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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.

Toorak, V.,
March 17, 1927.

"All things were made by Him; and with-
out Him was not anything made that was
made."—St. John i. 3.

My dear girls and boys,

I have just found out that the Royal
Society for the Prevention of Cruelty
to Animals has asked that the week
beginning March 6 should be kept as
"Be Kind to Animals Week." This is
a question that interests all of us. I
don't think there can be many people
who ever mean to be cruel to animals;
some are, but generally because of
thoughtlessness. Most of us have pets
of some sort or other, a dog, or a cat,
a horse, a lamb, a bird—I once knew
a girl who had a pet lizard—just loved
it. Whatever our pet is we get very
very fond of it, and would be very
angry if anyone was unkind to it.

There is one thing some of us are
apt to do, generally when we are very
young—that is, we forget to feed a
tied-up dog, or canaries in a cage, or
some other pet not free to roam
about. That is, of course, forgetful-
ness, and we are dreadfully sorry after-
wards. That kind of forgetfulness is
one of the things we've got to fight
against this week.

Do any of you have pet lambs? As
a small child I lived in the country and
sometimes we used to have seven or
eight lambs at a time to look after. I
remember often going out for walks
with three or four dogs, a cat, and all
the lambs! We used to have opossums
too, but they were very unsatisfactory
pets, only waking up when we had to
go to bed.

Don't animals get fond of the per-
son who looks after them? We all
know lots of stories about dogs and
horses and their faithfulness to their
masters. I read an extraordinary tale
the other day in one of our newspapers
about a cat. It was jumping about
in some grass at the end of the garden;
two girls went to see what it was do-
ing; at once a snake twisted round one
of the girl's legs; she and her com-
panion were terrified. The snake was
just going to strike when the cat
jumped right at it and the snake went
for her instead—the cat got away.
Another story, from America, this
time about a lioness. One of her cubs
was ill and the keeper entered the cage
to give it treatment. In the next cage
was a wild lion. He managed to get
through and attacked and badly hurt
the keeper. The lioness fell upon the
lion; there was an awful fight, and the
keeper managed to crawl out of the
cage and then fainted. People rushed
up at the noise, but the lioness fought
the lion until he was exhausted.

Let us all remember, then, to be kind
to all animals; don't tease them and
then be angry if the puppy bites you or
the cat scratches—that is their only
way of showing how they hate being

teased; they can't talk as we can. The
little poem following this letter tells
you someone's idea of a dog.

We know that God made the animals
as He has made us, and we are also
told of even the sparrows that "not
one of them is forgotten before God."
Jesus says this Himself—can you find
the verse for me in St. Luke's Gospel?

During the season of Lent we are
preparing for the Easter services and
especially for Communion, if we are
confirmed. Can you tell me how the
Church wishes us to keep Lent?

I am, yours affectionately,

Aunt Mat

Correct answers to last week's questions:

How many days are there in Lent? Forty
days from Ash Wednesday to Easter, not
counting the Sundays.

What does Ash Wednesday tell us of? Of
the need of Penitence, of being sorry for
sin, confessing it, and forsaking it.

Why is it called Ash Wednesday? In olden
times on this day ashes were put on the
heads of penitent sinners.

THE PERFECT FRIEND.

If you want the perfect friend,
True as steel unto the end,
One who'll make your mood his own,
Guess it from your lightest tone,
Gladly share your chaff and fun
From the rise to set of sun
(But when thoughts of care arise
Quickly know and sympathise);
One who, though you do him wrong,
Never sulks and grieves not long;
One who holds his tongue, although
Others say, "I told you so";
One who keeps your secrets well
(Threat and bribe can't make him tell);
One who'll trust you, come what may,
Flinch not through the longest day,
True through rain and snow and fog,
You must go and buy a dog,
—J.B., from the Children's News-
paper.

LETTERS TO THE EDITOR.

(Continued from p. 11.)

ship, and therefore not a collection, but an
offertory. Surely in these days we need to
recover the sacramental character of giving,
that it is an outward and visible sign of an
inward and spiritual grace, and the word
offertory does tend to that significance rather
than the word "collection," which is used
at concerts, lectures, etc., without any
spiritual connotation.

As for the great, solemn ceremony of
taking the offertory, the word "stupid" is
quite beside the point. There is something
in favour of a dignified and reverent taking
of the offertory to indicate that it is an
essential part of worship, and not to be
regarded as a hole and corner affair that
counts for nothing in the Kingdom of God.
In my boyhood I have seen the plates placed
by wardens on the steps of the chancel and
left there with the money in them.

I must say the localising of the presence
of God by the high elevation of the alms
dish does not seem to be very edifying, but
the wholesale condemnation of the taking
of the offertory in the answer of last issue
did seem to me altogether too extreme and
far fetched.

Congratulations to the Good Friday obser-
vance movement on the three splendid leaf-
lets compiled and distributed to encourage
the better observance of Good Friday.

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC &
REFORMED"

Vol. XIV. 7.

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MARCH 31, 1927.

[Issued Fortnightly.]

Single copy 3d
9s. per year post free



Beethoven.—An able contribution from the
pen of Mr. E. Welsford Smithers, the
well-known Melbourne musician.

Progress or Advent.—Another valued article
from the pen of the Rev. A. S. Devenish,
M.A., whom we congratulate on being
ordained priest of the Church of Eng-
land. In the laying-on of hands the
Editor was privileged to take part.

Letters to the Editor. The Rev. Frank Lynch
replies concerning the "offertory," and
there are other interesting items.

Illustration and Appreciation, late Mr. R. C.
Kermode, of Tasmania.

Christ of the Indian Road.—"A Grain of
Wheat and its Lessons." An interest-
ing Review of Stanley Jones' book, by
Rev. D. J. Knox.

Flashlights from the Past.—The Rev. A. J.
H Priest continues his sketches on
Early Church History.

Opinions on Books.
Australian Church News.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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later than Monday morning in the week of
publication.



Change of Address, Sydney Office.

Our office address in future will be
Harvard House (4th floor), 192 Castle-
reagh Street, Sydney, one floor below
the C.M.S. Depot. Our Secretary,
Miss O. Bayly, will be in attendance
Monday to Friday, from 10 a.m. to 4
p.m. Will our friends and correspon-
dents please note the change. Tel.
MA 2217.

Loyalists and Communists in Sydney
Domain would have clashed but for the
police.

Nelson (N.Z.) Diocese is appealing
for help in the calamity which befel it
by flood.

Melbourne subscriptions may be paid
to Miss M. D. Vance, 4 Mathoura-rd.,
Toorak, or c/o C.M.S. Office.

Too many members of Parliament,
the slogan of a meeting at Alexan-
dria, Victoria. Has it only just now
been discovered?

Rev. John Wordsworth, grandson of
the poet Wordsworth, died at Plum-
land Rectory (Eng.), recently in his
90th year.

Heidelberg (Victoria) Councillors up-
held the sanctity of the Lord's Day by
refusing to allow the Fairfield Swim-
ming Club to hold Sunday sports.

The British and Foreign Bible Society
is building a Bible House at Jerusalem
in an appropriate style of Eastern archi-
tecture. The cost will be £11,000.

The League of Nations is endeavour-
ing to suppress the White Slave Traf-
fic. Girls are shipped from North
American cities to Australia and else-
where.

A Toorak parishioner has given
£1000 to endow the education of a
child in the Mission of St. James and
St. John, Melbourne.

The House of Commons has passed
legislation dealing with blasphemous
and immoral teaching in some Socialis-
tic Sunday Schools.

Melbourne friends of the "Australian
Church Record" are seeking 50 gifts
of £10 each for the debt. Mr. W. M.
Buntine is organising this appeal.

No fewer than 60 persons committed
suicide last year by leaping into the
boiling crater of the volcano Asotake
(Japan), and the authorities of Naga-
saki have been considering how best to
prevent further suicides in this manner.

When a poor man complained at the
Thames Police Court that he had been
robbed of his overcoat in a Salvation
Army shelter, Mr. J. A. R. Cairns, the
magistrate, sent the usher to his room
for one of his own overcoats and pre-
sented it to the man.

The oldest man in the world has been
found in a village in Central Russia. He
is named Tschatkowski, and is 145
years old. A woman named Malari-
ena, also living in Russia, is probably
the second oldest person, her age being
131 years.

Parish Papers can much aid this paper.
Will Editors of the former be so kind as to
insert at intervals the following notice:—

The "Australian Church Record" should
be read by all churchpeople, because it is
the only paper which gives certain infor-
mation and thought needful for these days of
Prayer Book revision and other critical
affairs of the Church.

will be glad to take your name and your sub-
scription, which is only 9/- per year, posted
to your address, or you can get your single
copy at Church porch and pay weekly, 3d.
Its power is that it is a Federal production,
and, though printed in Sydney, is edited in
Melbourne, belongs as much to any one
State as another.

We hear that a strong sub-commit-
tee of the Standing Committee is at
work in the diocese of Sydney on the
proposed new Constitution. If the
rumour is correct some very strong
objections have been formed against
it. We hope the report will be avail-
able for publication at an early date.

AMPLE FOR ALL.

(Fourth Sunday in Lent.)

Only a Traveller
Wending His way,
Crossing Tiberias
Late in the day.

Only to "rest awhile,"
Thus would He go
"Into a desert place"
Leisure to know.

Only a multitude
Thronging 'apace,
Eagerly following,
Seeking His Face.

Only a basket
Of fishes and bread,
Thousands are lingering,
Fain to be fed.

Only His miracle—
Store that was small,
Now is distributed,
Ample for all.

—Grace L. Rodda.

PALM SUNDAY.

Into Jerusalem
Jesus would go,
Steadfast in purpose,
Fearless of woe.

Multitude thronging,
Watching Him ride,
Loud acclamation,
Echoing wide.

See, they are praising,
Hailing Him "King,"
Shouting in triumph,
Branches they fling.

Meekly and quietly
Onward He goes,
While the excitement
Ceaselessly grows.

Looming before Him,
Shame and the grave—
These shall He suffer,
His brethren to save.

Grace L. Rodda.

The World Call to the Church.

is being answered by
THE CHURCH MISSIONARY SOCIETY
whose workers are in Australia
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PALING'S
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Beethoven's Centenary.

(By H. Welsford Smithers.)
(Written for the "Australian Church Record.")

BEETHOVEN was born at Bonn in 1770, but he was of Dutch descent. He died 1827.

Suffering and success were the outstanding features of his life. Suffering from the effects of extreme poverty and privation, due to the meagre pittance, £25 a year, on which the family existed Beethoven, at the age of four years, weary and hungry, was forced by his father to practice for hours on the violin and clavier, and did not acquire his early knowledge and facility without tears and sorrow.

Owing to the increasing incompetence of the father, and his intemperate habits, Beethoven was forced to take the responsibility of the family when still in his early teens, but in spite of all these early struggles he made such progress in his art that his friends, impressed by his genius, made it possible for him to take up his residence in Vienna, where he spent most of his life.

He was soon recognised as the foremost musician of the day, and success seemed assured, but the great tragedy of his life came upon him, and in the midst of his triumph he became deaf. Added to this he suffered from an acute digestive ailment which made him extremely nervous and irritable. His temperament was highly emotional, his humour boisterous, and his manner highly eccentric, and many are the anecdotes of his extraordinary behaviour.

He was beset with troubles, and his brothers entangled him in law suits in trying to manage his business affairs, and, on the death of his brother, he lavished all the affection and devotion of his lonely life on his nephew, who turned out a worthless burden of sorrow and bitterness.

The climax of triumph and affliction in Beethoven's life was reached, when standing in the orchestra, at the close of the performance of the Choral Symphony, he had to be turned round that he might see the applause which his music was evoking.

A great funeral marked the closing of the life of the great master, in striking contrast to the lonely death-bed scene in which the artist passed away.

Beethoven and the Sonata.

The study of the development of sonata form, beginning with the simple hymn tune, and gradually extending, as seen through the well-known French suites of Bach, of which examples could be quoted showing the wonderful and almost uncanny anticipation of the sonata form offers a fascinating search for the student as it leads on through Haydn and Mozart to Beethoven.

It may be said that the seed of the form was sown by John Sebastian Bach, it branched out and blossomed in the care of Haydn and Mozart, bursting forth in that glorious bloom of infinite variety, form and colour in the perfection of those great masterpieces such as the Waldstein, Appassionata, Pathétique, Hammerklavier, and other sonatas of Beethoven.

A whole book could be written on Beethoven's innovations, development and extension of the sonata form, but it must be remembered that Beethoven was able to begin at the stage where Mozart had just begun to develop, and whose untimely death, at the age of 35, must have deprived the world of a pile

of precious art treasures, judging from the monumental relics which he moulded in his short life. If Beethoven had died at the same age he would have left comparatively little, as he did not amass works at an early age like Mozart.

We would have had the Eroica Symphony, but not the b flat (1807), The Great C Min. No. 5 (1808), of which the subject is symbolical of fate knocking at the door, and constitutes the most amazing development conceivable, of a short subject of four notes, three of which are the repetition of the same note; the Pastoral (1808), with its wonderful storm, the 7th and 8th, to say nothing of that outstanding edifice, the Great Choral Symphony in D Min., where instrumental resources are exhausted and the chorus is added, the great Masses, the Violin Concerto, which requires a great violinist of maturity to express its mobility and depth; the Emperor Concerto for piano-forte and orchestra; and the Leonora Overture No. 3, which has been described as the greatest work of art.

It must be borne in mind in dealing with symphonies and concertos, that their form is essentially sonata form, a symphony being a sonata for orchestra.

The form of the sonata with its (1) exposition, containing the subject matter, (2) development, or working out section, (3) recapitulation, corresponding to the application, is analogous to that used by some lecturers and preachers, and the binary form is employed at times. When the form is clear the main points of a learned exposition will be remembered permanently by the thoughtful hearer.

In this form Beethoven did not break away from the typical forms of the 18th century, but he enlarged them, and he is regarded as the founder of the distinctive lines of progress of the 19th century.

As it is in the orchestral symphonies that Beethoven reached his zenith, and is incontestably supreme, nothing more fitting will describe their greatness than the words of Wagner: "He developed the symphony to such a fascinating fullness of form, with such an unheard-of wealth of enchanting melody, that we stand to-day before the boundary line of an entirely new epoch in the history of art; for with them a phenomenon has appeared in the world, with which the art of no time and no nation has had anything even remotely to compare."

(To be continued.)

HYMN FOR A CATHERING FOR PRAYER.

Tune: St. Agnes 10, 10, 10; Langran 209, Church Hymns.

"Where two or three are gathered together in My Name, there am I."

We have no need to journey far, nor seek Some splendid shrine to claim Thy promise blest;

Where two or three are gathered in Thy Name,
Thou comest surely, O Divinest Guest!

Gathered in cities or from cities far,
Exiled or home, our thirsting souls distressed,

We join in prayer, and as on thee we call,
Thou comest surely, O most faithful Guest!

Perchance so feeble, that we scarcely dare,
Like her of old Thy garment's hem who pressed,

Doubting our cry can reach Thy splendour, yet
Thou comest surely, O most pitying Guest!

Believing hearts can make a temple fair,
And for Thy Presence furnish forth a nest,
From Highest Heaven and all Thy Glory there,

Come once again to us, Redeemer Guest,

—J. E. McElroy.



Rejected Books of the Bible.

Students of the Bible hardly need to be told that it does not contain all that survives to us of the work of the prophets and the first Christian writings. We know that controversies arose and a great quantity of "manuscript" was burned, and historians of the third century refer to many books of Scripture that have perished. Others are called "apocryphal," which is the Greek word for "rejected." Biblical experts have decided that they are none the less authentic, and at last, after many centuries, they are to reappear.

"Rejected Books of the Bible" is announced by Mr. Eveleigh Nash for publication early next year. There are twenty-seven of these books, and they include the original Apostles' Creed, the letters of Herod and Pontius Pilate, and the recently-discovered portions of the Gospel according to Peter. This is the only story by an eye-witness of the Trial and Crucifixion of Jesus outside the Bible itself. Dr. M. R. James, Provost of Eton, has described it as "the earliest uncanonical account of the Passion that exists." The translations are all done in beautiful, worthy English, and I confess that when Mr. Nash described this truly vital book to me in detail I, a layman, was greatly thrilled to think that soon we are to have this reminder of what marvellous zeal fired the first believers.—"Liverpool Post."

The Church's Blue Book. Voluntary Offerings, £9,800,000.

The 1927 issue of the "Official Year Book of the Church of England," which appeared recently, containing a vast store of information on every phase of the Church's work, which has been carefully edited and brought up-to-date. The number ordained in the year ended October, 1926, was 363, compared with 371 for 1925. This shows a decrease of 8, following one of 65 for the previous year. There has been a decrease

C. M. S. Reading.

Jottings from some addresses at the Victorian C.M.S. Summer School at Bacchus Marsh, January 8-15.

Young People's Union.

"The writer grew up in a church where there was a large Gleaners' Union and yet never heard the Missionary Call as a personal thing, nor did anyone ever directly mention it. The message must be brought home to children regularly, earnestly and individually.

"Three main difficulties why there is not a Y.P.U. branch in every parish are:—(1) indifference of the clergy; (2) lack of interest on the part of S.S. teachers; (3) scarcity of willing helpers.

"What a splendid motto it would be—For every Australian Church, a sister Church abroad. This would bring a revival of spiritual life and power.

"At confirmation we should be enrolled for active service at the home base. The whole Sunday School should be a branch of the Y.P.U. Certificates are available for hanging in the Sunday School asserting the affiliation of the School to the Y.P.U. A Missionary Secretary should be appointed as a link between C.M.S. and the Sunday School.

"Another great field almost untouched is our Public Schools. How shall we win them?"—Mrs. Warner, Gen. Sec. of Victorian Y.P.U.

Y.P.U. and Guides and Scouts.

The introduction of the missionary aspect into the troop or company lies with the vicar and his Scouter or Guider. The ideal for every troop or company is two Church members living in your own parish as Captain and Lieutenant or Scouter and Assistant.

Insist on what is wrongly called a "closed company." All recruits should be drawn from your own Church and Sunday School. It is impossible to do the definite work we must aim at if you have girls and boys from different Churches and districts.

each year since 1923, when the total was 463. The fewest ordinations were recorded in the year 1918, when the number was 101. The pre-war figures for ordinations averaged between 600 and 700.

The Confirmations in 1925 were 219,091, a decrease of 7,075 over 1924 and 14,336 over 1923.

The number of Baptisms recorded in 1925 was 477,954, compared with 490,647 the previous year; while the Communicants on Easter Day numbered 2,388,419, an increase of 72,924 over 1924. The number of Sunday School scholars is given as 1,895,753.

Non-Conformists and Anglo-Catholics.

Although during the past two or three years notable Free Churchmen have occupied Anglican pulpits, there is a strong feeling among Nonconformists generally that the Romeward movement affecting the Church of England is a definite bar to all proposals for reunion. Rev. Thomas Nightingale, secretary of the National Free Church Council, writes in a contemporary: "Just now Free Churchmen want to know how far the Anglo-Catholic party will be allowed to carry the Reformation Church of England in the Romeward direction. It is believed they have gained concessions in the revision of the Prayer Book, but they follow the teaching of the hymn that, 'each victory will help them some other to win.' The nearer the Church of England gets to Rome the farther it will get from the Free Churches, which have Protestantism and evangelicalism in their blood and bones. Then there is the question of religious teaching in the schools, and public control of schools maintained by rates and taxes. If there are attempts in the direction of complete denominational control of allocated schools and right of entry for sectarian teaching in others, the Free Churches will feel compelled to put up a determined and sustained fight. The Free Churches have by no means outlived the reasons which brought them into existence."

We have two sets of slides of Scouters and Guiders from all over the world available to every branch. Enthuse the Guides and Scouts with the ideal of world fellowship and world service. Your company or troop may be definitely linked on to one "over there."

Give one "pow-wow" a month to a missionary story.—Read by Miss Furphy, Accepted Missionary Candidate, Victorian C.M.S.

The Open Door of the Children.

The Sunday School presents a splendid open door which we should not fail to enter. Handcraft, Literary, Entertainment, and Study Circle committees might be formed. As we impress on the children the great need of missionary work, so we shall provide a never-failing source of missionary candidates.—O. Muspratt, Student, Ridley College.

Missionary Service League.

Its objective is to train people to pray, give, learn, work and go. It is essential for the parish, otherwise missionary interest will lack definiteness, fruition and expansion. It is essential for the vicar to have a body of helpers through whom he can work. It is essential for the people to get the inspiration of fellowship and the strength of unity in a great cause. So the missionary Service League means Co-operation, Stimulation and Crystallisation whereby knowledge loses its vagueness and takes definite form and shape. Methods.—(a) Each year concentrate on one special field and study that; (b) have an annual rally with neighbouring branches; (c) keep in touch with Y.P.U. of the parish and have a united gathering; (d) arrange each year a parish missionary social, inviting all church officers and organisations and congregation generally and have an attractive missionary programme.—Miss McQuie, Gen. Secretary, M.S.L.

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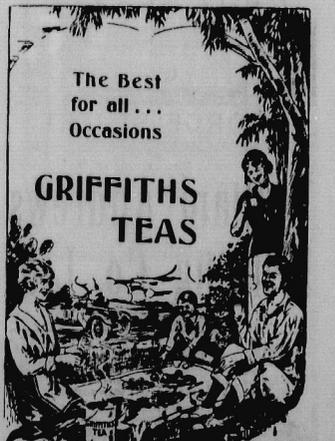
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THE CRUCIFIXION.

'Tis while they are mocking and jeering their lord,
With cold and contemptuous call,
That darkness descendeth in shadows around,
And cov'reth the land like a pall.
The veil of the Temple is riven in twain,
And rocks to their centre are rent,
An earthquake has opened the graves of the saints—
'Tis Nature exclaiming "Repent."
The Soul of the Saviour is taking its flight,
His cry has been heard from on high,
His suffering is finished, His vigil is o'er,
The hour of His triumph is nigh.
—Grace L. Rodda.

CHURCH OF ENGLAND BOYS' SOCIETY.

Leaders' Conference.

At the parish house at Queenstown (Vic.) of St. Mark's, Fitzroy, kindly lent for the occasion by Rev. R. G. Nichols, M.A., B.D., the Church of England Boys' Society held a Leaders' Conference on February 26 and 27, 1927.
This conference was held mainly for the purpose of bringing together under ideal conditions, the leaders of the various branches so that a closer friendship might be formed between them.
At the same time five sessions were held during the two days for the discussion of problems concerning the C.E.B.S., the branches and the leaders.
The ideals of the C.E.B.S. are of the soundest and can be equalled by few societies, and the leaders have great faith in the future and expansion of the Society in not only Melbourne but all over Australia.

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The Rev. Hugh Hordern, of Seven Hills, N.S.W., is progressing favourably after an operation for appendicitis.
The Very Rev. A. R. Fitchett, M.A., D.D., vicar of All Saints', Dunedin, has resigned. Dr. A. R. Fitchett is a brother of the Rev. Dr. W. H. Fitchett, of the Melbourne Methodist Ladies' College.

The Rev. P. B. Hayman, B.A., Pembroke College, Oxford, vicar of Parkdale, Melbourne, has been advised by the authorities of the University of Oxford that the degree of Master of Arts has been conferred on him in absentia.

Deep regret is felt at the untimely death of the Rev. Douglas Wilson, curate of St. David's, Surry Hills, Sydney, who was drowned on Saturday last at Narrabeen. Mr. Wilson was ordained in 1925 and was 26 years of age. He was doing excellent work among boys, and met his death while swimming with Boy Scouts from his Church.

The Rev. R. Hamilton, vicar of North Carlton, has been appointed temporary chaplain to Trinity College, University, until a permanent successor to the Rev. R. E. Sutton has been chosen. Mr. Hamilton, who came to the Melbourne diocese from the Goulburn Cathedral, was formerly headmaster of the Church of England Girls' Grammar School, Warrnambool.

The Rev. Dr. W. C. Poole, the president of the World's Sunday School Association, will visit Australia early in 1928. Dr. Poole is successor of the Rev. Dr. F. B. Meyer at Christ Church, Westminster Bridge Road, London. He was born in Tasmania, and hopes to come home again on his way to the Tenth World's Sunday School Convention, which will be held at Los Angeles, California, about June, 1928. Some years ago Dr. Poole revisited Australia, and his vivid lectures on the San Francisco earthquake and fire will not readily be forgotten by those who heard them.

The burial of Mr. Philip Champion de Crespigny, an eminent banker, who spent his life in the service of the Bank of Victoria, rising to the position of General Manager, was largely attended by leading citizens and representatives of the financial and commercial interests of Melbourne. On the way to the cemetery the cortege paused at St. Andrew's Church, where a brief memorial service was conducted by Canon Hancock, vicar of St. Andrew's, who was assisted by Dr. A. Law, of St. John's Church, Toorak, formerly of the parish of Brighton. The pall-bearers were Sir Aaron Danks, Dr. W. McLelland, Mr. A. H. Chambers (representing Associated Banks), Mr. G. T. Harper (representing the Bank of Victoria), Mr. A. P. Osborne (Commercial Banking Co. of Sydney), and J. Bishop (St. Andrew's Church). Other bankers present were Messrs. J. P. Doyle (Bank of Australasia), F. S. Burstall (Bank of New South Wales), C. W. Wren (English, Scottish and Australian Bank), James Wilson (National Bank of Australasia), H. L. Heron (Commercial Bank of Australia), A. Adamson Laing (Royal Bank of Australia), and the secretary of the Associated Banks (Mr. G. H. Roche). Mr. de Crespigny was a vestryman of long standing at Brighton and elsewhere.

TRUE GREATNESS.

A man's greatness lies not in wealth and station, as the vulgar believe, nor yet in his intellectual capacity, which is often associated with the meanest moral character, the most abject civility to those in high places, and arrogance to the poor and lowly; but a man's true greatness lies in the consciousness of an honest purpose in life, founded on a just estimate of himself and everything else, on frequent self-examination, and a steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not do that which he thinks and says and does.—George Long.

Pro-gress or Advent.

Ecce Venio Cito—Vulgate.

AN acute thinker, now no longer living once asked what right we had to put "pro" in front of "gress" and not "re." In times such as ours it is well to clear the mind of cant, and get as near to reality as possible. Catch-words and specious phrases come and go with startling rapidity and regularity. "Survival of the fittest," "War to end war," "Making the world safe for Democracy," and many more have had their little day, and pretty well ceased to be. It would be pathetic were it not so utterly futile, to recall the thin and threadbare phrases to which, for a short hour, civilised humanity has from time to time clung; in turn discarded; and finally forgotten or abandoned.

For instance, what has happened to "Making the world safe for Democracy"? Democracy doesn't appear to be too sure of itself, and as for its safety, it seems rather to be bent on making the world unsafe for itself and everybody else.

But what of "Progress"? Perhaps few words are used so carelessly, so indefinitely and so elusively. Vague and thin evolutionary catchwords have helped to popularise "Progress." It is now frequently spelt with a capital "p." At one time Oxford was spelt with a small "o"; perhaps not without reason. "Progress" might with probably some show of reason resign its capital.

The advance made in every branch of science is an undoubted fact. The chemist, the physicist, the astronomer, and all the rest, have in the last thirty years amazed the world. Man has gotten himself mechanical wings—but he has not invented any wings for his soul. He has invented an uncanny list of poison gases—but no chemical to clear his heart. He can travel with an ever increasing velocity—but walking with God is not made easier nor more popular. He has penetrated the inmost arcana of nature—but he has no formula for eternal life. Has mankind then progressed?

Words like "optimist" and "pessimist" are, at the present moment, being bandied about with a meticulous frivolity. The actual facts, and even truth itself being regarded as quite a subsidiary if not negligible matter. Someone once called our Lord the "Supreme Optimist." What did he mean? Let us take an answer from "Mozley's University Sermons." In a sermon entitled, "The Reversal of Human Judgment," Dr. Mozley says, "It is observable that the Gospel prophecy of the earthly future of Christianity is hardly what we should have expected if he beforehand to be; there is a great absence of brightness in it; the sky is overcast with clouds; and birds of evil omen fly to and fro; there is an agitation in the air, as if dark elements were at work in it; or it is as if a fog rose up before our eyes, and treacherous lights were moving to and fro in it, which we could not trust. Prophecy would fain pre-announce auspiciously, but as soon as she casts her eye forward, her note saddens, and her chords issue in melancholy and sinister cadences which depress the hearer's mind. And what is the burden of her strain? It is this. As soon as ever Christianity is cast into the world to begin its history, that moment there begins a great deception. It is a pervading thought in Gospel prophecy and being deceived that would arise under the Gospel; it is spoken of as something peculiar in the world. There are to be false Christs and false prophets; false signs and wonders; many that will come in Christ's name, saying, I am Christ, and deceive many; so that it is the parting admonition of Christ to His disciples—"Take heed, lest any man deceive you"—as if that would be the great danger. And this great quantity of deception was to culminate in that One in Whom all power of signs and lying wonders should reside, even that Antichrist, who, as God, should sit in the temple of God, showing himself that he is God. Thus before the true Christ was known in the world, the prophecy of the false one was implanted deep in the heart of Christianity."

Was Dr. Mozley an "optimist" or not? What kind of "progress" does he suggest? If there are false Christs, false prophets, false signs and false wonders, there may well be false phrases, false catchwords, false ideas, false theories, false theologians, and false philosophies! As a mere matter of fact, magazines, newspapers, books, and illustration, the very air itself is dark with them. A leading theologian, writing of the Return of Christ in "The Expositor," April, 1914, and dealing with the ideas of climax or crisis so alien to the modern mind, says: "If we start from Christian premises, if we understand what a perfect conclusion from them would involve, it is hard to see how its arrival could be anything else but

a genuinely miraculous event. It will not come out of the world (by progress); it will come from God. The Second Coming, writes Haering, is not an event within the present course of world-history, but it is its close. Or, to put it otherwise, the final kingdom is not something which now co-exists with the earthly evolution. It replaces the development it has closed. But this means a transition which can only be described as a miraculous transformation. There may be crisis for the world as conversion or death shows there may be for the single life." Furthermore, continues the same writer (Dr. Mackintosh), "apart from some such denouement the course of human experience as a whole is devoid of ultimate significance. Thus the eschatology of the New Testament is another name for teleology at its highest power. In the light of Christ's Return, the darkness of pessimism is absorbed." What definite notion then can be attached to the category of "progress," the working out of which, in the long run, demands a crisis, a climax, a Parousia of the Son of God, a consummation and conclusion so drastic, dramatic, judicial, and far-reaching, and moreover, so absolutely necessary for human well-being, that Christians are told that in response to prevailing treachery the End may be hastened?

"Progress" indeed!! Nothing could be more unlike Jesus' thought than the hypothesis of a mundane evolution, moving to its goal by infinitesimal and homogeneous increments and completing itself in a certain state of specifically earthly life. Dr. Mackintosh goes on to say—"For Jesus the new order comes from God, by interposition, how and when he may think best; the redemptive crisis is such as wholly to strip the powers of nature. Thus the idea of a Parousia recalls us to the Divine Omnipotence as the source of all hope."

To all this Father Tyrrell adds his testimony—"Shall progress ever wipe away the tears from all eyes? Shall it ever extinguish love and pride and ambition and all the griefs attendant in their train? Is it enough to give the man bread for his belly and instruction for his brain? Prolong life as it will, can progress conquer death, with its terrors for the dying, its tears for the surviving? Can it ever control the earthquake, the tempest, the lightning, the cruelties of nature indifferent to the lot of man?"

Miss Christabel Pankhurst in her book, "The World's Unrest," says that despotism has already invaded some of the finest minds and greatest hearts, because they know the world to be, humanly speaking, without hope. Disillusioned they are, once and for all. Looking into the very depths of the things of this present age, they have seen that which forbids them to believe that a mere revamping of the existing world-order will avail.

A well-known labour leader says that the potentialities of the present situation are grave and even terrifying and adds, "There is required a greater wisdom than has been displayed by the statesmen of the world. To this Miss Pankhurst says in reply, "No Labour statesman possesses the required wisdom, nor any Conservative or Liberal statesman. No woman has that wisdom. The Lord Jesus Christ must come back again to reign." We have had enough of the thin and brittle optimism which is used to veneer the dead wood of the world-order of this dispensation.

We appear to have evolved as far as the "poison gas" stage in human attempts at keeping a troubled world in order. Aerial dragons and torpedoes may be other signs of progress. There may be added perhaps various forms of decadent amusement, an ever increasing relaxation in regard to Sunday, a growing dislike for home and family discipline and obedience, flippant and cynical views on questions of religion, frequent cheap and easy divorce, a specious freedom, chronic industrial civil war, scientific abolition, and a spurious catholicism. Truly man walketh in a vain show.

"BEHOLD THY MOTHER."

Upon the Cross in agony,
The Saviour sees below,
His Mother watching in her grief,
Her tears of anguish flow.

Her sorrow may not be repressed—
But love a way will find,
Her dying Son has looked at John,
And speaks in accent kind.

"Behold thy Mother!" Tender word—
To Mary—"See thy Son!"
And strength to face that bitter hour,
And comfort she has won.

Now John this Mother straightway takes,
Within his home and heart;
Henceforth in very deed and truth,
Shall sonship be his part.

—Grace L. Rodda.

FLASHLIGHTS
from the PAST



By Rev. A. J. H. Priest

A UNITED CHURCH.

SO far we have been thinking only of missionary work among the Anglo-Saxons; all the seven Kingdoms of the Heptarchy had now been evangelised and Christianity firmly established in each. There was, however, as yet no Church of England, and no England; only seven separate kingdoms, often at war with each other, and seven Churches (one in each kingdom) independent of each other. The time had now come to unite these Churches in one great organisation.

Differing Customs. The Churches of the Heptarchy, though quite independent, naturally grouped themselves round the centre from which their Christianity had come—the Italian Mission at Canterbury, or the Celtic Mission at Lindisfarne. Although both taught the same doctrines, there were minor differences between them, and varying customs, specially in the date of keeping Easter. Much confusion resulted, for, at the Court of Northumbria, while King Oswy and his followers were keeping the glad Festival of Easter, the Queen, who had been brought up in Kent, was, with her followers, passing through the solemn days of Holy Week.

A Conference at Whitby. Wilfrid, then Abbot of Ripon, brought about a settlement of these difficulties. As a young nobleman, before his ordination, he had visited Rome. He had found there the highest culture and art, and came back determined to bring the Church in England more into line with western customs. He persuaded the King to call a Conference at Whitby Abbey, in 664. Both sides, Italian and Celtic, were fully represented, and it was decided that where differences had arisen, all the Churches should conform to the customs of the rest of Europe.

The Church of England. The Conference at Whitby was the first step towards the union of the various Anglo-Saxon Churches in one great Church of England. Events then moved rapidly. When Deusdedit, the sixth Archbishop of Canterbury, died in the same year, the Kings of Kent and Northumbria thought that it was a good opportunity to bring all the Churches of England together. They agreed to choose a man in whom both parties had confidence, and send him to Rome for experience, and for consecration as Archbishop of Canterbury, with jurisdiction over all the Churches. They chose an Englishman named Wighard, but, on reaching Rome, he died of the plague before he could be consecrated. Vitalian, then Bishop of Rome, chose in Wighard's place a Greek Monk, named Theodore, a native of Tarsus, and consecrated him as Archbishop of Canterbury. To Archbishop Theodore, under God, we owe the consolidation of the Anglo-Saxon Churches into one great Church of England.

Dr. Geo. H. Jones wrote—"Your Ru-bi-go should be better known to the suffering public. I shall be pleased to advise my patients to use it." Bottles 4/6 and 2/6. Post 6d. PENN & WAY, Box 4, Haymarket Post Office, Sydney.

Oenpelli.

ALMOST farthest north in the Northern Territory of Australia is the Aboriginal Reserve known as Oenpelli, consisting of two thousand square miles. It was started by the Federal Government in the hope of establishing the blacks in a suitable occupation, namely, the cattle industry. This was not successful, and the Church Missionary Society was asked to be responsible for its maintenance, and were granted a twenty years' lease of the Reserve, where the ordinary instruction in education and morals could be given.

Oenpelli lies east by north from Darwin about 150 miles, in the Van Diemen Gulf. Though so near to Port Darwin, it is very difficult of access, and for the six months of the wet season—November to May—there is practically no communication possible. This means great isolation for any missionaries who are sent to this Reserve. Five workers have gone, namely, Mr. and Mrs. A. J. Dyer, formerly of the Roper River Mission, and Mr. and Mrs. F. A. Thorne, the former an overseer of cattle and the latter a nurse, and Mr. R. J. Ivin, general assistant to Mr. Dyer. These have gone forth to do their utmost for the remainder of the Aborigines of this country.

The question of transport has been a very pressing difficulty; the wet weather supplies having to be on the station in November, otherwise famine conditions may result. These conditions were threatened this season. After expecting his wet weather supplies Mr. Dyer, about the middle of December last, wrote, "We have travelled all night, reached the launch that has brought the stores, and after rowing and pushing all night, we find there is only flour. None of the grocery order for the 'wet' has come. We have already 'skinned' the store to feed the children rather than turn them away, and now we face six months of shortage, and it is very hard for us. All this is a very dark picture for you, and six months of daily fast for us. We have had two mails in fifteen months—on the kindness of the Methodists, via Goulburn Island, and one by the lugger 'Maskee,' which brought the Thornes."

Realising the practical difficulty that had arisen in the failure of the stores to connect with the November vessel, a deputation to the Home and Territories Department was informed that an attempt to send stores by aeroplane would be absolutely useless. A telegram was sent to friends in Darwin, with a request to charter a special lugger. This was loaded with supplies, and the almost hopeless attempt was made to give delivery. The lugger left Darwin on Saturday, 12th February, and for almost a fortnight we in Sydney were on tenderhooks as to the result of the venture. Then to our relief a telegram was received from Mr. Dyer, sent to Darwin by the lugger, and received by us, that the lugger 'Pat' had arrived safely, after four days of journeying, and though the river was in flood, and the station was reached with considerable difficulty, the stores had been safely landed, having to be carried by blacks a distance of over a mile, through the flood waters.

Steps are being taken to avoid an occurrence of similar anxiety in the future, and it is hoped that the new Administration from Darwin will be able to provide a suitable steamer service, and failing that, a regular lugger service will be maintained.



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IS WONDERFULLY
WATERPROOF AND
ECONOMICAL AND
POLISHES BOOTS
PERFECTLY



It is only nobility of character, will, and mind that can make us really free.—Ibsen.

APRIL.

3rd—5th Sunday in Lent. Called Passion Sunday, because our Lord began at this time to make open predictions of His sufferings.

4th—Monday. St. Ambrose, Bp., Chief Magistrate and Governor of Milan, hailed to be its bishop by popular demand, and baptised and consecrated in a week. Can modern days shew anything like that? His friend, St. Augustine, shares with him the supposed authorship of the Te Deum.

10th—Sunday Next Before Easter. Also called Palm Sunday, from the custom of bringing palms to Church to commemorate the Triumphal entry of Christ into Jerusalem, which, however, probably took place on Monday.

The Great Week, Passion Week, as sometimes termed, or Holy Week.

12th—Tuesday. Next issue of this paper, made early in consequence of the proximity of Good Friday.



Party Spirit.

THE Bishop of London, in his last address in Sydney, deprecated the existence of party spirit in the Church of England.

First, let it be said how entirely every right-thinking person will agree with such utterance. For ourselves, may we give assurance that we hate anything of a "party" nature. Our religion is too grand, our Church too broad, and time too short, for indulgence in any hair-splitting distinctions, which are away from cardinal and urgent truths. It is not the day to indulge in fine heroics over what ought to be forgotten. There is so much in common between all men, that we must learn to live peacefully with others, so far as lieth in us. We heartily agree with the sentiments expressed by the Bishop of London in this respect.

The Bishop of London also stated in almost the same breath, certainly in the same address, that we ought to adopt the Proposed Prayer Book Revisions in their entirety, and that they contained all that Anglo-Catholics had contended for during the last forty years.

This is where we part company with the Bishop of London. We do not hide our delight at many of the proposed revisions and enrichments, which abound in the newly issued volume, of which it has been our privilege to scan an early copy. But unlike some leaders in the Church, we cannot stay our criticism just there. It would be absolutely misleading to do so. There is much more in the proposed alterations than mere enrichment and necessary revision. There is "the thin edge of the wedge" of doctrines, which were not even permitted to be introduced at previous historic revisions, though the revisers themselves were by no means uninclined to "Catholic" teaching. If so innocuous as asserted, whence the satisfaction which is felt in the Anglo-Catholic quarters as the Bishop of London himself states?

It is all very well for bishops, and others remote from parish contact, to airily say we ought to accept without demur alterations which affect the cardinal doctrines of the Church. Others who have to do more with the people, and with congregations, know well the loss which will ensue, and is already being inflicted, upon the Church of England in Australia, through the very introduction of doctrines and practices which the new revisions favour. It is for this reason that objection is taken to the proposed Prayer Book, as well as on the ground that it establishes with authority views which hitherto have been held in a private and individual sense. The incidence of doctrine is its most important aspect. For the whole gravamen is shifted when teachings can be claimed as set out by express statement, which before were matters of private judgment.

Is it "party" to stand for the Prayer Book? Is it "party" to stand for the Church of England in its historic character, a concept altogether alien to the advanced Anglo-Catholic polity? Is it "party" to stand for clear and unambiguous presentation of Christ in the Holy Communion, as against what can only be interpreted as a concession to Transubstantiation? And, finally, who is responsible for precipitating the "party" question at this time?

We thought the visit of the illustrious Bishop would have been freed of utterances which at once involved us in discriminating consideration, and that we might have welcomed him purely as a great statesman of the Empire. It seems, however, judging by other examples, that dignitaries from overseas come coached in the advisability of lulling our sensitive natures to sleep, by saying, Peace, Peace, when there is no peace. Does the Church of God, at this stage want peace, so much as it wants reality and truth at any cost? Let the Church be shattered rather than that truth should suffer one iota. But never did standing for truth avail to do aught than build up the Church, for the past history tells us in glowing terms, that the Church is the product of agony for truth, for Calvary to this very day. It is weak compromise and rail-sitting which enervates the Church's leaders, and makes the Anglican Communion a laggard in the work of building up in our Southern Seas a virile Christian people. How little the Church of England counts compared with other denominations in great public movements is evidence in the case.

The New Prayer Book.

A CABLE report states that Sir William Joynson-Hicks, Home Secretary, said there was much in the revised book to which members of the Evangelical party would heartily assent. Other sections, however, were gravely contrary to the traditions of the reformed Churches.

"I am not satisfied with the reply given by the Archbishop. I must confess that the future is dark. I can see no real intention on the part of Bishops, particularly those with ritualistic views, to curb the extremists. Concession on the part of the Evangelical party will merely be utilised as a jumping-off ground."

Our Printing Fund.

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Jumping at Conclusions.

AID a gushing young thing at a recent wedding: "Now, I suppose I have not to say obey?" She exactly expressed the false attitude of many of our people, due to the equally false lead given by clergy, not excepting the episcopate, that now liberties may be taken with the text of the Book of Common Prayer. Is it realised that though "near," it may be a case of "yet so far"? The proposed amendments were not returnable to Convocation until the 29th of this month, and they have yet to go before Parliament. The crux will occur just there. Will the British Parliament sanction changes which have already stirred up considerable opposition, and the ultimate effect of which no man can foresee? It promises an easy way out for the episcopate, but we have learnt to be suspicious of short-cuts and magical solutions. Is it too late to hope that the Bishop of Gloucester's suggestion will be realised, and that the proposed amendments will be rejected in favour of re-submitting such of them as are non-doctrinal, thus merely adding to the rich and pure character of our ancient heirloom, without tampering with fundamental doctrines?

Position in Australia.

WHAT will be the position with us? Various States have differing legal foundations. In Victoria, it is claimed by certain speakers that that State must automatically follow what England decides on. It seems a pity that this matter should now be imposed on a portion of the Commonwealth and that it cannot wait until General Synod has received power to deal with it, as will happen when the new Constitution becomes effective. The day is not far distant when a sufficient number of dioceses, or all of them, as we hope, will have approved of the Constitution. Legal advice should be obtained to resolve the doubt in the case of Victoria. Other dioceses are free in themselves to accept or reject the English provisions, and they will doubtless officially hold their hand until General Synod can act for them all. The position is further gravely complicated, in public understanding at all events, even if not legally, by clergy jumping to conclusions, and, before ever changes are legally authorised, using certain revisions in the ordinary conduct of the services of the Church. The new Prayer Book is a chaotic production born amid chaos.

Real Unity.

AMID the distractions of the Prayer Book position, or lack of position, as it seems to be, and amid all the chances of this mortal life, there is compelling demand for true unity of the Spirit. Why cannot we differ, and yet be friendly one with another? It is a gross mistake to allow our differences to lessen the sense of unity in the faith. Fundamentals are more than accidents, and we must ask to be allowed to present our case for or against, without its being supposed that any lack of charity underlies our contention. It is love which demands truth. And it is love which corrects error. It will be necessary to emphasise this aspect more and more as days go on. Per-

haps it may not be possible to do more than pray for a right understanding in all things, and that our actions may not be misinterpreted. Of this we may be sure, that it is no real love of truth, or love of our brother, which minimises the need for plain and exact teaching in these days when there prevails so much obscurity concerning those truths which are the foundation of life and of salvation.

Spiritism.

THE Spiritistic circle is delighted with the utterances of the Rev. Dr. Norman Maclean, who recently occupied for a term Scots Church, Melbourne. He said much which cannot be found in Scripture concerning the influence of the Departed upon our worldly existence. It is more than a pity, as applies to other matters, besides praying for the departed, when ideas which may well be permitted to private individual enjoyment are elevated almost into articles of Church faith. Regarding Prayer for the Departed, there is nothing which so appeals to bereaved and loving hearts, and yet there is nothing which greater obscurity has been permitted to envelope, as there is nothing which so lends itself to fanciful and downright erratic and harmful usage. Surely we may believe that God in His wisdom has hidden some things from us to train us in higher trust in Him and in His ways.

Prayer Book Revision.

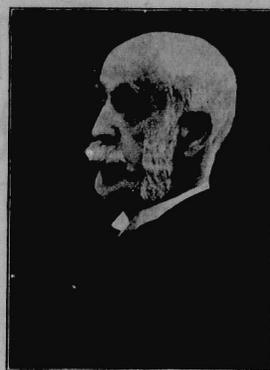
The English "Church Record" thus writes in a recent issue:—

On many sides there is evidence that "a good Press" is being prepared for the Bishops' proposals. We do not believe that their Lordships engineer this, but some of their supporters are doing all in their power to form the belief that whatever the Bishops propose will involve no departure from the present Prayer Book and Articles in matters of doctrine. This has been declared again and again by members of the House of Bishops, and we give them credit for their convictions. We do not now wish to discuss or debate on the doctrinal consequences of the adoption of certain proposals declared to have been accepted by the Bishops. We, however, make it plain that for our part we shall give the Alternative Book that respectful consideration it deserves, bearing in mind that it has behind it the considered judgment of men who are at once Bishops and Administrators. This, however, does not in any way bind us to agreement with their decisions. We are bound to examine them in the light of Scripture, Church history and our existing formularies. We have the unity of the Church at heart, but unity can only be the expression of devotion to truth held in common by those who are within the Church. And truth will alone determine the attitude we adopt when the proposed Alternative Book is published.

Bush Church Aid Society.

The Rev. S. J. Kirkby, Organising Missioner of the Bush Church Aid Society, has been ordered by his medical adviser to take three months' complete rest. His work will be temporarily undertaken by Rev. A. Morris, of St. Michael's, Flinders Hill, who will act as Deputationist, and by Rev. A. E. B. Ashcroft, who will attend to the affairs of the B.C.A. Office. Correspondence for the Society may be sent as usual to the Society's Headquarters, at Church House, Sydney.

Rev. A. Morris will be happy to visit Churches as Deputationist. Clergy please communicate at once.



THE LATE MR. R. C. KERMODÉ.

By the death of Mr. Robert Crellin Kermodé, of Mona Vale, Ross, which took place at his residence, Tasmania has lost a prominent pastoralist, an enthusiastic church and mission worker, and a great philanthropist beloved by a wide circle of friends.

Mr. Kermodé's chief interest and greatest enthusiasm was for church work. He was a lay reader in St. John's Church of England, Ross, for upwards of half a century, and was superintendent of the Sunday School for a similar period up to the time of his return from England in 1924. At Ross every Sunday morning, after he had conducted the Sunday School, he assisted the rector in the service, and occasionally conducted the service himself. In the afternoon he conducted a Sunday School at Mona Vale, and in the evening he took service in the Mona Vale Church, built by his father. He was greatly interested also in the little State School at Mona Vale, providing prizes and an annual treat for the children. He was a churchwarden at Ross, and was the lay representative of St. John's parish in Synod. He was a Tasmanian delegate to the recent Australian Church of England Convention in Sydney. Mr. R. C. Kermodé was a staunch advocate of the evangelical principles of the Church. He was keenly interested in and a great supporter of missions, and he once remarked that if he had his time over again he would be a missionary instead of a pastoralist. He was president of the Church Missionary Society of Tasmania, and was collector for the British and Foreign Bible Society right up till last year. He gave very liberally to missions and to charity, and will be greatly missed. His death is a distinct loss to the rector of St. John's, Ross (Rev. F. A. Carr), and to all connected with the church, of which he was regarded as the backbone. He was a strict temperance advocate. His principles were high, and he lived up to them. He had a fine sense of humour, and was always full of life and energy.

Bishop's Tribute.

"Such an outstanding church worker can ill be spared," said the Bishop of Tasmania (Dr. R. S. Hay). Mr. Kermodé has been connected with the church in Tasmania for very many years and has played a prominent part in the affairs of the diocese. He was a member of the Synod, and until recently had a seat on the Diocesan Council. He had an extraordinary grip of missionary work and an unusual knowledge of the missionary field. He had helped the work of the Church Missionary Society by both his interest and his generosity. In his capacity as a lay reader and a worker in the interests of the Church generally, he had been a great help to the parish of Ross. The news of his death would be received with profound regret.

Christ of the Indian Road. A Grain of Wheat and Its Lesson.

THE visit of the Greeks just at the close of our Lord's ministry reminds us very much of the visit of the Magi at the time of His Nativity. The cases are not exactly parallel but they have much in common. In both cases it is a company and not an individual, in both cases they are non-Jews, and in both cases they may be taken as representative. In the coming of these Greeks and the request they make, our Lord sees a prophecy of a great future ingathering from the Gentile world. The law of that harvest is expressed to the disciples in the words, "except a grain of wheat fall into the ground and die it abideth by itself alone, but if it die it bringeth forth much fruit." Christ here expresses the law of fruitfulness in His own ministry for man. There was no way but the way of the Cross. That Cross was already in sight. "And I, if I be lifted up from the earth will draw men unto myself." The law that was true for the Master is true for all who follow Him. We can only live unto God as we die to self. Our life must be lost in God and in His will. And because that is so, dying to self is the condition of fruit-bearing.

A striking illustration of this law is found in the personal experience of Dr. Stanley Jones as given in his book, "The Christ of the Indian Road." When Stanley Jones went to India as a missionary some eighteen years ago the burden of the educated classes of that great land was laid upon his heart. But how was the need to be met? How was Christ to be presented? Could the living Saviour be sufficiently dissociated from western civilization and western ecclesiasticism to be presented as He is in Himself? The burden of all this seems to have weighed down this missionary's spirit till at the end of eight years he was quite broken in health. A twelve months' furlough only found him on his return to India utterly unable to face up to the task. His bodily health seemed quite broken. He went twice to the Indian hills, but found no relief. At this point we would like him to tell his story in his own words: "When I came down the second time I saw that I could go no further. I was at the end of my resources, my health was shattered. Here I was facing this call and task and yet utterly unprepared for it in every way.

"I saw that unless I got help from somewhere I would have to give up my missionary career. . . . At this time I was in a meeting at Lucknow. While in prayer, not particularly thinking about myself, a Voice seemed to say, 'Are you ready for this work to which I have called you?' I replied, 'No, Lord, I am done for. I have reached the end of my rope.' The Voice replied, 'If you will turn that over to Me and not worry about it I will take care of you.' I quickly answered, 'Lord, I close the bargain right

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here. A great peace settled into my heart and pervaded me. I knew it was done! Life, abundant life, had taken possession of me. Nine of the most strenuous years of my life have gone by since then and the old trouble has never returned and I have never had such health."

The rest of this book is the fascinating story of these nine years. And yet the book is more than that. There runs throughout the urgent call that burns itself into the soul of the reader. "I, if I be lifted up from the earth will draw all men unto me." What does this mean for India? It will mean the presentation of the living Christ through the suffering love of His disciples. India looks with suspicion on western Christianity. She identifies the Church from the west with western civilization and western politics. India is seeking. She has been seeking for ages. She is still unsatisfied. India's real quest is the same as the quest of those Greeks who came to Philip. Everywhere in India Stanley Jones seems to hear ringing in his ears those same words, "Sir, we would see Jesus." Thus the Church is driven back to Pentecost. A full surrender to Christ is not to be regarded by the believer as a maximum attainment, but rather as a minimum necessity.

("The Christ of the Indian Road," by E. Stanley Jones. Our copy from Methodist Book Depot. 3/6.)

D. J. KNOX.

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NEW SOUTH WALES.

SYDNEY.

Bishop of London—Clergy Meeting.

The Bishop of London addressed a large number of clergy in the Cathedral on Monday, March 21. The Bishop based his remarks on two quotations, "Is the Gospel the one thing the world needs to-day?" and "Is the Church adequate to preach the Gospel?" The Gospel was the one thing the world needed to-day. Vital statistics proved that where Christianity prevailed the people were healthier and child life was saved, where in other lands the loss of life was appalling.

Speaking of Prayer Book Revision the Bishop urged evangelicals to accept the Revision. "Read the book from cover to cover," he said, "and I venture to say that you will not find any one single word that has altered in any way the doctrine of the Church of England." His advice to Anglo-Catholics was also to accept the Revision. If they rejected the book they would make the mistake of their lives. You will be rejecting the substance for the shadow. The new book embraced all they had been fighting for during 40 years.

Kewwick in Manly.

The first convention for the deepening of spiritual life, arranged by the Reformed Communion in Manly, and which is being carried through under the above title, will be held at St. Matthew's Church of England, The Corso, Manly, from April 11 to April 16. The general subject will be "The Radiant Life." The Hon. W. H. Edgar, M.L.C., of Melbourne, will preside. The evening addresses will be given by Rev. G. E. Weeks, M.A., D.D., Headmaster of Trinity Grammar School; Rev. R. B. S. Hammond will also assist. The sessions will be as follows:—Afternoon session 3.30 to 5 p.m.; tea in the grounds at 6 p.m.; interval session at 7 p.m.; evening session at 8 p.m. A gracious welcome will be given to visitors who may come from the country or from any part of the Metropolis. Special interest is being taken in the convention in Manly, from which it is expected much blessing will result. The Rev. A. R. Ebbs, rector of Manly, is hon. secretary.

Bellingham Memorial.

To perpetuate the memory of the late Canon Bellingham, it has been decided to build a home for girls at Carlingford, to be known as "Bellingham House." In order that particulars of the scheme may be placed before those who are interested in the project, a public meeting will be held in the Chapter House, St. Andrew's Cathedral, Sydney, on Tuesday evening, April 5, at 8 o'clock.

The Bishop-Coadjutor will preside, and prominent speakers will address the meeting. It is hoped that a representative gathering will be the result of this appeal, and thus honour the memory of one who was a true friend and helper to very many, more especially the children.

BATHURST.

Orange (Canon H. Walker Taylor, M.A.), reports that at the annual meeting the following were appointed:—Churchwardens: Messrs. Geo. Thompson, J. E. Matthews, and W. F. Satchell (hon. Treas.); Vestrymen: F. J. E. Bootle, J. F. Utz, A. W. Blows, W. Thompson, W. M. Betts, J. Teece, E. West, A. R. Ray, A. Osborne, H. W. Jackson, A. Plant (Envelope Registrar), and O. Kemmis Handel; Sunday School Superintendent and Scoutmaster: Mr. E. West; Choirmaster and Organist: Mr. Oliver Frost. It is proposed to introduce the Duplex System at an early date.

GOULBURN.

Quarterly Meetings.

On March 10 and 11 all the Diocesan Councils and Committees met at the Church House for their quarterly meetings. Intercessions for the pastoral, educational, administrative and missionary work of the Church were made at an early Eucharist each day.

The Diocesan Duplex System (appointed to consider the possibility of introducing the Duplex System of Church Finance throughout the diocese to meet all its needs) had a very useful meeting. It reported that the parishes were genuinely interested but that the interest was cautious. Much useful data was obtained in reply to a questionnaire. Nothing is being done in a hurry but the committee hopes to have a very full and useful report to present to next Synod.

VICTORIA.

MELBOURNE.

Ordination was held in St. Paul's Cathedral, on Sunday, March 13, by the Archbishop. There were ordained: Priests, Revs. H. H. Ham, St. Stephen's, Richmond, A. T. Pidd, St. Andrew's, Kingsville, F. T. Townsend, St. Paul's, Toorak, A. S. Devenish, St. Mary's, Caulfield; Deacons: M. W. Britten, St. Clement's, Elsternwick, L. J. Bakewell, St. Stephen's, Richmond, C. Rowell, St. Augustine's, Moreland, J. O. Hughes, Church of the Epiphany, Northcote; R. Darbyshire Roberts, St. Paul's, East Keok, A. Brown, St. Matthew's, Cheltenham; A. G. Timms, St. James', Dandenong.

A very successful mission was conducted at St. Luke's, N. Fitzroy. The Bishop of Gippsland was the missionary, assisted by the Rev. J. Stannage, of Brinsdale (children), and J. Reeves (musical work). On the occasion the Salvation Army Band led the street procession, and students of Ridley College took part in out-door speaking. The Vicar (the Rev. R. H. B. Williams), considers the parish has received decided uplift. The Archbishop introduced the missionaries at a service attended by about 30 clergy.

All Saints', Northcote.

Rev. A. C. Kellaway reports: The annual meeting was held on February 23. Reference was made to the unusually large expenditure of last year, which caused a deficiency of £41. In addition to the ordinary expenditure, the parishioners had contributed £80 for the vicar's holiday, and had paid him in full during his absence. They had also erected a mural tablet in memory of the late Mrs. Kellaway, and had contributed a larger sum than ever to the missionary work of the Church. Through the generosity of Mr. Broom, the young people have been encouraged to form a tennis club and erect a tennis court. The following office-bearers were appointed for the current year:—Churchwardens, Messrs. Griffith, Marshall and O'Brien; vestrymen, Messrs. Bennett, Coster, Hollingsworth and Seidel; auditors, Col. Hall and Mr. Harold Welch; parochial nominators, Messrs. Griffiths, Hall and O'Brien.

St. Mary's, Caulfield.

Canon H. T. Langley, M.A., reports the following appointments:—Churchwardens, Mr. D. H. Swale, hon. sec., 61 Allison-rd., Elsternwick, Mr. F. H. Archer, M.A., Mr. A. J. Askew; vestrymen: Mr. M. C. Lloyd, hon. treas., 339 Kooyong-rd., Elsternwick,

Mr. R. T. Patton, Mr. V. E. Anderson, Mr. G. Bunn, Mr. J. E. Youlden, Mr. R. W. Rolfe, Mr. A. B. Chamberlain; parochial nominators, Messrs. D. H. Swale, A. J. Askew and C. F. Reeves; hon. auditors, Messrs. J. W. Beaven and W. Rowe; representatives on Shelford School Council, Messrs. M. C. Lloyd and H. E. Criswick.

St. John's, Toorak.

On May 1, at 3.30 p.m., Bishop Armstrong will dedicate five bells, the semi-tones, recently added to the chime of eight, in St. John's, Toorak. The bells are a gift by Mr. W. L. Baillieu in memory of his wife.

BENDIGO.

On the 6th the Bishop visited Daylesford and took part in a united demonstration in the afternoon in connection with "hospital week." On the previous afternoon the Bishop was accorded a civic welcome by the Mayor, Dr. Trewella.

The induction of the Rev. O. T. Cordell to the parish of Maldon took place on the 8th, the Bishop, assisted by other clergy, officiating.

A useful Teachers' Conference was held on the 5th, at Kyneton, where the Rev. J. V. Patton gave an address on Teachers' Work. The Bishop of Mombasa gave a missionary address.

On Sunday, 6th, the Bishop of Mombasa preached at Kyneton in the morning, Castlemaine in the afternoon, at the pro-Cathedral and at St. Paul's, Bendigo, in the evening. Not a bad day's work even for a missionary Bishop. On the Monday there was a big missionary rally at St. Paul's. The Bishop stated that the name of an Australian clergyman had been submitted to London as the future Bishop of the new see of Tanganyika, Africa.

Mr. R. O. Frewin, son of the Rector at Kyabram, has left for Sydney to take up work in the aboriginal mission field. The young man is held in high esteem in this diocese, where he has been a Reader for some time.

WANGARATTA.

The Bishop has tendered his resignation to the Archbishop of the Province.

Holy Trinity Cathedral parish held its annual meeting on February 28. The report stated that receipts and expenditure were satisfactory, largely owing to the interest, £91/15/9, received from the Endowment Fund. All seats in the Cathedral were made free as from July 1, and this loss of revenue will probably be more noticeable this year, unless more parishioners adopt the weekly envelope system. Part of the interest from the Endowment Fund will be used to pay the interest on the Organ loan, but the Vestry hope to establish an Organ Fund to pay this interest, and establish a sinking fund to pay off the loan. The contributions for extra-parochial purposes show an increase, because of the generous support accorded to the Home Mission Fund, for which the parish gave an excellent lead to the diocese. The Clergy Provident Fund was also well supported, and our commitments to the Australian Board of Missions were fully met. A Christmas box was sent to O.O.M. Miss Chapman, of the Mitchell River Mission, and parcels of clothing to the Sisters of the Church, the Church of England Children's and Boys' Homes, Destitute Children in Europe, Richmond Charity Organisation, Melbourne City Mission, and Whitfield fire sufferers, and a case of books to the Victorian League Book Depot. A budget of receipts and expenditure for 1927 will be placed before the annual meeting. There were 1971 individual Communions during 1926, 22 marriages, of which 8 were from outside the parish, 31 baptisms and 19 burials.

ST. ARNAUD.

A house for the Bishop has been purchased by the Council of the Diocese at the corner of M'Mahon and Millet-sts., St. Arnaud, which will serve as a temporary Bishops' court till such time as we are able to build on the land kindly given by Mr. Edwards. Parishioners will be glad to know that the Bishop and Mrs. James will come into residence in the first week in May. Clerical changes include the appointment of the Rev. J. S. Farrer to Red Cliffs, in place of the Rev. W. J. Tone-Holmes, the latter having removed to Tasmania. The Rev. H. G. Robinson has gone to Boort to take the place of the Rev. E. H. Hoffmann, who has gone to Swan Hill; the Rev. J. S. Richards moves from Manangatang to Charlton, the Rev. A. E. Freeman having accepted an appointment in the Diocese of Gippsland. Mr. Raymond Kerdel has been appointed Reader-in-charge of Manangatang. The Rev. T. H. Whitworth has resigned the parish of Birchip.

QUEENSLAND.

BRISBANE.

(Written for the "Australian Church Record.")

Yarrabah's Loss.—Special appeals are being made for missionary subscriptions during the lenten season. The urgency of the appeal is undoubted, but this has been accentuated by the devastation caused at Yarrabah by the recent cyclonic weather. The buildings and crops have in the main been destroyed and the boat has been lost. What a blow to those in charge in the far north!

St. Mark's, Warwick.—Rev. F. L. Ash was, at St. Mark's Church, on Sunday, 13th, inducted as rector of the parish of Warwick. The Archbishop officiated in the presence of a large congregation, which filled every corner of the church. Appropriate music was capably rendered by the choir. On the previous evening the new rector was welcomed at a meeting of parishioners in the Glennie Hall. Whilst at Warwick the Archbishop dedicated the new buildings of the Slade School.

Diocesan Council.—Rev. F. E. Birch, rector of St. Paul's, Ipswich, has been made a member of the Diocesan Council, on which body he took his seat at its last meeting.

Sample.—At Bample Archdeacon Glover, assisted by Rev. Joseph Elliott (rural dean of Maryborough) dedicated the new church of St. Mark on 6th inst. This church is in the district of Taro, where Mr. Charles Hall is catechist-in-charge, and where he is doing substantial and useful work for the church.

The Weather.—The boisterous and rainy weather has now been with us for some time and week-ends seem particularly marked out for saturation. Church attendances have suffered somewhat, especially in the country, where rivers and creeks rise and bogs prevent traffic. There it is not so much a matter of choice as of ability.

Be what you ought to be; the rest is God's affair.—Amiel.

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Twenty years ago Professor David Smith published his well-known book on the life of Christ entitled "The Days of His Flesh." The deservedly great reception of that book has encouraged the author in the fulfilment of a desire "to tell the immortal story afresh after a simpler fashion, eschewing the distraction of critical discussion and referring to any earlier work for the justification of any handling of the evangelic narratives and any arrangement of the precious material which they furnish. Professor Smith brings to his task a life-long study of the sacred records, a sympathetic understanding of the thoughts and deeds of the men of these days, and a humble consecration of life to the Blessed Lord, whose wondrous love he seeks to impress upon the mind and heart of those who read this book.

In spite of its "simple fashion," the book is replete with informative discussion on many of those challenging questions which our Lord's Person, Life and Teaching provide. There are interesting points in the chapters on The Chronology and early days of our Saviour's Life; The Virgin Birth; The Maji's Star, and The Holy Child's Growth, in His Consciousness of the Divine, are cases in point.

The story of the life proceeds naturally along the lines of the years of the Sacred Ministry, culminating in attention and emphasis in the closing days of our Lord's Earthly Life. The writer makes full use of his wide and detailed reading of the customs and thought of the time to illustrate the meaning of our Lord's Life and Teaching; and the reader will experience a sense of grateful appreciation of the story of knowledge thus laid open for him. Almost necessarily there will be points of interpretation with which we shall all agree. Any rewriting of Christ's Life, in which the writer seeks to interpret and "modernise" the earlier records, will run the risk of reading into the story circumstances provocative of criticism and direct challenge. And Dr. Smith's venture has by no means escaped that difficulty. For instance, the conversation at the well of Sychar with the Samaritan women, is well done, but many readers will recoil from the suggestion of the women's sneers. Dr. Smith has an ingenious way out of the difficulty arising out of our Lord's appeal to the 110th Psalm in His controversy with the Scribes. It is not easy to imagine that our Lord was bent on correcting their view of the Davidic authorship of that Psalm when He put to them the unanswerable question. We do not think that the Professor has given sufficient consideration to "The Law of Prophecy" which he quotes from St. Chrysostom. The double reference to present and future is usually understood by expressions and descriptions in the prophecy that obviously transcend any merely human or earthly fulfilment. In the prophecy referred to, the words of the speaker, whoever he may have been, can only have the "future reference." No merely human life could fit the terms employed.

Although so many attempts to write the life story of our Lord are being made, and we are reading three of these at the present time, Professor David Smith has given one that completely justifies its publication and will be sure of a welcome at the hands of Bible Students and many other readers.

Year Book of the Diocese of Sydney, 1927.—As usual, this year's book is full of useful information, with a complete list of the clergy of all the Australian Dioceses. The proceedings of last Sydney Synod are reported, including the Archbishop's Synod Charge, and the Opening Sermon by the Rev. E. Walker, of Wollongong. Information concerning many organised activities in the diocese is given and the book should be useful not only to the clergy, but Church Officers as well. It is a publication we can heartily recommend. Our copy from the Diocesan Registry. Price 2/-. (Continued on page 12.)

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By Frank Lynch.

Question 1.—"Priest" asks:—"Are lines 1 and 2, hymn 210 A.M., are those statements true?"

Answer.—The verse is as follows:—"Faith will vanish into sight; Hope be emptied in delight; Love in heav'n will shine more bright; Therefore give us love."

Of course this hymn is a paraphrase of the 13th Chapter of 1st Corinthians. My questioner quotes the 13th verse of that chapter: "But now abideth faith, hope, love, these three; and the greatest of these is love." (R.V.) "Priest" lays stress on "abideth," and considers that this word implies the eternity of faith and hope, as well as of love. I myself have no doubt that those high faculties of the mind, faith and hope, are eternal, in some sense. Faith means, in one aspect of it, leaning on Jesus: surely we will do that forever? In another aspect, faith is believing God's word: shall we not do that forever? Yet perhaps the author, Bishop C. Wordsworth, has some warrant for this line: "Faith will vanish into sight," in this verse from Hebrews, Chap. II, verse 1: "Now faith is the assurance of things hoped for, the proving of things not seen." (R.V. The A.V. is much more clearly on the Bishop's side.

Regarding this line: "Hope be emptied in delight." Now, surely the delightful emotion of hope will not become impossible above? Perhaps one of the joys of heaven is the expectation, the hope, of ever deeper and grander experiences. And yet, were the bishop answering this question, he might quote the following words: "By hope were we saved; but hope that is seen is not hope; for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it." (Rom. viii. 24, 25, R.V.) Those words of St. Paul cover both faith and hope. On the whole, I should decide thus: Let the verse stand, but let it be explained that the high Christian graces of faith and hope are certainly in some of their aspects eternal, as "Priest" insists.

Question 2.—Is there any law confining the clergy to the use of the first offertory sentence: "Let your light so shine?"

Answer.—No, only the law of dulness and stupidity. With many of our priests, the reading of our prayers, etc., is mechanical, no thought nor attention being given to it. So miserably monotonous is the repetition of this over-worked verse, that it has become synonymous with this sentiment, "Churchwardens get about your most sacred duty in life: rake in the shekels!"

Question 3.—Is not the proposal to allow the clergy liberty to use extemporaneous prayer in our service a dangerous innovation?

Answer.—If it is dangerous, then some of us have been doing a perilous thing for a good many years! I believe that the objection to such prayer is partly coming from Evangelicals, who say that the Anglo-Catholics will use the new liberty by praying for the deceased. There is nothing in such an objection. Prayer for the departed is widely used now from manuals: no new danger is threatened. By the way, it is not only Anglo-Catholics who practise prayer for the dead.

A good many non-Anglicans do so. It is a just reproach to us Church clergymen, that we seem incapable of pouring our hearts out to God freely and spontaneously. I cannot understand how a man, supposed to be an educated Christian with some spiritual experience, can be incapable of framing a few words of prayer to God on any subject instantly, and in any circumstances.

So long as a priest does not in any degree interrupt the plain course of the Prayer Book services, he ought to receive all encouragement to fill up the unavoidable gaps in our printed prayers by offering to God heartfelt prayers of his own.

Question 4.—Are you in favour of using the Athanasian Creed?

Answer.—That Creed, with an exception, is a lovely hymn. But there is in it as we have it what millions of us consider a false statement, viz.:—"Which Faith is everlastingly." Who can keep the faith of that Creed whole and undefiled? Very, very few can make anything of the Creed, to begin with; and I do not see how a man can be sure of keeping whole and undefiled a

long series of deep statements which he cannot at all grasp.

I know exactly the defence made by the ultra-orthodox! I know the history of the Creed, and the time, when it appeared. I know the evasive arguments used to bolster up the "damnation clauses." But I will not permit my congregation to damn thousands of millions of people for not keeping the articles of a Creed of which they have never heard.

"But can you be saved without faith?" Yes—if faith means acceptance of an elaborate, man-made Creed. No—if faith means trusting in Jesus for wisdom, and righteousness, and sanctification, and redemption. (1 Cor. 30.)



"Obey" in the Marriage Service.

"Parish Priest" writes:—

May I say in contradiction to Mr. Lynch that I, for one, am old fashioned enough to like the word "obey" in the marriage service, and as a priest of twenty-five years standing, with some sixty marriages a year in my Church, I have never yet had a bride object to the word in the service.

I pause over Mr. Lynch's statement "other than Christians have no right to our marriage service. There is the Registry Office for them."

May I ask what Mr. Lynch's definition of "Christians" is? How often has the faithful parish priest found an opportunity of real spiritual work in the interviews with a young couple before marriage.

It would be a sad thing if the Church of England shut her doors against any of her children seeking her ministrations of grace, and surely that is what the marriage service is. Even though the parishioners may never have been to the Church, marriage may be the beginning of a new life to them of fellowship with God as well as with each other, and is not this the ideal that our service sets before them?

How does Mr. Lynch's sentence "We give the benefits of our services too indiscriminately" fit in with St. Paul's sentence "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh who are Israelites."

The Offertory.

Rev. Frank Lynch writes:—

I thank "Worshipper" for his interesting letter in your issue of St. Patrick's Day. He is astonished at my denying that the money taken up in Church is an "offertory." He has always been taught to use the latter word. So have thousands of churchmen, who have been taught incorrectly. I boldly re-assert that we do not take up an offertory, but a collection. He quotes a rubric I happen to know. "Here shall the priest begin the offertory." Quite so; we do not read "begin the collection," which is quite a different thing.

A very good account of the expression in question is found at p. 490 in the Prayer Book Dictionary, where it is quite properly shown as some of us knew before, that the offertory consists of three things, the collecting of the alms, the presentation of them, and the placing of the Elements on the Holy Table. Thus the offertory includes the offering of bread and wine. The Oxford Dictionary's first definition of the word is the ancient one: "part of . . . Communion Service at which offerings are made." The P.B. dictionary, loc. cit., well says, "The fashion of calling the collection the offertory has no sanction whatever in the P.B. or in any other liturgical authority, and is merely a vulgar error of the last half century."

I admit that there is this footnote after that last quotation "This fashion has, however, become so firmly established in the reports of religious societies and on the lips of church officers that even those who dislike the innovation must admit that usage has created a fresh connotation of the word." Yes, and usage has also created an unworthy connotation of the word "Catholic," but that is not to say that we are wrong who use our words more accurately.

Time and space preclude my saying more than in your last issue about what seems to me the apotheosis of commercialism suggested by the dread impressiveness of our ceremony of taking up the collection.

"The Holy Protestant Church."

Mr. C. M. Boughton, of Croydon, N.S.W., writes:—

Referring to "Anglo-Catholic's" letter in your issue of the 3rd March, I feel that as a perplexed layman I would like to be enlightened on this matter.

What the Bishop of London said was: "When I repeat the Apostle's Creed, I say 'I believe in the Holy Catholic Church.' I do not say 'I believe in the Holy Protestant Church.'" Like "True Catholic," I have been thinking that the Bishop does belong to the "Holy Protestant Church," but we are not called upon to pronounce it as such when we repeat the Apostle's Creed. To me, the trouble appears in the fact that the meaning of the word "Protestant," through many years of disuse and abuse, has been very much forgotten. My limited education tells me that the word is derived from the Latin words "Pro" for or before and "testari" to testify or bear witness, therefore a true Protestant is a witness for the truth.

When God's Church in Jerusalem became corrupt, did He not raise up Protestant leaders to witness for the truth and eventually Christ the Divine and true Protestant? He protested in favour of Truth, which He wished all people to know; He was for all people, against none. St. Paul refers to Him as witnessing a good confession (1 Tim. 6: 13).

Then, from the fifth to the fifteenth century the Lamps of Truth burned dimly and appeared about to expire, when God raised up more witnesses or Protestants to increase His Church and once more place before His people His true religion. With all reverence I ask should we not feel grateful that the Church of England, Protestant and Reformed, was the outcome of that purging and purifying process, the Reformation?

The Bishop of London and his Blessing.

"100 per cent. Evangelical" writes:—

I was present at the clergy meeting addressed by the Bishop of London in St. Andrew's Cathedral, Sydney, on Monday last. In speaking of Prayer Book Revision the Bishop urged us to accept the new book and not to be influenced by party papers. What paper or papers did the Bishop have in mind? Apparently not the "Church Standard" for in its last issue the Bishop has given his blessing to it and its readers in the following words:—"I wish the 'Church Standard' all success and send my blessing to its readers." The "Church Standard" is a strong party paper, and the Bishop must have some reason for giving it his blessing. In the issue that records the Bishop's blessing the "Church Standard," in connection with Prayer Book Revision, states, "We are left with a sense of disappointment," and this with a book that will legalise Mass Vestments, permit Reservation for the Sick and Prayers for the Dead, and definitely says, "that the Revision of 1927 can no more bind the Church of the future than the book of 1602 can regulate the worship of the 20th century. Just as this revision walks forward a step, so in the next revision we will hope for still further advance." Does the Bishop of London give this his blessing? If so, then Evangelicals will know the value of his statement when he urged them to accept the new revision. Evangelicals, in the new book, get no consideration; Anglo-Catholics, according to the Bishop of London, will get what they have been fighting for during 40 years. And they want more! Evangelicals, awake!

We received a letter (too late for publication in last issue) from Rev. H. N. Powys, urging the observance of "Mothering Sunday" on March 27. He gives reasons why this day should be on Mid-Lent Sunday.

THE MAKERS.

J.B.

There are some who are builders and makers; The bridges and roads,

The ships and their loads, The cities and councils are theirs.

There are some who are spoilers and breakers; The graves and the dust,

The ruins and rust, The tears and the curses are theirs.

So I hope I may march with the makers; It's work for a man

To labour and plan, Nor rest till his hope has come true.

It were shameful to log with the breakers; It is easy to break,

It is harder to make, The thing that is hard I will do.

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Toorak, V.,
March 31, 1927.

"I am the Good Shepherd."

My dear young people,

I am writing to you this time while staying in the country, so this will have to be a country letter.

The first day I was here I was taken in a car to feed a few lots of special sheep. It was such an interesting trip to me. I've always been used to sheep that rush away from people directly they see them—right across the paddock—except pet sheep, of course. These were on the look out for their extra food, and directly we got into the paddock they'd all come running up to meet the car and eat away all round us. In one paddock they all rushed over a stony ford. They had to be fed on the other side of the creek and it was so funny, first getting the car through them, blowing the horn vigorously all the time, and then watching them all tearing after us. A few had the sense to wait about the usual place.

It made me think about the sheep story in the Bible, the one Jesus tells, and which He ends up by saying, "I am the good shepherd." As a small girl it seemed to me such an odd tale, to say, "When he (the shepherd) putteth forth his sheep, he goeth before them, and the sheep follow him." I would think of our sheep and of how, when they were let out of the yards they'd give a huge jump and get away as quickly as they could from us all. Since those days I have seen shepherds in other countries. Why, boys and girls from the English country places can tell you how sheep there are put into folds at night and always looked after so carefully, with an old man or a boy or a girl as shepherd. In East-ern countries where there are wolves and other wild animals, sheep have to be looked after extra carefully. We know ourselves what harm can be done by dingoes or by a dog who has gone off sheep-hunting. Other countries don't often have such big flocks as we have here. We were once staying on an English farm and they thought their flock of forty was quite a big one. Most of them were so tame one would come to our window every evening and eat bread or apple from our hands.

Quite a lot of you live in the country; isn't it lovely to have some rain? It rains as I write. Here water is needed so badly, some of the farms are right out of it. I do love the country. Here it is plains and so beautiful with the dry grass such a lovely colour, and the long plantations of gum trees standing out clear against the pale sky.

Will you find the Good Shepherd story for me, read it and tell me where it is.

I am, yours affectionately,

Aunt Mat

Question for Young Recorders: Which is Passion Sunday?

Correct answer to the previous question: How does the Church wish us to keep Lent? By Prayer, Fasting, and Almsgiving, and by examining our lives.

BOOKS.

(Continued from p. 10.)

Yesterday, To-day and for Ever.—By William Canton, the historian of the British and Foreign Bible Society, who died after writing 25 chapters of the book. Dr. Ritson, General Secretary, British and Foreign Bible Society, London, writer of the Foreword described it as "the Swan Song of a poet and Saint."

The book is a record of the conquest of the Word of God in all parts of the world and shows the wonderful devotion of the col-porteurs of the Society. Those who have doubts as to the power of the Bible should read this book. They will find both a tonic and an inspiration. The following is typical:—

In 1921 the Rev. W. H. Hudspeh, of Stone-gateway, Chaotung, visited a dirty, damp, dilapidated mud hut. There was no window, and it was some time before he could see his "parishioner," a sick man who had been unable to walk for three years. He was lying in goatskins on the cold floor, wrote the missionary. Close to him to keep him warm was a coal fire, built up in the floor, without any fire place or chimney. In spite of his pain, his poverty, and his helplessness, he looked wonderfully contented. I asked him to tell me why he was so happy. From under his pillow (a rough block of wood) he pulled out two soiled books (the Gospels of St. Mark and St. John). "Teacher," he whispered, "it is these two books that make me contented. They have made me wonder-fully happy," and while he spoke his features were transformed. As I looked into his happy face, I felt that if the Bible Society could have seen this one man they would never regret the money they have generously expended in printing the Scriptures for the once illiterate Miao.

Our copy from Messrs. Angus & Robertson, Sydney. Price 6/-.

"There's a land that is fairer than day," by Fred. H. McCulloch. A very beautiful and touching story of the closing days of an aged couple, Daniel and Caroline, who, after sixty years of married life have come to the evening tide. Daniel slips quietly away first, and the twelve months that intervene before Caroline goes to join her life partner in the better land, is filled up with happy anticipations of their reunion, which is sweetly told in the brief pages, some 48 in all, of this charming little book. It is a story that robs death of its sting, and brings comfort to the heart of its readers. (Our copy from Angus & Robertson, 89 Castle-reagh Street, Sydney. Price 2/6.)

"Kirsty at the Manse." An interestingly and wholesomely written story of a young Scotch-Canadian girl, who, on the death of her father, and at his urgent command, leaves her home in the backwoods of Canada and journeys to Scotland, where her father's friend a Presbyterian minister, a bachelor, living with his sister in a Scottish village, gives her a home. Kirsty is one of those delightfully charming, frank, open, generous natures, which wins all hearts. The story tells how both the minister and the Laird are in love with her, and how her heart eventually yields to one who had previously won her dislike. "Kirsty at the Manse," by June Boland. Price 6/-. Our copy from Angus & Robertson, Castlereagh Street.

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An interesting Biographical Study of Henry Elliott—A minor prophet.—By the Rev. D. Ross Hewton.

The World Call from India.—By the Rev. R. H. Noble, Peshavar. This appeal should be studied in conjunction with Dr. Stanley Jones' book, "The Christ of the Indian Road," which was so ably reviewed in the previous issue of the "Record."

Beethoven Centenary.—(Continued.) Beethoven—the man. By Mr. E. Welsford Smithers.

Leader.—The Divine Interjection. Meditations on Easter.

Good Friday.—Setting forth the objects of a movement inaugurated by the Bishops of the Province of N.S.W., and rightly called the "Good Friday Observance Movement."

The Bishop of Wangaratta.—His Final Charge.

Illustrations.—"He is not here, He is risen." The Bible Societies' gift to a Princess.

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A Happy Easter to all is the sincere wish of the Editor and all his assistants to the readers of the "Australian Church Record."

Appeal is being made on behalf of Yarrabah Mission, Q., which suffered greatly through the recent cyclone.

Eighteen thousand bolts snap yearly in Eiffel Tower. Not more than our little tempers which snap so readily.

A plague of starlings interrupted the overland telegraph service. What plague of wandering thoughts stop God's messages from coming through!

The Prime Minister of England, Mr. Baldwin, has promised to speak at the annual meeting of the Bible Society in London, to be held on Wednesday, May 4.

An ideal subscriber discovered! "I have received the 'A.C.R.' for some time, but I have not yet paid. What do I owe? I have appreciated it very much." How can the manager charge such an admirable person? But—

Sundry articles and communications held over from this Easter-tide issue, as it is desired to give prominence to our joyous hope, and to put other matters of less happy incidence out of mind for the time being.

The Rev. A. L. Fleming has been appointed Archdeacon of the Arctic, a post newly created for work among the Eskimos in the Far North. Mr. Fleming was ordained from Wycliffe College, Toronto, to the Mission to Eskimos in Baffin's Land in 1916.

The president of the Victorian Prohibition League was recently reported as saying that Prohibition was a religion. He did not say that. He did affirm that it was religious. A very different thing. Newspaper reporters require training in exact religious terminology, same as some lay people do.

Dr. George A. Gordon, of Boston, has been recalling one of his sermons in which he said that he "was inclined to think that Christians were sometimes among the most foolish people the Almighty ever made." One mother of a family who heard this repeated at the dinner-table the "wild utterance of the minister," and was greeted by this outcry from her son, a boy of very tender years "Mother, dear, that was most unattractive of Dr. Gordon. There might have been a Christian in the congregation."

Ten rules for happiness set forth in the will of the late Mr. Juan Boedo-Yanez, of Brooklands, Cheshire, a naturalised British subject:—To make work and knowledge their principal hobbies; to control their purse, health, passions and temptations; to be kind to mankind, especially the genuine poor; to cultivate love; to abhor intoxication; never to speculate or gamble; be proud of the fact that whatever they possess, apart from legacies, are fruits of their own labour; protect dumb friends, especially the much-abused cart-horse and costermonger's donkey; to lead a straight, clean and honourable life; and to prepare to meet a religious death.

The Most Rev. Henry Lowther Clarke, of Melbourne House, Lynton, Hants., England, D.D., formerly Archbishop of Melbourne, who died on June 23, 1926, left personal property in Victoria valued at £2999 and estate in England valued at £18,938, to his three surviving children. By a codicil to his will, Dr. Clarke revoked a provision for a fund of £2000 for the purpose of establishing scholarships at the Church of England Girls' Grammar School at Brighton, known as Firkbank, and at the Church of England Girls' School at Essendon, known as Lowther Hall, in each case for daughters of the clergy of the diocese of Melbourne, as he had already made provision for the carrying into effect of his wishes in respect to these scholarships.



Good Friday.

A movement has been inaugurated by the Bishops of the Province of New South Wales called the GOOD FRIDAY OBSERVANCE MOVEMENT.

In nearly 500 parishes in New South Wales, a simultaneous effort is being made to bring before the minds of Christian people the claim which Good Friday makes upon the hearts and sympathy of those for whom their Saviour suffered and died.

Year by year during the solemn season of Lent, this claim has been urged upon Christian people in the Churches.

It is a Call to Remembrance to observe the Day upon which Christ died that we might live.

LENT is a season of forty days (beginning on Ash-Wednesday), a penitential season in the Church's Year, which commemorates the sufferings of our Blessed Lord.