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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 Vicarage, March 28, 1929.

"In Christ there is no East or West,
In Him no South or North;
But one great fellowship of Love
Throughout the whole wide earth."

My dear your people.

You'll all know a lot about wireless, probably most of you have a wireless set in your homes. If you live in the country you can still listen-in to Sydney or Melbourne or Brisbane, you hear concerts, church services, market reports, stories specially told for young folk, cricket news; you are constantly told the proper time, and occasionally hear enquiries being made as to the whereabouts of some particular person. A short time ago a woman who had been busy in her house all morning was having a rest, and while resting she turned on the loud speaker. After a few moments she heard words to this effect: "George So-and-so lies dangerously ill at the H. Hospital, will relatives please come at once." It was her brother, and she was able to get into touch with him immediately. Such a thing seems very wonderful, a few years ago we would have said impossible.

There are people still living who remember when the telegraph was a new invention. In those days think how cut-off from the world people out here in Australia must have felt. There was no cable, news from Europe had to come by ships, sailing ships, and they often took three and four months to get here from England; news when it arrived was pretty stale. Nowadays something happens in England, China and America and we hear of it in a few minutes. During the test matches people in England have been just as keen to know the cricket scores as we, and they've heard them almost as soon too. No, in these wonderful times of

ours not a single thing can happen but all the world knows it in a very little while. This morning I looked at the front page of the paper and there read news from England, America, Switzerland, Spain, China, Japan, Mexico and New Zealand, and news about things that only happened yesterday, too.

We people belonging to different countries can't be strangers; if we like to take the trouble we can learn so much about one another. Wireless and the telephone, telegrams and cables, and aeroplanes and motors, ships and trains bring us so close together; everyone of these things should be a help to friendship. We ought to be able to understand what other countries think and do so much better than we could years ago. We use different languages and have different ways of doing things, but we are all men and women, boys and girls, we have one Father, and we should try hard to be one huge and friendly family.

This is Easter time; we look back to that long ago Easter Day in which Christ rose from the dead; with joyful hearts we go to church to give thanks to Him and sing His praises in the beautiful Easter hymns, and as we sing let us remember our brothers and sisters all over the world for whom He cares as He does for us.

Do you know what we call the Sunday before Easter, and why?

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—
To be found in the Lord's Prayer.

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

THE SUN'S TRAVELS.

The sun is not a-bed when I
At night upon my pillow lie;
Still round the world his way he takes,
And morning after morning makes.

While here at home, in shining day,
We round the sunny garden play,
Each little Indian sleepy-head
Is being kissed and put to bed.

And when at eve I rise from tea,
Day dawns beyond the Atlantic Sea,
And all the children in the West,
Are getting up and being dressed.

—R. L. Stevenson.

HOW TO HELP.

Said Peter Paul Augustus:
"When I am grown a man
I'll help my dearest mother
The very best I can.
I'll wait upon her kindly,
She'll lean upon my arm;
I'll lead her very gently
And keep her safe from harm.
But when I come to think of it,
The time will be so long."
Said Peter Paul Augustus:
"Before I'm tall and strong,
I think it would be wiser
To be her pride and joy
By helping her my very best
While I'm a little boy."
—The Brown Memorial Monthly.

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Children's Chat.

Church Overseas.

Industrial Peace.—Rev. W. M. Corden.

Illustration.—Paintings for Geelong Church.

Leader.—The Craving of Mankind. An Easter Message.

Quiet Moments.

The Source of St. Luke's Gospel.—Rev. E. G. Neal.

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Only one-eighth of the work of Protestant Christendom in the mission field is done by Anglicans.

In China girls are sold for a few shillings to provide food for the rest of the family.

"We have good sound Biblical theology. We need more 'kneecology.' An humble Christian can see a great deal more on his knees than a philosopher can see on his tiptoes."—Leon Tucker.

"I cannot think of any period in all the history of the Church of Christ when the times were more laden with the promise of blessing than these are."—Dr. D. M. McIntyre.

In Spain is seen proof of an intolerant Church aided by an intolerant Government doing everything that could be done short of violence to wreck and destroy the work of the Reformed Churches.

The income of the New Zealand Board of Missions for the past financial year was a record one, being £1000 higher than that of the previous year. Exclusive of amounts given to the Maori Mission, the total missionary contributions amounted to £20,072.

England has solved the problem of the young offender who breaks the conditions of probation, or who has been convicted previously, by three years' residence in a Borstal institution. There the boys live in houses, each with its own house master and colours, as in the great English boarding schools.

During the year there were a good many cars stolen, although the percentage in relation to the number of cars on the roads and streets is really surprisingly low. The actual figures are:—Cars reported stolen, 991; cars not recovered, 45; cars recovered intact, 915; cars found stripped or burnt, 31.

The British Home Secretary predicts that in the near future he may be forced to deal with immoral and disgusting books. He says that he is attacked by those who put freedom of writing before everything else in the world. He declares that there must be some limit to freedom.

Three hundred persons were killed by motor cars in Victoria in 1928. This represents an increase of almost 50 per cent. over the figure for the previous year. In 1920 there were only 43 deaths from this cause. Marriages for the year decreased from 13,608 to 13,186, a decrease from 7.88 to 7.53 in 1000 of population.

The lowest birth rate yet recorded for Victoria is the outstanding feature of the vital statistics for the State for 1928, issued by the Government statistician. Although the population increased in the year, the number of births, 34,498, was 576 less than the number recorded in 1927, and the rate, 19.7 in 1000 of population, has never previously been so low.

"The measure of our liberality is not what we give, but what we retain. It is good to keep an account. It was thus, that one of the most generous of men, now gone to his reward, had his heart and his purse opened. His life-long fancy was a nice dog, and one evening early in his career, as he was looking over his cashbook, two entries caught his eye. First, 'To Foreign Missions, 2/6,' then, a little farther on, 'To prize poodle pup, £3/3/-'."

Last year more than 20,000 persons were killed by motor cars in the United States, and nearly 800,000 injured. We think of the war, in which 50,000 men from the United States were killed, as the high water-mark in recent American history, but since 1921 more than 100,000 men, women and children have been killed and 3,500,000 injured by the motor car in the United States.

"A Syrian bishop died and, according to the custom of the country, was buried in all his robes, sitting in his episcopal chair. In this position he was brought after death from Neyyoor, 40 miles distant. After being left in state so that the congregation at Trivardrum might pay their last respects, the body was carried to another church, so that his own people might go through the same ceremony. The idea of being buried sitting up, fully dressed, is so that he will be ready to rise and bless his people on the last day."

The annual sermon against "Gunpowder Treason and plot" was preached at West Wickham, Kent, on Sunday, November 4, by the rector, the Rev. Sir Henry Denny. The custom dates from 1619, when Sir Samuel Lennard bequeathed 20/- to be paid yearly to the rector for preaching the sermon. He also provided in his will 15 poor persons present to hear the sermon should receive 1/- each. The poor people (says a report in the London "Daily Telegraph") attended, 10 from West Wickham and the rest from the adjoining parishes of Hayes and Keston. The service was partly taken from the old English Prayer Book, which contains a special ritual for "gunpowder treason." The following extract from the Rochester Diocesan Register of 1655 was apparently written by the rector of West Wickham, at that period: "By Sir Samuel Lennard, by will dated 1619; 20/- for a sermon on ye 5th Novr yearly . . . but several sermons have been preached upon ye 5th Novr since I became rector, but no one paid for this day."

Jesus Shall Reign

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THE SECRET OF PEACE, POWER, AND PLENTY.

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

(Read it with Matthew 5-7 open beside you.)

Happiness belongs to those who are content with their lot. 5: 3.

It comes in strange ways to those who are not content with themselves. 5: 4, 6.

It enriches those who only try to enrich others. 5: 5.

It warms the hearts of the charitable. 5: 7.

It shines like a light in the hearts of the pure. 5: 8.

It abides with those who work for peace. 5: 9.

It cheers those who follow their highest convictions against a world of opposition. 5: 10.

It floods the path of those who follow Christ, though the world turn against them. 5: 11.

Such people, content with their lot but not with themselves, unselfish and charitable, pure and peaceable, conscientious and persevering, are not only truly happy, but they are the saviours of the race. 13.

Nothing but character can save the world; if a man loses his character he has lost the only lever with which he can lift the world. 13.

Having such a vision of such a character, a man must take the lead, not because he likes it, but for the sake of the cause. 14.

And he has to watch lest absorption in money-gaining or love of ease, should prevent him from paying the price of real influence. 15.

All this he must do because he wants men to know the Father as he has come to know Him. 16.

But to be a leader, he must always be a follower of Christ. His look must always be forward. Not that he can afford to despise the lessons of the past; but he must know that God fulfils Himself in many ways, lest one good custom should corrupt the world. 5: 17-20.

So he must follow the lead of the Christ, which is ever towards a deepening and broadening of men's conceptions of duty. Not a breaking of the least of the old commandments, but an obedience to the spirit of all commandments. Not a mere ceasing to hate, but an active love even of his enemies. 5: 21-48.

He must always live as in God's Fatherly sight. 6: 1.

Whether he is disciplining his own life, or whether he is engaged in prayer, or whether he is actively helping his fellows, his thought must be—My Father sees me. 6: 2-7; 16-18.

And when he prays he must associate himself in thought with all God's children, lest his prayers become selfish. 6: 8-15.

These are the secrets of the wealth that alone lasts. Only a moral squint

can account for men imagining they can find true wealth in the acquisition of worldly goods.

The man of God, then, must be careful lest he be caught in the snare of covetousness which serves mammon rather than man and thinks more of gain than of God. 6: 19-24.

Let him cast his whole life on God and he need never be anxious about his bodily needs. 6: 25-34.

He will be quick to judge his own faults, but lenient with the faults of others. 7: 1-5.

Though he will not be blind to the moral perversity of men, and will exercise discretion in his conversation with them, yet will he never forget to treat all as he would like all to treat him. 7: 6-12.

He will not find all this easy; life will often seem to him to be narrowing down as he gives up things the world counts necessary; but following the lead of Christ he will find that the path which seems so narrow at first leads to a widening of the inner horizons. 7: 13-14.

He will resist the specious arguments of teachers who would lead him away from the Christ, and will follow those who seem most in practical life to embody the teaching of Jesus. 7: 15-23.

Such a man has discovered the secret of happiness, the secret of influence, the secret of true wealth, and the secret of growth.

In a word, he has found the secret of Life.

He has built his house upon the rock. 7: 24-27.

"SEE IF THERE BE ANY SORROW LIKE UNTO MY SORROW."—Lam. 1. 12.

You are weeping o'er your sorrows, grieving over days gone by,
Or on present sad afflictions, and you often wonder why
You should be more tried than others o'er whose path the sunshine streams,
Why your life should be all shadow, robbing you of all your dreams.
Think of Him, the Man of Sorrows; do you never, never weep
For the wrongs that He has suffered, that He might redeem His sheep?

What are all our light afflictions when we think of all our gain
Purchased by our Lord and Master, what our transient grief and pain?
He the path of thorns has travelled, trod the wine-press all alone,
Never one's day ease or pleasure, bearing anguish without moan.
We have Him to share our sorrows, never need we know despair,
Not a path of woe we travel, but the Lord Himself is there.

"It is hard for thee to kick against the pricks! Hard! We talk sometimes about the difficulties of belief, and I do not deny that the difficulties exist. But the difficulties of unbelief seem to me to be greater still. A man has to get past the memories of his home, he has to get past the remembrance of godly parents; he has to get past the fact of saintly lives made such by the grace of God; he has to get past the witness of his own conscience and the hunger of his own soul; he has to get past Jesus Himself before he can get rest in unbelief. And it is hard to do that."—D. J. Jones.



Superstition and its Implications.

Mrs. McElvoy, New Town, Hobart, writes:—

I should like to record my appreciation of the excellent and timely article by "Laicus" in the A.C.R. of March 14th, on the above subject. He does not expressly charge women with the sin of superstition, but it is, undoubtedly, one into which we fall more easily than men, and it is, undoubtedly, women who first instil into the impressionable minds of children that foolish, nay, wicked care for the "lucky" or "unlucky"; thing that, taking possession of their growing years, may ultimately spoil their lives. For we do not suddenly adopt these superstitions when mature; they are among the "childish things" difficult to put away. They are closely woven into the things of home where woman rules, and cluster thickly round the circumstances of a wedding, when the date, the day of the week, the bridal garments and the colour of them are all supposed to have their lucky influence, akin to the Chinese or African heathen ritual. Can there be any more solemn or comprehensive blessing than that pronounced by the minister on the newly married pair, when he says: "God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully look with His favour upon you;" and yet within an hour or so friends are busily engaged in tying on old shoes to the motor that the bride and groom may have "luck." Does not it strike you as something rather blasphemous when you come to think of it?

This protest by "Laicus" is so eminently suitable that I hope it will be read at many meetings of the Mothers' Union and G.F.S., and that it will inspire doubting souls to confidently sing again:

"Put thou thy trust in God,
In duty's path go on;
Walk in His strength with faith and hope
So shall thy work be done.

Commit thy ways to Him,
Thy works unto His hands,
And rest on His unchanging Word,
Who heaven and earth commands."

Verses.

"Ninex" writes:—

It is with very great pleasure that I express admiration for the splendid extracts in verse which appear in your paper from time to time. They form another proof of the breadth and worth-whileness of your publication. I would wish that this habit may never decrease, for I know that many readers derive much benefit from it. It so often happens that the everliving spirit which inspires the verse may be heard speaking directly through it to us. "Deep answers unto deep." Only the call of the Infinite can awaken the Infinite in us.

"Candles in the Cathedral."

"Senex," Melbourne, writes:—

In reference to your sub-leader on the above subject, there could be no objection to the use of candles in the Cathedral or anywhere else, if they were needed to give light. But if used in the daytime they are only a mockery of God's daylight. Those who want them in the cathedral say they are an emblem of Christ, "The Light of the world." But if they only walked out into the open air and looked up at the noonday sun they would get a better emblem of the light of the world. This, too, would be in keeping with Scripture teaching, which tells us "The Lord God is a sun as well as a shield." The candle is not surely to be confused with the sun in its power of illumination to say nothing of its powers of fertilisation. Hence its emblematic source.

"Men have learned many new things, but they have not learned how to begin the Christian life without the new birth, nor how to maintain it without reading the Bible and prayer."

What you need is not a wrestling faith, but a resting faith.

Shooting of Aborigines.

Protest from Board of Missions.

The Australian Board of Missions is dissatisfied with the composition and with the findings of the board constituted by the Federal Ministry to inquire into the shooting of aborigines in Central Australia by police parties. At its last meeting in Sydney the Board of Missions considered the published summary of the report made by the board of inquiry, and passed resolutions which have been sent to the Prime Minister (Mr. Bruce), the Minister for Home Affairs (Mr. Abbott), and the leader of the Federal Parliamentary Labour Party (Mr. Scullin). The Board of Missions stated that it regarded the findings of the board of inquiry as unsatisfactory for the following reasons:—

1. The evidence of the tracker, Major, who, apparently, alone identified the blacks shot, was not taken because the police had dispensed with his services and had allowed him to go "bush."

2. The board of inquiry seemed to have relied mainly on the evidence of the "respectable settlers," Messrs. Briscoe, Stafford, and Fuchs, who were all present at the shooting. Two of them had denied that they had shot any aborigines, and the third had admitted having fired eight or nine shots, and having heard two other firearms discharged. The board of inquiry had said that it was of opinion that he had been afraid to admit that he had killed some of the blacks. It had added:—"The board is prepared to believe the evidence of all the witnesses." It was not easy to reconcile those two statements.

3. The board had consisted of a police magistrate, a police inspector, and the Government resident in the district. The Prime Minister (Mr. Bruce) had been asked by the Association for the Protection of Native Races to appoint also an independent member, preferably a member of the association. He had promised to consider it, but no independent person had been appointed to the board.

4. Mr. Bruce was asked to allow a lawyer to appear on behalf of the natives to cross-examine witnesses. The request was refused.

5. The board of inquiry gave certain reasons for the blacks' dissatisfaction, among which were "unattached missionaries wandering from place to place, having no knowledge of blacks and their customs, and teaching a doctrine of equality." The Board of Missions claimed the right to know who those persons were and on what ground the charge was made. The board of inquiry had stated that a woman missionary was living among native blacks, thus lowering their respect for the white. The Board of Missions doubted whether that woman missionary was not a pure figment of the imagination and if she existed, the board did not believe that she lived among native blacks.

The Board of Missions added that among the causes given for the dissatisfaction of the aborigines there had been no reference to injustice and wrongdoing on the part of any whites. The board of inquiry did not seem to have considered the aborigines' point of view in the smallest degree.

NATIONALITY AFTER MARRIAGE.

A bill to be introduced into Parliament by the Federal Ministry early in the spring session will revive a measure which disappeared from the notice paper when the last Parliament was dissolved. It relates to the nationality of women, and will make provision for the preservation of their British nationality by women who marry aliens if they desire still to remain British subjects. The bill will have special relation to the position of women who marry subjects of such countries as Japan, which do not permit their nationals to confer their citizenship upon their wives. Other clauses will impose a fee for the issue of Australian naturalisation certificates.

FAITH FOCUSED.

I suppose that if all the time I have prayed for faith were put together, it would amount to months. I used to say, "What we want is faith; if we only have faith, we can turn Chicago upside down," or, rather, right-side up. I thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, "Now, faith cometh by hearing, and hearing by the Word of God." I had closed my Bible and began to study, and faith has been growing ever since.—D. L. Moody.

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Occasions

GRIFFITHS
TEAS



On Kilbo Peak.

Miss Sophie Dixon, of Prahran, Victoria, sends the following vivid account of a Bible exploit. She knows Mr. Roome personally, and has also been 5000 feet up the lower slopes of Mt. Kilimanjara, a never-to-be-forgotten "Safari." Mr. Roome spent a week-end with us at Dabida, showing us a wonderful map, and telling us intensely interesting things. He knows, as far as I can judge, more about the tribes, etc., of Africa generally than any other living man, and so you can imagine how interesting his conversation is. We spell the name "Kilbo," but I can't say which is right. The snow line is 15,000 feet above sea level, and the second peak Kimamenze, is far grander and magnificent than Kilbo.

A Bible Placed on Kilbo Peak.

Mr. W. J. Roome, who has been for twelve years Secretary in East and Central Africa for the British and Foreign Bible Society, made an ascent of Mount Kilimanjara last July and left, almost at the summit, a copy of the Bible as a record of his climb. He was accompanied by Mr. J. W. S. Stauffer, an American member of the Africa Inland Mission, and the two started for the ascent from the Leipzig Lutheran Mission station at Merango. In "The Observer," Mr. Roome thus describes his journey:—

"At 11,500 feet we began to suffer from mountain sickness, and rested two days to acclimatise ourselves. At Pieter's Hut, 15,000 feet up, built by the Germans, all is barren and rocky wilderness, and few climbers have got beyond this point. All except four of our porters, though belonging to a mountain tribe, succumbed to the sickness, and we had to go forward with the minimum of supplies. Four miles more took us to the plateau which stretches for five miles between the peaks, and we finally reached the caves of Nymba ya Mungu, 'the house of God,' as the natives call them.

"There then remained the 4,500 feet—over the height of Ben Nevis—to the ridge across the crater of Kilbo. After a terrible night of cold, and a scanty meal of beans and a little tea at dawn, we began our last lap. The ascent is fairly gradual, but the rarefied air over the loose volcanic ash and scoria in which we were sometimes knee-deep, made rest necessary every few feet.

"Unfortunately, about 500 yards from the top I overbalanced, broke my stick, and struck my head on a sharp piece of rock. Though dazed, I was partly saved by my sun-helmet. My four Africans helped me on, and hauled by them by a rope and proceeding mostly on all fours, I reached the mighty ice wall, 19,500 feet above sea level.

"Here we gazed with awe and wonder on a great icy wall rising 150 to 200 feet, and said to be half a mile wide and five miles long, the highest point attainable by man in Africa. The crater is two miles wide and three across, an enchanted realm of ice and snow, though nearly on the Equator.

"It was too late in the day to attempt the last 200 feet, and here we decided to leave the Bible we had brought with us in the steel tool box we had from our car. We dedicated them under the highest rock, and we felt it was fitting that my African Christian boy, Erika, who for twelve years had shared my journeys, should place them in a sheltered cave, as he led us in the Lord's Prayer in Swahili. In the Bible I had written some words like this: 'This Book has been my guide and inspiration for fifty years, and I hope it will be an equal inspiration to Africa and to all who scale these heights.'"

The Source of St. Luke's Gospel.

(Written for "A.C.R." by the Rev. E. G. Veal.)

ALTHOUGH there is sufficient reason to include the gospel of St. Luke in what are called the synoptic gospels, there is still the problem of how he obtained the information given in it. There is such a diversity from the other gospels, that while there may have been a common foundation for all, the writer of St. Luke must have had a more intimate source of knowledge. There are at least fifteen distinct incidents, twelve parables, and four miracles in his record, that are not mentioned by the other writers. In his introduction he claimed very careful sifting of evidence, and at the same time stated that the basic authority for his statements was that of "eye witnesses." This is the more remarkable, because he was not a Jew, had never personally seen the Lord Jesus, and apparently had no connection with the members of the early Christian Church until probably twenty years after the day of Pentecost. The earliest mention of him is that he was brought under the influence of St. Paul, probably as a physician, while the apostle waited at Troas for guidance as to his future missionary efforts. But it is certain that the two became close friends, and when the apostle crossed to Europe, St. Luke accompanied him and remained with the party at Philippi, returning afterwards to Troas. Nearly five years afterwards the apostle was returning to Jerusalem by way of Troas, and then the doctor friend probably disposed of his practice and definitely joined the party, eventually reaching Jerusalem, and was introduced to James, the brother of the Lord Jesus, who was then the chief pastor of the Christian Church there.

It needs no stretch of imagination to suppose that there was also either at Jerusalem or Bethany an inner circle of devoted women with whom Mary the mother of Jesus lived, and shared with them the ministry in which they engaged. The Lord Jesus had committed her to the care of John at the time of the crucifixion, and doubtless he had taken her at first to his home, but when he went out on preaching ministry he would see that she was cared for. We read in Acts 1: 14 the only passage in which she is mentioned, and by St. Luke, that she had a place among the apostles and brethren who "abode" at the house in which the "upper room" of assembly was included. She and the other women were included in the company on the day of Pentecost. The cultured doctor would soon become a friend and frequent visitor at the household of these devoted women, and there seems no doubt but that he would obtain many items of recollection from the company. No one could so fitly tell the sacred story of the birth of John Baptist except Mary the cousin of Elizabeth. A doctor is privileged to ask questions that no layman would dream of, and equally receive confidences that would not be given to the closest friend. And such a sacred atmosphere, the story of the "Annunciation" and the reverent surrender of her body to the power of the Holy Ghost, as contained in the unparalleled passage of Luke 1: 26-38, could be told to the doctor friend, with permission to include it in his story of the Divine Son. We may be sure it was written and perhaps re-

written, until it received the mother's approval. The subsequent story agrees with such a theory. The gospel of St. Luke stands alone in the expression of womanly sympathy. The witness of the aged Simeon, and Anna at the presentation in the temple; the only recorded story of His childhood, ch. 2: 41; the laying up of the sacred memories in His mother's heart, vv. 19, 51; the account of His sermon at Nazareth, ch. 4: 16; the raising of the widow's son, ch. 7: 11; the story of the woman penitent, ch. 7: 44; the only record of Mary of Magdala's emancipation, ch. 8: 2; the healing of the woman afflicted for eighteen years, ch. 14: 11; the story of the unjust judge, ch. 18: 2; the words of grace to the penitent thief, ch. 23: 41. Then there are parables that are without a parallel for sympathy for the outcast, the suffering and the needy. The good Samaritan, the prodigal son, the marriage supper, Lazarus and the rich man, and the Pharisee and the publican. The incidents of the draught of fishes, the renunciation of Zaccheus, the journey to Emmaus, the special appearance to Peter, the final blessing at the Ascension—all these show such intimacy with the inner secrets of a sacred household that could not be gained except through the closest ties of friendship with the members of the household. We regard the gospel of St. Matthew as written for the Jewish people, St. Mark's as the gospel of St. Peter; why not St. Luke's as the gospel of the sacred Mary, the mother of the Lord Jesus Christ.

Industrial Peace.

(By the Rev. W. M. Corden, of St. Paul's Church, Narracoorte, S.A.)

IT is agreed that industrial peace is the problem of the hour, and has to be not only dealt with, but dealt with as exhaustively and effectively as possible. The claim that our national safety and social stability were imperilled was no wild statement. A splendid move has been made in the right direction by the admission that the spirit in industrial affairs was not right. Trust, goodwill, frankness, and sweet reasonableness were wanting. The most important factor in the problem was the human element. Not only were there faults on both sides, but some seemed honestly convinced that almost all the faults were on one side, that did not matter so much after all, so long as the spirit of reconciliation was there, and when such right spirit was found and persevered with, Arbitration Courts, logs, unions, secretaries, and organizers would no longer fail to bring good relationship and working solutions that would not easily get out of order. Husband and wife recognised that mutual esteem and honor were essential to the holding together of the home, otherwise they must look out for bitter trouble. Jesus Christ Himself had taught that a house divided against itself could not stand, and there could be few safeguards to any relationship better than good humor, recognition of one's own faults, persevering friendliness, and recognition of community of interest. The proudest of the boasts that a test match team made on its return home was, "We were a happy family." It was important to notice that the right spirit did not always "just come." There was too much natural depravity and cussedness for that. Wise captains, controllers, and organizers were necessary. One mischief maker could do much harm. All could help to make peace by remembering the responsibility for all that was said in any company. A mischief maker was almost as damnable as a murderer. Many would say that he could be more so. The invitation of the Christian churches to take an interest in the matter was a splendid gesture of an earnest desire, and the churches' answer was "We rejoice to work with you." If one member of the body suffers, the whole body suffers with it. Until a man recognised that, he could not be a factor for peace. One had to try to see all round the question with a large mind and a Christian spirit. When our Lord was asked the very definite question, "Which is the first commandment of all?" he answered, "Thou shalt love the Lord thy God with all thine heart, and thy neighbour

as thyself. There is none other commandment greater than these." It was weak for a man to be "disgusted off his balance" by extremists. What if there were some bosses who underpaid their men and wasted their profits in selfish and riotous living? Were there not overwhelming numbers who were not like that at all? What if there were many go-slow men who rejoiced to pause yet again to make it known that all bosses were capitalist bloodsuckers. There were also many honest workers who liked to give a fair and proper return for their wages. What did the average Labor man say?—(1) The newspapers are biased against us. The position of affairs is not always stated fairly in the press. (2) When a reduction of wages is suggested we want a balance-sheet to see if it is justified. Balance-sheet refused. (3) Arbitration Court Judges are biased against us. (4) There are many unions who do abide by awards, and seek to alter unsatisfactory decisions constitutionally. (5) Waterside workers' unions and methods are not typical of unions generally. (6) We are satisfied with our leaders. (7) On the go-slow question some say, "We don't intend to sweat ourselves to death for anyone." Others say, "Yes, some do go slow, but we don't agree that it is right. We believe in doing a fair thing." Others say, "If there is any go-slow let the bosses and their men tighten up the oversight properly." What does the average representative of the employers say: (1) We want to see a good day's work for a good day's pay, and we don't always get it. (2) Arbitration Court awards are ignored if they do not suit the workers. (3) We do not know when we are secure. We may at any moment, by strikes, be forced into losses of vast sums. (4) The men are often led by their leaders into lines of extravagant action, which is ruining the tree from which they get their fruit. (5) Pilfering is a common crime, which cuts into profits. (6) Arbitration Courts have often given awards that industries cannot stand. Both sides say, when the best balanced minds are heard, "Let us face these points frankly, and get together with hands not too tightly bound, and confer." On one occasion it took four men to carry a sick man to Jesus. There are some industrial sicknesses where many are required to carry the question along in the right spirit, and to the right place for healing. We have just as much Christianity as we bring into our week-day life and public as we bring into our week-end handiwork. Many were heavily handicapped by birth, training, reading, and occupation, and they could not see the other fellow's side at all. None should be sceptical about the results of a wisely constituted conference. A great deal was at stake. Many were suffering pitifully. The evils and miseries associated with unemployment and strife were too at hand to need repetition. On the other hand there were many employers of labor who were true men and Christians, and they suffered too when business closed down, when trade was lost, and when capital was sacrificed. Wounds were on both sides calling for healing. What was a man made of if he would not go into the matter in a spirit of repentance and readjustment whenever the necessity was shown.

Rev. F. H. Meyer, of All Souls', Leichhardt, N.S.W., has accepted a position with the Bush Church Aid Society as assistant to Rev. S. J. Kirkby. Mr. Meyer has been connected with All Souls', Leichhardt, for five years, where he has rendered very valuable service. He will commence his new duties on 1st May.

A cable message has been received to the effect that the mother of Archdeacon Davies, of Moore College, Sydney, passed peacefully away on March 1, after a long illness. His father died on August 1, 1928. Mrs. Davies was the youngest daughter of the late William Rees, Esq., of Llandebie, and afterwards of Llanedeyr, Carmarthenshire. She was in her 77th year. As a child she attended the ministrations of Dr. Griffiths, a noted evangelical leader in South Wales, who was vicar of Llandilo, the ancient town on the river Lowy, near which stands Dynevor Castle; on the other side of the river is Golden Grove, where Bishop Jeremy Taylor found a retreat during the Great Rebellion and wrote his famous books, The Golden Grove, A Manual of Prayers, Holy Living and Holy Dying. Her three sons are all in Holy Orders, the eldest being the Principal of Moore College, the second, Canon A. L. Davies, of Llanbos Vicarage, Llanudus, formerly Grimsfield Lecturer on the Septuagint at the University of Oxford, and a contributor of several articles to Hastings' Dictionary of the Apostolic Church. The third son, the Rev. M. O. Davies, is an M.A. of Cambridge University, and has been Vicar of Mooropoma, in the Diocese of Bendigo since 1924. He was for nearly 10 years a missionary in South America.



The Archbishop of Sydney arrived in Sydney from New Zealand last week.

The Rev. Dr. A. Law has been elected President of the Australian Prohibition Council.

Rev. T. Terry, of the Seamen's Mission, Sydney, has been appointed rector of Seven Hills, N.S.W.

The Rev. W. P. Stephenson, M.A., B.D., Commissioner of C.M.S., attended the meetings of A.B.M. in Sydney on March 19.

Rev. F. H. D. Alderton, of Port Kembla, N.S.W., has accepted nomination to the parish of St. Bede's, Drumroyne, Sydney, in succession to Rev. S. H. Denman.

Mrs. G. A. Chambers, wife of the Bishop of Central Tanganyika, left with her two children for England on 2nd April, by R.M.S. "Moldavia." Mrs. Chambers recently returned to Sydney from Tanganyika.

The Rev. Peter Presswell, of Sydney, passed away in a private hospital at Dulwich Hill on Easter Monday at the age of 80 years. He was ordained in 1889-90 by the Bishop of Bathurst.

Mr. and Mrs. Mackness sailed on 10th April by the "Marella," for Oenpelli, North Australia, for work among aboriginals in connection with the C.M.S.

The Rev. C. Haviland writes from England of his "deputation" work for the Colonial and Continental Church Society. He and Mrs. Haviland are well.

Mr. James Scott, who was killed in a motor-car accident on Sunday evening, 17th March, at Toorak, was the principal bass soloist of St. John's Church of England, Toorak.

Rev. M. Gardner, rector of Warburton, Victoria, has offered to C.M.S. for service at Dummaguden, India. Dummaguden is in the Bishop of Donegal's diocese and Mr. Gardner expects to sail at an early date.

Miss Nellie Heatherington, a full-blooded Aboriginal, daughter of a King, and the last of her tribe in North Queensland, sang in St. John's, Toorak, Melbourne, on Sunday after Easter.

The Rev. L. T. Maund, formerly of St. Martin's, Hawksburn, Melbourne, visited Victoria on a health trip, having had to be relieved from his London parish owing to ill-health. He returns much improved by the voyage and rest.

Archbishop Lees, in addition to a legacy of £500 to his secretary, Miss Joan McLennan, left legacies of £250 each to three nieces and a nephew. The residue of the estate, amounting to £27,055, is left to the widow absolutely.

Rev. J. W. Ferrier, General Secretary, N.S.W. Branch of C.M.S., left for Oenpelli, North Australia, on 10th April, for the purpose of arranging business matters in connection with the mission. Mr. Ferrier hopes to be away for two months.

The Rev. H. S. Cocks, who was for some years in India, in connection with the Church Missionary Society and as Chaplain at Holy Trinity Church, Allahabad, is helping temporarily in the work of N.S.W. Branch of C.M.S.

Rev. F. W. Reeve, of St. Luke's, Mosman, Sydney, resumed duties in his parish on Sunday, March 17. Mr. and Mrs. Reeve have been abroad for 12 months and were present at the enthronement of the Archbishop of Canterbury at Canterbury Cathedral in December.

Mrs. Meredith, wife of the Rev. C. W. Meredith, of St. Peter's, Murrumbidgee, Melbourne, died on Easter Day. She was the only daughter of the Dean and Mrs. Tucker, of Ballarat. Formerly Mr. Meredith was in charge of Ararat (Ballarat) and Warburton.

The Rev. A. Spencer, of Brasenose College, Oxford (late Chaplain-Captain 7th Australian Light Horse, and formerly of Melbourne) has been awarded the degree of Doctor of Divinity by the University of Oxford, for his two books, published by George Allen and Unwin Ltd., "The Ethics of the Gospel," and "Civilisation Re-made by Christ," and for an unpublished thesis on a similar subject.

On Tuesday, March 12, a very happy and profitable gathering was organised and carried out by the Women's Executive of C.M.S., Sydney, in the C.M.S. luncheon room, to welcome home Mrs. F. Reeve, who has been away for the past year in England; and also Mrs. G. A. Chambers, on her return from Tanganyika. A number of the committee and depot helpers were present. Miss French presided, and on behalf of those present welcomed the guests.

The first band of missionaries to leave Australia for Tanganyika after the Church Missionary Society of Australia and Tasmania had accepted responsibility for the new diocese of Central Tanganyika included the Rev. O. T. and Mrs. Cordell. A cable message received from Bishop Chambers, the first bishop of the diocese, announced the death of Mrs. Cordell on 24th March from pneumonia, following the birth of her second child, who is reported to be doing well. Mrs. Cordell was a B.A. of Sydney University.

Acting on medical advice, Dr. J. Stuart-Holten, of London, has resigned the office of Home Director of the China Inland Mission in Great Britain and Ireland, which he has held since September, 1914. The London Council of the C.I.M. have passed a resolution placing on record their affectionate esteem for him as a large-hearted friend and trusted leader, and their deep and grateful appreciation of the able service he has rendered the Mission. Dr. Holten feels that he must increasingly concentrate and limit his activities to the ministry of God's Word.

The Melbourne Diocesan Council of the Church of England Men's Society elected the following officers at its annual meeting recently: Chairman, Mr. G. E. James; Vice-Presidents, Bishop Armstrong, Dean Aickin, Archdeacon Hancock, the Rev. J. Wagg, the Rev. H. B. Hewett, Messrs. R. D. Ireland, E. C. Rigby, E. C. Tribe, and E. Lee Neil; Executive Committee, the Revs. H. S. Holloway, A. M. Levick, R. H. B. Williams, and T. Cole (clerical members), Messrs. H. O. Appleby, J. H. B. Armstrong, G. R. Carter, H. Field, S. F. Jessop, F. H. Sweeting, J. A. Thick, and F. W. B. Turner (lay members); Secretary, Mr. S. H. Robinson; Treasurer, Mr. F. L. Dexter-Homan.

And I smiled to think God's greatness flowed around our incompleteness, Round our restlessness His rest. —Elizabeth Barrett Browning.



To improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life.—Johnson.

"Brethren, now are we the sons of God, and it doth not yet appear what we shall be."—John.

APRIL.

11th—Wednesday. William and Mary crowned, 1689, and the Protestant succession to the Throne restored after James' attempts to Romanise England had failed.

12th—Friday. The Church Missionary Society founded, 1799.

13th—Saturday. Roman Catholic Emancipation Act passed, 1829. A privilege, too often misunderstood.

14th—2nd Sunday after Easter. The teaching of the day puts before us what should be the effect of faith in the Resurrection of Our Lord. In the unusual phrase "endeavour ourselves" we must try to lay hold of eternal life, and shew that we are indeed thankful for that inestimable benefit of Christ by following the "blessed steps" of His most holy life. Epistle and Gospel have reference to the pastoral life.

15th—Monday. Victorian Prohibition League Annual Conference in Melbourne. Edict of Nantes proclaimed, 1598.

16th—Tuesday. Victorian Prohibition League Annual Conference in Melbourne.

17th—Wednesday. Luther before the Diet of Worms, 1521.

Victorian Prohibition League Annual Conference in Melbourne.

19th—Friday. Alphege, Archbishop of Canterbury, bravely withstood the Danes, who burnt the Cathedral and imprisoned and later stoned him at Easter, 1010 A.D.

A protest at Diet of Spire in 1529 gave origin to the term Protestant.

20th—Saturday. The Gates of Londonderry shut by the "Penitence Boys" in 1689 against the forces of King James II.

21st—3rd Sunday after Easter. The subject of this day is that "Jewel" Consistency. It would be better to pay attention to this than to seek great conquest from the Name of Jesus, for it is the very best way of extending His Kingdom as it commends the Gospel in actions, which speak louder than words. It is a very ancient Collect, taken from the Sacramentary of Gelasius.

23rd—Tuesday. St. George, England's Patron Saint, and a martyr in the persecution under the Emperor Diocletian. His Cross is included in the Union Jack. Much that is mythical is attached to his name, specially his conflict with the dragon, and the rescue of a maiden from its talons. He fittingly thus inspires English freedom.

25th—Thursday. St. Mark, Evangelist. The Collect referring to "every blast of vain doctrine" deserves use in these days when we hear in our churches so much discredited teaching of a remote past commended.

Princess Mary born, 1897.
ANZAC DAY—Let us praise God for "Our St. George's."
Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

An Easter Message.

WE are continually humiliated and deterred by a feeling of inability to accomplish a tithe of what we want to do in life. On the other hand we are frequently surprised by hearing of people, in quite unexpected quarters, manifest heroic qualities. The

Great War was prolific in this result, and it has often been seen in the most humdrum walks of life. The scientific achievements of our generation bid us expect man to realise much more that is marvellous. And all these combine in harmony with the Easter Message that "it doth not yet appear what we shall be."

This craving in Human Nature assumes the proportions of a sublime struggle. Man was made in the likeness of God, and in man's works in the world we can trace resemblance to the Divine. But it is not in his cities, or in engineering or other projects, or in art or intellectual attainment, that man reaches his greatest heights. Rather, does he excel in those things which he never can realise—his ideals.

Ever has there been a Dream which caught his mind. There has always seemed to be a Golden Age, past or future. The Nirvana of the Buddhist, which every disciple of Gautama will confess is unattainable. Utopia and Elysium have been beautiful fancies. There was Valhalla of the Vikings, the warriors hall wherein they drank mead from the skulls of their enemies for ever. Again, there was the Paradise of the Persian, related to the Christian Millenium, so variously interpreted, but ever attracting the worn and weary with its promise of rest and attainment and reward.

More practically man has attempted to rear his kingdoms upon earth, founding them on ideals of more or less worthy nature, till we find the very land covered with the debris and dust of shattered civilisations which have grown to grandeur and shrivelled into nothingness. Egypt and the Pyramid, which no man can say who built, or how it was built. The Aztecs, traced from Egypt too, and the Incas of Peru, have come and gone. Curse after curse has fallen upon that Empire which in the Holy Name cruelly slaughtered and debased simple and noble races, and Spain has been a byword and a proverb since. Greece and Rome have disappeared. Asoka, the peaceful emperor of India some six centuries after Christ, according to our reckoning, was far in advance of his time in seeking to give all religions equal rights of expression and activity. The Great Khan also has passed away, and the Mogul to the last Chinese Dynasty, the Manchu, have but contributed to this verdict that man rears his kingdoms only that they shall fall in headlong ruin.

We may well ask why such poignant and monumental shattering of man's fairest ideals? And we also, if wise, enquire the cure, for we hope that our civilisation will be more lasting. There must be some constituent lacking in human nature to bring this repeated and inevitable decay of all that mankind makes. Death and destruction work their hellish havoc, and is it interminable?

There came the Greatest Dreamer of all Dreamers who have ever been, and His Ideals and Portrayals of a Kingdom yet to come have stirred the imagination and inspired the noblest in human nature for twenty centuries. He walked on the water, He fed the multitude from a handful of bread, He stilled the storm, He healed the leper, and He raised the dead. So men crucified Him, as the world does the idealist, and they refused belief in His promise of a New Heaven and a New Earth wherein dwelleth righteousness. Later, they further rejected the story which got about that He had risen from

the dead Himself. So Jerusalem miserably perished because it could not accept the ideal of a Holy City; and another dream of the City of David came to an end.

But He rose again, and with Him rose also Hope and Promise of better things on Earth. Idealists and Philosophers fade before the brilliance of His teachings. It was an unintentional apologist who asserted that He had accomplished more than all the disquisitions of philosophers to regenerate the world.

Easter dates the first discovery of the source of Divine power given to men whereby they may realise every ideal if they will. This was early recognised in the report that the disciples "turned the world upside down." Never before or since has there been a teaching as the Resurrection which links man to God, and evokes the grandest display of human nature. It is a dynamic of the first order. Livingstone turns back into Darkest Africa after Stanley had laboriously searched him out, and the record of Uganda and the rest proves the power of Christ to elevate and purify mankind upon a large scale. And there is no nation or land which can hope to attain or to retain a high position in enlightenment and freedom and nobility of character apart from the Gospel.

We live on the fringe of a New Age. But it is not to be apart from Christ.



U.S.A. and the Empire.

VARIOUS people, Trotsky and others, have of late been uttering more or less informed and alarming statements about the relationship between the United States of America and the British Empire. While there will always occur causes of friction between two great Powers such as these, we cannot believe that they are either of them so blind to their greater interests, or will ever have such justifying causes, as to lead them into what is no less than fratricidal warfare. The U.S.A. is peopled by a stock descended from the Old Country, which, though not so large in proportion as we might wish, is ever the ruling factor in a conglomerate nationhood. This was proved by the entry of U.S.A. into the Great War, delayed, in part, by the ultra-idealism of President Wilson, and for the rest, by the necessity of ensuring unanimity in the nation. This was sternly attained by the power of the Anglo-Saxon section, which has nearly always provided its chief officers, from the President downwards. Britain has no wish to fight U.S.A., and the fact that so large a portion of the Empire, Canada, can dwell harmoniously alongside the U.S.A. and maintain its frontier, without any fortresses or armed men, speaks volumes for the common sense and the true character of both peoples. What Canada has done Britain can effectually accomplish on a larger scale; and it will take more than an occasional sinking of a liquor smuggler to embroil the peoples of Britain. Indeed, U.S.A. can count upon a deal of support from millions of Britons who have no relish



Two beautiful oil paintings depicting "The Crucifixion" (left) and "The Annunciation" (right) have just been completed by Mr. Napier Walder, the artist, for All Saints' Church Geelong. They will be hung one on each side of the sanctuary arch. Canon Wheeler, in a recent sermon, explained their meaning and importance. "I should be intensely disappointed," said the Canon, "if I thought these pictures would be regarded in the light of mere decorative panels upon the walls on this Church. That they will possess great decorative value I am confident. But I trust we shall all remember that their deeper purpose will be to bear silent but eloquent testimony to the great basic truths of our most Holy Faith." They have been presented to Canon Wheeler by a fellow member of the Melbourne Savage Club. The panels, which measure 6ft. by 3ft., will be placed on either side of the sanctuary arch, facing the nave. The cost is being defrayed by a friend of the church.

Our illustration kindly furnished by "The Argus," Melbourne.

for the mean and unworthy manner in which illegal traffic shelters itself under the Union Jack. There are, admittedly, elements in the U.S.A. which savour of the "stand and deliver" order, but the increase of communication and commercial intercourse, and the spread of such agencies as the English-speaking Union, will do much to foster a better mutual respect and understanding. Most wars arise because the respective peoples do not speak the same language, or hold the same ideals of living. No one can sojourn, even for a short space, in the U.S.A., as the writer has, without being deeply impressed with a sense of how like the British are the ways and idealism of the people of the U.S.A. But we place far more reliance upon the Divine ordering of nations, and we cannot believe that those who share our faith in the same God, and seek the same world-wide uplift of the peoples, can ever draw the sword against each other.

State Aid Not Wanted.

SURELY they err who make outcry against acceptance from the Government of what seems, from a reliable viewpoint, quite the right and just thing towards the Church of England in Sydney. A large portion of the

original grant of land (and each denomination took and retained its original grant) was long ago filched from the Cathedral authorities, as Mr. Minton Taylor has shown. Now, for the needs of the new railway another long strip of twelve valuable feet has been torn away by a ruthless Government, which repudiates quite unfairly the undertaking of its predecessors in office, which had they done similarly in certain other matters might have been more deserving of commendation. The Church of England is, plainly, not getting a fair deal from the Government in this respect, and it is to be hoped that the whole position will be reconsidered. This is a matter of justice, quite apart from opinions regarding the advisability or otherwise of altering the site of St. Andrew's. There are not a few people in Melbourne who regret that opportunity was not taken to remove their Cathedral, rather than expend large sums on alterations. Sydney, now may, by no fault of its own, forfeit the chance of a greatly improved site and building.

"Life and Death."

WE do not wish to offer premature criticism of the first of the Mackenzie "Orations" given in Canberra by Dr. Cumpston, the Director

of Health, as there is no printed report, save what the daily press furnished, and it is not fair to base remarks on such as they are necessarily curtailed. But the subject chosen by the "orator" was productive of much thought and speculation. What, after all, is the ideal which our religion furnishes to us as the motive of our existence? Is the Hedonist right, and is the pursuit of pleasure, so markedly a feature of our age, an attempt to realise life in a fuller sense? Or, is it to be interpreted as a revolt against that self-sacrificial presentation which is so truly Christian, and which alone we believe can render the truest fruits of good living? The Easter lesson is essentially just this. Eternal happiness has come through the Cross. Christ has brought life and immortality to light through the Gospel. We wish to see this more definitely advanced in realms of thought. We want our philosophy to be Christian rather than pagan, for it was the pessimism of the German which created the atmosphere which made war possible, and which stultified the one-time leading evangelicism of the race. We trust that in Australia such means as the "Oration" will ever tend to present the one unflinching source of all that is noblest and purest in human life and action.



NEW SOUTH WALES.

SYDNEY.

Farewell to Missionaries.

A Valedictory Service to missionaries leaving for Central Tanganyika and Oenpelli was held at St. Barnabas' Church, George Street West, on Tuesday, 9th April. A member of the N.S.W. Committee, Mr. W. H. Dibley, presided, and the farewell charge was given by Rev. R. B. S. Hammond. At the close of the service there was an administration of the Holy Communion. The outgoing missionaries present were Misses G. Hampel and F. Simpson, Mrs. Naylor, and Mr. L. Swindhurst, proceeding to Central Tanganyika, and Mr. and Mrs. H. J. Mackness, proceeding to Oenpelli.

Clerical Prayer Union.

The Sydney Clerical Prayer Union held its monthly meeting on Monday, April 8, at St. Mark's, Granville, at the invitation of Revs. H. W. Mullens, rector of Granville, and F. Wilde, rector of Harris Park.

Dr. Weeks, Diocesan Missioner, gave two excellent addresses on "The Theme of our Ministry," and "Power for our Ministry."

GOULBURN.

West Goulburn.

The Bishop instituted the Rev. N. W. J. Tivey, Th.L., to the cure of souls in the parochial district of West Goulburn on Sunday evening, 3rd March. The service followed the new form prepared by a committee of bishops at the request of General Synod.

North Goulburn.

The new little church of St. John the Evangelist, at Towrang, in the parish of North Goulburn, was dedicated by the Bishop of Goulburn (Dr. Radford) on Sunday afternoon, 10th March. The church was uncomfortably full. The Bishop was attended by the Rev. C. M. Statham, Th.L. (rector), the Rev. N. W. J. Tivey, and the Registrar. The petition for the dedication was read by one of the wardens, Mr. W. M. Cunningham, and the Bishop's license of the new church was read by the Registrar. The Bishop explained the meaning of the rite and the significance of the simple ceremonial. In his address he described a church building as (1) a sanctuary of worship; (2) a school of saintship; and (3) a centre of fellowship.

Canberra.

Mr. Blackman, who has been organist and choirmaster at St. John's Church, Canberra, has asked to be relieved of his duties owing to increased business responsibilities, and applications have been invited for the position.

After evensong on Wednesday in Holy Week, Miss Milner Stephen, of Sydney, addressed the members of the guild in the rectory on the work of the Australian Board of Missions.

The interest in the C.E.M.S. branch is not likely to wane, judging by the splendid annual meeting held on the 18th January. There was a fine attendance of members and very keen interest was manifested in the work ahead. The Rev. W. J. Edwards, headmaster of the newly-established Gram-

mar School for boys, and the Rev. G. A. M. Nell, the new assistant curate, were warmly welcomed, together with a number of fresh members.

VICTORIA.

MELBOURNE.

The council of the Geelong Church of England Grammar School has decided to obtain authority to change the name of the school. It is understood that the new name will incorporate a reference to Corio, to which the school moved in 1914. Steps will be taken to obtain the sanction of the Synod.

Tributes to the memory of the late Dr. H. L. Murray were paid at a meeting of the Malvern Council. Up to the time of his death he had taken a keen interest in the affairs of the municipality. Councillor Wilmet referred to Dr. Murray's activities as a councillor, sportsman, and leading member of St. John's Church, East Malvern. It was decided to send a letter of condolence to the bereaved relatives.

The Annual Rally of the Bush Church Aid Society is dated for 30th April, in the Chapter House, Melbourne.

A May Fair will be held in aid of the Curate's Resident Fund of St. John's, Toorak, on Saturday afternoon, 4th May, at "Glamorgan" School Grounds, to be opened by the Lady Mayoress of Melbourne.

Representatives of the National Missionary Council, with which are affiliated most of the denominational missionary societies in Australia, will meet in Melbourne on 11th April.

On 12th April the Minister for Home Affairs (Mr. Abbott) will confer with representatives of all missionary societies working amongst aborigines.

The annual meeting of the Australian Prohibition Council was held in Melbourne last month, the chairman (Mr. V. Winstanley, M.L.A., Queensland) presiding.

The members of the council were as follows:—Chairman, Mr. V. Winstanley, M.L.A. (Queensland); Victorian Representatives, Rev. Dr. A. Law, Messrs. R. T. Chenoweth and R. Ennis; New South Wales, Rev. H. C. Foreman and Mr. Crawford Vaughan; Queensland, Messrs. G. Marchant and A. Toombes; South Australia, Messrs. S. W. Dickson and A. Kuling; Tasmania, Miss J. Andrews and Mr. W. H. Rose; Hon. Treasurer, Mr. H. R. Francis, Vic.; and Hon. Secretary, Mr. W. J. Finlayson, S.A.

Victorian C.M.S.

The Victorian Branch of the Church Missionary Society held its annual meeting in the Chapter House, Melbourne. The chairman (Mr. W. M. Buntine) said that since the increased responsibility for the new diocese of Tanganyika had been accepted the society had been rejuvenated. A larger objective had created greater enthusiasm.

In the annual report, presented by the general secretary (the Rev. F. T. Thorburn), it was stated that the Tanganyika appeal had been the outstanding feature of 1928. In 1927 Victoria had been represented in that field by one missionary, whereas at the end of 1928 nine Victorians were stationed there. The contributions had risen from £736 in 1927 to £4,908 in 1928. The Roper River Mission had been conducted under great difficulty as the staff was depleted by resignations and granting of furlough.

The chairman read a resolution which had been placed on the minute book of the executive committee, in which the loss of the president of the society (the late Archbishop Lees) was deplored. He asked the meeting to stand in silence for one minute in memory of Dr. Lees.

The Rev. Lionel J. Bakewell, who will shortly leave for Tanganyika diocese, addressed the meeting. He stated that he would take up educational work in Kongwa, where a college for the training of native teachers and catechists had been established.

The charge to the outgoing missionary was delivered by the Rev. L. L. Wenzel.

The following members were added to the general committee:—The Revs. H. W. Doudney and T. H. Watts, Mr. E. J. McConnon, and Miss Alexa A. Anderson.

TASMANIA.

Immediately following on the synod week a series of public lectures by different speakers is to be given on "The Faith and Some Modern Movements," such as Theosophy, Spiritualism, Christian Science, and Seventh Day Adventism.

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"Deputations.—During the year Miss L. Claydon and Miss Stevens rendered valuable help in visiting many of the parishes, and by their appeals stirring up interest in C.M.S."

The election of officers resulted:—President, the Bishop of Tasmania (Dr. R. S. Hay); chairman, Rev. W. R. Barrett; general committee (South), Revs. C. Allen, A. Gamble, F. A. Carr, Messrs. H. A. Chambers, L. L. Dobson, J. A. McElroy, Messrs. Kingsmill, A. Buyers and J. McElroy (North), Revs. D. Ross Hewton and F. J. McCabe, E. N. Gidley, Messrs. F. H. Cleaver, C. Perrin, C. Rose, F. R. Adams, Mrs. Hewton, Miss E. C. Murray; sub-committee (South), Revs. S. Armon, W. Greenwood, Dr. A. Withers Green, Mrs. C. Willing, Miss L. Banks Smith, Miss Thorpe, (North), Revs. A. H. Roake and J. C. Compton, Messrs. C. Eberhard, J. Gee, Miss Mosey and Miss Beresford; secretary, Rev. T. Quigley; treasurer, Mr. H. J. Wise; northern secretary, Miss E. C. Murray; representatives on federal council, Revs. A. Gamble, W. H. Barrett, Mr. J. M. McElroy and Miss E. C. Murray.

At the conclusion of the meeting votes of thanks were passed to the chairman and to the secretary and treasurer for their valuable work.

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(From our Exchanges.)

City Churches and the British Empire.

A movement has been started with the object of connecting various Dominions and Colonies of the Empire with certain of the city churches in London. Australia and India have found devotional centres at St. Dunstan's-in-the-East and at St. Mary-le-Bow respectively. It should be stated that St. Clement Danes, opposite Australia House, is another "Australian" Church. The West Indies have now been "adopted" by St. Andrew's-by-the-Wardrobe, and a special service was held on Wednesday, 6th February, attended by the Lord Mayor and Sheriffs of London and representatives of the West India Committee. The sermon was preached by the Rev. Dr. Bingley, sometime Principal of Codrington College and Archdeacon of Barbados.

Tombstone Bread.

A curious custom was observed at Woodbridge, Suffolk, when, acting in accordance with the will of Mr. George Carlow, the annual distribution of bread from a table near the benefactor's tomb at the back of the "Bull" Hotel took place. The Rev. R. B. Dand, rector of Woodbridge, was present, together with his churchwardens and others. The event was a very short and simple one, occupying less than fifteen minutes. The country is full of these quaint but interesting customs.

Under the will of William Robinson, who was sheriff of Hull (Eng.) 120 years ago, 12 poor widows were handed currant leaves over his grave at Hull on Christmas Day.

Religious "Best Sellers."

It is interesting to know, from direct cases, how well religious books sell to-day. "Fiery Grains," by the Rev. H. R. L. Shepard and Mr. H. P. Marshall, has sold 10,000 copies in the course of the winter. Other religious books published by the Longmans which have also been very successful are: "Personal Religion and the Life of Fellowship," by the new Archbishop of York, which has 35,000 copies to its credit, and the Rev. G. A. Studdert Kennedy's "The Word and the Work," which has 29,000 copies to its credit. Canon Woodward's "Christ in the Common Ways of Life" has a record of 18,000 copies, Canon Peter Green's "Personal Religion and Public Righteousness," 17,000 copies, and Dr. Cyril Alington's "Elementary Christianity," 15,000.

The Singing of Psalms.

Addressing a gathering at Barnet Dr. Sydney Nicholson, the late organist of Westminster Abbey, said the purpose of Church music was not to provide an entertainment for a congregation, but to make worship more worthy of acceptance. Sometimes, he continued, psalms were twisted and twirled to suit some beastly thing called a cathedral psalter, and more often than not they became a mere conglomeration of words with wrong accents. The method employed seemed to be to learn a tune reasonably well, and then to join in the words anyhow. "Congregations stand in bored rows, and I sometimes add to length of such a row. It is not easy for a choir to sing Amens and responses well and it is frightfully difficult for them to sing psalms intelligently."

Longevity of the Clergy.

A Cheshire correspondent writes: "I observe in your issue of last week that the Obituary List contains the announcement of the deaths of eleven clergymen, whose united ages amount to 889 years, averaging nearly 81 years each. A remarkable record."

A Club Indeed.

One day as I rode on the top of an omnibus passing Whitehall past the old Club premises, a young man turned to his companion and said: "Do you see that house? That's the Pater's Club, and it is unlike all other clubs, for members have family prayers every day and card playing is not allowed." I well remember the look of astonishment on the companion's face. They little thought that the man who overheard them had frequently been in the club, which has preserved its reputation for honoring God and

philanthropic and religious work during three quarters of a century. In its present quarters, Queen Anne's Gate, it has a beautiful outlook on St. James's Park.

The King of Siam has sent £50 towards the fund for a new organ for Stamford Bridge Church. His Majesty was a former pupil of the rector, the Rev. E. B. Hare.

St. James's Church, Brighton, was decorated with fishing tackle, lifebuoys, storm lamps and large quantities of sprats at the thanksgiving service for the recent record sprat catches.

Publication of Rejected Prayer Book.

A Protest.

The following resolution of protest against the publication of the Prayer Book rejected by Parliament in June last has been sent by the United Protestant Council to the Prime Minister and to all the Bishops:—

"The United Protestant Council regards the publication of 'The Book of Common Prayer with the Additions and Deviations proposed in 1928,' as an affront to the Parliamentary rejection of the Book on June 14 last, and cannot view as a satisfactory explanation the intimation in the prefatory matter that 'The publication of the Book does not directly or indirectly imply that it can be regarded as authorised for use in churches.' The form and style of its publication suggest an invitation to use the Book as an ordinary Prayer Book during the time of Divine worship. The United Protestant Council, therefore, makes emphatic protest against its issue to the general public."

The Protestant Truth Society has passed the following resolution:—

"The Protestant Truth Society reiterates its protest against the publication by the privileged presses of the Prayer Book rejected by the House of Commons on June 14 last. The society regards it as a badly conceived camouflage to cover its issue at this period with the plea that it is intended for mere academic discussion. Its publication in choice bindings and in the usual size for carrying to church makes plain that it is an attempt to circumvent Parliament, and is therefore but another step towards a disruption betwixt the nation and the Church."

"Protestant Paris."

Protestant Paris is almost unknown to the average British tourist, who sees only the "show places" of the French metropolis, and regards its religious life as practically co-extensive with that of the Roman Catholic minority. Actually there exists in Paris a vigorous Protestant community, comprising in its ranks some of the most distinguished and influential citizens of the Republic. In 1806, when Napoleon gave liberty and legal status to the Reformed Church, there was not a single Protestant place of worship in or around the city. To-day, exclusive of foreign foundations, there are 129 "temples" or churches, seventy-four of which belong to the National Church.

Students Call to Prayer.

We commend to the Christian people of Australia the Call to Prayer issued by the officers of the World's Student Christian Federation, and invite the members of all our churches to co-operate with the Australian Student Christian Movement in observing Sunday, April 28th, as a Special Day of Prayer for Students throughout the world.

John Charles Sydney, Primate of the Church of England in Australia.

John G. Wheen, President-General, Methodist Church of Australia.

Alex. Crow, Moderator, Presbyterian Church of Australia.

Percival Watson, Chairman, Congregational Union of Australia.

J. H. Goble, President, Baptist Union of Australia.

H. G. Payne, President, Federal Council of Churches of Christ in Australia.

To be little with God, is to be little for God.

Sunday School Convention.

An important event in the history of the religious education of the childhood and youth of Australia will take place shortly. Under the auspices of "The National Council of Religious Education of Australia," which represents all the Protestant Churches, a National Convention of Sunday School teachers and workers will be held in Melbourne, April 23rd, to 29th, inclusive.

The Convention will represent no less than 8283 Sunday Schools, with a membership of 565,994 scholars and 70,920 teachers, making a grand total of 636,914. The first convention was held in Sydney two years ago, and was a pronounced success, 400 delegates taking part. The Melbourne Convention is being planned on a still bigger scale. It is estimated that at least 500 delegates from all States of the Commonwealth will be present and take part in important discussions on various aspects of religious education. The programme has been arranged with the view of bringing before the teachers and workers in a helpful and interesting way, subjects of vital importance and practical application. Leading educationalists and Sunday School leaders have been secured to address the convention meetings, and demonstrations of Sunday School work, also illustrated lectures showing up-to-date buildings, equipment and methods will be given. Any Sunday School teacher or worker may become a delegate, and it is hoped that as many as possible will avail themselves of this opportunity of sharing in the inspiration and educational benefits of this important convention.

Hospitality will be provided for delegates, and special railway concession fares, return tickets, will be issued to Inter-State delegates at single fare, plus one third, on presentation of the prescribed concessional certificate. Any delegate may obtain a similar concession for his wife, provided she accompany him. Railway concession forms and full particulars of the convention meetings may be obtained from the secretary, Mr. G. E. Peart, 288 Little Collins Street, Melbourne, Victoria.

FIRST BIBLE PRINTED IN GREEK.

The Library of the British and Foreign Bible Society in London has received two gifts for its valuable collection of Bibles. There has been added a copy of the first Bible printed in Greek. This is described as a magnificent copy which was produced in Venice in 1518. The title page and some of the initial letters and ornaments are printed in red ink. The other gift is a copy of the Bible of the House of Alba. This Spanish Bible was translated in 1422-33 at the request of Don Luis Guzman, Lord of El Gueba. For many years the MS. was in the keeping of the Inquisition, who presented it in 1620 to a Minister of Philip IV. It came into the possession of the family of Alba in 1688.

"Christ has become my one study, but I am a dull scholar. What I have already learned makes me count all but dross for Him. My vileness is most felt in His clear light. The more precious He grows, the more humbling views I get of myself. As Christ rises, self falls."—From the Letters of William Romaine. A.D. 1770.

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Professional Notice.

MR. LOUIS R. WILLIAMS, F.R.V.I.A., Architect, 510 Little Collins Street, Melbourne, desires to announce that he has taken into partnership, Mr. LAWRENCE COCKRELL, A.R.V.I.A., formerly Associate of the Manchester Society of Architects, England, and late of the Chief Architect's Office, Commonwealth Works Department, Melbourne. The firm will practice as LOUIS WILLIAMS & COCKRELL, Architects, and the new address is Collins Court, 374 Little Collins Street, Melbourne.



Christ and Modern Education, by Charles E. Raven, D.D., published by Hodder and Stoughton. Price 3/6. Our copy from Angus and Robertson.

This is a book that should be in the hands of all clergy and teachers in our schools. Canon Raven made his mark at the recent International Missionary Conference in Jerusalem, where his paper on the subject matter of this volume made a deep impression. "Christ and Modern Education" is an elaboration of his paper. His plea is that much of the religious instruction given in schools misses the mark; that there is growing up in Christian lands "the newest mission field, created by the heathenism of the rising generation." The author says that this is largely due to the fact that religion is taught in a way that conflicts with modern educational principles and so he urges that "the paramount duty of Christians is that the Church should 'make full and wise use of the modern concept of education and of modern technique in teaching' and that there should be wise grading in the order in which religious ideas are presented to the growing mind."

He shows that the teaching method of our Lord Jesus Christ provides a complete answer to the demands of educational science. In other words, that our Lord anticipated modern principles of education both in regard to matter and method. Christ demonstrated so unerringly His understanding of human needs and that in meeting this need He was "A Teacher sent from God." There is no doubt that Canon Raven has the ear of the modern thinker and in this book he presents ideas that deserve the closest attention of all who have the religious training of the young in their hands.

The Speaker's Bible. Psalms, Vol. III., Edited by James Hastings, D.D. Published by Speaker's Bible Office. Price 12/-.

This is another volume in the Speaker's Bible Series and will prove most helpful to young ministers and lay readers, as well as for devotional reading by all Christians. This volume ranges from the 51st Psalm to the 103rd Psalm inclusive. Like all works of this kind, it is patchy—but at once it indicates much careful sifting and ingathering by the authors, so that the inspiring, uplifting and homiletical value of the Psalms may be given. At the end of the volume a very comprehensive index to the contents of these Psalms is given—and this in itself is most useful. The volume is full of rich meat, it is wisely arranged and is informative and distinctly helpful. It is most useful for a minister to have on his shelves. He will find its contents up-to-date, illuminating and instructive. It is one of those books that may easily be given as a presentation to one setting out in the ministry of preaching.

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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 Vicarage, April 11, 1929.

"Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father."—St. Matt. x. 29.

My dear girls and boys,

English letters arrived yesterday, and one friend living on the coast of Kent writes of the terribly cold winter they have been having, and speaks of the girls and how they have been suffering. She says that in their garden they've had a strong and high bird-table built, so that cats can't get at it, and they feed the birds there every morning. All sorts of visitors they have, sparrows and robins, and lots we don't know, and even the sea-gulls come, they are so fearfully hungry. Indeed, she said one day she bought a lot of cheap fish, herrings mostly, and collected stale bread and had it all taken to the beach for the gulls; it was gone like lightning, thousands and thousands of birds came to the feast, all ravenous. Of course, she can't do that kind of thing very often, though she would like to do so.

Oddly enough, just a few weeks ago I saw a poem in the London Punch about a bird-table; it was the first time I had ever realised that people had such things. I knew, of course, that during the winter in England people are awfully good to the birds, but imagined they just threw crumbs and things out of the windows for them, and now comes my friend's letter. Directly I read it I thought now that will interest all the "Young Recorders."

I'll put the poem at the end of this letter; it's rather a hard poem to read if you don't catch its meaning the first time; do read it again. The writer evidently makes a practise of feeding

the birds, and is a little sad that only the ordinary ones are tame enough to come to his table set out for them on the lawn. He tells us the names of some he would like to see. I wonder if any of them live out here? And then he consoles himself by thinking of all of us ordinary people, of how few very, very wonderful people there are, and yet of how God, the Feeder of all, is always busy looking after us. And that makes us think of Jesus' own words about the sparrows. I've put them to start this letter. The sparrow seems to be a very ordinary bird all over the world. In Eastern countries, and I know in Italy, they are still caught and used for food; you see them sold in the markets, a very cheap food. Jesus wanted His disciples to know that He cared for every living thing He had made, even for the common sparrow.

Easter Day, our great day of rejoicing, is just over. I am sure you have all been thinking and learning a lot about that first Easter Day so long ago. Can you tell me who first saw our Lord after He rose?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

The Sunday before Easter is called Palm Sunday because we commemorate the triumphal entry of our Lord into Jerusalem, when the people cut down palms and branches of other trees and spread them over the roadway.

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

THE BIRD TABLE.

The birds that we commonly feed

On the lawn, with our comforts inviting,
Our comforts for little companions in need,

Are not TOO exciting—
Mostly sparrows and jackdaws and starlings,

Such DULL specimens;
No, we don't get what's pretty and painty,

What's pretty and painty and dainty;
No, we don't get the dear little darlings

Like gold-crested wrens.

And cross-bills in crimson and gules,
And hoopoes and orioles golden,
And bee-eaters, breaking their bee-eating

rules

And being beholden
To us for their breakfasts and dinners.

Who'd NOT give 'em bees;

Ah! isn't it sad that we don't feed,
For it isn't of course that we won't feed,
Those painty and dainty heart-winners

That seldom one sees?

Yet the Father of all to be fed,
I'd venture that our case is much like
His own. Is He mostly employed giving

bread

To RARE ones and such-like—
The chaps with fine fittings, for narrow's
The range of em? Thus

I'd think that He's busiest always
Purveying for fellows in small ways,
The COMMONER fellows, the sparrows,

The people like us.

—From The London Punch.

"What is the work of every day? It is to be living in constant dependence upon the Lord Christ.

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