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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.



Children's Chat
YOUNG RECORDERS. **A SEARCHING QUESTION.**

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, and 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.



OPTIMA BOOKS
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 tonsured 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
For Church of England People
CATHOLIC—APOSTOLIC
PROTESTANT & REFORMED

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GENERAL JOTTINGS
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! Go! 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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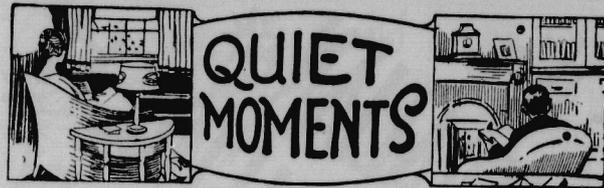
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**QUIET
MOMENTS**

(Bible readings given at the Seaford, Victoria, C.M.S. Summer School, by the Rev. Dr. A. Law, and published at the request of the members.)

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 unrebuked 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 they 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 meenisters ken about the prophetic parts of the Bible. Eh, sirs, but we're needing John Knox and Thomas Chalmers and siccan men of power, wha kenned their Bible frae cover to cover, 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'ed 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."

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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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**GRIFFITHS
TEAS**

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'ing 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 carefu' 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'ing 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 hauld fast to Christ now before the muckle troubles begin. Eh, sirs, but I'm dooting that some of ye ken ge'ing little about yer Bibles, and some of you worship Christ verra leetle; and I'm dooting that ye'll fail in the day of persecution. Or feythers 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 mann 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 wanna 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."

The Wonderful Word.

The Bible is the best selling Book—the best reading Book—the best translated Book, year after year. It is unique in the book-seller's world. The British and Foreign Bible Society's world-wide objective is "the Bible for every man in his own tongue." Of this Book, the Bible Society is the universal provider. Its list of versions includes 618 languages and issues on an average ten million copies per annum. The Sydney Bible House is an illustration of the fact, for it reports having sold during the last year 127,159 copies of scriptures in 83 languages. The Authorised Version of both the Old and New Testaments have still a remarkable hold of the public demand. A.V. Bibles 18,965 copies, and 117 R.V. A.V. Testaments, 13,871, and 30 R.V. Testaments, Scripture portions 92,090, Braille and Moon Type for the blind, 50. Foreign Scriptures 2036 copies in the following languages:—Aranda, Ancient Armenian, Modern Armenian, Afghani, Albanian, Awajak, Breton, Basque, Bohemian, Bengali, Bulgarian, Bambatana, Beaver Canada, Chinese Wenli, Chinese Cantonese, Catalan, Dutch, Dobu, Dominica, Danish, Esperanto, Estonian, Eskimo, Futuna, Finnish, Tubetube, Wedan, French, Frisian, Fiji, German Low, Guaraní, German, Greek Modern, Greek Ancient, Gujarati, Gaelic, Gilbert Is., Hebrew, Hindi, Hungarian, Italian, Irish, Icelandic, Japanese, Japanese Rom, Javanese, Kanarese, Luthuanian, Lettish, Latin, Tamil, Urdu, Yiddish, Manus, Maltese, Malu, Maori, Malekula, Mola, Norwegian, New Britain, Nduindui, Orokola, Portuguese, Polish, Ragetta, Russian, Ruthen, Syriac, Singalese, Samoan, Slovak, Swahili, Swedish, Serbian, Santo Bay, Spanish, Slovenian, Turkish, Tibetan, Welsh.

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 Dunyan'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 mummie, 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!"

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. Hinshy.

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. 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."



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.

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There are so many articles about the Home that can be made more attractive by giving them a coat of Sevac—Furniture, Floors, Stoves, Shoes, Bags, etc. It is so easy to brush on that brightening up the Home becomes a pleasure. It dries so quickly that there is no inconvenience.

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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 Castle-reagh Street, Sydney, on Tuesday, 18th March, at 8 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 discipline (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. Hinshy.

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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 deputational work 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 Prichard was ordained priest and Robert Gedric Caskell, 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, Gladstone, 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, 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 those who had worked with them. 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, 209; 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 Dodds, D.D.

THE NEW KIWI TIN OPENS WITH THE TWIST OF A PENNY IN THE SPECIALLY DESIGNED SLOT

Obtainable in BLACK and all shades of TAN

WATERPROOF AND PRESERVATIVE



"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 well, 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 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-maneuvred 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 comisoisseur 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.

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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 finishes 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; its 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,

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 contain 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 malpractice
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.

Have the tools ready; God will find the
work.

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Church Overseas.
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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.

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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 insisted.
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,
Not 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