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 Church Record Office,
 242 Pitt Street, Sydney.
 February 26, 1931.

 Pray then:—
 "O come to my heart, Lord Jesus,
 There's room in my heart for Thee."
 Your loving friend,
 The Editor.

Dear Girls and Boys,

I wonder can you remember the words of that warning, our Lord Jesus gave to His sleepy disciples in the Garden of Gethsemane? Well, I will recall them! "Watch and pray lest ye enter into temptation." Another word for temptation is testing, that is, putting someone to the test. Jesus tells us that if we would stand true we must keep on the watch and be boys and girls of prayer. You know:—

"Satan finds some mischief still, for idle hands to do."

But don't forget:—

"Satan trembles when he sees the weakest child upon his knees."

"What a delicious smell!" cried a little mouse to his mother, as they came out of a hole in the granary floor. "I'm sure it's toasted cheese; I should know that smell anywhere." "Very likely," said the old mouse quietly, but knowingly. "Do you know," said the young mouse presently, "I've found a way of getting out of the trap without being caught. If you tread very lightly and do not give it time to tip up, you're all right." "Thank you," said the mother mouse, "but if you take my advice you'll keep clear of the trap. I have seen plenty of traps in my time, but I have never met one that I cared to trust myself inside."

"Watch and Pray."

We have an enemy, and he sets traps for men and women, and boys and girls. You know who I mean. And before we know where we are, we are caught. I think the Lord Jesus must have seen that great enemy coming towards His disciples. You remember what He said to them—"Watch and pray." He saw Satan coming towards Peter, too, for He told him that He would pray for him in that hour of temptation. He saw the danger of that disciple, who meant so well, and who tried so hard to serve His Master, and He knew that Peter, in his own strength, was no match for Satan. And so Jesus warned that disciple of His because He saw the snare that was being laid for him. What is a boy or girl to do when Satan comes along with one of his traps? There is a text in Ephesians, chapter vi., 16, and there you will see that you need the shield of faith.

Our Shield.

The Lord Jesus wants to be our Shield. This great enemy of ours is always doing his best to make us fail, but if we shelter behind the Lord Jesus, making Him our Shield, we shall be safe, and need never fear.

One little boy put it very quaintly. He said, "I have let Jesus into my heart, and when I hear Satan knocking, I just ask Him to open the door. And Jesus makes me very happy, and a good boy." That was a lovely testimony. Can you all say that?

Note.—By the way, I have not yet received any replies to the competition I asked you to enter, see last issue of the "Church Record." Prize of half-a-crown for the best anecdote about the Bible. You must write it on a post card only. I will publish the best ones in this children's column.

Stories.

Rosie James wants to know what stories about animals there are that she could read. Her birthday is drawing near, and three of her dearest friends have promised her books. Lucky, lucky little Rosie. She wants all these books to be about animals. Perhaps our little readers will suggest such books. Write to the Editor. She wants one about a cat and a dog, too!

Have you Ever?

Have you ever—read a top story?
 Have you ever—slept in a river bed?
 Have you ever—seen a penny stamp?
 Have you ever—seen a letter box?
 Have you ever—heard a rubber band?

Small boy (to shopkeeper): Give me some of those Bradman's, please."
 Shopkeeper: "What are Bradman's?"
 Small boy: "Why, hundreds and thousands."

Schoolboy Howlers.

A centipede is the French measure of length.
 A thermometer is an instrument for measuring temperance.

"Mary, when you are spoken to, answer, 'Yes, Ma'am.'"
 "Righto!"

SHE'S GOT ONE.

Is the following story one of the signs of the times? I often hear that young people are reading fewer books. Two girls were discussing what present one should give to a friend on her birthday. "I know," said one, "give her a book!" "Don't be silly," said the other, "she's got one."

ASKING TOO MUCH.

Said Tommy to his little playmate, "Ann, just look at your face, how dirty it is." "I can't," said Ann, "I've got it on."

DON'T FORGET.

"When you say the meat is tough, praise the pudding as light as air! Give the smooth as well as the rough, smiles with frowns—that's only fair."—Daily Sketch.

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Enthronement of the Bishop of Newcastle.—
 Primate's Sermon.

Evangelicals in Council.—The Islington
 Conference.

Leader.—The Sign of the Times.
Mothering Sunday.—By C.B.M.
Quiet Moments.—Reading.
Roadside Jottings.—Christian Economics.
The Challenge of Good Friday.
The Late Bishop Long.—The Primate's
 Tribute.

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Editorial.
Mothering Sunday.

ONE thing that the observance by the Y.M.C.A.'s throughout the world of Mother's Day has done to the Church of England is, that it has wakened her up to the opportunity and importance of Mothering Sunday. This ancient practice and custom of the English Church, always observed in bygone days on the Fourth Sunday in Lent, had in modern times fallen into disuse. Happily, during the last few years, there has been a revival. Mothering Sunday and all that it connotes is coming into its own again. There is every need and reason, not only because of the power and influence of motherhood, but also because of the links it gives with the hoary and healthy customs of our ancient Church. At such a festival there is no need to become soppy and sentimental, but there is every need to inculcate in our young life, a great reverence for motherhood. The mother heart and devotion can never be fully described in language, nor can they be valued in worldly estimate. They can, however, be under-written in countless loving

acts, and that Church is failing which does not teach in all the glory of its range the great command—"Honour thy Father and thy Mother." It is surely a tribute to the wonder of motherhood, when sacred writ exclaims, "as one whom his mother comforteth, so will I comfort you," and therefore, this coming Mothering Sunday ought to see thousands embracing the joyous privilege of making a votive offering of their love for their mother, to the work of Christ through His Church.

Modern Politics.

THE outspoken address by the Bishop of Bathurst, in his Cathedral, on the trend of modern politics, has given many furiously to think. The Bishop quoted Canon Donaldson, of Westminster, who recently stated that the first of seven modern deadly sins is the cult of politics divorced from principle. With this we whole-heartedly agree. Now-a-days, with many politicians, it is a case of retain your seat by playing down to the multitude. It is a case of loaves and fishes and principle goes by the board. Vote for the end in view, no matter how ignoble it may be! Of course the rot is at the foundation. Faith in God and accountability to Him are lost in thousands of lives, with the result that selfishness has become paramount and voting and votes go to those who will promise the most. Whether people and politicians like it or not, there has entered into the soul of this nation, immoral conceptions, simply because they have got away from God. Cynical disavowal of principle, unscrupulous thinking and acting, have come in like a flood, with the result that democracy is very largely foetid. With God divorced from the inner realities of our life, with His Commandments laughed at and ignored, with His Book unread and His Day unhallowed, is it any wonder that there has gathered round our national and political and social life, the present day chaos!

The Church Challenged.

THIS present situation in our land constitutes a deadly challenge to the Church. If the salt has lost its savour, wherewith shall it be salted? We are not unblameworthy. Very many in our great democracy think rightly or wrongly, that the Church is insincere and unreal—that there is too much of the professional about the Church's representatives—that the Church has not been true in her witness—and often one-sided. We don't agree with that. Yet we are bound to ask is the Church's witness and work

as Christlike and spiritual as it might? She has played down also to whims and notions of the masses; and frequently her standards have been lowered and the flood has come in! We agree with the Bishop when he says:—The Church, were her vision clear and her voice united, might yet make a Christian demand that would be loud and potent, cutting through the drifting stupidities, like a two-edged sword. She might assert the principle of fellowship, vital to industry and to life. The Church might call to Australian democracy to go forth in a new spirit, reminding it that it was a new spirit and a new statesmanship, and not new States it needed. She could call on it to revise its political implements, making them more democratic and more Christian; and she might demand fiercely that party machines should be put back in their place, and that government of the people by the people and for the people should be restored. She could remind that same democracy that if the multitudes refused their democratic and God-given task, some autocracy from the left wing or the right must inevitably emerge to do what they refused to do.

The Visit of Lord Baden Powell.

THE visit of Lord Baden Powell, accompanied by Lady Baden Powell, is an event of prime importance, and we join in the cordial welcome which they doubtless will receive at all hands! Not only has our distinguished visitor had a notable career in the British Army—his name is on the scroll of fame as the Hero of Mafeking, in the tragic South African war of 30 years ago. But we venture to suggest that even his record of service in these respects, dwarf into littleness compared with the great and enduring work that he has accomplished as founder and moulder of the Boy Scout Movement—and we couple with this the Girl Guides! It was a stroke of genius to bring to birth this unique organisation more than 21 years ago, and it has required no less genius to fashion and extend it during these subsequent years. Boy Scouts are now to be seen in almost all countries in the world. The Movement has overcome all barriers of race and language and religion, and is doing a mighty work in developing upright character in the rising generations. The Church should give the movement its strongest and richest support. It is fraught with endless possibilities. We trust that Lord and Lady Baden Powell's stay amongst us will be refreshing and inspiring to them, as we are sure it will be to all Australians.

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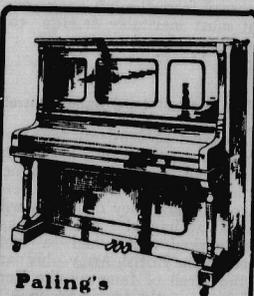
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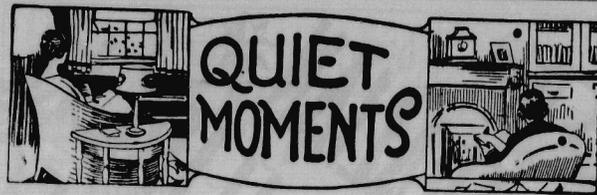
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Reading.

WE often notice in religious newspapers and in parish magazines certain books recommended for reading during Lent. It is certainly very desirable that Christian people should have guidance in the matter of reading, and that we should all discipline ourselves in what we read. A taste for good reading can be cultivated. It would be helpful if our clergy would publish in their parish papers from time to time the names of good books and pamphlets with their prices, and also some brief account of their contents. The writings of such men as the late Bishop Moule and Dr. Griffith Thomas are not nearly as widely known as they ought to be. Such books instruct and confirm in the Christian faith and also help to deepen and strengthen the spiritual life. Many of our people are not well instructed in the fundamental truths of the Christian faith, and, in consequence, often become an easy prey to the subtleties and sophistries of modern cults, such as Christian Science or Spiritism. It would also be well if some organization could be formed for an existing organization such as the Anglican Church League be used in the different States and dioceses, where possible, for the importation and circulation of good Christian literature. It would also be helpful if heads of families would sometimes read aloud in the home some of the articles from the "Australian Church Record." We know that many people are praying for our paper and its increasing usefulness. Let us all join in earnest and united petition for this.

There is one book above all to which more time should be given, and that is the Bible. We would counsel all our readers to try and make more time for meditation in the word of God. The present times certainly call us to this. "We grope for that which have no eyes." Where can we get light? We know of no source of light apart from God's Holy Word. There is a sure guide—a "steady guiding light." There we shall find the solution of our own personal problems, and there, too, is the secret and the remedy for every social and national evil. We are given spiritual laws and moral principles that are eternal and immutable. These special laws and moral principles should form the warp and woof of all life personal or collective.

How Shall we read the Bible?

First, as to order. Our Prayer Book gives us guidance in this. Every day we have portions of Scripture appointed for reading which are called "Lessons." It would be most helpful to the life of the Church if we all read these daily. We believe that many of our people (both clergy and laity) grow thin and arid, spiritually, largely through want of systematic Bible reading. They might be saved from this spiritual declension if they formed the habit of reading the appointed lessons daily. Failing this, we recommend that one lesson be read in the morning and one in the evening.

There is also a system of short daily readings put forth every year by the Scripture Union. This is intended primarily for young people, but is also found helpful by people of all ages. Parents and teachers would do a great service to true religion by encouraging the children and young people to join the Scripture Union. The reading of God's Word has saved many children and young people from the lusts of the flesh, the deceits of the world, and the snares of the Devil. In this connection it would be a distinct encouragement to the children to know that their parents and teachers themselves use the Scripture Union card.

Secondly, as to spirit. Much depends on how we read. If we take up the Bible in the right spirit, God Himself will be our teacher. Without the help of the Holy Spirit of God, we cannot read to our spiritual profit. We have our Lord's promise that the Holy Spirit (who is the Spirit of Truth) will lead us into all truth. If the Spirit be with us then, meditation on God's Holy Word may become the richest and sweetest experience of life. "Oh

how love I thy law: it is my meditation all the day."

Thirdly, as to time.

All Christians are agreed that we should kneel in prayer to God every morning. We feel that this should be before we go down to breakfast. We must not begin the day without first bringing that day to God in prayer. We must seek to rightly adjust our life to Him at the very beginning of the day. Christian people are reason "it is trans that receive their power through an up-held arm. We must make sure each morning that the arm of our life is rightly adjusted to the source of all spiritual grace and power.

But which should come first in the morning—Bible Reading or Prayer? It has been asked, and we think, with reason, "it is more important for God to hear our voice than for us to hear God's voice?" We leave this to the decision of our readers. For ourselves we feel that Prayer and Meditation should be as much as possible together. They are separate spiritual exercises, and yet they are joined together.

Many are finding at the present time great helps from the Old Testament Prophets. We remember reading in the preface to one of Bishop Westcott's books, his opinion that the two books which ought to receive particular attention in view of the times are the prophet Jeremiah and the Epistle to the Hebrews. The first, we presume, in view of the signs of national declension, and the second because of the rising tide of sacerdotalism in the Church. The reading right through of particular books as we have opportunity is certainly most helpful. We then catch the spirit and message of the writer. Bishop Westcott also recommends the tracing out through Scripture, with the help of a concordance, of the use of particular words. This is with the view of ascertaining more fully their meaning. We imagine the Bishop had in view such words as redemption, faith, forgiveness, mediator, grace, love, holiness. Take the last word alone. It is absolutely surprising the large place in Scripture which this subject occupies, as is disclosed by tracing out and reading the passages where the word holiness is used. Kindred expressions, such as holy, make holy, sanctify, etc.

During these closing weeks of Lent, our eyes will be turning afresh to our Saviour's Cross. A Divine light will shine upon our hearts from that Cross if we study it reverently and prayerfully from the pages of Holy Scripture.

The Altogether Lovely.

Canticles, v. 16.

Mrs. Spurrell, in her translation of the Old Testament, renders this, which is the conclusion and summary of the Bride's description of her beloved Bridegroom: "As to Himself—the concentration of all loveliness. Thus the central thought is that in this Divine Being all that is infinitely lovely finds its very essence and that all there is about him is to be desired and loved, admired and adored. This provides a scriptural point of view from which to study the Divine Perfection of Beauty (comp. Isa. ix, 6; Phil. iii, 8; 1 Pet. ii, 6, 7).

This loveliness and desirableness may be seen from at least seven points of view—

- (1) His Wisdom and Knowledge.
- (2) His Truth.
- (3) His Righteousness and Justice.
- (4) His Holiness.
- (5) His Love and Goodness.
- (6) His Grace.
- (7) His Glory—the sum of all the rest.

In all these He is, as in all else, infinite.

These seven points might be studied in the light of many Scripture texts. (From A. T. Pierson, "The Making of a Sermon," p. 281.)

ANOTHER BATTLE.

Another battle fought, and oh! not lost,
 Tells of the ending of this fight and thrall:
 Another ridge of life's long moorland crossed
 Gives nearer prospect of the Jasper Wall.
 —Horatius Bonar.

Enthronement of Bishop of Newcastle.

Primate's Sermon.

WITH all due ceremony, the Right Rev. F. de Witt Batty, M.A., was enthroned as Bishop of Newcastle, at the Newcastle Cathedral on the evening of 3rd March. The congregation was one of the largest in the history of the Cathedral, and included, besides clergy and church officers, many leading citizens. The Primate, the Archbishop of Brisbane, the Bishops of Armidale, Goulburn, and Grafton, Bishop Gilbert White, were present.

The service, which was most impressive, had been carefully arranged by the Dean of Newcastle, assisted by several leading clergy.

The usual preliminaries, including the entrance of the new Bishop into the Cathedral and the handing over of the keys, having taken place, the service proceeded, the Primate, the Most Rev. J. C. Wright, D.D., going to the pulpit and taking as his text St. Matthew xxviii. 29, 30: "Lo I am with you all the days, even unto the end of the world," delivered a strong and uplifting message.

"These are the inspiring words of the Master in His farewell promise," he said. "They come to cheer His servants all their days, but they have special power in moments of crisis in the call to service. I recall them as the closing words in the sermon preached by Bishop Weldon at my consecration 21 years ago. Throughout those 21 years they have constantly recurred to me, giving anticipation of guidance in days of problem, stifening of will when duty seemed incumbent but difficult, assuring eternal companionship when the pall of responsibility felt strangely lonely. In this spirit I pass them on to my brother Bishop in his hour of crisis—his enthronement.

"I esteem it a great privilege to have been invited to preach the sermon on this occasion. It gives me the opportunity of conveying, as Metropolitan of New South Wales, the good wishes of the whole province, and as Primate the sympathies and prayers of the whole of the Church in Australia. Bishop Batty is well-known and honoured throughout the fellowship of the Church in this continent. He comes to you with a long record of distinguished service behind him, and a reputation well deserved. Most of his work has been done in the great diocese of Brisbane, and the Province of Queensland. He has travelled far, and has entered into all the manifold activities of the Church, an experience that will be of the utmost value to him in this great diocese. He served a most valuable apprenticeship as an untiring and loyal chaplain to Dr. Donaldson when he was Archbishop of Brisbane.

"Wherever he has been, Bishop Batty has won friendship. Those of us who know him know the sympathy with which he can enter into the lives of the clergy. He has given his untiring industry in any helpful cause with which he came into contact. We also know his brotherliness and his good humour. In addition, he has made his mark as a preacher and on the public platform. He is known to Australia at large for his broad-minded, tolerant attitude. I feel certain that in him you will have a Bishop of dignity, yet willing and eager to put his best at your disposal, to deal conscientiously with all the problems that mean so much to the well-being and happiness of the diocese as a whole.

A Bishop's Duties.

After referring to the work of earlier Bishops of Newcastle, the Primate went on to say that it was no light matter to undertake the duties of Bishop. Although the individual powers were rightly limited by constitutional obligations, that did not relieve the head of the diocese of the gravest personal responsibilities. The Bishop had to lead, and in many cases had to make vital decisions without outside aid. The complications that gathered in a diocese centred themselves round the Bishop. There was the problem of finance, which was particularly pressing to-day in spite of endowments, or perhaps because of them. He knew how this matter had weighed upon Bishop Long. He remembered the late Bishop saying in one of his last talks—"If think that we have got through the worst—but remember, we are only beginning." The diocese should remember that remark.

Church and Politics.

"There is the cuckoo cry that we so often hear to-day: 'The Church must lead,'" the Primate continued. "When I hear it, I always ask what it means. If it means that the Church must make political pronouncements, I most strongly disagree. The day

has happily long gone when the leaders of the Church held high civil office in the State. That is not our function. But it is true that the Church must lead—in bringing our people back to God. That is the duty of every parish priest, and the Bishop will have to inspire them for that difficult task. But it is in his own more personal life that the Bishop needs most, the love and presence of Jesus. We are to be the shepherds of the flock—not rulers over God's heritage, but examples to His flock. It is a staggering responsibility."

The service concluded with the new Bishop's blessing in the following words:—"Go forth into the world in peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; honour all men; love and serve the Lord, rejoicing in the power of the Holy Spirit. And may the power and presence of God be with you and abide with you, now and for ever more. Amen."

The Late Bishop Long.

Primate's Tribute.

PREACHING at the enthronement of Bishop Batty, in Newcastle Cathedral, on March 3, the Primate of Australia made touching reference to the late Bishop Long. The Primate said:—

"You will not misunderstand me if I tell you that as I stand in this pulpit my head is full of sad yet glorious thoughts. Instinctively my memory goes back to that other day, not three years ago, when I stood in this same pulpit and preached a similar sermon on the occasion of the enthronement of Dr. Long. I recall the crowded Cathedral that night, the enthusiasm that filled our hearts, the high hopes that we cherished for that day was more than justified by his many fruitful labours in the two and a half years that followed. But God, in his mysterious providence, willed that it was to be only a short Episcopate.

"Those who loved Dr. Long as a brother will never forget the shock when the news came in the early days of Lambeth of his seizure, and of the rapidity of his passing away. To me personally there is one indelibly poignant memory—when I stood at the funeral service at Golden's Green, and saw him pass out of my sight for ever. At that instant a thought of rebellion rose within me, that all that intellect, all that will-power and brilliancy were being ruthlessly swept away. But this was succeeded by realisation that the Heavenly Master knew of it all. Though he called away the individual worker, yet he would carry on His work. One sooth, another reappears. This is the glory of the thought in which the sadness of loss is transformed into golden helpfulness, because always—"Lo, I am with you always, even to the end of the world." This is the message for the diocese, and for Bishop Batty himself."

The Challenge of Good Friday.

Straight Words from the Bishop of Swansea and Brecon.

THE following are words which the Bishop of Swansea and Brecon, National President of the G.E.M.S. in Great Britain, has addressed to the members:—

"It will not bear thinking about." That is certainly the truth if we apply the words to the present manner in which this Christian country marks Good Friday. Football matches, excursions, golf competitions, cinemas, concerts—these things constitute for a vast number of people their present observance of the day on which Christ died for them. Verily, these things persist solely because people will not suffer themselves to think. Two minutes' thought would reveal the inconsistency and discordancy of such methods of "keeping Good Friday." I ask you, therefore, to reflect for a few minutes upon the principles which should govern our treatment of the day of our Redeemer's dying.

"Gratitude demands that our Lord, and the things which He voluntarily suffered on our behalf, should find at least some place in the thoughts of every rational being on this day. It is quite true that it is "Good Friday"; that it brought us good things of priceless value. But when people tell us there is no occasion for sadness or solemnity, that we have the right to spend the day gaily and joyously because of the good things it brought, our answer is that surely we cannot forget the price at which these good things

were purchased. Common gratitude demands that we should remember Him by whose sufferings the world was redeemed.

"Responsibility is the second principle which ought to dominate our thoughts on Good Friday. It was the sin of man which led to the tragedy of Calvary. Your careless sins and mine added their weight to that great burden under which the Sinless Son of God bowed Himself upon the Cross. It is not as though, blameless ourselves, we were merely spectators of a wrong that others did. Far greater than that of Chief Priests and Roman soldiery is your responsibility and mine . . .

"On these two principles, then, we base our claim for the religious observance of Good Friday. We make a clear call to our fellow-men to think of the reason why the day exists in our Calendar and of the challenge which it brings. We have no doubt whatever of the response which every thinking man will make.

"To keep Good Friday as a common Bank Holiday at once becomes impossible, because unnatural. Public opinion will decree that the organized football matches, the opening of the cinemas, the advertisements of golf competitions for that day, of all the 365 days of the year, must cease. No good sportsmen desire to offend the religious conscience of the nation by their actions. A great many of those professionally connected with football and golf will hail with delight their freedom to spend the day as they desire, not as the tyranny of present custom compels . . .

"Through Processions of Witness and by other methods let us fearlessly drive home the Church's claim for the religious observance of the day; and I venture to foretell a response from our fellow-men which will astonish us by its volume and its intensity. So will the honour of the Crucified be vindicated afresh this year, and our land will be set free from the charge of thoughtless ingratitude to which in this matter for these many years it has been subjected."

Hymns for Sundays and Holy Days.

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

From the Hymnal Companion.

Mar. 15, 4th in Lent.—M.: 154, 329(279), 166, 295; E.: 151, 361, 172, 306.
 March 22: 5th S. in Lent.—M.: 17, 302, 351, 163. E.: 178(109), 30, 137(115), 395.
 March 29: Palm Sunday.—M.: 44, 188, 180, 333. E.: 181(53), 196(121), 289, 553.
 April 3: Good Friday.—M.: 186, 195(580), 190, 184(427). E.: 191, 188, 193, 202.
 April 5: Easter Day.—M.: 207, 210, 212, 208(53). E.: 209, 211, 213, 214(427).

Hymns A. & M.

Mar. 15, 4th in Lent.—M.: 240, 349, 466, 273; E.: 184, 233, 629, 19.
 March 22: 5th S. in Lent.—M.: 3, 265, 263, 224. E.: 634, 229, 523(76), 31.
 March 29: Palm Sunday.—M.: 99, 172, 98, 292. E.: 63(165), 394, 392, 392.
 April 3: Good Friday.—M.: 113(73), 108, 107, 100. E.: 109, 200, 172, 120.
 April 5: Easter Day.—M.: 134, 132, 130 (135), 127. E.: 135, 137, 140, 498. (For hymn 498 see Hullah's tune in S.P.C.K. book (Church Hymns).)



Roadside Jottings.

CHRISTIAN ECONOMICS.

How to Help Unemployment.

"WHO will come with me to the pictures to-night," asked Brown, at the dinner table. "It's called 'Quartz-rock, a problem of the Family,' and I'm told it's pretty good."

"I'm not coming with you to see that," said Smith. "I've heard that it is just the old question of divorces and of illegitimate children;—things that have no business on the screen at all. No, I shan't come."

"I won't come," said Jones, "because there's so much distress and unemployment; and you never know what calls there may be for help. I'd rather keep my half-crowns in my pocket till they are wanted."

"I can't come," said Robinson, "because I haven't any money. I put all my earnings into the Savings Bank yesterday;—only kept out enough for trams and for my Church subscription, and for our Landlady here."

"Great snakes," exclaimed Brown, "what a blue look-out. Here's Jones won't spend money on amusements because he may be asked to relieve the unemployed; and Robinson puts all his money into the bank. Why, if everyone went on that principle, all the amusement people would soon be unemployed; and things would be worse than ever. I think that in times of unemployment we ought all to spend all we can, so as to keep industries going. Don't you agree with me, Mr. Mac?"

"Not a bit of it," said the old man. "Picture shows and other amusements employ very few hands in proportion to the money that they take. They are like the pubs in that respect, though, of course, they don't do the same harm. If they did close down, it would only mean thousands of pounds going into circulation in other ways. No, I rather agree with our young people here. At all times, but especially in these hard times, it's a very big Christian responsibility to make sure that you're making the best use of your money."

"Well," said the young man, "Jones may be right in keeping his half-crowns to help cases of distress; but what about Robinson putting all his money into the Savings Bank. He's more concerned about getting a little interest than he is about helping the unemployed or keeping industries going—such as Picture Shows. Robinson, I think you're mean!"

"I think I'm patriotic," said Robinson. "Suppose that a million and a half wage-earners put only ten shillings a week each into the Savings Bank, that would be £39,000,000 a year,—enough to pull Australia out of her troubles. The Banks could then easily put £25,000,000 into general circulation, or lend enough to supply the needs of the Government, and still keep safe reserves in hand."

"What's the good of lending money to the Government?" asked another, "they only waste it. I'd rather waste it myself on Picture Shows!"

"True," said the old man thoughtfully. "It's almost impossible to check Government extravagance. Unprincipled politicians get themselves elected by making extravagant promises, which they can only fulfil by ruining the country. Not that that matters to them! What do we want with seven parliaments in Australia!—most of the

members no more use than rubber stamps;—voting as outside bodies direct them; and every member bleeding the country to the extent of £600 or £700 a year! I don't suppose there's any country in the world saddled with such a useless army of paid politicians, and all their hangers-on. They promise to reduce expenditure; do they! Well, let them abolish all the State Parliaments and that senseless Arbitration Court, that does more than anything else to create unemployment. Australia might then have a chance of escaping a financial crash."

"Perhaps that not what Messrs. Lang, Garden, Theodore and Co. want," said the young man. "I often wonder whether they have orders to bring about unemployment and distress, as the shortest way to Revolution. Will they succeed, do you think?"

"The future lies in God's hand," said the old man. "Our duty is only to watch and pray;—to throw our influence always on the side of right, and to pray that God will guide the British Empire and use it to save the world. But in the meantime a big responsibility rests upon every Christian man to make the highest use of the great talent of money."

"To stop away from Picture Shows and all amusements?" said the young lady.

"Not necessarily," said he, "but in all expenditure consider three things,—your pocket, your soul, and your neighbour."

"Tell us what you mean," said she.

"Well, first, your pocket. We shall probably soon have fresh taxes laid upon us. Mr. Lang probably wants to keep an army of unemployed, whose votes he expects to be able to count upon; by paying them for not working; and for that he will probably have to tax everyone above the rank of the day-labourer. So consider your pocket and build up a bank balance that will save you from being ruined."

"It doesn't seem fair," said the young man, "that we should deny ourselves only to be oppressed. I think we shall be wise to spend every penny; for the wasteful and improvident will soon be the best off."

"That's one result, no doubt," said the old man, "of living under an extreme democratic Government. But until we can change the Government we must obey it."

"Reminds me," said Brown, "of what Dean Inge says,—that Democracy is the rule of the house by the children. The thoughtless, the brainless, the least qualified to govern—those who can be most easily deluded by empty promises,—get the upper hand. But tell us what you mean by regulating your expenditure by your soul."

"That explains itself," said the elder man. "Before you spend money consider what will be the effect on your own soul. Will this Picture Show, or that, raise or lower your ideals of right and wrong? Will it strengthen or weaken your love of Truth and Purity? You buy a newspaper. Will you buy one that panders to your lower sensual nature, or one that tends to raise you morally and intellectually? What religious newspaper do you buy?"

"I plead guilty," said the young man. "I must take some religious paper. Put me down as a subscriber to the 'Church Record.'" But tell us what you mean by considering our neighbour in our expenditure."

"Why, that's simple, too," said the old man. "I mean that when you spend money, you should consider the ultimate result upon the country. There's a terrible lot of unemployment; and, of course, every good man's first idea is like Jones—to save your half-crowns to relieve cases of distress; or else perhaps you think like Brown, that if everybody, including yourself, would save less and spend more, that would create employment, and relieve the situation. But that's where comes the necessity for using your brains. Suppose you all spend your money freely and generously,—giving to every unemployed man, and buying all sorts of goods more than you need. How long, do you think, could such spasmodic effort last; and who would be permanently better off? No, the wise way for you to help your country is to help to build up permanent industries; and you will do that by saving all you can."

"Sounds a bit like a self-contradiction," murmured the young man.

"Not when you consider," said the elder, "that no money is every really idle. What you save the Bank is spending for you; and spends it more wisely than you can. Why, if Rothschild himself spent his money in giving it to the unemployed, or even in making work for them, he would soon spend the market and get things into a mess. No, he puts his money into the banks, and the banks lend it out,—not to support idle people, like a short-sighted Government,—but to help any industry that shows a chance of succeeding. And so the unemployed are gradually absorbed with a minimum of Government interference."

"Then saving our money is really the wisest way of spending it," said the young man. "Sounds contradictory, but I can see that you're right. Then saving money is what you mean by considering one's neighbour."

"That's only part of it," said the old man. "Christian liberality is another part. I'd like you to take a wider view of what is meant by the word 'neighbour.' I'd like you to take Christ's view, that it means everyone that needs our help;—the untaught, the heathen, the Christless. I'd like you to spend and invest for eternity, by doing all you can to support Christian Missions. Why, man, do you know that this depression has so hard hit the great Missionary Societies that most of them are talking of retrenchment?"

"Surely you don't mean giving up work?" asked one young man.

"It means just that," said the elder. "If we can't support our Missionaries we must simply recall them. Missionaries in foreign countries always live as cheaply as they can; but the cost of living has everywhere increased, and they must have their needs supplied. You don't want them to have to work for their living, do you?"

"St. Paul did," said one.

"Yes," said the old man, "St. Paul supported himself by tent-making, and Carey had to work for a time in an indigo factory. But St. Paul was very thankful when the Christians at Philippi and Thessalonica and elsewhere sent their gifts for his support. But nowadays we send our missionaries out with a promise of support; and the Church will be disgraced if we let them suffer want. So, not only for the sake of our own country, but as Christians for Christ's sake, let us, as far as we can, deny ourselves in every direction, until the deficiencies are made up in our Missionary budgets."

"Thank you, for reminding us," said Brown. "I'll see how far I can help."

"We'll all help," said the others. "Who is the C.M.S. Secretary?"

"Rev. L. M. Dunstan, 242 Castle-reagh Street, Sydney," answered the old man, "below Bathurst Street, opposite the Fire Station. But you had better go yourselves and talk to the people there, and see their curios, and have some refreshments, and buy their books, and give your subscription direct."

"Thank you," said they, "we will."



The Rev. A. E. Rook, Rector of Kensington, Sydney, has been offered the parish of St. Stephen's, Newtown. It seems likely that Mr. Rook will accept.

The Rev. F. S. and Mrs. Rogers, with their family, arrived in Sydney on Saturday, March 7, on furlough, from the C.M.S. in Uganda. They are all very well.

The Rev. E. G. Muschamp has resumed duty at Holy Trinity Church, Launceston, following his return from England. The Rev. M. J. May, who was relieving him, has returned to Sorell, Tasmania.

The Rev. R. G. Nicholls, M.A., Vicar of St. Mark's, Fitzroy, Melbourne, was in Sydney last week conferring and arranging for public gatherings in the Sydney Town Hall and suburban halls in connection with his National Crusade.

The Rev. F. R. Elder, who has been engaged in mission work in Papua for the Australian Board of Missions, has returned to Sydney, accompanied by Mrs. Elder. Mr. Elder is a nephew of the Rev. Copland King, a pioneer missionary in Papua, while Mrs. Elder is the eldest daughter of Canon and Mrs. Cakebread, of Randwick, Sydney.

The Rev. J. Newton Stephen, B.A., rector of St. Matthias', Paddington, has been appointed chaplain to the Royal Military College, which was recently transferred from Duntroon to Victoria Barracks, Sydney. In 1916 Mr. Stephen went overseas as chaplain to the forces, and served in France, returning in 1919.

Deaconess Minna Johnson, of Melbourne, who recently suffered from a severe attack of diphtheria, has left for a trip to England, accompanied by Deaconess Kathleen Sheppard, and will be absent until November. Whilst in England they will spend some time in the investigation of women's work, particularly the work of deaconesses there.

The Rev. H. Ayscough, M.A., lately Organising Secretary in London of the Church of England Temperance Society, has been appointed vicar of Holy Trinity, East Finchley, London. Mr. Ayscough was formerly a student of Moore College, Sydney, and laboured in the Mother State and Queensland.

The Right Rev. Dr. Crotty, Bishop of Bathurst, was in Sydney on Monday, 2nd March. He spoke to the Constitutional Group and made some very trenchant remarks on the present state of democracy and political life in Australia, and their need of a background rooted in God and Divine Principles.

Canon and Mrs. Poulton were farewelled from Woodend, Diocese of Bendigo, in February, prior to their departure for England. The Bishop of Bendigo and several leading citizens bore testimony to Canon and Mrs. Poulton's high character and the general esteem in which they have been held. Canon Poulton received as a farewell gift, a wallet of notes.

The Rev. F. T. Thornburgh, M.A., has notified the Church Missionary Society of Victoria that he will conclude his term of service with the Society as General Secretary on 31st March. He will leave by the

The True Wealth.

MOST people will agree that the main issues in the political life of Australia are Economic. That the dominating problem for statesmen to-day is the controlling power of money. The power of wealth in the world is enormous and Governments in many lands are trying to control it.

The question of wealth is of special importance to the Christian Church, and must not be overlooked by those placed in authority within the Church.

The real significance of life, says Karl Marx, is economic and material, not spiritual or religious. Religion to him, "is the Dope of the People."

On the Church has been thrown the responsibility of leadership in every department of the world's life, and not the least, the economic. She must master the economic issues of the times. She must bring to bear on the individual a moral guidance, for there is no influence that affects personal character, conduct and outlook more powerfully than money. The Christian use of money needs to be preached in our pulpits to-day, if people are to be brought back again to reasonable expenditure and to live within their means.

Money and Wealth are not the same thing. Wealth means well-being, a state and condition of human life. Money has to do with economic and material welfare.

We know how closely the material, the mental, and moral condition are closely related to each other. A child ill-fed, ill-housed, and ill-tended, is soon ripe for delinquency and the police court. We know also how under the pressure of physical want and disaster, the morals of a whole society may be loosened.

The conditions of true wealth are found in character. If we would help men to wealth, we must help them in character. The great indictment of modern industry is that men will not work together in comradeship. The ideal of industry is the "team spirit." To develop this spirit is to unite for a great constructive purpose the very forces that are now being wasted by groups of men in opposition to one another. The "team spirit" is the great peacemaker in industry. This is Australia's great need to-day.

All property, wealth and money are a trust from God. A man cannot use these things absolutely for himself alone. He must use them for the good of others.

We all admire loyalty in others. Loyalty to the land of one's birth is a noble thing. It is proved by sacrifice. The spirit in which a man pays his taxes is a far better proof of his loyalty than the hearty way he sings the National Anthem. God loves a "cheerful" tax-payer. Wealth must aim at well-being and well-being is personal. The call to-day is for the individual to live and share his life with his fellowmen. The modern task of wealth is to alleviate those who are destitute. Life still has its miseries, for which personal sympathy and friendship are the true cure.

Wealth does not mean the possession of money. It means the possession of gifts that make life worth living—gifts that cannot be given away, but only shared. The goal of the Christian Church in this matter must be "righteousness, peace and joy in the Holy Ghost."

It is the task of the leaders and teachers of the Christian Church to preach and the people to respond to a new standard of life, of giving, of commercial and social altruism of fellowship, and the habit of mind that looks on possessions and talents as endowments.

This conviction, if realised by all Christians, and put into practice, will bear fruit in the days that are to come.

No day is commonplace had we but eyes to see its glory.—R. W. Emerson.

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STERLING VARNISH CO.

"Hobson's Bay" for England on 4th April. Mr. Thornburgh has rendered able service to the Society during his six years tenure of office.

The Rev. J. H. Dickinson, M.A., missionary of the S.P.G., at South Tokio, Japan, has been appointed assistant Bishop of Melanesia. Mr. Dickinson graduated from Jesus College, Oxford, went to Cuddesdon, and was ordained deacon in 1925. He is only 29 years of age. The Archbishop of Canterbury says that he is a man of outstanding ability. He has his Oxford Blue for running.

The passing to higher service of the Rev. R. O. Frewin removes from the ranks of the Melbourne clergy one of the most faithful and devoted of men. He was deeply interested in the missionary work of the Church, and wherever he laboured he made this a live concern. Towards the end he was a great sufferer—manfully borne. He was a sound Evangelical and did his utmost to uphold the Reformed principles of the Church.

The Administrator of the Diocese of Newcastle (Ven. Archdeacon H. A. Woodd), the Dean of Newcastle (Very Rev. W. H. Johnson), and other representatives of the clergy and laity gave the Bishop-designate of Newcastle a hearty welcome when he and Mrs. Batty arrived at Newcastle station from Brisbane on Monday morning, 2nd March. The proceedings were quite informal, and after introductions had been made, the party left for the Church House.

For the first time a native of Nigeria, Western Equatorial Africa, has passed the final B.D. examination of London University. We congratulate the Rev. J. O. Lucas, senior tutor at the C.M.S. Grammar School at Lagos, on this achievement. Without coming to England for study he took this examination in July and obtained credit in the following subjects: Old Testament, New Testament, Biblical and historical theology, Church history, Philosophy, and the Comparative study of religions.

The Bishop of Polynesia requires a Vicar, in Priest's orders, for Levuka, the old capital of Fiji, to replace the Rev. F. S. Waymouth. Mr. Waymouth, who was working in the Dunedin Diocese, volunteered for three years, and his term is now nearly up. Bishop Kempthorne hopes that the N.Z. Church may always be able to spare one of its best clergy for this important post. There is a good vicarage, and the climate is healthy. The Bishop's Commissary (Rev. F. B. Redgrave, Fendalton, Christchurch) will be glad to communicate with anyone who may volunteer.

The death of Mr. Edward Manifold removes one of the best known and most sincerely beloved of Churchmen from the Diocese of Ballarat. The Bishop of the Diocese, in referring to his death, remarks: "He was the last survivor of three brothers, all of whom were conspicuous for their devotion to their Church, and for their unsparring generosity of service and beneficence both to their Church and to the community at large. His passing will come with the shock of a personal loss to a very wide circle of friends, including very many whom in time of need he has helped over the rough places of life unostentatiously and secretly. I have no doubt that there will be many appreciations written of his character and his life by those who are better qualified than I am to do so. But speaking in the light of my knowledge of him during my service as Bishop of the Diocese, I would say that his outstanding characteristic was that of simplicity—a simplicity that was the fruit of a single-minded devotion to the will of the God Who he served so faithfully in his generation. To know Edward Manifold was to love him. Our hearts go out in affectionate sympathy to those whom he leaves behind to mourn his loss. We are the poorer for his call to fuller service, but the richer for a great and abiding example."



"The main trouble about common sense is that it is not common enough among professing Christians."—Anon.
 "The Spirit . . . of a sound mind or 'of discipline.'"—St. Paul.

MARCH.

- 15th—4th Sunday in Lent. Collections in Victoria for the Clergy Provident Fund. This, called Refreshment Sunday, is meant as a break in the rigour of Fasting. But how many Christians in these days are so observant of Lent that they are at all strained by their devotions? When our religion begins to hurt us then we may feel that it is worth while.
- 17th—St. Patrick. Ireland owes its religion to Britain. Would that the Emerald Isle had retained the simplicity of Patrick's doctrines. How different its history would have been. St. Patrick was probably born near Dumbarton, in Scotland, at a place still called after him, Kilpatrick.
- 19th—David Livingstone born, 1813. This intrepid explorer provided notable instance of the need of the Flag going before the missionary in the extension of Christ's Kingdom.
- 20th—York Convocation condemned Ritualism, 1867. A little of this healthy Protestantism would refresh the Church to-day.
- 21st—Cranmer burned at Oxford, 1556. The cross in the roadway reminds us how the world passes along regardless of the greatest contributions to national greatness made by martyrs.
- 22nd—5th Sunday in Lent. God's governance and preserving care are the lessons of the Collect. In these troublesome days it will be well for us to lean hard on the strength of the Almighty.
- 24th—Queen Elizabeth died, 1603. What heritage her reign bequeathed us. If she had but the frail form of a woman the true kingly strength was hers.
- 25th—Annunciation of the Blessed Virgin Mary. This festival reminds us of the due regard which all Christians must have for her who was chosen to be the Mother of the Incarnate Lord. What mystery, and hence what misunderstanding of her part and place in the redemption of mankind.
- 26th—Next issue of this paper.



The Sign of the Times.

HERE is no greater need, for the times in which we live, than MORAL COURAGE. The impact of our present difficulties upon the lives of men is causing them to think seriously. We find ourselves in Australia drawn between conflicting loyalties. Between our duty to the State, our responsibilities as citizens to our Institutions, and the most important of all, our attitude as Christian men and women to our Church.

The State.

There are many people who speak as though man only existed for the State; and that our primary duty is to uphold the social system which we ourselves have created. During the late war we were constantly told that "it was a good thing to die for our native land." We give honour to those who fought and died to crush the hateful ideal of Force as the arbiter in human affairs. To-day we have to learn that it is also a good thing to LIVE for our

country. To put our country's interests and well-being before ourselves and our children as an ideal to live and work for.

But if the right of the State turns, not on Morality, but only on the idea of Power and Expediency, then there is nothing for it but to protest as true patriots. National Patriotism and Civic Pride are virtues which we need to encourage in these days. We want to see Christian men taking their full share in all these departments of our common life. The present situation is a challenge to all men of goodwill to get together and find a common platform on which they can unite for the good of Australia.

Commercial Integrity.

There may be many of our readers who will say that the question of a man and his business does not come within the scope of a Church paper. But Religion is not only a department of life. It is the foundation of all true life, of which business is a part. "Things have come to a pretty pass," said a statesman of the nineteenth century, "if religion is going to interfere with private life."

Things to-day, indeed, have come to a pretty pass, and we are quite sure they will not be improved until the Ethics of Christian Morality and Christian living are recognised in all avenues of our daily life. We know that in the business world there are standards of integrity and honour, a sense of loyalty and service to the community which we honour. But there has too often been revealed a spirit of avarice and covetousness which cannot be defended. Trade, Commerce, and Finance divorced from Christianity can become perilous to the soul and a menace to the community.

Leadership in the Church.

We all know how easy it is to become zealous Churchmen without becoming good Christians. We certainly do need to-day a corporate sense of loyalty to our Church as a whole rather than to a parish or the diocese.

The Church, as such, is not an end in itself. She exists to bring in the Kingdom of God; to preach the Gospel which will set at liberty them that are bruised and broken in body and soul. Too much of her energy is often lost by being "side-tracked." Her energies are dissipated by small groups following false quests and shibboleths of their own.

Life's Realities.

There are many things in modern life that sadden and perplex thoughtful Christian people. There seems to be a great lack of serious thinking among professing Christians upon the solemn realities of life. There is widespread indifference to religion by the masses. The Church is not listened to by the "Outsider." Many of our leaders who set themselves up as exponents of Christianity plead for this organisation, or that Doctrine or Tradition as the solution of the problems that face them.

Our view is that the Church generally must get back again to the Ethics of the Sermon on the Mount, as the only Way of Life. We believe that when our Leaders speak out, as some them do to-day, the people will take notice of us.

Moral Courage.

The Church must face the facts to-day. We have allowed the spirit of

apathy and inertia to take control. The challenge comes to the Church, "Go and tell this people, whether they will hear or whether they will forbear." The daily newspapers reveal a state of chaos unprecedented in the history of our land. We have sown to the wind and are reaping a whirlwind. The time has come to put our house in order. Avarice, Extravagance, Luxury, must go, and honest work must take its place.

Australia wants Leaders who will talk less and do more. Who will encourage the people to put the ways of Christ into practice in the political, economic and social world; who will openly rebuke vice, no matter where they find it.

Holy Week.

Let us band ourselves together as Christian brethren. Let us sink, within the Church, all our differences (which are only domestic after all), for the larger good. Let us lead our people, by coming out into the broad places of our cities and towns, and by procession and witness uphold the banner of the Cross. Then the "Outsider," as well as the careless and indifferent, will begin to take notice of us and listen to our message.

Evangelicals in Council.

The Islington Clerical Conference.

THE Vicar of Islington, London (Prebendary Hinde), once again presided over the clergy who responded to his invitation to attend the annual conference in the Church House, London. The attendance was as good as, if not better than, last year, and the whole proceedings were marked by a brotherly spirit.

In the course of his opening address the chairman said that it is a benefit to the Church as a whole when men turn aside for refreshment and exchange of ideas with those like-minded with themselves. "Islington" stands for no section of Evangelicals. It represents Evangelicals of all types; and endeavours to make its programme comprehensive enough to embrace all. They were one in faith and doctrine. The time had come for Evangelicals to unite in facing the problems that have to be met. Referring to the recent declaration of the Synod of Alexandria on the validity of Anglican Orders, he said that the grounds on which this decision had been given gave rise to great anxiety; and certain declarations of the Unity Committee of the Lambeth Conference called for the most serious examination.

Strength of the Church.

Bishop Mowll, of West China, read the first paper on "The strength of the Church of To-day." He said that during his stay in England he had been greatly impressed by the care of the churches, the spirit of corporate worship and the large congregations. Missionary zeal had grown and the great valedictory meetings that he attended showed that it is now realised that missions are a great asset of the Church. The oncoming generation is proving itself alive as never before in Christian work, and most of their organisations hold Evangelical views. The sources of strength of the Church are the same as in the past. Life and strength come directly from the great Head of the Church. The commission given is to extend spiritual life, not to develop an organisation. The

world is impressed not by organisation but by spiritual experience.

Dr. Mowll told how, when a city in his diocese had been bombarded all foreigners had to leave to escape the hostility of the people, he was welcomed by the Chinese Christians of the community, who recognised the difference between the Christian message and secular nationalism.

Weakness of the Church.

Dr. Mowll was followed by the young Principal of Oak Hill College, the Rev. A. W. Habershon, who, in discussing the weakness of the Church of to-day, quoted figures from the Church of England Year Book and attributed it largely to the lack of unity. Unity of Faith and Truth, of doctrine, are more important than outward unity. The Church adopts an eclectic method of trying to discover what is good everywhere and combining its discoveries, instead of seeking what God has laid down as fundamental. The search for unity throughout the Christian world should be preceded by gaining an actual unity of members, not a paper unity of leaders. The time calls for a definite statement of doctrine and the enforcement of law by ecclesiastical, not State Courts.

Moral Standards.

In his paper on "The Moral Standards of the Church of To-morrow," the Rev. E. E. J. Martin covered a wide ground and spoke most earnestly on the duty of combating the non-moral and immoral tendencies of the day which are evident on every side. Wherever we turn in art, literature, the picture palace and the theatre, we see the same degrading influences at work. He wonders how the Home Secretary allows certain books to be put in circulation, and the cinema and the stage pander to low taste; L.S.D. is often looked upon as meaning "Let's sell dirt." The future is in God's hands, and looking back on history he finds ground for encouragement.

In the afternoon the Rev. J. A. G. Ainley spoke of "The Need of a Revival of Personal Religion," and the Rev. E. A. Dunn on "Closer Brotherhood among those who are Christ's." Dr. Dunn dwelt on the duty of reunion and found opportunity to speak good words of all the efforts that have been made. "Our greatest need as Evangelicals is brotherhood amongst those of our own school. We are the largest group within the Church of England; but we allow ourselves to be so easily divided that we do not exercise the influence we should. If it be true that unity among ourselves is our greatest need, then our greatest opportunity lies perhaps, in the 'Way of Renewal.'" He concluded "The ground of union is love to Christ."

The Rev. Bryan S. W. Green, who for many years has been connected with the Children's Special Service Mission, spoke of the spirit that is stirring among young people to-day. Youth wants a real battle with sin and the world, and strength to enable it to overcome evil. "It is not apostolic succession, but apostolic success which appeals to youth." Our younger Church workers ask for new methods and ways. Secular teachers have broken with convention and why should not Christian teachers do the same? He regretted that some of the workers among young people are not attached to the Churches; no opportunity is given to them to witness for Christ. Place must be given to the enthusiasm of youth, and we need have no doubt that they will be guided into

all truth. This paper was concluded amid loud applause from those who felt they had heard a man with a message.

Youth's Present Needs.

The Rev. L. G. M. Sheldon spoke on "Youth's Present Needs." The competition of to-day brings anxiety and restlessness to young people. They are content if they find a place, but are restless before they do so, and are restless afterwards in other directions. signposts are falling down and we run grave risk of losing our Sunday and the strength that comes from Bible reading. He urged his hearers to bear in mind that there is a real difference between what people need and what they want. The clergy have to supply the former and not to gratify the latter. Definite instructions must be given, and he suggested that on Sunday evenings sermons on the application of Christ life to the life of youth should be preached. Everything in Sunday School and Church must be directed to applying the Christ aim to the everyday trials incidental to life.

Two Pieces of Advice.

The Archdeacon of Bradford, in a rousing closing speech, asked his hearers to drive away the spirit of pessimism. Statistics are deceptive and depressing. What is not depressing is the Lord Jesus Christ, who was always an optimist and found the best in all we meet. We all hold strong convictions and believe that those who differ from us are wrong. But this does not in the least prevent the Christian man from working with other Christians who do not think with us. He closed with two counsels: "Let us for a year make up our minds to speak kindly of those from whom we differ, and let us on Sunday next bear simple testimony in our pulpits to what God has done for our own souls."

The Bishop of Western China pronounced the Benediction, thus ended one of the brightest, most interesting, and varied "Islington" of the last 104 years.

Church Overseas.

THE CHURCH IN ENGLAND.

Bishop Defends Divorce.

The "Innocent Party" Should be "Remarried" in Church.

After pointing out that the Protestant Episcopal Church of America has definitely provided by Canon for the re-marriage of the innocent party in divorce suits, the Bishop of St. Edmundsbury, England, says in a letter to his diocese that the objections to the re-marriage of the innocent party in church "rest apparently on grounds which are to me entirely unconvincing."

"First, that it is the traditional view of the Church, and it is thought that by maintaining this traditional view a safeguard is given to the value of family life. So far from thinking this to be so, there are few things that appear to me to tell more forcibly against a true idea either of married life or the life of the family than the persistence of a marriage tie when its fundamental meaning is repudiated, and estrangement and feelings the very opposite of love prevail."

The Bishop asserts that "the rigid attitude that there can be no divorce in any circumstances, and that once married the tie is life-long whatever

happens, is not justified by Christian teaching and is mistaken. I am not prepared to do otherwise than encourage the marriage of the innocent party in church and to leave the individual priest the full liberty which the law allows him with respect to the guilty party."

That being so, the Bishop states that he will always be prepared to permit the admission of the innocent party to communion, since he finds it difficult to follow, and certainly cannot endorse, the line of argument which requires the bishop's permission for the admission of one who, in the eye of the law, is perfectly innocent, who has been injured and has the strongest claims for sympathy, and who is not in the least likely to manifest any "penitence" for doing what he (or she) believes he is perfectly right in doing.

Dean of Durham Speaks Out!

Absenteeism of Bishops and Clergy.

"In my heart I believe that the principal cause of weakness in the Church to-day is the absenteeism of the bishops and clergy from their legitimate spheres of duty."

This declaration was made by Bishop Welldon, in the course of a sermon in Durham Cathedral recently. "Absenteeism," as used by the Dean, does not mean what it did last century, when certain bishops and clergy drew the emoluments of their office but lived in laziness and luxury elsewhere. The present-day "absentees" are anything but lazy. According to Dr. Welldon, they are too often away from their dioceses and parishes, attending "conferences, committee meetings and board meetings, and they come back weary, and are invited to recover their energy by going to a 'retreat.'"

There is a good deal of truth in the Dean's contention. Committees and conferences, within reason, may serve a useful purpose; but no one can deny that the Church is being overorganised. We possess the machinery but the power is lacking.

If talk could save the Church and the world the task would soon be accomplished. Until we get back to the atmosphere of Pentecost and are endued with the power of Pentecost there can be no spiritual revival.

Australian College of Theology.

The Registrar of the Australian College of Theology (Ven. Dr. Forster), is visiting England, and will be away from Australia for six months. The duties of Acting Registrar will be performed by the Rev. Frank Cash, M.A., at the request of the delegates of A.C.T.

All communications with regard to the work of the College should be sent to:—

The Rev. F. Cash, M.A., B.D.,
 Christ Church Rectory,
 Lavender Bay,
 North Sydney.

Give best to God,
 Who gave His best;
 Give first your heart—
 Your nobler part:
 It is your due.

Give all you are,
 Give all you have,
 Hold nothing back,
 Lest there be lack
 For God and you.



NEW SOUTH WALES.

SYDNEY.

Kindness to Animals Sunday.

Preaching in St. Andrew's Cathedral, Sydney, on 1st March, the Archbishop spoke of the work of the Royal Society for the Prevention of Cruelty to Animals. He took as a text "Be ye therefore merciful as your Father in Heaven is merciful." He spoke of the two great sermons of the Scripture—first the hard, stern voice amidst the thunder of Mt. Sinai against passion and selfishness, and secondly, the Sermon on the Mount, which inspired all the beauty of human existence. Urging consideration for one another and for those particularly who were weaker than ourselves, he asked, "Is not the spirit of consideration what we need in our daily lives? How much we add to the burden of life when we are inconsiderate. Mercy extends to the animal world as well as to the human. The society's work should always appeal to our consciences."

St. Stephen's Cemetery, Newtown.

Mr. P. W. Gledhill, chairman of the Trustees, announces that the Trustees have, during the past few weeks, effected a number of improvements to this historic burial-ground. Over 70 leaning headstones have been straightened, and more than 40 headstones that had fallen over have been re-erected, and in some instances, repaired.

For the sake of historic associations, the Trustees have had re-erected and painted the headstone that was brought from the Sydney Town Hall. The stone, which is near the vestry door, is to the memory of Louisa Ann, the daughter of William and Ann Bull; she died August 6, 1815.

An appeal is being made by the Trustees to the graveholders and those interested in the preservation of the cemetery, for funds to construct a concrete path from the west end of St. Stephen's Church near the palm set by the ex-Governor, Sir Dudley Lear, to the Dunbar tomb.

Notice-boards have also been erected, drawing visitors' attention to the historical associations of the cemetery, and the fact that it was consecrated on January 16, 1849, and the hope is expressed that the public will assist in worthy preserving this historic burial-ground against acts of vandalism.

The Trustees have also located the graves of the two aborigines, Moge, who was interred on November 5, 1850, and William Perry, of Pitt Street, who died September 25, 1849, aged 26 years. Permission has been granted by the Trustees to some

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connection with our readers as well as with the literary world.

Memorial Clock. Marsden College.

In the presence of a large gathering of clergy and laity, on February 15, Bishop Crotty blessed and dedicated the new clock tower at Marsden College, erected to the memory of the late Bishop Long, founder of the school.

The clock, which has a dial 5ft 2in in diameter, was presented to the college by Mr. G. H. Hoskins, who secured it from the authorities at St. John's Church, at Devizes, Wiltshire, England, where it had been affixed to the tower for 200 years.

VICTORIA.

MELBOURNE.

The C.E.M.S. 21st Anniversary.

Special preparations are being made to mark the Twenty-first Anniversary of the foundation of the C.E.M.S. in Victoria.

The first meeting of the Council took place on 19th April, 1910. It is suggested that on this date, or as near as possible to it, branches—or a number of branches could unite—should have a special meeting in the nature of reunion of past and present members of the Society, at which past history could be reviewed and suggestions for possible developments in the future be discussed. A general forward movement could be initiated at this meeting, with the object of increasing the membership by at least double. A tea or dinner, as may be most convenient, might take place in connection with this meeting and any suggestions for future development in the Society should be forwarded to the Executive for consideration.

It is suggested that the May meeting of the branch be used as a preparation for the Annual Corporate Communion and Breakfast on the King's Birthday holiday, on 8th June. Objective: A Cathedral filled with men and boys at the Celebration in the Cathedral. 1000 men and boys at the breakfast.

Such terms, however, as Mass, Requiem Mass, Nuptial Mass, and "Fr." appear to me to be "foreign" in the Church of England in the present age, and that they can serve no good purpose; but on the contrary, are confusing and mischievous.

E. HARVEY WALKER,
Acting Rector, Epping.

Quiet Day.

The Bishop of Armidale will conduct a Quiet Day for the clergy of the Diocese at St. Jude's, Randwick, on Tuesday, 24th March. There will be Holy Communion and the first address at 10 a.m., second address 11.45, third address 2.30 p.m., Conference with Bishop, 4.30 p.m.

BATHURST.

Diocesan Church News.

The diocesan authorities have decided to publish "Church News" quarterly instead of monthly during the currency of this year. This is one of the inevitable results of the present "depression." It was so decided after a long and careful review, by our Bishop-in-Council, of the financial outlook of our Diocese. By some we were advised to discontinue the issue for twelve months, but this drastic step would have forfeited our

Anglican Church League.

At the public meeting of the Melbourne Anglican Church League, to be held in the Chapter House, St. Paul's Cathedral, at 8 p.m., on Tuesday, 24th March, an illustrated address will be given by Rev. A. Law, D.D., who has taken as his subject "Buried Cities." This lecture, which is accompanied by 100 lantern pictures, shows how the digging in the ruins of ancient cities has confirmed the truth of the Bible in wonderful ways, showing vividly the results of excavations in the Near East and Bible Lands. The Secretary of the League announces that the addresses of the Rev. C. H. Nash, M.A., and Rev. E. Griffith, D.D., on the Consecration Prayer (New Prayer Book) and the danger of the destruction of the Reformation Settlement, respectively, which were both reported in the "Australian Church Record," are now available, and will be sent free of charge, to any interested on receipt of stamp (not stamped envelope), by the Hon. Secretary of the League, Mr. J. A. Thick, 3 Chaucer Avenue, East Malvern, S.E. 5.

BALLARAT.

The Bishop's Letter.

Writing to his diocese, the Bishop (Dr. Crick) states:—

There are two or three matters of great importance to our family life as a diocese of which I would first of all speak in this letter.

The Dean.

I have to announce that our beloved friend, Dean Tucker, has intimated to me his desire to resign active work as from May 1st next. This announcement of mine has, I know, been already anticipated in the columns of

QUEENSLAND.

BRISBANE.

Bishop Batty and the Roman Catholic Archbishop of Brisbane.

When cabled reports of the Lambeth resolutions first reached Australia, Roman Catholic prelates were foremost in criticism. Bishop Batty, formerly of Brisbane, and now of Newcastle, N.S.W., deserves our thanks for the stand he then took. Boldly he suggested that it would be well, "especially for leaders and members of denominations other than the Church of England, to postpone any public expression of approval, and still more of condemnation, until the full text of the Report is to hand." Referring to Dr. Duhig's remarks, the Bishop, in another sermon, said, inter alia: "To describe the ancient and venerable Church of the East, with its membership of 150,000,000, as 'certain schismatical Eastern sects,' is as discourteous as it is misleading. One can always respect opinions conscientiously held; and to those who are conscientiously convinced of the truth of the Papal claim, it must naturally be matter for annoyance when the world is so strikingly reminded that all Catholicism is not Roman Catholicism, and that in Christendom as a whole those who reject the Papal theory are at least as numerous as those who accept it."

SOUTH AUSTRALIA.

C.M.S. Summer School.

The recent C.M.S. Summer School at Mt. Lofty proved an unqualified success. Forty-five scholars actually lived at the school for all or part of the time, besides the attendance of many visitors. The school was voted the best in the history of the branch. The Dean of Bendigo made an admirable Chairman, and also gave the closing thought each evening, on "the Christian life, an adventure and a challenge."

The Bible Readings were taken by the Federal Secretary of C.M.S., on "The implications and possibilities of Sonship." He led the members to see that the privilege in Christ of being children of God is one that carries with it great responsibilities, and at the same time great possibilities in enrichment of life and service.

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NEW ZEALAND.

NELSON.

New Year Appeal for the Cathedral.

Hitherto appeals have been made for financial support wherewith to build a beautiful and worthy Cathedral on the Historic Hill, in the centre of the beautiful City of Nelson. Such appeals have been made, first to the Churchpeople of the diocese, for the Cathedral is the very heart and centre of the Church's religious activities, and, therefore, all who claim membership should realise their privilege, responsibility, and duty; and secondly, to the citizens of Nelson, all of whom are immediately concerned in the welfare of their city. It is for them, not a question of denomination, but the enrichment of their own environment, the creation of a truly religious atmosphere, and above all, an opportunity to establish in the very heart of our social life a permanent monument to the honour and glory of God. The Cathedrals of the world have been built by the generosity of people of varied and opposite views, religious and non-religious, and a remarkable instance of this is the building of the great Cathedral of St. John the Divine in New York, where people of every form of religion, and many of no religion at all, have united in a grand effort to build a magnificent Temple.

Since the opening of the Building Fund in 1924, a sum of just over £12,000 has been obtained by complete donations and by promises, £3,000 of which has still to be collected. This sum does not include gifts by Bequests, etc., and the greater portion of this was obtained during the first three years

the Press, but I am sure that our Churchpeople will understand that I felt it right to defer this official intimation until the Dean himself decided that the time had come to yet me know definitely his wishes and intentions. This news, therefore, will not be entirely unexpected by you. But it will none the less arouse the affection, interest and regret of every member of our Church and a host of other members of the Community. I will content myself at this moment with this bare announcement and reserve for some future date some expressions of what is in the hearts of us all with regard to the Dean and his work.

Diocesan Synod.

In response to suggestions made to me from several quarters, I have recently consulted all members of Diocesan Synod, both Clerical and Laity, with regard to the advisability of holding a Session of Synod during this present year. Though the ultimate decision on this point must be my own responsibility, I felt that the question was so important and difficult that I should take members into my confidence and seek the benefit of their advice. On the one hand, diocesan Synod fulfils a most valuable function in our life as a Diocese. It is good that Clergy and Laity from every part of the Diocese should meet for common intercession and mutual counsel, and we Clergy value immensely our Clergy Conference, which is always held at the same time. Further, it is now two years since the last Session was held, and for many reasons it would be advisable that we should meet this year. On the other hand, in view of the general financial conditions, there were two considerations which I felt must not be lost sight of. First of all there was the expense which is inevitably incurred in connection with the holding of this Session. Secondly, I was gravely doubtful as to whether many of our Lay members would be able to attend at all.

I have now received answers to my letter from nearly every member of Synod and they display a remarkable unanimity. An overwhelming majority of Clergy and Laymen are of opinion that it would be advisable to postpone Synod for this year, much as they would regret this course being taken. With regard to the Laity, my fears have been fully anticipated, and I gather that very few indeed would be able to attend. Under these circumstances, I feel that I have no option but to say that we shall not have a Session of our Diocesan Synod during the current year. I am, however, already contemplating arrangements which will, as far as possible, minimise the loss which we shall be incurring, and I hope to arrange for local conferences of Clergy and Laity in different centres of the Diocese. Of this I shall be writing later, but I want at once to acquaint our Churchpeople at large with the decision at which we have been forced to arrive.

ST. ARNAUD.

Asset or Liability—Which?

Since his return from England, the Bishop of St. Arnaud has been called upon to visit a number of Mallee districts in the diocese in order to assist with the adjustment of parochial finances so that the struggling Churchfolk of these centres may be enabled to "carry on." This condition of affairs has, of course, been brought about by the stringent financial situation prevailing throughout Australia.

The experience has revealed some fine traits in the attitude of a number of Churchmen towards their Church. The Bishop asked: "Do you regard the Church as an asset or a liability?" At one meeting the answer was: "We vote for the Church being an asset, all the time; and until we ourselves are actually insolvent, we are going to see that the Church in this district shall continue." At another centre the remark was: "We can 'carry on' for a little longer, and while we can do that we shall undertake that the Church shall 'carry on' too." Can anything finer be imagined? With men like that standing behind the Church, and showing how much they value the uplift she can give in a time of crisis, and with the women of the Church showing how cordially they endorse these sentiments by their splendid efforts to maintain a flow of financial assistance in a time when money is so scarce, there is no need for despair, nor is there any doubt as to the real grip which the Church of England has upon the hearts of her people. This spirit of high courage, and willingness to face sacrifice in the highest cause, is going to help us through our national troubles.—"St. Arnaud Churchman."

QUITE SO.

"The worst feature of our post-offices is the ink," says a writer. Although the pens have their bad points.—Humorist.

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of the campaign, when the Organizing Secretary visited most of the parishes and parochial districts of the diocese. Three ways are now suggested to those unable to give large sums.

- (1) So much a year for five years.
- (2) Increase your Life Insurance, and assign the increase to the Cathedral Erection Board, and at the same time notify the Organizing Secretary.
- (3) Remember the Cathedral in your will, and acquaint the Secretary of your Bequest—such knowledge will be regarded as confidential.

TASMANIA.

St. George's Church, Hobart.

The New Rector Inducted.

The Rev. C. C. Short.

The Rev. C. C. Short has been inducted to the charge of St. George's Parish, Hobart, in succession to the Rev. T. Quigley, who has taken up his residence in England, in charge of an Essex parish.

The Bishop of Tasmania (Dr. R. Snowdon Hay) performed the induction. There was a large congregation.

The Bishop, taking as his text the adjuration to the Corinthians, "We then as workers together with him beseech you also that

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ELIZABETH ST., MELBOURNE

you receive not the grace of God in vain," urged the many-sided activities of the parochial clergyman who was called upon to be apostle, prophet, evangelist, and pastor. The days were difficult for such ministry. In the United States one half, and in Great Britain and Australia one-third of the people had no time or place for God in their lives. He urged those present to rally round the rector and give him their support. A clergyman has temptations perhaps more subtle than those assailing other men, and it was for his people to stand by him. It was a wise plan for critics to pray first and criticise after.

The C.M.S. Summer Schools.

(From our own Correspondent.)

This year the Summer School was held first in Launceston, at St. John's, closing there on Monday, 9th February, and starting again at St. George's, Hobart, with a welcome to the leaders on Tuesday evening 10th February.

Last year there was a few days' interval between the two schools, which seems a better plan, giving, as it does, a breathing space to the speakers and an opportunity for rest after a very strenuous week.

Of course the Rev. T. Quigley, till recently rector of St. George's, was very much missed; he it was who founded the school and who, with the Rev. A. Gamble, also gone away, was responsible for the arrangements and conduct of ten successive Summer Schools at St. George's, Hobart, and with Miss Murray, at St. John's, Launceston. This is a notable work for which the C.M.S. in Tasmania owes him a debt of gratitude. This year, as it occasionally happens, we were short of missionary speakers, who are actively engaged in the foreign field, the Rev. H. T. Wright, of C.M.S., Uganda, and Miss E. Perkins, of E.G.M., Damanhour, Egypt, being the only two. Fortunately, Dr. Kate Knowles, formerly of Kashmir and Sydney, and now en route to England, who was able to take the place of Sister Biggs, who was obliged to disappoint us on account of ill health, and the Rev. C. C. Short, of St. George's, with his twelve years' experience

as a missionary in Kenya, considerably strengthened the speakers.

Archdeacon Herring, of Geelong, was the Chairman, and an old friend, the Rev. E. V. Wade, of Ridley College, Melbourne, gave most interesting Bible Readings on the Epistle to the Colossians.

Sister May Dobson, who is leaving shortly for Tanganyika, and Miss Crawford, also spoke, while Miss E. Dixon, formerly of Kenya, and now of the C.M.S. Office, Melbourne, gave several addresses.

The enrolment at this school was not so large as former ones, nor was the thank-offering, but the attendance was good, especially at the latter lectures. The final service was that of Holy Communion on the evening of Monday, 16th February, when the communicants numbered 128, the preacher being Archdeacon Herring. Great regret was expressed that no provision could be made for the children at this school, to carry on the splendid work done by Mr. Dunstan last year.

The present Hon. Secretary for C.M.S. in Tasmania is the Rev. R. Simmons, of St. Stephen's, Lower Sandy Bay, for whom the school was a new and arduous experience capably fulfilled.

Mothering Sunday.

(By C.B.M.)

THE fourth Sunday in Lent has a name, an extra name, which is particularly English; it is sometimes called "Mothering Sunday," because on this day there was a custom in England for children to visit their mothers, or, if they could not do that, to observe the day by sending them presents.

The custom has fallen out of use a good deal, but is not dead but that the Mothers' Union may be able to revive it, and that is really the important thing about "Mothering Sunday." For experience has shown that it is pure waste of energy and good intention to try to revive a custom, however laudable or picturesque, that is really dead. So many people have spent their sentiment and talents over observances that were fit matter for the antiquary, but had no likely meaning for the common man. The great thing about Dickens, and all he did to foster merry-making and good fellowship at Christmas, was that he was praising something actually existing and not something belonging to a regretted past.

"Mothering Sunday" is not forgotten in those country places where old customs live long. Servant girls and farm lads still expect to have the day off to go home, and they still will gather a nosegay as a present for Mother. What the Mothers' Union is doing is to stimulate this observance, to encourage an extension of it, so that every "Mothering Sunday" may be as regular a day of observance as birthdays and such-like family festivals.

The Origin of the Day.

Nobody quite knows how "Mothering Sunday" began, not even Miss Penswick Smith, who has written a book called "Mothering Sunday," published by S.P.C.K. which is full of stories illustrating the development and significance of the beautiful customs which have entwined themselves around the fourth Sunday in Lent.

Whatever the origin may be, there is no doubt that there is some instinct at work which moves Christian people to make mid-Lent Sunday a special day. Its ecclesiastical name is Laetare, which is simply the first word of the Introit which begins "Laetare Jerusalem" (Rejoice, O Jerusalem). Another name is "Refreshment Sunday," which may be derived from the fact that the Gospel tells of the feeding of the five thousand in the Wilderness. Perhaps there is some connection between this idea and the making of Simnel cakes, which is one of the customs belonging to the observance of the day as "Mothering Sunday." This baking of special cakes survives to the present time at Chilbolton, in Hampshire, where, as Miss Smith relates, as each "Mothering Sunday" approaches a special kind of wafer cake is made, bearing on it the sign of its long descent; it is called "Mothering Cake" and a thin wafer stamped with a design of scrolls. A basket of these wafer cakes was presented to Queen Mary five years ago. They are made from a recipe which has been a carefully guarded secret in one family for centuries, being handed down in the female line. It is said that Mrs. Baverstock, who now makes the cakes, had the recipe from her mother-in-law, and that the old lady was so reluctant to divulge her treasured secret to one who was not her own daughter, that she would permit Mrs. Baverstock no more than to look on while the cakes were being made. But Mrs. Baverstock had a nice power of

observation, and she is said to make them to perfection. They are cooked in wafering irons, made very hot over a wood fire, and are allowed to acquire only the faintest tinge of gold; no sort of cookery, you will observe, for the King-Alfreds among us.

A Further Suggestion.

One suggestion about the origin of "Mothering Sunday" is that it springs from the Epistle for the day, in which occur the words: "But Jerusalem which is above is free; which is the mother of us all." As with most of our social customs, "Mothering Sunday" had its origin in religion; on that day ministers and people went in procession to the Parish Church and laid gifts upon the Holy Table; families were brought together on that day, and, we more likely than the visit to the mother parish should become a visit to mother as well. Herrick has some lines—

I'll to thee a Simnel bring,
'Gainst thou go'st a-mothering,
So that, when she blesses thee,
Half that blessing thou'llt give me.

Herrick wrote in the seventeenth century, and it is not unreasonable to see in those lines at least a hint that the old connection between good-mothering and religious duty was still vaguely remembered.

A Revival of the Day.

The real basic things of human life do not change, and though children in these modern days may lack the old-time filial affection, the revival of "Mothering Sunday" will mean that mothers will be given some little demonstration of praise and love; that they will not be expected to take it all for granted. You see, mothers cannot help belonging to an older generation that sets some store by demonstrative affection. They are ready to make every sort of allowance for the new ideas and to meet their children much more than half way; they do it surprisingly well and very bravely, they never let on that they hunger for the love which makes them feel so very necessary to their children.

It will be a happy day for mothers, and a happy day for their children also, when everyone who has a mother living will let no "Mothering Sunday" go by without visiting her, sending her a present, or writing to her.

A Two-fold Appeal.

(By Sir Hugh-Poynter, Bart.)

SPeAKING in Sydney on February 1st, at the 143rd Anniversary of the First Christian Service held in Australia, Sir Hugh Poynter, Bart, who happens to be in Sydney just now, made two earnest appeals. He said:—

"On this occasion as a layman, I would like to make two appeals, or rather, perhaps leave two thoughts with you; one is Support your Churches with both money and service to the best of your ability—with sacrifice if need be; it will bear good fruit. And the second one is a plea, a strong and powerful plea at this time for a truer spirit of Christian brotherliness among all classes and in all walks of life. Let there be far more trust, far more belief, far more confidence among those who are outwardly in opposing camps or classes, let there be less misunderstandings and more mutual confidence and co-operation for a common cause. There is no use disguising the fact that in spirit of friendliness, trust and loyalty would go far to helping to find a solution of many of the difficulties confronting us. And what should be the prime inspiration for such action—Christian teaching and principles applied to our every-day, matter-of-fact problems. Nothing more than this is required. Then, too, other Christian precepts might be given fuller scope, unselfishness, disinterestedness, a helping hand to those in difficulty, either material or spiritual. Practical help can take many forms, such as sympathy, compassion, advice, and forgiveness of trespasses against us, or of remember on this occasion that there is no problem in life that the spirit of Christianity cannot meet or alleviate, and let us, therefore, pay a tribute of thankfulness to those who brought Christianity with them and openly proclaimed it and acknowledged it on this spot 143 years ago, and let us humbly endeavour to support those who are so earnestly carrying on the work and try by our lives and examples to be worthy to call ourselves followers of Christ."

The Rev. F. E. Brown, D.D., lately Head Master and Chaplain of the Church of England Grammar School, Geelong, Victoria, has been appointed rector of Preston Bagot, Henley-in-Arden, England.

March 12, 1931.

Brisbane C.E.M.S. Farewells Right Rev. Bishop Batty.

THE members of the executive and representatives of the city and suburban branches of the Church of England Men's Society entertained the Right Rev. Bishop F. de Witt Batty in St. Luke's Hall, Brisbane, on the evening of 17th February. Enthusiasm, tinged with sincere regret, marked the evening. Brisbane Churchmen are deeply sorry at losing Bishop Batty, but heartily congratulate Newcastle on his gain.

The chairman of the society, Mr. R. J. Morris, said he had not met one man, since it had been known that his Lordship had accepted the responsible position of the Bishopric of Newcastle, who had not expressed his sorrow that we are losing him. Mr. Morris expressed pleasure that honour has been bestowed on one of our own clergy, but he said, "We are beginning to feel disturbed at the fact that the people of the South are taking our best men."

The Archbishop of Brisbane, the Most Rev. Dr. Gerald Sharp, said it was his sad duty to bid farewell to Bishop Batty on behalf of the C.E.M.S. For twenty-two years Bishop Batty had been a tower of strength to the society, and so he deserved well of it. For some years the society had been in a bad way, so that it had been feared that it might become extinct, but owing to the heroic efforts of Bishop Batty, it was alive to-day, and was performing a great social service. The Archbishop cited as one example of the work the society was doing, the providing of meals daily for three hundred hungry men. His Grace spoke of the Bishop's wonderful brain, and the beautiful pronouncements which he made from time to time, and said he would be greatly missed.

The chairman of the Visiting Committee, Mr. F. T. Cross, said Queensland had become the nursery of Australian bishops. Bishop Batty, he said, had become a big Australian, and was taking to Newcastle the fruit of twenty-six years of experience in Queensland.

On rising to respond, Bishop Batty received an ovation. He said that although he felt great regret at leaving Brisbane, which meant parting with so many old friends and old associations, he deeply appreciated the honour which the Diocese of Newcastle had conferred on him. He found the process of uprooting himself from his old associations a painful one, for the roots of those associations had gone down deeper than he had realised. He had grown up with the diocese, and the greater part of his ministerial life had been spent here. And his greatest regret was the parting with his associations with Church of England Men's Society, of which he had been a member since very soon after his arrival in this country. The society in Brisbane had found its soul through its social work, and after all, the most comforting thing in life is to bring the Christian principles into one's daily work and life. Bishop Batty expressed his delight at learning that there were very active branches of the work at Newcastle. Naturally, he and Mrs. Batty looked forward with happy anticipation, to their new life and work and besought the prayers of Brisbane C.E.M.S. men on their behalf.

God give us men a time like this demands,
Clear minds, pure hearts, true faith and ready hands;
Men whom the spoils of office cannot buy,
Men who have honour, men who will not lie.
—O. W. Holmes.

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The Australian Church Record.

11



The Circulation of the "Church Record."

The Rev. N. F. Tacon, The Rectory, Botany, writes:—

I am wondering whether many of my brethren of the clergy are doing their part in helping to keep our "Australian Church Record" in its place in Australia. At the suggestion of the Rev. R. B. Robinson (Leichhardt) some time ago, I undertook to have six copies of the paper placed in the back seat of my Church, to draw the people's attention to the fact, and to ask anyone who desired to do so to leave 3d. and take a copy. What was my surprise on going down to the back seat at the close of service to find that every copy of the paper had gone, and in their place stood the one shilling and sixpence. I have been so encouraged by the fact that now I ask for twenty copies of the paper, and almost all of them are sold readily, in fact my people have begun to look out for them, and are glad to receive them. Like all other Church papers, those in charge of the A.C.R. are faced just now with grave difficulties. I feel sure, and it does seem to me, that every clergyman might help in the way indicated. No organization is needed and yet the assistance to the A.C.R. is tremendous. Would it not be an indictment to keep the Record going? I have felt constrained to write on its behalf because I look forward to reading what the Record has to record.

James Anthony Froude.

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

Your readers will have enjoyed the short (too short) sketches of Historians that have been appearing in the columns of A.C.R. Mr. Irwin's well-informed pen has provided some very instructive and interesting reading. And without, in any sense, pretending to criticise a sketch so brief as that of "Froude," one cannot but feel that the general impression left on reading this last of Mr. Irwin's crisp essays is that Froude's inaccuracies almost outweigh his other merits; and one feels sure that is not what Mr. Irwin meant to convey. For instance, Prof. A. M. Pollard, in his preface to Thomas Cranmer, says, "It may be remarked that there is inadequate justification for the systematic detraction of Froude's 'History,' which has become the fashion. He held strong views, and he made some mistakes; but his mistakes were no greater than those of other historians, and there are not half a dozen histories in the English language which have been based on so exhaustive a survey of original materials." ("Thomas Cranmer," viii.) One is reminded that Foxe's Book of Martyrs has been condemned for the same reasons as Froude's History; but here again it has been shown that the bulk of Foxe's work is of good repute, and he, like Froude, will hold his own long after his critics are forgotten, as Mr. Irwin justly remarks. Froude's association with Scott's Hotel, Collins Street, reminds us of the opinion of a certain noble Lord,

that Macaulay's history was "pot-house gossip." The bias of critics may be as great, perhaps much greater, than the bias of the historian. Bias is an awkward word, and seems to be a figure of speech derived from bowls. If Froude had a bias, where did he get it; and was it legitimate? He fell under the spell of Newman; but turned sadly away from Newmanism, a disillusioned man. Mr. Irwin refers to the affair of St. Neot. His brother, Richard Hurrell Froude, was a hasty and hectic figure in the early years of the Oxford Movement; another brother became a sceptic. James Anthony Froude shook himself free from the whole Oxford nightmare, which may fairly be described as the fons et origo of his subsequent "bias."

A FRANK GERMAN.

"Two or three days ago," says an English writer, "I had an extremely interesting conversation with a German visiting London on business. He told me that in Germany the state of industry is desperate. There are over two million unemployed, and no one knows what is going to happen. I asked him what is Germany's greatest need. With characteristic emphasis he replied: 'Order, work, bread, but order first.'"

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Dear Boys and Girls,

I am quite sure that our young readers know all about the Boy Scouts and Girl Guides. Within a few days we are to have in our midst, no less a person than the founder of the Boy Scout Movement—the famous Lord Baden Powell. He is an old man now, but carries his years with the vigour of a big boy! I am sure that he feels he is such, for both the Scout and Guide Movements tend to keep people young. The life and work that Scouts and Guides give themselves to, is just the sort to keep them young and fresh in mind, healthy in body and soul and keen to be up and doing and of real use. I am quite sure that if you spoke to father and mother they would tell you that when they were very young Baden Powell made himself famous as the defender of a town called Mafeking, in South Africa, in fact he became known as the Hero of Mafeking. It was during the sad South African war of thirty years ago. No doubt it was during the trying time that Lord Baden Powell and others had, when shut up in that town of Mafeking, that he saw the value of such a movement as the Scout Movement among boys. Maybe he had used boys then, in various ways, and learned what they were capable of doing!

However, I was not thinking of this alone when I took up my pen to write, I was rather thinking of the Scout Motto: "Be Prepared." It is a fine motto, and most useful too, for it applies to many matters in our every day life. Take First Aid, for instance.

Well, the Boy Scouts, in obedience to their motto, are taught First Aid, from their very outset. And anybody who has ever lived in lonely country placed, miles from any doctor, will know what it means to have somebody able to stop the bleeding of a severed artery, to put a broken limb into splints, to say whether a man is drunk or in a fit, and all the rest of it. "Be Prepared!" Even now, there are thousands of people, in similar crises, who are not.

Indeed, this motto applies to every department of life. Gardening, for instance; agriculture; fruit-growing; forestry. If the farmer did not plough and fertilise, and harrow, and sow,—where would our grain be, next year. If the market-gardener did not get ready in good time, what about all our vegetables, green, or root, or tuber? In fact, everywhere you turn your eyes "Be Prepared" is a subject far-reaching, so full of thought that there is no need to emphasise it any further.

Lastly, what about the greatest preparation of all, the chief art and practice of this mortal life—being "Ready, aye Ready" for passing on to another life? Lots of people are so scared by the thought of death that they shrink and shrink from the mere contemplation of it,—they hide their heads, ostrich-like, in the sand. "If a man would live well," I think it was Bunyan who said, "let him fetch his last day

next him, and make it always his companion-keeper." Was ever a wiser counsel? Or, as Charles Kingsley put it, "Unless a man has been taught to look death straight in the face, he never will grow up, I believe, to be much of a man at all." So it is the wise boy or girl is prepared for anything. "Be Prepared" is indeed a splendid motto—for life and death.

We thank God that there are those whose "Be Prepared" is the utter confidence of a child in its Father: and who do not regard death (some call it the Valley of the Shadow, with the Dark River rolling through it), as anything alarming, so long as "Thy rod and Thy staff, they comfort me" (see Psalm 23). And these happy, trustful souls would cheerfully accept the advice of Samuel Rutherford: "Be content to wade through the floods betwixt you and glory, with Him, holding His right hand fast: for He knoweth all the fords. Be not afraid, therefore . . . to put in your feet and wade after Him." They have learned what it meant to "Be Prepared," by dwelling in the continual presence, in the peace of the Presence of God.

Your Friend,

THE EDITOR.

THE SCOUT'S PROMISE.

To do my Duty to God and the King.
 To help other people at all times.
 To obey the Scout Law.

THE GUIDE LAW.

- (1) A Guide's Honour is to be trusted.
- (2) A Guide is Loyal.
- (3) A Guide's duty is to be useful and to help others.
- (4) A Guide is a Friend of All and a sister to every other Guide.
- (5) A Guide is Courteous.
- (6) A Guide is a Friend to Animals.
- (7) A Guide obeys orders.
- (8) A Guide smiles and sings under all difficulties.
- (9) A Guide is Thrifty.
- (10) A Guide is Pure in thought, in word, and in deed.

MUM'S THE WORD.

"My boy," said the business man to his son, "there are two things that are vitally necessary if you are to succeed in business."

"What are they, dad?"

"Honesty and sagacity."

"What is honesty?"

"Always—no matter what happens, nor how adversely it may affect you—always keep your word once you have given it."

"And sagacity?"

"Never give it."

WORDS, WORDS, WORDS.

The teacher was putting questions to the class. "What, do we call a man," he said "who keeps on talking and talking when people are no longer interested?" "Please, sir," replied a boy, "a teacher."

Passiontide and Easter Number

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