission, has succeeded Mr. Brown.

The Church Missionary Society.

(Written for the A.C. Record.)

THE Annual Business Meeting of the N.S.W. Branch of the Church Missionary Society of Australia and Tasmania was held at their rooms, 192 Castlereagh Street, Sydney, on Tuesday, 18th March, at 3 p.m. The Ven. Archdeacon Charlton acted as Chairman and the Rev. C. Hughesdon read the Opening Prayers.

The adoption of the Annual Report for the year ending 31st December, 1929 (read by the General Secretary, Rev. J. W. Ferrier), was carried unanimously by those present. This was followed by a special vote of appreciation and thanks being recorded of the devotional work done by the C.M.S. Staff and by all voluntary helpers at the Luncheon Rooms.

The Honorary Treasurer (Mr. McKern) then read the financial statement for the past year. Although the funds of the above Society were about £5,000 short of actual expenditure, yet all those present felt confident that this liability will be met if the friends and supporters of the C.M.S., realising the present position, will rally together "to work, to pray, and to give."

The next speaker, the Federal Secretary (Rev. P. J. Stephenson) presented the Report of the Federal Council for 1929. He spoke of Christian Service and two ways of discipleship (1) on active service as C.M.S. Missionaries in Tanganyika, India, Oenpelli, and elsewhere, and (2) at the Home Base, in self-denial, by special effort to recover the debit balance of N.S.W. and Victoria. To all workers the joy of service in Fellowship and Prayer one with another thus fulfilling Matt. 28, 19.

A well attended devotional service was held in the Cathedral at 4.30 p.m., when the Rev. H. S. Cocks, in his sermon, Rom. 1, 16, stressed the fact of the sufficiency of Christ's religion—alike for Jew and Gentile—Greek and barbarian—East and West. To-day in the East, India, China, and Persia, are asking of the Missionaries for freedom to interpret the Christ of the Four Gospels in ways harmonious to their Eastern thought.

Under the management of the Women's Executive Committee (Mrs. E. Bragg and her staff of voluntary workers) an excellent tea was served at the C.M.S. Rooms at 6 p.m. The tables were artistically decorated with red Chinese lilies and Australian gum-tip leaves, and the room was thronged with happy faces.

The Public Meeting was held at St. James' Hall, Phillip Street, at 7.30. Lantern Views depicting scenes of Tanganyika and Kenya Colony (Africa), were given by the Federal Secretary (Rev. P. J. Stephenson).

Amongst those present on the platform were Rev. S. Needham (A.B. of Missions), Canon Claydon, Mr. C. R. Walsh, Canon Begbie, Revs. L. Dunstan, R. J. Hewitt, D. J. Knox, C. Hughesdon, and S. Viney. The opening prayers were given by Rev. S. Viney and the Scriptures read by Rev. M. G. Hunsby.

This was followed by the Chairman's (Ven. Archdeacon Charlton) inspirational address. Speaking from Acts 1, 8, his plea was for fresh effort, more earnest prayer, and fresh consecration to our sacred task.

The General Secretary's (Rev. J. W. Ferrier) remarks contained a note of thankfulness for records of work done since 1892, when our first Australian C.M.S. Missionary (Miss H. Phillips) went to Ceylon, to the present date.

Two fresh notes of encouragement were sounded in the addresses given by (1) Rev. H. G. J. Howe, "His peeps at Palestine and Egypt," and (2) Rev. R. B. Robinson, "Glimpses of Africa and India," both alike testifying to the faithful work done by our own missionaries in those distant lands.

The Rev. C. C. Short spoke eloquently of the work done among the heathen of Kenya Colony, by the power of Christ and His Gospel of Love; many with whom they came in contact were reclaimed to a higher life of Christian service.

The meeting closed with a benediction. —(F.E.T.H.)

MOTHERING SUNDAY.

Next Sunday is Mothering Sunday. This Sunday is being observed with increasing enthusiasm in a number of parishes. Many of the clergy are realising that the ancient British Mothering Sunday is well deserving of more attention. We know of one parish where each child in the Sunday School will receive, next Sunday, a piece of Mothering Cake, with a note attached: "A gift of Mother Church to your Mother."



Mr. Minton Taylor, who has been on a visit to England, has returned to Sydney.

The Bishop of Goulburn has appointed Archdeacon Pike his Commissary during his absence at the Lambeth Conference.

The Rev. S. J. Kirkby, B.A., of the Bush Church Aid Society, is at present doing deputations in Victoria.

Deaconess E. N. Beaver, who has been working for some years in connection with the C.M.S. in Hyderabad, India, returned to Sydney in February by the "Naldera."

During the month of March, Rev. F. H. Horden, Deputation Secretary of the C.M.S., has been visiting a number of parishes in the Goulburn Diocese.

The late Rev. F. Lynch, M.A., B.D., was feelingly referred to at the recent meeting of the Victorian B. and F. Society in Melbourne.

The Rev. R. M. Hudson, of St. James and St. John's Mission, Melbourne, has obtained his B.A. degree in the recent examinations at the Melbourne University.

A farewell was tendered to Dr. Radford, Bishop of Goulburn, on Tuesday, March 18. A presentation was made to him to cover his expenses to Lambeth.

Canon Howard Lea, rector of St. Mark's, Darling Point, Sydney, is making a good recovery from his recent illness. He is at present staying at Wentworth Falls.

Miss Mitchell, sister-in-law of the late Canon Gairdner, who has worked in South America and Canada, and now is in Calcutta, will reach Australia on a lecturing tour for C.M.S. about the middle of April.

Bishop Moyes held his first Ordination in St. Peter's Cathedral, Armidale, on Sunday, December 22, when the Rev. Wallace Jack Pritchard was ordained priest and Robert Cedric Caswell, Th.L., was ordained to the diaconate.

It has been decided to place a memorial to the Rev. Dr. Milne in St. Peter's Cathedral, Adelaide. Dr. Milne was Bishop's Vicar and Precentor of the Cathedral from his arrival in Adelaide in 1890, until his retirement in 1927.

Rev. L. M. Dunstan, Secretary of the Young People's Union, in connection with the C.M.S., returned to Sydney in March, after a visit to Tasmania, where he spoke at the Hobart and Launceston Summer Schools, and also conducted a number of meetings for children.

The Bishop of Tasmania, Dr. Hay, inducted the Rev. R. H. Simmons into the cure of St. Stephen's, Lower Sandy Bay on March 6, and the following week the congregation gave a hearty welcome to the new rector and his wife at a parish social.

Rev. Rev. P. W. Stephenson, M.A., Federal Secretary of the C.M.S. of Australia and Tasmania, has been on a visit to Sydney. He was present at the annual meeting of

the N.S.W. Branch of C.M.S. on March 18, and preached at Christ Church, Gladesville, on Sunday evening last.

The Rev. Clive Dickens, Diocesan Registrar of Armidale, N.S.W., who has been appointed Canon of St. Peter's Cathedral, was trained for the ministry at Moore College, Sydney. Directly after ordination he went to Tamworth as curate and in 1914 was appointed Registrar of Armidale Diocese by Bishop Cooper, which office he still holds.

Rev. S. E. and Mrs. Jones, formerly of Summer Hill, Sydney, after twelve months in England, have left for the Sudan Mission. While in England Mr. Jones graduated B.A. at Oxford, and Mrs. Jones took a course at the Medical Missionary School. Mr. Jones is the son of the late Canon Jones, who for a number of years was Principal of Moore College, Sydney.

General Sir Brudenell White, K.C.M.G., C.B., will preside at the meeting of the Bush Church Aid Society to be held in the Chapter House, Melbourne, on May 7. The Rev. V. S. W. Mitchell, Th.L., who has been cordially welcomed by the Victorian Committee in his new position as Victorian Secretary, will also speak. Also the Rev. S. J. Kirkby, B.A., will address the meeting.

A farewell party was given by the Ladies' Harbour Lights Guild to the Rev. H. S. and Mrs. Bailey, of the Central Mission to Seamen, Melbourne, who will leave at the end of the month to take charge of the Mission to Seamen at Newcastle. Lady Fraser, on behalf of the guild, presented them with gifts, and she expressed the appreciation of the Victorian Committee for their work. An informal farewell was held also by 50 friends who entertained Mr. and Mrs. Bailey at tea.

The Rev. J. C. W. Brown, curate at St. George's Church, Malvern, Victoria, who has been awarded the Lucas Tooth Travelling Scholarship for 1930, is only 22. In addition to having won the Bromby prizes in Biblical Greek and Biblical Hebrew, he gained second place in Australia in the examinations for the diploma of Licentiate in Theology. He won a Senior Government scholarship at the Melbourne High School, of which he was dux; a residential studentship at Trinity College; first-class final honours in English and Latin; and the Stewart prize in Theology at Trinity College. He intends to obtain his M.A. degree in April, and in August he will leave to continue his studies at Oxford University.

Hymns for Sundays and Holy Days.

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

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

March 30.—154, 145, 160; 143, 177, 153, 31, April 6 (5th S. in Lent).—17, 302, 351; 529, 333, 172, 30.

Palm Sunday.—180, 188, 299; 181, 478, 289, 182(149).

Good Friday.—185, 186, 190; 181(427), 187 (186), 188, 203.

Easter Day.—210, 207, 213, 204(40); 211, 205(527), 212(389), 209.

1st S. after Easter.—383, 214(427), 422; 377, 285, 308(53), 20.

Solitude with God is necessary for good work.—Marcus Dadds, D.D.

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"Solitude sometimes is best society."—Milton.

"Pray to thy Father in secret."—Christ.

MARCH.

30th—4th Sunday in Lent. Collections, Melbourne Clergy Provident Fund.

This is refreshment Sunday named from the meaning of the Collect, that "we may mercifully be relieved" by the "comfort of God's grace." It is also called Mid-Lent, and it was customary to ease the stringency of observances at this time. It is taken as "Mothering Sunday" from the proximity of the Festival of the Annunciation (25th). We may well thank God for Christian Mothers.

29th—No-Licence Poll in Victoria.

31st—Anglican Church League, Melbourne, 8 p.m.

Welsh Church disestablished, 1920.

APRIL.

4th—Ambrose came of a noble family. As chief magistrate of Milan he held a prominent place, and so fine was his character that when the see became vacant he was elected by the people as bishop, despite the fact that he was a layman.

6th—5th Sunday in Lent or Passion Sunday, from its dating the foretelling by our Lord of His approaching suffering. He went steadily onwards, knowing well the rejection which His own would give Him. Contemplating this we may prepare for the coming Holy Week in a fortnight's time.

10th—Next issue of this paper.



Why I Support the No-Licence Campaign.

(Portion of an address delivered under the auspices of the Victorian Prohibition League by the Archbishop of Melbourne.)

DR. LAW, fellow-citizens of Melbourne, and, I think, in most cases, fellow-Christians, it is to me a great pleasure to be allowed to be with you to-night, but I want to make two or three things clear. I am not here officially to-night on behalf of the Church of England, of which I am the official head, because I know that there are many members of my communion who do not agree with my being here to-night. I stand, therefore, before you, as Dr. Law has said, as your youngest fellow-citizen, and if I happen to be an Archbishop as well—I, I cannot help it. (Applause.) I want to say something else: My own position as regards the liquor question is briefly expressed as a local optionist, and I shall say more about that in a moment. When I was first approached about speaking to you here to-night, I said: "But, then, I do not know that I am in sympathy with the meeting," and what has brought me round here to-night is because I am a convinced local optionist. It is because, under the circumstances, I cannot be allowed to be a local optionist that I am here with you to-night—and I think many of you are local optionists, too, but you are not allowed to have what you would prefer, and, therefore, we must try to consider what we are likely to get.

I want to say another thing: Sometimes when I am moved I say things which I, perhaps, regret afterwards—I am not the only speaker, perhaps, that does that—but I want to think of this meeting to-night as a big debate, and I want to feel that I am up against those who take the other side.

"Gentlemen of the Other Side."

They may be brewers actually engaged in the business. They may be licensed victuallers engaged in retailing alcoholic liquor. They may be persons who are shareholders. They may be persons in general sympathy with the selling and manufacture of liquor, and there may be persons who are against us here to-night. When I speak of them, I want to speak generally of them as "Gentlemen of the Other Side," in order that they may know that I wish to speak with all courtesy of those with whom I differ. But I must give them some name, and, therefore, that is the name I want to give them.

A Retrospective Glance.

If I have got my facts aright—and of course a citizen of only six weeks cannot be expected to have all of them right—the history of your liquor problem to-day is this: In 1906 there was a Local Option Act passed in your Legislature, and by that Act the brewers were to be allowed to go on for ten years without any interference, and at the end of that ten years the question was to be reviewed again. Because they had ten years without let or hindrance, there was to be no question of compensation at the end; but, at the end of that ten years, that is to say, in 1916, there was to be a general poll of the people, and the people were to be asked three questions.

One was: Do you want to have the prohibition of licences altogether?

Another was: Do you wish to restrict the number of licences?

The third question was: Do you wish no control at all, no change but that the licences are to go on as at present?

That general poll was to be taken once every three years; but, in order to get a decision, there must always be not a majority vote, but a sixty per cent. majority vote. It was not quite democratic, but still it was such a change, I suppose, in the habits of the people that that sixty per cent. vote was justified in the eyes of those who framed the law.

The First General Local Option Vote.

That is what went on in the ten years allowed to the existing state of affairs, and when 1916 came, there was a war, and so nothing was done until the war was over, and that general poll was taken in 1920. As a result of that poll, as you know, precisely two districts voted for no licence. There were 71 districts that voted for a restriction of the number of licences, and I think it was 143 voted for a continuance of things as they were. That is to say that, if you add the votes for restriction and for no-licence at all, you have just got half the number that made up those who wished to go on as they were, which came to something like 73 to 143.

But if instead of sixty per cent. it had been fifty per cent.—fifty-fifty, half and half—instead of two districts going dry, there would have been 13 going dry.

Now I should have thought that those two tiny districts out of the total number that wanted to go dry might well

have been left alone. But apparently a great deal of notice was taken, and according to the law, in three years' time from then, that is to say in 1923, there was to be another poll to see how the question of liquor control was to go.

"Something Happened."

However, before 1923 something happened. In 1922, before the next voting could take place, the law was amended, and instead of the old law of 1906 what appears is this: that when the people are called together to vote, they are not to be asked three questions, but only one. There is to be no question of local option, and there is to be no question about the restriction of licences. The one thing about which the people are to be asked to vote is whether they wish to have no licence or to keep things on as they are; and, further, that question is to be put before them, not in the local electoral districts, but throughout the State as a whole at one time, and the poll is to be repeated not every three years, but every eight years. But the sixty per cent. majority is to stand.

How Did These Changes Occur?

Now I am not clear how that change in the Act of 1906 has come about, and I do not want, as it were, to poke into all sorts of questions that as an Archbishop I am not supposed to poke into. But I am puzzled, and gentlemen of the other side, if I may so address you—I do not know if any are here, but in case they are—I want to ask you how that change came about, because I cannot quite find out how, and whether it was really done all fairly and squarely. That is why I am here to-night—(applause)—because what I still want—and I do not think you will turn me out of this hall for saying it—is local option. I want to get back again to that Act of 1906, or if I cannot get back to that Act, then I must make the best of the Act of 1922, which is before us now.

Certain Conclusions Drawn.

As I look at that bit of history I draw certain conclusions, and one conclusion is this, that some power or some force outwardly invisible somehow has taken good care to deflect the good intentions of that Act of 1906, and what are we going to do? Either we must work to get the old back, or we must hold on tightly to this. But I want the gentlemen of the other side, and I want the public outside, to know that the position in which we of the Temperance Party find ourselves to-day is not of our own choosing. (Applause.) I feel that that force, whatever it is, which has brought about the change from the Act of 1906 to the Act of 1922, has a tremendous lot of power behind it to have brought that change about. There must be a good deal of money somewhere to have brought that change about—(applause)—and I honestly am afraid that that force is relentless in its purpose. It is because I find I am up against something which is almost invisible to me, but which is tremendously strong and is opposed to what to me is a high ideal of civic life, that I am here with you to-day, because I want to record my opposition to that force. I may be wrong—I often am wrong. I have had lots of anonymous letters in the last few days to tell me that I am hopelessly wrong—(laughter)—but at any rate it is because, right or wrong, I feel as if the Temperance Party here had been out-manoeuvred that I am with you here to take my part, because I believe you ought to be in a stronger

position as regards the rest of the citizens than you are to-day.

Protect the Young.

Now I want another slogan, and my slogan is: "The protection of our young people in Melbourne and Victoria." That leads me to explain why I am a teetotaler to-day, because it is really all part of my argument. There was a time, some years ago, when I used to be one of the Fellows of a College at the University of Cambridge, and in the evenings when the day's work was done we Fellows sometimes used to sit round the table and drink a glass of port. I was something of a connoisseur of port in those days. I did not drink as much as some of the other Fellows, I did not do it very often, but I used to think it was uncommonly good stuff, and I liked it, and I felt it was fair that I should take a glass after a busy day. Moreover, in England some of my family two or three generations back used to have a good deal to do with this business, being quite successful brewers, and if things had gone as I sometimes thought they should, some of that money would have come to me, but in the end not a penny of it came. The only thing that came to me was an hereditary tendency to gout, so you see I know a good deal about the liquor trade in England.

Amongst the Workers.

After I left Cambridge I went to take a big working-class parish in London. Wherever I went, and tried to do what I felt to be right, I was thwarted by the drink. If anything was wrong between husband and wife in the homes that I visited, I knew it was generally the drink that was behind it. If the home was untidy, neglected, and a slatternly place, the reason generally was that the woman drank. If the children came home from school and were afraid of their father, that generally was because of drink also. I have trained up boys and girls in the different organisations of the parish and have got them round the church, and they have gone out as young women and young men into employment. Some of the young men have gradually drifted away, because they began to learn how to drink.

A Personal Resolve!

Therefore I had not been long in my parish before I said to myself, "The glass of port must go." (Hear, hear.) "If I am to help these people to a higher and better life, I cannot go to them as a moderate drinker; I must go to them as a total abstainer." Therefore I became almost at once a teetotaler, and I have remained so ever since. Now that is why I feel to-day that we on this side of the house are really out for something that matters.

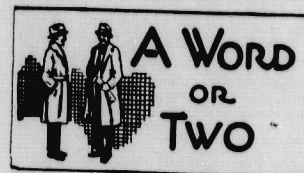
Christian Men Differ Sincerely.

You will notice that I have not said anything about God so far, and I have done it deliberately, because I do respect my fellow Christians who cannot agree with me or with us, and who feel that moderate drinking is good. But I want to make this appeal to the moderate drinker to-night, because I believe that he practically holds the key of the situation.

But I believe there are some moderate drinkers who are capable of being persuaded that their freedom to drink in moderation is, after all, not worth so much as the backing of a cause that will protect the young people of our State. If some of those will feel that, for the sake of others, and for the sake of the uplift of citizenship here, for the

sake of the example which may be set in this State for others to follow, they will throw in their lot with those of us who are more definitely on the side of No-Licence than themselves, I believe it will be a fine thing for them, for they will know something about self-sacrifice, and it will be a fine thing for the young people who are in danger of this alcohol in various forms unless they are protected. I hesitate to quote Scripture to-night, but there is one verse that seems to be almost relevant, though I daresay I will get a good many letters in the next day or two telling me that it is not. But so far as I am concerned, at any rate, I think these words have a particular application: "Whoso shall offend one of these little ones which believe in me, it were better that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

Ladies and gentlemen, I have kept you long. You have persuaded me to talk to you out of my heart, and I thank you for the way in which you have listened to me. If my words get over to those who are opposed to me, I ask them to believe that what I have said I have said so far as I can in the spirit of fairness, but every man with a conscience must decide for himself. So far as my conscience is concerned, I have decided to come out on your side to-night. (Loud and continued applause.)



History and Party.

WHEN the circular regarding the Essay Competition, particulars of which have appeared in the "Record," being conducted by the Anglican Church League, was read at a recent Sunday School Group meeting, a clergyman, who is an examiner for Church Schools in Melbourne, told the meeting that "it was conducted by a party organisation and the less they had to do with it the better."

We have heard this clergyman deplore the lack of knowledge of Church History. The Anglican Church League, no doubt, deplores it too, yet when it sets in motion an Essay Competition which should stimulate a study of the subject, it is objected to.

This makes us wonder whether some people's conception of history is limited by narrow ideas.

Tariff on Books.

SOME apprehension has been caused in certain circles by the Commonwealth proposal to place a tariff on books. Educationalists generally consider it will hinder intellectual advance. People specially interested in Bible circulation fear that as R.V. and A.V. Bibles can only be printed in England "by order" of the Crown, there will be restriction put on the circulation of the Word of God throughout the Commonwealth. Surely when this probable incidence is pointed out the authorities will refrain from including the Holy Bible in the list of dutiable goods.

"Hopeless and Apathetic."

IN this touching phrase Bishop Long describes the miners who have been out of work for so long. It is all very well to blame them for striking,

but what can an individual person do when his union decide on action? Now is the time for the exercise of Christian thought, remembering that God sendeth rain upon the just and the unjust.

Ridley College.

THIS splendid institution may possibly be lost to the evangelical cause which gave it birth. There is a proposal to make it a provincial college for the whole Church—a very flattering and alluring offer. But there is not so great a compliment in it as appears, for the diocese has tried before to-day and spent much money in attempting to create a provincial college. Already Ridley has opened its life to influences which cannot be strictly denominated evangelical, and while we all wish to be as broad as possible, and believe that the full training of candidates for the ministry should also be as liberal as possible, still there must be limits, or the entire atmosphere evaporates into a neutrality which befores the youthful mind.

C.M.S. at the Cross Roads.

THIS proved and noble institution seems to have arrived at a most difficult stage in its career. In England it faced its problems with resolution, and now seems on the way to recovery. In Australia, or rather, in Melbourne, it appears as if the easy way of utilising capital to meet ordinary expenditure will mean that Society will be bereft of what would have formed a fine nucleus of a permanent endowment against home expenses. Overhead charges increase with the added economic difficulties of our day. It is not easy to say just what should be done, but it does seem a pity to spend a large capital "nest egg" in meeting current costs. Surely a strong appeal would have obviated such a course, which, to say the least, will not inspire people to give.

Dry Law Does Not Create Lawlessness.

United States' President's Views.

"A vast preponderance of liquor law violators in U.S.A. are either foreigners or of foreign extraction," stated President Hoover in his inaugural address. This is significant; it shows that a very small percentage of law breakers are of British origin. In view of the coming Poll in Victoria on the vital question pertaining to the abolition of liquor bars throughout the State, it is advisable, at this juncture, to emphasise that the alien population, the cause of so much crime in U.S.A., does not exist in Australia.

In this direction it may be further stressed that recently President Hoover said "less than 8 per cent. of felonies were traceable to Prohibition."

Hence, much of the prevailing crime which is undoubtedly causing alarm to those directly interested, was likewise creating concern to America's finest men prior to the adoption of the Eighteenth Amendment as is instanced by President Hoover's declaration that "many influences had increasingly complicated and weakened the law-enforcement organisation, long before the adoption of the Eighteenth Amendment."—Vide "Age" and "Argus," 5/3/29.

The trouble is really traceable to the unwieldiness of the American liquor system.

Another important statement by President Hoover—vide "Argus," 17/8/29, is as follows:—"Two-thirds of the crimes committed in the United States are committed by persons born in Europe or by their immediate descendants," an equally terse expression of opinion as the sentiment to which he gave utterance in his inaugural address quoted in the preface to this brief article.

God sometimes shuts the windows, but only to open hidden doors.—John Oxenham.



NEW SOUTH WALES.

SYDNEY.
C.M.S.

The finances of the Society are still causing the Committee of the N.S.W. Branch of C.M.S. anxiety. The amount received from parishes for 1929 was £2800 short, and from general sources £2700. Over £500 is required, therefore, to meet the deficit on 1929, and in addition the sum of £19,500 is needed to meet current commitments for 1930. We hope this can be contributed so as to avoid curtailment of witness. Fifteen parishes each contributed over £200 during 1929, a splendid record.

Rose Bay and Vaucluse.

The sum of £275 was received at the special quarterly offertory at St. Michael's, Rose Bay and Vaucluse, Sydney, on Sunday, March 16. This was for the liquidation of the debt on the new buildings.

Lay Readers.

A conference of members of the Lay Readers' Association, diocese of Sydney, was held in the Church Missionary Society's rooms, 242 Castlereagh Street, on Saturday, February 22, from 3 to 6 p.m. Twenty-seven members (diocesan and local) were present. The Archbishop's Chaplain to the Association (Rev. W. G. Hilliard, M.A.), presided and opened the conference with prayer. He extended a cordial welcome to new members, viz., Dr. W. Sidney Sweet, Messrs. D. J. Gill, Ken Gardiner and Kenwyn Hall, and in a brief address reminded members of the aims and objects of the association.

At the afternoon session a paper on "Sermon Preparation" was read by F. C. Preyman, Esq., and after the tea adjournment, a discussion on Bible Study was led by W. A. Dove, Esq., B.A., LL.B. Both papers gave evidence of much time and thought in preparation, and after a full discussion, each gentleman was accorded a hearty vote of thanks. It is proposed to hold quarterly conferences.

The Association is in urgent need of young men qualified and keen on conducting services and delivering the gospel message in widely scattered parts of this diocese. Information will be readily given by A. E. Quinston, Hon. Secretary, 104 Patrick St., Hurstville.

Petersham Rural Deanery.

The quarterly meeting of the Petersham Rural Deanery was held at St. Luke's, Concord on March 20. The Rural Dean, Rev. A. L. Wade, M.A., presided and there was a good attendance. After the general business the Rev. W. F. Pyke, B.D., read a paper on "Modernism."

BATHURST.

Memorial Windows.

One of the last official acts of the Bishop before leaving Bathurst for Lambeth Conference was the dedication of the remaining six windows in the "Hero" series in the Warriors' Chapel. The dedication took place on Sunday, February 2, at Evensong. A

very large congregation assembled for this service, and to bid farewell to the Bishop. After the dedication, and during the course of his sermon, the Bishop explained the significance of the windows, saying that they were designed to do honour to the memories of great outstanding types of heroic life and character.

All Saints' College.

The first term of the new year has just opened, with a very satisfactory roll call, and we are looking forward to a good year. We were particularly pleased to welcome a new boy, Hessel Matthews, who may be regarded as the first pupil of the third generation. This lad's grandfather, Harry Matthews, who died last August, was one of the first boys to be enrolled at All Saints' College in the early seventies. Together with the late Sir Charles Wade, he was one of the first boys to pass the Junior Public Examination, and he was the first All Saints' boy to win an All Schools Championship in athletics. His son, G. H. A. Matthews, was the first son of an old boy to be enrolled at All Saints', and now it gives us particular pleasure to welcome the grandson to our midst.

COULBURN.

On February, 25, 26 and 27 the Bishop presided at his last series of quarterly meetings before he leaves for Lambeth. On the Tuesday the Grants and Lands Committees, the Cathedral Chapter and the C. of E. Property Trust met. On the Wednesday the Clergy Training Committee, the Board of Education, and the Missionary Council, The Churchwomen's Diocesan Council also met this day. On the Thursday, the Diocesan Council sat all day.

The Property Trust was occupied naturally with investment and land matters. Without subscribing to pessimism, it urged upon all Councils and Committees the necessity of keeping expenditure within the limits of income. The Clergy Training Committee found no difficulty in financing three students at St. John's College, Morpeth, this year. The Board of Education was mainly concerned with economies necessary upon the curtailment of its income. The Board's main income is derived from station shares (the investment of the Fred Campbell Endowment). Some suggestions were made for the improvement of the Sunday School Magazine ("The Trowel"). The Diocesan Missionary Council noted with pleasure that the Missionary Offerings of the diocese reached their high-water mark in 1929, viz. £3511. Deputational and other plans for 1930 were approved.

CRAFTON.

Bishop's Farewell.

A numerous congregation came together on the evening of Sunday, February 9, when our Bishop delivered his final message prior to leaving for the Lambeth Conference. The whole service had a warmth and heartiness about it, which did one good. The anthem, "I will sing of Thy Power," was sung, and suitable hymns helped to make the service a very happy expression of farewell sentiment. At the Cathedral Hall on February 20 a farewell gathering was held, when the Bishop was given a splendid send-off.

ARMIDALE.

From the Bishop's Letter.

"It is not an easy thing to write this first letter to you all. There is so much I should like to say. Your welcome to Mrs. Moyes and myself was very wonderful.

"Through the thoughtful arrangement of Archdeacon Forster (to whom you and I owe very much) I was able to visit a fair portion of the diocese almost at once, and now by the middle of January I have taken services in twelve of the thirty-one parishes, and am beginning to feel I know some of you.

"Careful and prayerful consideration has made me convinced that I shall best do my duty to the whole Church, to you and to myself, if I go to Lambeth—leaving early in May and returning in October, and bring back all that I can of the inspiration of our great Communion, and of the deeper knowledge of her life. And at the same time I shall hope to have leisure to see our life here in true perspective, to see also some of the great problems of the day in the light of the discussions of the Conference, and to come back to you with plans for the future, and with a message for the times, bringing forth, as our Saviour said, 'things new and old.'

"And now we look ahead to the near approach of Lent, the grand 'Spring time' of our religious life. Will you join, in every parish, in making it a season of prayer and drawing nearer to God. You see, it is not the amount of good organisation in our diocese, nor the speed of movement, nor the multitude of our engagements that matters—but the quality of our lives coming through these channels (for all activities are but channels of the personalities behind). The Spirit of our Lord Jesus, in love, in selflessness, purity, should be going forth from us as we touch each other's lives. To do that He first must enter in. Will you make the most you can in every parish of opportunities for partaking of the Blessed Sacrament, and of common worship. In your own home life will you spend more time in prayer and the reading of the word of God. In all these things I shall try to be at one with you. Self-denial from outside pleasures will give more time for the deeper life, as well as more power to give to spread Christ's Kingdom. The world outside our Church life today is riven with bitterness and strife and faction. We can only help to heal it at all by the quality of our own goodness and unity. When men, as they look on us, can take knowledge that 'we have been with Jesus', then and then only will they respond to the appeal of the fellowship of His Church, and find its love leavening our modern life.

"It is not so much the opposition of Science, nor any intellectual difficulties that create the greater portion of the indifference of this age, but rather the lack of moral force in us who follow Christ. A newness of life in us will do much to help our Lord lift others above the worldliness that is so common to-day. Will you give yourselves to Him, that Easter may be not only a joy to us, but also a rising to life of others whom God has won through our prayers, our life and service.

VICTORIA.

MELBOURNE.

Ridley College, Parkville, held its annual meeting on the 22nd. The Archbishop presided, and the Rev. S. Ball, Th.L., vicar of Warragul, spoke as an "old collegian."

A special session of Synod will be held in Melbourne beginning on April 28.

CIPPSLAND.

The Liquor Vote.

The Bishop Will Vote No-Licence.

The following is taken from the Bishop's letter dated March 1:—

"In my last letter I said I would give you my witness this month regarding my attitude as a citizen on the 'No-Licence' question. As I think you will expect I shall vote for 'No-Licence,' and my main reason is this. In the present issue questions of self-control or temperance education do not come up for consideration. Not even the question of freedom is raised. For while I recognise the fact that every law is a restriction of personal liberty, I also know that in a democracy no law made as a result of the expressed will of free people can be regarded as a curtailment of freedom. Only one question is raised: Is the liquor trade as it exists today the greatest social menace of modern times?

"I believe it is. How, then, can I, as a Christian citizen, vote for it?"

Dry Law Vindicated.

Turning the Tables on the Cables.

The Bishop then gives strong reasons for voting No-Licence and concludes:—

"No half measures will avail in the face of so cruel and unnecessary a social evil. If, further, Christ meant what He said about 'stumbling blocks,' if His example in going after the one lost sheep stands for anything in the way of reality, then my duty as a Christian is quite clear. Knowing what I know, and seeing what I see, I cannot vote for the continuance of the Liquor Trade as we know it. Only one alternative is offered me, I must therefore vote for 'No-Licence' or degrade my conscience.

"That, my friends, is my witness to you at this time of grave decision. My counsel to you is this: Take the trouble to search for the truth; honestly face the facts it reveals; and then vote as in the sight of God, and in the way that you conscientiously think will advance His glory."

TASMANIA.

(From our Correspondent.)

Rev. A. Gamble.

At the conclusion of the Evening Service at St. Stephen's, Lower Sandy Bay, on March 2, the departing Rector, Rev. A. Gamble, said farewell to a large congregation in the schoolroom, when he was presented with a handsome wallet of notes. The Mothers' Union had previously presented Mrs. Gamble with a hand bag as a mark of their affection and esteem.

Memorial.

A very beautiful memorial window has lately been placed in St. Luke's, Campbelltown, in memory of Major J. A. Foster, who was killed in action in France during the Great War. The window was unveiled at a morning service by his father, Colonel Henry Foster, who had given it, and comrades of the 12th Battalion, to which the late Major Foster was attached, came from long distances in order to be present.

St. George's, Hobart.

The Rev. M. O. Davies, M.A., of Mooroonna, Victoria, has been appointed locum tenens at St. George's, Hobart, during Mr. Quigley's absence in England.

Rev. A. E. Hodgson.

We are glad to welcome Bush Church Aid people to Tasmania in the persons of the Rev. A. E. Hodgson and his wife. Mr. Hodgson has been appointed rector of George Town, at the mouth of the Tamar. Mrs. Hodgson, before her marriage, was Matron at the B.C.A. Hospital, at Ceduna, S.A.

C.M.S.

The annual meeting of the C.M.S. was held this year in Hobart on March 4, at St. George's Parish Hall. Bishop Hay presided and a representative of the Northern Branch, Miss Murray, was present. Among other things, it was decided to re-open a C.M.S. Depot in the city, even if only on a small scale. The absence of any central office or rallying point in Hobart for several years has been keenly felt.

The new secretary who takes Mr. Quigley's place is the Rev. R. H. Simmons, of St. Stephen's, Lower Sandy Bay.

The news of the Rev. H. Brewer's death has been received in Tasmania with much sorrow.

Farewell to Rev. T. and Mrs. Quigley.

On Saturday, March 15, the Rev. T. Quigley, of St. George's, Hobart, left for England by the "Orford," while Mrs. Quigley and her young family sailed for Sydney on the same day, where she will remain during Mr. Quigley's absence.

The congregation of St. George's took leave of the rector and his wife at a social on the previous Tuesday, the senior churchwarden, Mr. J. A. McElroy, presiding over a large attendance, including representatives of the C.M.S., the Church of England League, and the daughter parishes. Mr. Quigley was presented with a wallet of notes and Mrs. Quigley with a handbag containing notes also, and good wishes were expressed for the enjoyment of a profitable rest and change.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mr. Chas. Lousada, Malvern, S.E., V., 5/.

Deaths from Acute Alcoholism.

"Horrible, ghastly!" declare the "moderates" who peruse such terrible and sensational headings in the Melbourne press daily; they tell their womenfolk at home, and temperance ladies speak in hushed tones "Did you notice, my dear," queries Mrs. Brown of Mrs. Jones, over the garden fence, "that three thousand persons died of acute alcoholism in ten years of National Prohibition in them awful States of America?" and Mrs. Jones shudders at the thought. As this intelligence appeared in the columns of the "Age" and the "Argus," it must be authentic—so think the "moderates" and nervous ladies. If it often forgotten that many stupid cables are hastily scanned by people in the train and tram, who never trouble to probe beneath the surface of significance or analyse the meaning conveyed between the lines. In the parlance of the press it is called "stunt journalism." Now for a 'cute analysis on the inflated subject of "Deaths from acute alcoholism," viz., "The Clarion Call" points out that "mean" population during the ten-year period, 115,000,000. Three thousand deaths in ten years equals 300 in one year. Three hundred in a year is less than one per day amidst a population of 115,000,000. Therefore, among a population of one million, we would expect one death from acute alcoholism in not less than 115 days. This means that, in a city the size of Melbourne, less than four deaths per year from acute alcoholism would result from a dry regime; whereas Liquor is responsible for hundreds of deaths per year.

Cable No. 2—Liquor Law Offences (see "Herald," 14/1/30).

This cable states that there were 80,000 arrests last year (1929) for offences against the liquor laws.

Now for a further analysis: Population of U.S.A. in 1929, 122,000,000. 80,000 arrests equal 7 per 10,000.

Victorian population (approx.) 1,741,390. Arrests for liquor offences, 1928 (excluding drunkenness), 3462, equals 19 per 10,000.

So, after all the "wet" bluff and bluster, offences against liquor laws are nearly three times as many in Victoria as in U.S.A.

Yet again, divide 80,000 by 365, and you find the number of liquor offences per day.

In a word: Rather less than 220 per day in a population of 122,000,000.

Now do a little sum in subtraction—Population of U.S.A. in 1929 122,000,000. Liquor offences per day ... 220

Subtract 220, representing the number of law-breakers, and we have ... 121,999,780

The conclusion is absolutely convincing, while 220 break the law, 121,999,780 obey it!

Probably, in the future, neither Mrs. Brown or Mrs. Jones will swallow everything which appears in the cable news of Melbourne's daily press.

Recent Publications.

Devotional Studies in the Holy Communion.

By the Rev. A. St. John Thorpe, M.A. Cloth Is., paper cover 6d.

Confirming and Being Confirmed. A Manual for Confirmation Candidates and others.

By the Rev. T. W. Gilbert, D.D. Third Edition, 1927. 1s.

Helps to the Christian Life. A Manual for Communicants. By the Rev. T. W. Gilbert, D.D. Third Edition, 1927. 1s. 3d.

The Creed of a Young Churchman. A Manual for Confirmation Candidates and other young Church people. By Canon H. A. Wilson, M.A., Rector of Cheltenham. Second Edition, 1927. 2s.

A Communicant's Manual. By Canon C. W. Wilson, M.A., Second Edition. 1d.

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Bishop Who Taught Natives Football.

The Bishop of the Upper Nile, the Right Rev. A. L. Kitching, who arrived recently in England on furlough, has some interesting experiences to relate. He is at present engaged upon the writing of the New Testament for the natives of the Nile valley of Uganda, and gospels and grammar for the tribe of Acholi. Many of his sermons in his 1000 miles diocese are translated by missionaries. Among the many things his lordship has taught the natives is association football, better known as "soccer." Apparently the natives love it; they play in their bare feet, and it is their one great sport. —C. of E. Newspaper.

ON THE BLUE MOUNTAINS.

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Sunday Sport.

A Bishop's Opinion.
Will Australia Follow his Lead?

(By Leland Parsons, Hon. Sec., G.O.L.D.)

AT a recent meeting of the Wollongong and District Council of Churches a resolution was carried, protesting against the following statement which appeared in the "Sunday Pictorial," March 2, 1930:

"Advocates of a brighter Sunday in Melbourne are able to come definitely into the open now. No less a dignitary than the Bishop of Wangaratta has given them a lead, and definitely linked himself to the cause of the sinner Sunday. 'I can see no harm to the spiritual body through indulgence in tennis, golf, and allied pastimes on Sunday at the proper time,' said the Bishop. 'If the clergymen of my diocese ask for a ruling as to whether tennis courts be open or not on Sunday afternoons, I shall have no hesitation in saying, 'Let the young people enjoy themselves.'"

"The 'Pictorial' adds, 'A first step towards official sanction of Sunday games will probably be made at St. Kilda, where there are many municipal tennis courts. It will be a logical step then for other municipalities to open the public golf courses for play on Sundays.'"

Bishop's Lead.

And the Bishop has given "the lead" to all this. Who can tell what will be the end thereof? If Australia follows this lead then the flood-gates will be thrown open and the peace and sanctity of the Lord's Day will be entirely swept away. That will be the inevitable outcome of what the "Sunday Pictorial" describes as the "sinner Sunday." Perhaps a better definition would be "the Goddess Sunday." Some of us have recollections of a similar statement being made by a Bishop in New South Wales. We have every reason to believe that that Bishop has lived to regret his statement in which he expressed his approval of Sunday tennis. Such statements, coming as they do from Bishops, make the task of the ordinary parish clergyman infinitely harder than it is already.

A Bishop.

Most people attach undue importance to a Bishop's opinions. While we have the greatest respect for the office of a Bishop, nevertheless, because of the seriousness of the subject under consideration, we feel impelled to state that a Bishop's opinions should carry no more weight than those of a parish clergyman. It is possible for a clergyman who has had no experience as a rector, and practically no training in a theological college, to be consecrated a Bishop. Any priest can be elevated to the bishopric in a moment of time. Therefore a Bishop's opinion on the sanctity of the Lord's Day may be no better than that of the average churchman.

"The Proper Time."

"At the proper time" is a somewhat vague statement. Opinions vary as to the "proper time." Some Churches hold Morning Prayer at 10 a.m.; others at 11 a.m. Sunday School times also vary. Rectors in many of the large country parishes are compelled to hold afternoon as well as morning services. How would the Bishop's "ruling" apply in such cases. Again, the "proper time" for the "man in the street" may be quite different to the times laid down by a Bishop. Hence the position becomes absolutely hopeless, unless we are prepared to regard the Church merely as a social organisation. It is very disheartening even at the present time to know that tennis matches are being played on Sunday afternoons right opposite many churches while Divine Service is being held. Furthermore, organised Sunday games are not carried out in the same spirit nor with the same order as those that are played on Saturday, or on some other day of the week. Let the following report prove what we say:—Allegations that two Sydney baseball teams visited Wollongong on a Sunday and indulged in a drunken orgy, in which female barmaids participated, and which resulted in an exhibition game being called off, were contained in a letter from the secretary of the Wollongong Club (Mr. J. G. Harrison) to the N.S.W. Baseball Association. The matter was before the delegates at the Sydney Sport's Club. The letter, inter alia, said, "On their arrival there were several who had obviously had more drink than was good for them. On my return to the ground at 1.30 p.m. this number had increased, and several were so drunk that they could not take the field. This state was not only confined to players, but to their friends as well, both male and female. I erred in letting the game start at all, but things got so bad that I was compelled to end it in the fourth

innings, chiefly on account of language and quarrelling among themselves."

The Roman Catholic Bishop of Bathurst has declared that "Sunday cricket is becoming intolerable in parts of the western districts."

Other Opinions.

May we quote as against the Bishop's own opinions and ruling, the views of some of the well-known men of history and the present time.

Burke once said: "A nation that neglects the Sabbath soon sinks into barbarism and ruin."

Bishop J. C. Kyle, D.D., late Bishop of Liverpool, has written: "Break down the fence which now surrounds the Sunday, and our Sunday Schools will soon come to an end. There is not too much religion in the land now. Destroy the sanctity of the Sabbath and there would soon be far less. My advice to all Christians is to contend earnestly for the whole day against all enemies, both without and within. Let our united cry be, 'We do not want the Sabbath Law of England to be changed. Let us take our stand on the Bible, and hold fast its teachings. Whatever others may think lawful, let our sentence ever be that one day in seven, and one whole day, ought to be kept holy to God.'"

W. E. Gladstone, a former Prime Minister of England, writes: "The religious observance of Sunday is a main prop of the stability of the country."

Calcott writes: "The streams of religion run deeper and shallower as the banks of the Sabbath are kept up or neglected."

The Archbishop of Sydney has said: "The very foundation of the Christian faith rests on the due and proper observance of the Sabbath, and the national morale of the British race is what it is because, on the whole, it has kept the Lord's Day holy."

Dr. Randall Davidson, a former Archbishop of Canterbury, said on June 1, 1923: "We have many distinctive privileges in English life, we have none greater—except our open Bible we have none perhaps so great—as the privilege of our English Sunday. I would bid all whom my words can reach to guard that heritage with wisdom as well as enthusiasm."

Eric H. Liddell, B.Sc., the famous Olympic runner, who won the 400 metres race at Paris in 1924, but who withdrew from the 100 metres race because it was put down on the programme to be run on Sunday, July 6, has declared: "I am not in favour of any sport at all on Sunday, and I do not see why a Christian really wants it. Of course, if he does not believe in Christ then there is no hindrance for a man having sport on Sunday."

Mr. A. J. Clegg, the well-known President of the English Football Association, is in entire agreement with us on this point. Mr. Clegg says: "There has never been a period in this country when there were so many opportunities of obtaining all necessary recreation as the present. There is no need to encroach upon the Sunday."

One could go on quoting men whose views are overwhelmingly in favour of keeping the whole of the Lord's Day holy. Sunday is the bulwark of religion. It is also a great national asset, not only of religious worth but of economic value. It is on Sunday that God's Business must be done. How are we to stem the tide of Atheism and Bolshevism and Communism and all the disintegrating forces which are threatening our country and our homes to-day if we surrender to the enemy our first line of defence—our Sundays? If men will not observe Sunday for their own sake, will they not as patriots, observe it for their country's sake? Take away the Sabbath and you take away the prestige of the British Empire amongst the nations of the world. As a last word, we contend that Sunday Sport is unlawful.

Section 63 of the Police Offences Act, assented to in March, 1929, states: "All persons gathering together on Sunday in any public or open place within the said city or towns for the purpose of gambling or playing at any game—shall be prosecuted according to law." e.g., "Gulgong, Wednesday, Sept. 12, 1929. The Gulgong Town Council has been advised by the solicitor to the Local Government Association that under Section 63 of the Police Offences Act, any game played in a public place on Sunday is an offence, and players are liable to a penalty of £200."

The above shows that Sunday Sport is an offence punishable by law when played on public parks and open places. This you will observe is not merely our opinion or that of any interested or bigoted party, but of the solicitor advising the Local Government Association.

We appeal to the sporting clubs of Melbourne to let respect be shown to the national traditions, if not to the national faith.



"Cod's Plan," by the Bishop of St. Albans. S.C.M. 4. Our copy from the Methodist Book Depot.

This book is another illustration of the "comprehensiveness" of the Student Christian Movement, e.g., it is no guarantee that because a man belongs to that body or is a Travelling Secretary in its employment, that, therefore, he is an Evangelical believer, or a fit candidate, say, for a C.M.S. Mission. There are many who are, or have been, officials of the S.C.M., who hate the word Protestant and frankly say so.

While we cannot agree with this book in its sacerdotal outlook, there is much in it that is helpful, suggestive and inspiring. It is written in the atmosphere of the present. "All human problems can be reduced to one ultimate problem, and that is, 'How to live together.' There is no doubt that the modern shrinkage of the inhabited earth and the consequent daily jostling of the nations together makes this problem the supreme one for the world at the present moment."

Where is the world to learn this art of living together? Our Lord has taught this art to the Church, "A new commandment I give unto you that ye love one another even as I have loved you that ye also love one another." It may be learned at the foot of the Cross, and the pupil must be a new man in Christ Jesus. The world of itself will never learn the art. That is why the future is so menacing. The Church possesses the secret, but seems unable to practice it.

"Early Christianity in Life and Word," by the Bishop of Ballarat. (Our copy from Angus and Robertson, 1/6.)

This is the second volume in a series of small hand-books now being issued by the Australian C.E.M.S. on some of the fundamentals of the Christian faith. It is intended as an introduction to the New Testament, and is written with insight and sympathy. "Introductions" are generally dry reading—this is not. We would like more of it.

Redeeming the Times, by Rev. C. N. Button, M.A., B.D., Ph.D., of St. Andrew's Kirk, Ballarat. Though a Presbyterian, the writer has a message which is good for all in these days. We have in the 50 pages of racy and bright attack upon our modern weaknesses in church and in society and business what many others are saying, and which need to be repeated again and again in varying fashion. Mr. Button does his work well and fearlessly. He deals with cocktails and amusements; with home and university life. He gives the press some sage advice, which we hope it will take. "Lord Northcliffe's contribution to journalism has been to give it an absolutely commercial conception." The addresses deserve reading, and we hope they will reach a large circle. In the words of the writer, "We cannot set the whole world right. We can do something to clean up our own little corner of it."

The Faith of an English Churchman, by Albert Mitchell. Price 2/6.

The author is a well-known member of the National Assembly of the Church of England. He served on the Prayer Book Revision Committee, and in the debates in 1927 was referred to by the present Archbishop of Canterbury as "one of the most competent lay theologians in the Assembly."

The author starts with the postulate that "the conception that God—the Supreme—is our Father is at once the simplest and the most sublime note of the Christian religion."

The treatment is untechnical and concise, and the appeal is primarily to educated readers of the younger generation. Most of the citations from Holy Writ are in the words of the American Standard Version; but the author has not hesitated on occasion to prefer another rendering.

Copies at A.C.R. Office, 242 Pitt Street, Sydney.

Broadcasting.—This is not, as might be expected, a report of the wireless operations in our midst, but of that with which it would be good for the community if the wireless were more often associated, namely, the British and Foreign Bible Society. The Secretary of the Commonwealth Council of B. and F. B.S. deserves hearty commendation for the readable and informative nature of his report. It is a thesis in itself, as well as an introduction to the various State reports which are contained in the little book before us. There is also a tinted frontispiece, an attractive and suggestive picture. The Rev. A. T. Thompson has given us just

what is wanted in an Australian replica of the great British Society's annual publication, which we are accustomed to regard as "literature." We learn from his words that this "Pentecost," as it is rightly termed, of Bible translation, originated from the earliest times, when "the written record in Greek became a written record in Syriac Latin and Coptic." Then follows the very interesting and striking comment—"It was perhaps one of the greatest moments of all when 'the little Wolf (Ulfilas) of our ancestors'—the Goths. 'For by his act the foundations were then most surely laid on which, in later years, the master works of Chaucer, Luther, Shakespeare, and Goethe stand as crowning and abiding monuments.' Reference is made to the heroic work of Carl Strehlow, who gave his life for the Australian aborigines, and through whose labours the first Australian Bible was made. This has now been followed by a second dialect in the Worrora by a young Presbyterian, Rev. J. R. B. Love, M.C., B.A., of Point George IV. The appointment of a Migration Officer at Fremantle, Rev. W. N. Campbell, Th.L., of provision by Victoria of 9764 Bibles in hotels, of Australian distribution of 235,284 copies of the Scriptures in the year under review, of publishing a Bible in Motu for S.P.C.K. for use in Melanesia, such are among the many items of interest which abound in this most important and carefully edited report of Australian Bible Society work for 1929.

Sir Ian Hamilton blames an English "Jeremiah" for our loss of Gallipoli. We have lost much in the church through people saying, "It can't be done."

The real secret of an unsatisfied life lies too often in an unsundered will.

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Proposed Memorial.

To the Late Canon Cairdner, of Cairo.

A FUND has been inaugurated to provide a memorial for the late Canon Temple Gairdner, of Cairo. The C.M.S. at any of its branches, or "A.C.R." Office, will be glad to receive subscriptions for this purpose, and will forward them to the committee organising the appeal.

For this life laid down in Cairo on May 22nd, Canon Gairdner's friends, known and unknown, propose to give thanks by the creation of a memorial to him, in the city which he served. The committee is appealing for £20,000, for the following objects:—

1. The purchase of site, and the building and endowment of a Church at Old Cairo. £10,000.
2. A capital fund for "Orient and Occident." £4000.
3. The provision of a Gairdner Memorial Travelling Scholarship for the training of Egyptian Church leaders or of missionaries to Islam. £6000.

The Archbishop of Canterbury, in supporting the proposal, writes:—

"Temple Gairdner was an outstanding personality in the Missionary life of the Church. To his lifelong task of commending the Christian Faith to Islam he devoted singular gifts of a vigorous mind, a vivid imagination, a chivalrous and enthusiastic spirit, and an ardent and joyous faith. In the creation of an Arabic Christian literature and in the building up of an Egyptian community he did a great work and left the inspiration of a great ideal."

"It is right that some permanent memorial of him should be placed and some provision made for the carrying on of his work in the land which he served in Christ's name for twenty-nine years."

"I cordially commend the Appeal for a Memorial Fund whose objects have been devised by those who best knew Canon Gairdner's life and ideals."

"(Signed) COSMO CANTUAR.
"Lambeth Palace, Nov. 25, 1929."

There are none so rich as the Lord's poor. —Spurgeon.

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

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

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

"Our 'Wedding Day' is a chaste little book of 60 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters."

"I can imagine only feelings of gratitude from those 'about to take the holy estate of matrimony' upon them, for the wise counsels and advice."

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

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

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

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

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

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YOUNG RECORDERS.

Aims:

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

Mt. Dandenong, Vic., Mar. 27, 1930.

"If a happy life you'd live,
Learn the proper way to give."

My dear girls and boys.

I wonder if your mothers ever sing
to any of you a song about a mouse
who found

"... a beautiful piece of plum-
cake
The richest and sweetest that mor-
tals could make."

My mother used to sing it to us when
we were very small; we loved it. I've
forgotten most of the words now; it
was quite a long song. Having found
the cake the mouse decided to keep
it all for himself, so he hid himself
away and ate and ate. In the end he
became very ill, and was dying, and the
song finished with a wise old mouse
saying—

"If you had shared the prize with
your brothers,
It would have done you no harm—
been good for the others."

Greediness was that poor animal's
undoing, he wanted things for him-
self, he did not know how much nicer
everything is when shared with others.
We can learn a lesson from him, learn
to be givers.

Everyone of us has something to
give, to other people. Some of you
may say, "but I haven't anything to
give." Just think a minute, and you'll
find you really have, not perhaps money
or food or anything that sounds very
important. You possess life, and, I
hope, health; you are happy with a
home and people to love you, with
friends and play-fellows. Well, then
surely you can pass on some of your
happiness, a smile, a kind word, little
thoughtful acts, any of us, even the
youngest, can give these.

Only the other day I heard someone
speaking of the two lakes in Palestine,
the land where Jesus lived and which
we call the Holy Land. One of these
lakes, the Sea of Galilee, is filled by
various small streams; it is beautiful,
with trees on its banks, and fish in its
waters. Out of it flows the river Jor-
dan, which carries water through a
thirsty land, and we, out here, know
how important that is. The other lake
is called the Dead Sea, and do you
know why? It, too, is filled by little
streams, they flow in but nothing
flows out; it's waters are bitter, no use
to man or beast, and fish cannot live
in them, no trees grow on its banks.
The first gets and gives out again, the
second just keeps what it gets and
gives absolutely nothing. None of us
wants to be Dead Seas. I must end with
a little rhyme I have told you before.

"If a happy life you'd live
Learn the proper way to give,

Have the tools ready; God will find the
work.

For the happiest person living
Is the man who joys in giving.
Give your heart beside your gold,
Give your strength to help the old,
Give your comfort, give your smile,
Give your soul to work worth while,
Give your coat, your bed, your cup,
Give your all—but don't give up."

Can you tell me what the word Lent
means?

I am, yours affectionately,

Aunt Mat

ALL FOR SERVICE.

What are your hands for—little
hands?

"To do each day the Lord's com-
mands."

What are your feet for—busy feet?

"To run on errands true and fleet."

What are your lips for—rosy sweet?

"To speak kind words to all I meet."

What are your eyes for—starry
bright?

"To be the mirrors of God's light."

—Mary F. Botts.



Hammurabi and Beer.

The Rev. A. S. Devenish, of Elsternwick,
Victoria, writes:—

The recently issued volumes of the Cam-
bridge Ancient History contains a chapter
(Vol. I, p. 494), entitled "The Golden Age
of Hammurabi." This excellent monarch was,
roughly speaking, a contemporary of Abra-
ham. Then, as now, one of the burning
questions of the hour was "beer." It seems
to be a perennial topic; but it is specially
interesting to note how this article of con-
sumption was viewed by the pagans in their
"Golden Age." The law laid down that any
persons devoted to religion should be burned
if they opened a beer shop, or even entered
such a place: it was also a capital offence
if any beer-seller indulged in any malprac-
tice when following his calling in vending
beer. It would appear that in the Golden
Age beer was an offensive substance, and
incompatible with a religious life; and then
as now whenever beer shows its ugly head
there is malpractice, sly-grog selling, forti-
fying, or the contrary, and every form of
moral delinquency usually associated with
the Golden Age and see what the pagan
opinion on beer was, and that those ancient
heathen regarded religion and beer as incon-
gruous and incompatible. Apparently their
opinion on beer was more enlightened than
that of many prelates and priests of our
own day. Anyhow, beer and the Golden Age
seem far enough apart.

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Church Overseas.

Illustration.—The Return from Calvary.

Leader.—The Bible and Up-to-date Science.
By Reginald T. Naisb.

Melbourne Clerical Forum.

Quiet Moments.—Apostolic Missionaries—
Andrew for Persuasiveness.

People We Know.

Re-union.—South India Scheme and Re-union
in Australia.

Roadside Jottings.—A Study in Christian
Economics.—By the Wayfarer.

Women's Column.—Thoughts, Easter, 1930.

"In a Garden."

(Eden.)

In a Garden—God is walking—
By His side a man is seen:—
Hark! they talk awhile in Friendship,
'Neath a Tree with leaves of green.

In the Garden man is cautioned
Not to use his freedom wrong:—
But to live in Highest Union
With that glad Creation's Song.

In the Garden God is walking,
In the evening cool and clear:—
But He finds no answering Friendship,
For the man is nowhere near.

In the Garden, there are Angels,
Each with sword of flaming power:—
There they stand for all time guarding,
Till shall dawn the Judgment Hour.
F. E. Tournay-Hinde.

"In a City."

(The New Jerusalem.)

In that City stand twelve gateways,
There the Lord of Life is King:—
Thronging through those open portals,
Angels, Martyrs, Prophets, sing.

In that City runs a river
Clear as crystal is the stream:—
"Whoso drinketh" of its waters,
Angels meet of Jacob's dream.

By that river trees are standing
With their leaves of burnished gold:—
"Whoso eateth" lives for ever,
There one shepherd and one fold.

In that City all rend service,
On their face "His Name is seen":—
Round that City is a rainbow
With a circling belt of green.

In that City thoughts are holy,
Fellowship with God is found:—
As of yore within a Garden,
Voice of God and man respond.

F. E. Tournay-Hinde.

Holy Week.

AGAIN our thoughts centre in the
Holy Land, this time in retrospect.
Looking back from the height of
2000 years we can see how the world
has progressed since the divine tragedy
which marked history for all time and
for eternity. We see, moreover, that
there is a Divine Plan of the ages, just
as the Crucified Himself said: "Thus
it must be." Our comfort in times of
dismay is the same as His was, that
all is ordered by a Father's will. We
all need this faith in the dark days
which are upon the world in the econo-
mic and religious confusions which
lead so many to despair. It is no
fatalistic surrender which calmly
accepts the Divine order, but it is a
truly filial and God-honouring attitude
of mind to take everything as from His
hand, be it good or ill. Is not this one
of the most necessary lessons of this
Holy Week, with its story of Jerusa-
lem and Gethsemane and Calvary?
Then shall we go on to Olivet, and to
the ordered Return of our Saviour King
to bring peace to His world.

"In a Garden."

(Gethsemane.)

In a Garden, in the moonlight,
See! A Man of Sorrow kneels:—
He, who walked earth's thronging cities,
For each sin-stained soul, He feels.

In a Garden, by the brooklet,
Lo! The Man of Sorrows prays:—
He—the sinless—for the sinner,
In an agony of sweat He stays.

In the Garden, Christ, our Saviour,
—Mid the restful, cooling breeze—
Pleads afresh for strength submissive,
'Neath those peaceful olive trees.

For His solace—lo! an Angel
From the Heavenly Host draws nigh:—
By the speeding of God's Angel,
Christ is given strength to die.

F. E. Tournay-Hinde.

Betrayed.

(Written for Good Friday.)

For Judas we have nought but scorn and
sorrow.

Tempted by silver coin we hold him frail.
And Peter, too, denied his Friend and Master,
Only another form of sure betrayal.

The trial was false all through. E'en Pon-
tius Pilate

But pandered to the public voice insistent.
The Christ was crucified, denied, ill-treated,
To please a multitude with cry persistent.

We think that had we by our Lord been
chosen,

Or sat in princely state to judge a stranger,
This blot upon mankind would not have
fallen.

We should have held Him safe through
every danger.

To-day He is not flesh for us to barter,
He stands no more at bar of earthly trial,
But our forgetfulness and world absorption
May deeper hurt than all the old denial.

How may we lift this stain of the long ages!
Only by thought of neighbour as a brother,
By sacrifice, and service, and devotion,
And by unfeigned love of one another.

"M."

"Christ who died
upon the Cross to be
our Saviour now lives
to be our Friend."

"Where are the Nine?"

A stranger—a Samaritan—returned to Thee,
The only one of all the ten to bow the knee.
A small percentage that of unclean leprosy
men,
Who begged for healing—and at once for-
got again.

They took their cure—then hurried off with
looks intent,
The world, which cast them out, recalled
them and they went
Back to its arms, without one gaze at Him,
Whose thought
Had given them, in love, the cure for which
they sought.

And do we not to-day receive all God doth
give,
And hurry on our way rejoicing, that we
live,
Nor pause to give Him thanks—to bow the
knee in prayer,
To see His gracious Love is round us every-
where.

The soul may leprosy be; our thoughts in
dark array
Oft cloud the sunshine that He sendeth day
by day,
Pleaso cleanse us, Lord, inside and out,
and keep us free
And grant us grace, through life, to thank
and worship Thee.

—M