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mention the Paper to advertiser.



YOUNG RECORDERS.

Aims.

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

Toorak, V.,
March 31, 1927.

"I am the Good Shepherd."

My dear young people,

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

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

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

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

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

I am, yours affectionately,

Aunt Mat

Question for Young Recorders: Which is
Passion Sunday?

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

BOOKS.

(Continued from p. 10.)

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

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

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

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

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

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

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others cannot keep it from themselves.—J.
M. Barrie.

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REFORMED

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APRIL 13, 1927.

[Issued fortnightly.]

Single copy 3d
9/- per year post free



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

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

Boethoven Centenary.—(Continued.) Beet-
hoven—the man. By Mr. E. Welsford
Smithers.

Leader.—The Divine Interjection. Medita-
tions on Easter.

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

The Bishop of Wangaratta.—His Final
Charge.

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

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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

**A Happy Easter to all is the sincere
wish of the Editor and all his assist-
ants to the readers of the "Australian
Church Record."**

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

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

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

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

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

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

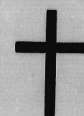
The Rev. A. L. Fleming has been
appointed Archdeacon of the Arctic, a
post newly created for work among the
Eskimos in the Far North. Mr. Flem-
ing was ordained from Wycliffe Col-
lege, Toronto, to the Mission to Eski-
mos in Baffin's Land in 1916.

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

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

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

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



Good Friday.

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

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

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

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

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

The World Call to the Church.

is being answered by

THE CHURCH MISSIONARY SOCIETY

whose workers are in Australia (among the Aborigines), Japan, China, India, Palestine, Egypt, The Soudan, Uganda, Kenya Colony, and Tanganyika Territory.

We need Offers of Service and Gifts of Money.

Contributions may be sent to any of our Branches:—

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81 St. John Street, Launceston.

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BETTER

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Nothing is needed more in remote areas of Australia.

THAN

the ministry of God's Word and the Sacraments of Christ's Gospel.

The Bush in its loneliness deserves

THE BEST

and the B.C.A. is seeking to give it.

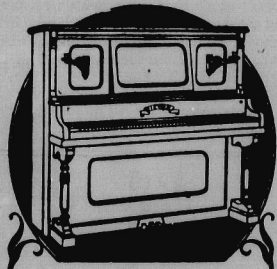
It has 23 workers in the fields, including Missioners, Nurses, and Deaconesses. It maintains Two Mission Vans for a far and wide itinerancy.

Its out-back Mission Hospital and out-back Children's Hostel, and its Sunday School by Post all express the Love of God.

We appeal to the people of the Church for this work of the Church.

Read our paper, "The Real Australian," 1/6 per annum. Send donation to—

Rev. S. J. KIRKBY (Organising Missioner),
Diocesan Church House,
George Street, Sydney.



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PALING'S

338 GEORGE STREET
SYDNEY

As He fasted forty days in the wilderness, so His disciples are called upon to exercise some special fasting and self-denial that they may learn to come nearer to Him.

The last week of Lent is known as HOLY WEEK, in which comes GOOD FRIDAY, the day on which He died upon the Cross.

The following extract from the Calendar will show the dates upon which the Commemoration falls in this year of grace:—Ash-Wednesday, March 2; Good Friday, April 15; Easter Day, April 17.

This pamphlet does not attempt to deal with the message of Easter Day, which is the commemoration of our Blessed Lord's Resurrection, of His triumph over death. Nor shall we stay now to dwell upon the period of Lent, except to say that that whole season works up to the awful thought of the day of His Crucifixion. For a proper observance of that day, Lent is gradually preparing us.

It is GOOD FRIDAY, specially, that we want to emphasise now.

We keep Christmas Day. It is a glad day—the day of our Saviour's birth.

Good Friday is a sad day; it is the day on which He was crucified.

He came into the world that He might the more closely unite us to Himself, by taking our human nature upon Him, and by living the human life. He gave up that life on earth by a cruel death upon the Cross, that, by dying for our sins, He might bring us pardon and salvation. This is what we commemorate on Good Friday.

How can a Christian, then, make that day a day of self-enjoyment instead of solemn commemoration?

It is for us, who profess and call ourselves Christians, to observe such a day as it demands, by refraining from pleasures and excitements, and by learning the messages that come to those who wait at the foot of the Cross.

There is one way in which neglect of Good Friday is shown by a great mass of people—by their attendance at the Royal Agricultural Show on that day.

A protest is lodged year by year by the Archbishop of Sydney against the opening of the Royal Agricultural Show on Good Friday, and all Christian people should support the Archbishop in this protest, at least by abstaining from attending the Show themselves on that day.

The primary objection to Good Friday attendance at the Show, or at any entertainment, is the dishonour done to our crucified Lord in the application of the day of His death to pleasure and excitement.

It is the wrong thus done Him that needs to be brought home to Christian public opinion throughout the country, and particularly to members of the Church.

REMEMBER WHAT GOOD FRIDAY STANDS FOR, and let your example and influence in every way help the message, that year by year it brings, ring out clearly in the minds and hearts of those for whom Christ died.

How Can You Help this Movement?

Help it first of all by your prayers, example, and influence.

It is a serious and a wide-spread movement to try and instruct people generally on the subject of Good Friday, and to help them to realise its value and importance.

It is probable that this pamphlet will fall into the hands of one who already appreciates the help annual observance of Good Friday means to one's spiritual life, and who needs no such reminder such as this. Then you might give, or post it to some friend whom you would like to help to think as you do about it.

In carrying out this project, which the Bishops of the Province have laid upon the committee, a great amount of work will be

entailed, all of which will be done by voluntary workers; but the amount required for printing and postage will probably be over £150.

Three pamphlets on the subject will be issued, the present one, which should have reached you before Lent begins, followed by another about the middle of Lent, and a third at the beginning of Holy Week. There will also be a special poster to be displayed as Good Friday approaches.

The committee are doing all they can to organise a great united effort to emphasise the value of the proper observance of Good Friday.

The undertaking has been entered upon without any funds at hand at all, in full confidence that Church people who are sympathetic with its ideals, will provide the means to carry it out. Will you help personally?

It is possible that, while many may be sympathetic, each may leave to others the bearing of the financial burden, causing the few clergy on the committee to shoulder it all.

If you are disposed to do so, will you contribute even a small sum, and hand it to your rector or church warden, or, if you can, send a cheque or postal note to the General Secretary, Good Friday Observance Movement, c/o The Diocesan Church House, George Street, Sydney. All contributions received direct by him will be acknowledged by post.



"He is not here, He is risen."

"NOT HERE."

"Not here"—the angel answered said,
That radiant Easter morn,
To those who came to view the tomb,
At break of early dawn.

"Not here"—for He has conquered Death,
Has risen and left the grave,
Has put to nought the shameful word,
"Himself He cannot save."

"Not here"—but, oh, the joy in store,
Their risen Lord they meet,
They listen to His Voice divine,
They worship at His Feet.

—Grace L. Rodda.

CRUCIFIED WITH CHRIST.

"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me."—Gal. 2: 20.

Jesus, Saviour, Thou hast died,
On hand and side;
I with Thee am crucified,
And am risen with Thee.
Not my own, but Thine by right,
Give me power to rise,
Out of darkness into light,
My high calling prize.

Lead me forth in Thine own way,
Do what seemeth best,
Let me Thy commands obey,
And in Thee find rest.
Strengthen me with Thine own might,
Let me follow still,
Never swerving from the right,
But Thy will fulfil.

Oh, these heights seem far too high
For myself to climb—
Self to daily crucify,
And live a life sublime—
Far above earth's toils and cares,
Heeding not life's pain,
And I oftentimes despair,
Such great heights to gain.

Like the Israelites of old,
Far too oft I fail,
Oft my love grows faint and cold,
Satan doth prevail,
Unless Thou dost save my soul,
I am surely lost.
Lord, do Thou then make me whole,
Yes, at any cost.

—Fairlie Thornton.

Beethoven's Centenary.

(By H. Welsford Smithers.)

(Continued.)

(Written for the "Australian Church Record.")

Beethoven—The Man.

To a mind of vision and imagination, and that priceless gift of appreciation (which enables the possessor to penetrate into the hidden meanings, not only of the beautiful phrases in Music, but to a greater degree of the meaning and purpose of the great conception as a whole) the dominating impression of Beethoven is of character.

Underlying the external gruff and blunt nature, which was terse and volcanic in expression, rested the temple of the inner mind of this great man, supported by the pillars of Truth, Sincerity, Earnestness, Uprightness, and above all, that human element which is embedded in the heart and mind of every great man, whether he be a genius, mediocre, or an apparent pawn in this great scheme of existence.

Beethoven's devotion to his nephew, mentioned in the foregoing, his wonderful tenderness, his undying forgiveness to one so ungrateful reveal the real man, and these traits found expression through his music, which was his only means of expressing his real self, as his volcanic outbursts, his irritability and uncertainty were contradictions of his deepest and most characteristic feelings.

Beethoven had great admiration for Napoleon, and wrote the Bonaparte Symphony known as the Eroica to be dedicated to the great man. There is nobility and greatness in every bar.

The work awaited only the official transmission to Paris when the news came through that Napoleon had been elected Emperor and had assumed the title. The idol had fallen and Beethoven, in a fury of rage, bitterness, and disappointment, tore off the title page and dashed it to the ground.

What an amazing study is ours the closer we look into the character of this extraordinary genius which literally bristles with contradictions!

Here was a pronounced democrat, mingling, from an early age, with the aristocracy, and despite his idiosyncracies, his abnormal temperament, and his apparent rudeness, winning universal respect and affection through his sterling qualities, apart from the admiration of his musical genius.

His outstanding quality was of force of conviction, which made him intolerant of moral weakness in others. And the force of his personality was so great that in moments of inspiration his friends say that his small frame seemed to tower to the dimensions of his mind.

In all his works there is a self-revelation that lifts them to a pinnacle as monuments of inspiration and places them in the highest class of musical creation.

Beethoven opened up a new era, and with him began the new awakening of music as a means of expression of personality, contrasted with the more objective beauty of the works of his predecessors. Surely readers will realise that his mind must have been essentially religious, and he must be ranked as one of the great forces of religious inspiration. And here the contradiction comes in again. Of formal religion, he apparently had none, but that he was deeply religious is shown by many of his letters, "striving sacredly to fulfil all the duties imposed on him by humanity, God and nature," and "full of trust in God, love to man," etc.

He not only portrayed the ideal character, he rose to the most sublime religious heights, and his great moments of inspiration, to quote Grove, "represent a state of mental absorption when all heaven was before his eyes, and in which he retired within himself far beyond the reach of outward things save his own divine power of expression."

An Appreciation.

The late Mrs. Mary Shaw (Sutherland).

IT is about 20 years since I first met the late Mrs. Shaw; her husband was then rector of Gunning, and her family of four sons and two daughters were at the school age. She was a lady of many parts, a devoted wife and mother, and yet found time to conduct the choir, superintend the Sunday School, and in other branches of Church work her splendid powers of organisation were responsible for good results. She was a born leader and her gracious manner and whole-hearted consecration to the Master's Service were very marked. But her best work was, I think, her visiting. In that way she was brought into personal contact with the people, and lovingly she shared all their joys and sorrows.

When I have seen "car mileage" quoted in Church reports, I have thought of the many miles traversed on foot, known only to Heaven, by the lady of the loving heart and smiling face. Her brightness was infectious.

And not only Church work, but Hospital work had her sympathies. While at Bull she was a hard worker for the local Hospital.

Was it because of her loyalty that she was given a heavy cross to bear during the last three years of her life, when she was laid aside, as a further witness of her faith and unflinching loyalty to the Divine Will? And she did not fail. She "kissed the cross" and has soon received her reward, "Well done, good and faithful servant."

F.A.T.

"EVEN SO SEND I YOU."

(First Sunday after Easter.)

At eventide,
When closed the door,
The Saviour doth appear;
Disciples show,
The joy they know,
Forgotten all their fear.

Each sacred wound,
On hand and side,
They one and all may view;
While holy peace
That shall not cease,
Is giv'n them then anew.

"I send you forth"—
'Tis His command,
To labour while we live,
Eternal life,
Throughout our strife,
He promises to give.

—Grace L. Rodda.

WANTED Organist, Pipe Organ, one Manual, with pedals. Apply: Rector, Bulli.

REV. A. J. H. PRIEST (Hornsby) is available for Sunday Services in Sydney and Suburbs. Wab. 1110.

VERGER WANTED—Apply, The Rector, St. Silas' Rectory, Botany-rd., Waterloo.

ASSISTANT PRIEST WANTED. Apply the Rector, St. Silas', Rectory, Waterloo.

WANTED—Organist, St. Stephen's, Penrith. Small salary. Particulars from the Rector.

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THE FIRST EASTER.

Ah, Mary is coming with hastening step,
The myrrh and the spices to bring;
A tender oblation of grief and of love,
To lay at the Feet of her King.

But pausing—an angel of God she describes,
"His raiment" is glistening and white,
Appearing "as lightning," and "dazzling"
to view,
"The watchers" look up in affright.

Oh, wonderful triumph the angel records—
The tomb is no longer a prison,
The Saviour, His pow'r and His glory
reveals,
For He, from the grave, has arisen.
—Grace L. Rodda.

ST. MARK (April 25th).

In three unceasing years
Of service here below,
Our Saviour taught, and healed, and
helped,
That all His love might know.

St. Mark records His work,
With graphic touch and clear,
The leper cleansed, the sick restored,
Who throng from far and near.

His Resurrection great,
Ascension also sublime,
St. Mark describes in glowing word,
Re-echoing through time.
—Grace L. Rodda.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. A. E. Morris, The Rectory, Surry
Hills, Sydney, £5.
Rev. A. J. H. Priest, Hornsby, £1.
Miss E. A. Allen, Austimner, 6/-.
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The World Call from India.

(By Rev. R. H. Noble, Peshawar.)

THE North-west Frontier, the most romantic spot in the Indian Empire, with a thrilling story ever since the dawn of man's wanderings and wars. We are at the very mouth of the Khyber Pass, through which now pass the peaceful armies of traders from all parts of Central Asia, with their laden camels, seeking a market in Hindustan. When shall the armies of the Cross return with those camels carrying the good news of "Peace" to the warlike, fierce tribes of Afghanistan and beyond.

Seventy years ago this mission was founded under the great Centurion—man of sword and the pen, and greater as a man of faith and champion of God's peace—Colonel Sir Herbert Edwardes, Commissioner of Peshawar.

Since then we have built our churches and hospitals and schools and have named one school and this college after Edwardes. Generations of Christians and missionaries have laboured, waiting for the opportunity to pass through the Khyber—but not yet, but the day is nearer than it was. Fierce men who hold life cheap, from foreign territory, come to our hospitals and carry the message and a "gospel" back to wild, inhospitable regions beyond the gorgeous snow ranges to the north. "The Word of God is not bound."

In our colleges and schools boys come to us to be prepared for university entrance and degrees—boys of the same race, many of them, with the fierce tribesmen of the hills beyond. They go out from us into various departments of Government service—some of them to play the game splendidly—all of them knowing of the claims of Christ and of God's gifts and calling, and they do not forget their "Alma Mater."

Could you accompany us to one of their village feasts it would rejoice your hearts. Generous hospitality and friendship. It would silence the croakers who doubt the value of time and money spent on missionary work.

Missions have done mischief in China, have they? So easy to decide a matter off-hand in the comfortable chair of a trader's office at a coastal port, with a cool drink at hand and assisted by the soothing fumes of a choice Havana—and an eager press representative to flatter one's sense of importance and omniscience.

Mr. Wigram wrote from London recently asking if we want a short service man. The "World Call" has been responded to by some of our young graduates at home. Most bracing news. Well, here is the job—here and in many other places. Here we want a man NOW; and another in OCTOBER (1927). We have just enough money to pay a man's salary.

But the catch is just there: we cannot raise the cash to pay his passage out and to buy his outfit. And Mr. Wigram tells us regretfully that London cannot supply passage and outfit as things are at present.

Clean bowled, for lack of £50 a year which, we could count on it, would enable us to say, "Yes, rather, tell him to pack quickly or he'll miss the boat"—and all the fun at this end—and the sheer joy of knowing that every bit of energy spent is worth while and has results which can never be adequately known.

The war hit us hard. Our Principal and the builder of the college (Mr. Hoare) died at Gallipoli. The Missionary Staff was reduced to one and two. Our non-Christian staff have been splendid. But the work cannot be done by two men—I mean the missionary work. It caused Mr. Stephenson to break down. Our Vice-Principal, Mr. Bender, is off on furlough in less than two months' time, after seven years of solid work. Another is going for personal reasons, a short service man. We shall be two then, for the next two and a half years—one of the two a man fresh from Cambridge—keen as possible—but about to face a burden that ought not to be imposed upon a fellow so fresh when he ought to be drinking in the language and living his life amongst the men and playing their games and putting in the solid work that is the fruit of deep-rooted friendship and personal intimacy. But in the nature of things, he must enter into administration and college business, when his freshness and inspiration and joy of life should be given to the men.

And this, because we can't find £50 a year as certain income.

ST. CHAD'S CHURCH, CREMORNE.

Good Friday, 11 a.m., 8 p.m.

Lantern Scenes at Evening Service, illustrating the story of the First Easter.

Holy Communion, 7 and 8 a.m.

M.P., Sermon and Holy Communion, 11 a.m.

Children's Service, 3 p.m.

E.P., 7.30 p.m. Ven. Archdeacon Charlton.

Rev. G. N. McDonald, Rector.

FLASHLIGHTS from the PAST



By
Rev. A. J. H. Priest

AN INDEPENDENT CHURCH.

THE death of Wighard, the Englishman sent to Rome by the English Kings to be consecrated Archbishop of Canterbury, was over-ruled by God for the benefit of the English Church, for Theodore of Tarsus, chosen and consecrated by the Bishop of Rome in Wighard's place, was eminently fitted for the work to which he was called.

Archbishop Theodore landed in England in 669; he was then 67 years of age, but he worked with much vigour for twenty-two years. When he arrived, he found seven separate Churches; when he died, he left one united Church of England, fully organised. The Church, as we know it, is mainly due to the efforts of this good Archbishop. The unity of the Church paved the way for the unity of the Nation, preceding it by 150 years, for it was not until 828 that Egbert of Wessex became the first King of England.

Theodore's Work. Soon after his arrival Archbishop Theodore visited all the Churches in the seven kingdoms of England. He was received everywhere with great enthusiasm; kings, clergy, and people acknowledged his authority. After four years of hard work he called the first National Synod of the Church of England, which met at Hertford in 673. All the Bishops and many clergy were present. It was a momentous Synod, being the first occasion on which the Church of England had acted as a single body. Important laws were passed, giving order and unity to the Church.

The First Appeal to Rome. So far, all were in agreement; but when Theodore wished to divide the dioceses, he met with strenuous opposition. Till then each King had his Bishop, whose diocese was the whole Kingdom. (The only exception was in Kent, where there were two dioceses, Canterbury and Rochester.) Theodore felt that most of the dioceses were too large, and sub-divided them.

Wilfrid, then Bishop of Northumbria, found that he was left with only a quarter of his diocese (as three new sees had been formed in it). He promptly appealed to the Pope, who ordered Theodore to restore Wilfrid to his former position. As the Pope had no authority over the Church of England, Archbishop Theodore took no notice of his command, and the King of Northumbria threw Wilfrid into prison for daring to appeal to a foreign Bishop.

An Important Event. The history of this first appeal to Rome is most important, for Wilfrid was the only Englishman who appealed to Rome during the Saxon period (before the Norman Conquest in 1066). This proves that the Church of England in Anglo-Saxon times was absolutely independent of the Church of Rome.

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

HENRY ELLIOTT.

(A Minor Prophet.)

(By Rev. D. Ross Hewton.)

AMONGST those who have played their part in the early history of Australia, it is quite conceivable that many a man who did nobly and well may be overlooked.

The abundant labours of Marsden and Broughton are well-known, but I would introduce Henry Elliott, a minor prophet, whose history I am sure will be found interesting.

He was born at Longbridge, Deverill, in the County of Wiltshire, in the year 1814, in which neighbourhood his ancestors had lived for generations.

His father, being the Parish Clerk, saw the advantages of education, and sent his son to a good school and the lad kept up his studies although he early joined his father in business. His business duties led him frequently to visit the magnificent house of the Marquis of Bath, where some of the superior servants often allowed him to see the library, and on occasions lent him books which awakened in him an ardent desire for reading and culture.

When only 17 years of age the Wesleyan Methodists were making a great stir in the village, and he was seriously impressed, and his new friends, seeing that he had more than usual intelligence, indiscreetly pressed upon him the office of local preacher, before he had given evidence of stability of character. The leaders of the Chartist movement again unsettled his views, and he began to think he had discovered a purer form of Christianity than any previously in existence, and, marshalled by him, the whole Society of Crockerton, under the banner of reform, seceded from the Methodists.

Then followed a painful period in his career which brought him much discredit.

He owes much to the Rev. E. Strickland, M.A., at one time rector of Brixton Deverill, who published in 1862 a memoir of him. The rector saw that there was in him promising material for a useful life if only it could be directed in the proper channel. He persevered with him for nearly six years, and lent him books of which Henry made the utmost use, and under his clergyman's wise and prayerful counsel he returned to the fold of the Church of England. Although now a married man with two children, his rector devoted much time and personally directed his studies with a view to his preparing for ordination.

At this juncture Archdeacon Marriott arrived in England from Tasmania, on the look out for likely men; the Government having agreed to support six religious instructors of the convicts—Henry Elliott was introduced to the Archdeacon, with the result that within a few weeks he was on the way to Tasmania, accompanied by his wife and children.

He was a good correspondent and his letters to his friends in England tell his subsequent history. He graphically describes his voyage in the sailing ship "Aden," and his arrival after some months at Hobart Town, where the party were cordially received by the bishop, the clergy, and Sir J. Eardley-Wilmot, the Governor.

It was expected that Mr. Elliott would be ordained within a reasonable time, but a difficulty arose between the Governor and the Bishop. The local authorities claimed the power of appointing and dismissing the chaplains without reference to the Bishop, and the Bishop withheld, until the point was settled; therefore without ordination, he was despatched to Norfolk

Island as a religious instructor. Just before embarking he wrote, "I think it may not be out of place just to insinuate to you, that if you ever see it right to go to sea on a grand scale of travel, as I have done, you will find what the poets and sentimentalists have written about the ocean is, to a great extent, magnificent moonshine."

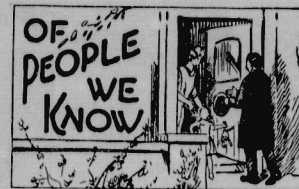
He arrived safely at Norfolk Island after a voyage of 1500 miles, and found his duties were amongst the most debased and degraded of our fallen race. He laments that very little improvement ever takes place in the prisoners, notwithstanding his unceasing toil. The Chaplain is always in contact with an overwhelming mass of crime, and if he succeeds in inducing any criminal to live more regularly, such a one is, as a matter of course, soon removed from his care and his place filled by another. He describes the place as "a festering cesspool of pollution, a boiling cauldron of frightful and disgusting crime."

At the time of his arrival in Norfolk Island the prisoners were unusually mutinous. About 300 out of 1200 were headed by a noted bushranger who said to them, "Whoever follows me, goes to the gallows; so, if any fellow fears, let him go back." Most of them did follow and committed the most brutal and diabolical murders. The garrison was soon under arms and the rebels were secured. Eighteen of them were sentenced to be hanged. Mr. Elliott wrote, "I was with the murderers till the hour of execution. It was a rainy, dismal morning, such as rarely occurs in this fair climate; it brought a chill of horror over me as I looked up and saw the halts dangling from the beam, and heard the dull, heavy clank of the chains as the men moved to the drop. I thought it rather remarkable that not one of these, who were chiefly young men, wished to live any longer, but seemed glad their short lives of sin and sorrow were so nearly over."

In 1848 the Bishop of Tasmania called him to Hobart Town for ordination, and on the 16th August he left Norfolk with Mrs. Elliott and their three children in the brig "Governor Philip" (200 tons burden) and had an adventurous voyage to Sydney in a vessel not very seaworthy. On arrival it was at once placed on dock and they were detained in Sydney for six weeks in consequence. He speaks highly of the hospitality of Dr. Grant Broughton, the Bishop, and refers to his cordial sympathy and kindness of manner, and, moreover, "He is a fine orator and I lost no opportunity of hearing him."

After repairs were effected the brig put out to set again with 30 re-convicted prisoners on board, and six days later struck a reef with a tremendous crash in the vicinity of Cape Barren Island, and the impact threw most of those on board out of their bunks. In the darkness everything was in the greatest confusion and terror. Mr. Elliott's presence was of great use in controlling the prisoners, for, at his request, the officers allowed the fetters to be removed. No time could be lost lest the woman and children should be swept off the deck. A boat was lowered at the stern, but was instantly swamped, and two men in her were never seen again. As the whale-boat was being lowered the prisoners cried out, "Oh, sir, we shall be left to be drowned." Mr. Elliott replied, "No; they are lowering a boat for the women and children. Do you wish to go instead?"

Here I cannot help thinking of St. Paul's description of his own shipwreck, as I read the graphic account (Continued on page 7.)



Rev. W. Wynn-Jones, formerly of Trinity Grammar School, secured his M.A. in Education at the recent examinations at the Sydney University.

Rev. Cecil B. Turner has returned to England after working as a mission chaplain for the past twelve months in Brisbane diocese.

Rev. Charles Dunn has been appointed as rector of St. Thomas' Church, North Ipswich, Q., to take up duty as head of the Bush Brotherhood in the Diocese of Grafton.

The Bishop of Llandaff, Dr. J. Pritchard Hughes, celebrated his 80th birthday. He took part in the morning service in the Cathedral and in the afternoon his Lordship read the second lesson.

The Rev. Ainslie Yeates, M.A., was inducted as Rector of St. John's, Ashfield, Sydney, on Tuesday night last. He will be welcomed by the parishioners in St. John's Parish Hall on Thursday, 21st inst.

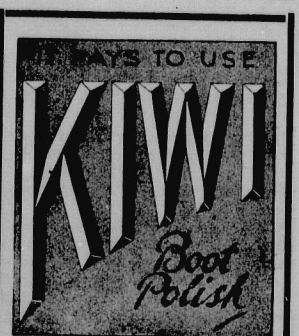
Miss Varley, of the Church Missionary Society, has been obliged to leave her station at Hangchow (China) owing to the troubled state of that country. She is returning on furlough, and is expected to arrive in Sydney at the end of the month.

Rev. A. F. Falconer, Th.L., who has accepted a position in the Melbourne diocese, was entertained by the parishioners prior to his departure from Beechworth, and a presentation of a wallet of notes was made to him and Mrs. Falconer, and that of a beautiful Beechworth stone brooch to Miss Coombes.

The Shire President and Councillors of Broadford (Wangaratta diocese) Vic., entertained the Rev. Dr. Rettick at luncheon on the eve of his departure for Sydney. The President thanked their guest for the public spirit he had shown during his brief residence. Mr. Rettick left at the end of March to take a curacy at Dulwich Hill, Sydney.

The Rev. J. W. Ferrier, Organising Secretary of the N.S.W. Branch of C.M.S., leaves for Ceylon on April 29th, and will visit Oenpelli on route. He expects to be absent from Sydney for four months. The Bishop of Carpentaria has invited Mr. Ferrier to preach the sermon at the Ordination of Mr. A. J. Dyer, of Oenpelli, at Port Darwin next month. Mr. Dyer will be ordained deacon.

Diligence increaseth the fruit of toil. A dilatory man wrestles with losses.—Hesiod.



KIWI BOOT POLISH IS WONDERFULLY WATERPROOF AND ECONOMICAL AND POLISHES BOOTS PERFECTLY



He who taught man to vanquish whatsoever Can be between the cradle and the grave Crowned him the King of Life.

—Shelley.

APRIL.

15th—Good Friday. This name is peculiar to the use of the Church of England. Early Christians, we are told, called it Paschal Day, in reference to the Paschal Lamb of which Jesus took the place, when He offered Himself up for our sins. Other names are, the Day of Our Lord's Passion, and Long Friday. It was also called the Day of the Cross.

16th—Saturday. Easter Even. This day was called in ancient times "the Great Sabbath," marking the time of transition from the Jewish Sabbath to the Christian Sunday. The City of Melbourne was founded on this date, 1837.

17th—Easter Day. "Christ is Risen." We put aside all contentious thoughts on this glad day, so our paper holds over everything of a disputatious nature. Yet it must be remarked that there has been much dispute in the Church concerning the very date of Easter, the Eastern Church observing the third day after the Passover, whatever day of the week that was, while the Western Church kept to Sunday, the one after the Passover. The British Church, in close touch with the Church of Ephesus, followed the Eastern rule, until Augustine's time, and indeed the Synod of Whitby, 664 A.D., showed that not for long after was the new rule accepted in practice.

18th—Easter Monday.

19th—Easter Tuesday. St. Alphege, Archbishop of Canterbury, 1006. A troubled and holy life.

20th—Wednesday. N.S.W. discovered by Captain Cook, 1770.

22nd Friday—Naval attack on Zeebrugge, 1918.

23rd—Saturday. St. George. The Patron Saint of England. Shakespeare's birthday.

24th—1st Sunday after Easter. Called Low Sunday; maybe in contrast with the Great Festival, or, from a word meaning Praise. The Greek Church calls it New Sunday, because of the newly Baptised.

25th—Monday. St. Mark. Princess Mary, born, 1897. Anzac Day. Australians landed at the Dardanelles, 1915.

28th—Thursday. Restoration of the Second Prayer Book by Queen Elizabeth, 1559. Next issue of this paper.



THE DIVINE INTERJECTION.

WHAT may be termed in description of the advent of Jesus Christ, a Divine Interjection, applies in particular to Easter, and its joyous teaching.

The coming of Christ was an interposition into the ordinary affairs of mankind. The purpose of His Advent was to stem the current of evil in the world, "to destroy the works of the Devil." The result of the preaching of the Gospel has ever been to turn aside the trend of happening. Just as the Second Coming will form in some way we cannot depict because we cannot understand a stupendous alteration in world values and conditions, so was the discovery of the fact of the Resurrection of deeply disturbing effect.

To the disciples it was an unexpected occurrence despite frequent hints and

open declarations. To the Pharisees it was a shock, and it demanded various crafty efforts to account for it.

Ever since the First Easter there has always been contained within the Church the secret of survival and revival. And it lies in the Easter declaration.

Arguments for the Resurrection are fairly familiar. One of the very strongest is the unexpected nature of the occurrence. It was not such as the Jew of the day had been led to expect of his Messiah. It was evidently not what the disciples anticipated, nor the enemies of Christ either, as stated. It is not what the man of to-day regards as the first essential of the preacher of righteousness. Many are quite ready to accept a Christ of Moral Reform, who pay no attention to the teaching of the Resurrection. And yet no reform can be of real and permanent character which does not proceed from the vibrant and energising influence of the Resurrection.

It is just this the Church requires today. It needs the application of the Resurrection teaching in new force to enable it to cope with the discouragements and difficulties of the present position. We simply must return to something of the primitive experience, and permit the Resurrection to affect our minds as it did the early disciples. It was this they held pre-eminent in their thoughts, and it was this which formed the tenor of their witness to the world. In other words, it was this teaching which "turned the world upside down."

The Church does not need to espouse revolutionary methods in substitution of the preaching of the Gospel. To do so is to confess failure. The Church needs to recognise what a revolutionary agency of a right and beneficial kind she possesses in the story of the Rising of Christ from the tomb.

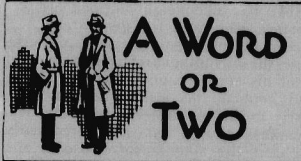
The secret of the power of the Resurrection is to be discovered in its peculiar ability to reduce all values to their true proportion, and thus free the mind of error, and enable new adjustment to be made.

Every attempt at revival in the Church is to be tested by the scope it gives to this cardinal teaching, which lies at the centre of every influence the Church possesses. It is the touchstone of every controversy, and every question must be referred to it and discussed in its light. There would be little disagreement among Christian people were the Resurrection teaching to receive its full and just regard. Its implications affect every doctrine, from Baptism to Communion, and its beneficent influence is shed on every action taken for the good of man.

The surprising event in the realm of religious thought has been the increasing readiness of the modern Jew to admit Christ into recognition as a true Son of David and teacher of His age. There is less inclination to regard His words and works as the product of deception, either intentional or accidental. Christ is accepted on the Christian basis, except for the Resurrection, of course, for that would be the end of Judaism. Still, what has but recently been conceded forms, to the thoughtful mind, further ground for expecting that the Jew will yet accept the Messiah he once scornfully rejected. That will indeed materially alter the position of Christianity in the world.

But for the present we should be more concerned with the application of the Resurrection to our own habitual thought and action. It has ever been the inspiration to renewed effort, for it enlarges the horizon of desire. It is

a new conception of the Resurrection which we need for our people, and for our clergy, too. The Resurrection is the contradictory of lassitude and indifference, and the rebuke of all despair. It is the spring of joyous revolt against all that is commonplace and discouraging in life. As a Divine Interjector in our ordinary career it supplies an element of adventure and uplift resulting from personal acceptance of what was the most extraordinary happening the world has ever heard of. Our Easter greeting to our readers is: "Arise from the Dead, and Christ shall give thee light."



Australian Aborigines.

PATHEPIC reading is provided by the census returns just published of the descendants of the original possessors of this land. Their numbers are fast diminishing. There are now only 50,000 full-blooded blacks in the Commonwealth. There were 62,000 two years earlier. There has been, alas! increase in the number of half-castes, of which there are 15,000, some of whom remind us of the white man's lust. We are doing something towards recognition of our debt to those whose land we took by looking after 14,000 of their descendants in various ways. It is reassuring to know that the respective Governments have much deeper realisation of their duty in this respect, though there is room for much improvement. For instance, why should the tattered remnant hang about the overland railway line begging from travellers. Government gives them a dole, which pauperises them. They ought to be employed in some way for their good.

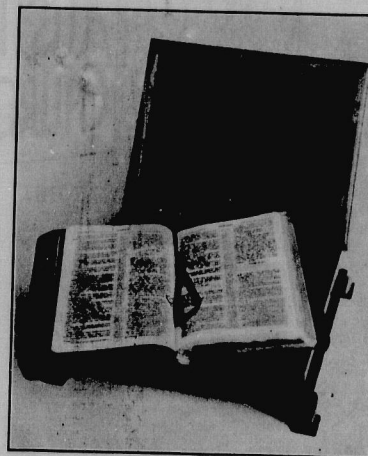
Australian Production.

IT is ominous to discover that the number of farmers is diminishing in this land of broad acres and vast spreading plain. Something is very wrong when a community begins to live on itself. Effort is demanded of those in authority to enquire, and proclaim, and, if possible, to rectify, the cause of this backward movement. It is certain that Australia will, sooner or later, be brought up with a sudden halt. We are living on so much capital borrowed from abroad that the cost of living increases instead of the opposite. This is a concern far beyond party politics. It is national in its incidence, and calls for the highest statesmanship. But perhaps we shall just jog along until the sudden emergency brings us to our senses, and we shall then seek to cut off all unnecessary expenditure in Governments, in luxuries, and in certain trades, and to follow a little familiar religious advice.

Savings Bank Returns.

AT the same time as the above announcement of our economic state there comes the publication of the amount of deposits in the State Savings Banks throughout Australia. This return does not include the Commonwealth Savings Bank nor other banking turnover. The amazing amount of 150 million pounds stands to the credit of three million depositors, and this

Bible for Princess Elizabeth.



"Presented to H.R.H. the Princess Elizabeth, with earnest prayer from the British and Foreign Bible Society, N.S.W. Auxiliary, in commemoration of the visit to Sydney of their Royal Highnesses The Duke and Duchess of York, March 28th, 1927."

The following letter accompanied the gift:—

March 28th, 1927.

My Dear Princess,
With many other tokens from Australia you will receive this copy of Holy Scriptures during happy story-telling nursery days. The Bible contains the oldest and most wonderful stories. Stories of the World and Who made it; of the Peoples of the World and Why they live; of Flowers and Why they are so beautiful; of Birds and Why they sing; of Stars and Why they twinkle so merrily; of Lions and Camels and Dogs and Dragons; of Big Fish and Tiny Fish. But the best story of all is of a King, Great and Kind, and the Friend of every Prince and Princess.

That this Bible may speak to you of the Heavenly King, we ask you graciously to accept our Gift.
The British and Foreign Bible Society, Sydney.

B. Bentley, Gen. Secretary.

HENRY ELLIOTT.

(Continued from p. 5.)

which this modern apostle and prophet gives of his. Mr. Elliott says the boats were battered to pieces in the surf. The captain of the guard and the boatswain were both drowned in attempting to swim to the reef. The chief mate succeeded with difficulty but lay unconscious for hours afterwards.

On reaching shore it was found that 69 were saved and 16 drowned or otherwise killed.

They secured from the wreck half a cask of rum, a small keg of brandy, about one dozen of port wine, two loaves, a few pounds of arrowroot and two pieces of pork. Two or three sails also, the damaged whaleboat, a puncheon containing sheep skins, and some dish covers; the last named proved useful as cooking utensils.

The island produced nothing but shell fish and penguins and "nauseous birds of disgusting taste."

A kind of tent was rigged for the women and children out of blankets, and the sheep skins were divided among the men, most of whom had been unable to dress before leaving the wreck. Wet weather set in.

After six days on this barren spot all were removed to Cape Barren, which took the boat four trips to accomplish. Here a tent was again rigged out of the sails and fires with difficulty lighted. There was nothing to eat and no fresh water but such as was caught when rain fell, and the prisoners were sullen and clamorous.

After a council of officers it was determined to make for Clarke Island, and Mr. Elliott and his family, with ten others, with the mate and some seamen pushed off at six o'clock in the morning and arrived at Clarke Island late in the afternoon. Here they luckily found two men, a boy and two black women, and were treated kindly. Soon

excepts Queensland. During the last twelve years the increase in the amount has doubled, and there are one million more depositors to share the wealth. This means that half the people of Australia own £50 each, quite apart from other banking deposits. Truly we are increased with goods and have need of nothing. We cease serious study, for we are too busy to read more than the most skimpy journals. We have so much money, but very little for religious purposes. We have no time for church-going, though we work less hours than any other people under the sun. We are secure, yes, just so long as the charity of the British taxpayer endures, for if the British Fleet proved ineffective or were withdrawn all our gold would perish, and our unvalued liberty and privilege thrown to the winds. Verily, we are living in a Fool's Paradise!

The Bishop of Wangaratta.

HIS LAST LETTER.

My dear People,—

This will be the last occasion on which I shall have the privilege of addressing you as your bishop. By the time this issue of the "Newsletter" reaches you I shall have ceased to be the Bishop of Wangaratta. Immediate steps will now be taken towards the election of my successor in that office. It is a little more than twenty-five years since I was consecrated to be the first Bishop of the diocese. Mine has been a longer episcopate than most. Of all the bishops in charge of Australian sees at that time, Archbishop Riley, of Perth, alone remains at his post. It would doubtless be possible for me to have carried on for another year or two, but of late I have felt increasingly conscious that I am no longer equal to the incessant travelling necessary to enable me to meet the requirements of the diocese. The doctors impress upon me that I must go easy. So I feel that the time has come for me to give place to a younger and more active man. I trust that his advent will give a fresh and vigorous impetus to the work it has been my privilege to begin. It is to me a matter of devout thankfulness that he will have a good start. The diocese is well staffed with a united and enthusiastic band of clergy. Almost every parish is now fairly well provided with necessary equipment. There are no debts of any consequence. More interest might indeed be shown in missionary work, in which we are somewhat backward in a good many parishes. The two problems requiring immediate attention are provision for the needs of new settlers in the soldier settlements and irrigation areas, and a most liberal provision for our clergy.

Looking back over my long episcopate, I feel that, though the work has been strenuous, it has been full of interest and happiness. For the most part our clergy and laity alike have striven to overcome the results of neglect and insufficiency in the past, which were but too noticeable in many quarters twenty-five years ago. Though we have been disappointed in our natural expectation of a steady increase of population, and have even been faced with a serious decrease, there are indications of better things in the near future. Our mining industry seems to be a thing of the past, but the cultivation of the land will give a far more permanent future to the north-east. There are still great possibilities in the Goulburn Valley and some of our hill country. So I bespeak for my successor, whoever he may be, your goodwill and whole-hearted support. Your response to his efforts will naturally increase or lessen his zeal, his energy, his enthusiasm. Let him work in his own way. While I think my way has been the best for me, it may not suit my successor. Everyone does his work best in his own way. No one feels quite comfortable in another man's groove. But if we all show him a willing desire to do our bit for the Kingdom of God, it will help and encourage him immensely. None of us is faultless. We are ready enough in a general way to ask God to forgive us our trespasses and help us to overcome our faults. Yet if some friend with perhaps more zeal than discretion should take any of us at his word, and suggest that one is proud, bad tempered, domineering, inconsiderate, lazy, self-willed, or what not, we all know how ready we are to deny or excuse what may be only too true. We need to be quite honest with ourselves, and not content with thanking God that we are not gross offenders. We expect others

to be what they claim to be. Yet we sometimes forget how great is the power of our own example, and our responsibility with regard to it. No one wishes to be an actual hindrance to another, but few realise how ready others are to follow their lead for good or evil. Take, for example, the matter of church attendance. If parents are neglectful and careless, can they wonder if their children become more so? Such things as living within our means, prompt payment of our debts, keeping our word, readiness to help, are quickly recognised and approved, while carelessness in such matters does much harm. The children of God (do we not call Him our Father) have something to live up to. If we live our lives in touch with God, He will give us a right judgment in all things. It is possible for us—even unconsciously—to rob ourselves of the help we need to rob our families of the lead which means so much to them; to rob Christ Himself of the help, which a good and inspiring example means to so many. May the advent of a new leader give us all courage to make a fresh start, with higher ideals and greater earnestness, that when the time comes for us to go hence we may hope that God has used us to make our little bit of the world somewhat better than we found it.

With grateful thanks for the many kindnesses I have received at your hands, and especially for the compliment you have paid me in having my portrait painted as a lasting remembrance of my episcopate, and praying that God's richest blessing may rest upon you all, I commend you to His care and keeping, in Christ Jesus our Lord.

Your sincere friend and Bishop,
T. H. WANGARATTA.

March 31, 1927.

GOOD FRIDAY.

We climb the Hill of Calvary,
We view the scene sublime,
That Wonder of undying love,
That Miracle of Time.

We gaze upon the Sinless One,
And kneeling, we adore,
The while, in deep humility,
Our gratitude we pour.

We see His bitter anguish,
We hear that wondrous cry,
Which pleads that we may be forgiven,
And thus we see Him die.

—Grace L. Rodda.

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a cutter of the Port Officer of Hobart hove in sight and as speedily as possible those left behind were brought over. Afterwards the whole company were conveyed to Launceston and their miseries relieved.

I am writing, of course, regarding Mr. Elliott, but surely a passing thought must be given his brave wife—type of the heroines who have laboured side by side with the pioneers in Australia.

After rest and refreshment Mr. Elliott was ordained a Deacon at Hobart Town, and commissioned the second time to Norfolk Island, sailing in the "Lady Franklin," together with 64 prisoners.

Two years later the convict establishment at Norfolk Island was reduced and the Rev. Henry Elliott returned to Hobart.

The Bishop of Sydney then offered him an appointment on the Murray, and on horseback he rode there all the way from Melbourne, subsequently returning to bring up his wife and family, who travelled in two gigs.

At Albury he did a tremendous amount of pioneering work over a large area, in addition to building the church at Albury. His influence and travels embraced the whole of the Murrumbidgee district. After seven years of faithful work at Albury he died, and the "Border Post" (April 17, 1858) observed, "No one has left the world more deeply regretted and no one has better deserved the esteem of his fellow colonists."

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NEW SOUTH WALES.

SYDNEY.

South Coast Rural Deanery.

The quarterly meeting of the South Coast Rural Deanery was held at St. Luke's, Berry, on Monday and Tuesday, March 14 and 15.

On the Monday a social evening and welcome was extended to the members in the School of Arts. About 300 parishioners were present. The Mayor of Berry (Ald. T. Watson), on behalf of his fellow townspeople, welcomed the members of the Chapter. The Rector of Berry (Rev. J. R. Le'Huray) added words of welcome on behalf of his fellow churchpeople. Archdeacon Martin and the Rural Dean (Rev. E. Walker) responded. Speeches and music were rendered by the brethren.

On behalf of the clergy of the South Coast, Archdeacon Martin presented the Rev. and Mrs. Le'Huray with a silver teapot as a wedding gift, and expressed his good wishes for their future happiness. Mrs. Walker then presented the Rev. and Mrs. R. P. Gee, who also have been recently married, with a silver vase, and wished them all prosperity in their new life.

Tuesday morning a celebration of Holy Communion was attended by the members, when the Rector gave an address on "The Laws of Growth in the Ministry."

The conference was held at the Rectory, the Rural Dean presiding. Archdeacon Martin, from a fund of information and experience gathered during his 40 years' ministry, gave a very helpful and inspiring address.

It was announced that an association of the Church Missionary Society had been formed for the South Coast. "The Guardian of the Lord's Day" was discussed and it was agreed that the founder, Rev. Neland Parsons, be invited to speak in the Churches on the South Coast, with a view to using every effort to preserve the sanctity of the Lord's Day.

Arrangements were made for a Home Mission Festival, and for a Foreign Mission Exhibition. The gatherings were largely attended, and a very fruitful time ensued as a result of the meetings.

COULBURN.

Ordination.

On April 3rd in his Cathedral, by the Bishop of Goulburn, Michael Worsley Palmer to the Diaconate.

Appointment.

Harold Worsley Palmer, to serve as Deacon in the parish of Junee.

The Bishop of Mombasa's Visit.

The Bishop of Mombasa addressed a meeting in the church hall, Goulburn, on Tuesday, 29th March.

Bishop Heywood explained briefly the proposals to divide his diocese of Mombasa and to ask Australia to support the new diocese, to which an Australian priest is to be appointed as Bishop. He described the earliest Portuguese and German efforts to Christianise this country and mentioned Dr. Livingstone's visits. He described how the slave trade had disappeared before the advance of the Gospel, and how some of their brightest self-governing Christian communities had their origin in freed-slave settlements. He told us the history of the neighbouring diocese of Uganda, which is to celebrate the fiftieth anniversary of the arrival of the first missionary next year. He emphasised the natural reverence of the African. To the argument "Why don't we leave the Africans alone?" he replied, "The African has no wish to be left alone—he wants to learn and to progress and to lift his neighbours." One enthusiastic amateur native teacher once hung out a sign "English taught here up to C."

The Government has accepted the responsibility for the uplift of the native races and is prepared to support all voluntary agencies training character on a religious basis.

The Bishop described the trials of the missionaries and their converts during the war. He told us of the tributes of Governors, soldiers, statesmen and educationalists to the work of the missions and the mission schools. The East African Governments for instance, are prepared to subsidise generously religious education. "Education without religion only means clever devils," he quoted. All this constitutes a challenge. The African is flocking in thousands, asking to be taught—and the Governments are asking the Church to send out the workers and undertake the task.

He spoke of the wonderful future before the Tanganyika colony—which is to constitute the new diocese and the Mission's desire to build up the home life of the people. He told a wonderful story of an African congregation's faith when it accepted a heathen challenge to make their intercession for rain a test of the truth of their God.

The Board of Education approved the idea of holding annual schools of instruction for teachers (Sunday and Public Schools) in the various Rural Deaneries throughout the diocese as its working policy, and authorised its commissioner, Miss Akehurst (the diocesan organiser for religious instruction) to initiate a system of correspondence instruction for children in remote country districts. The missionary council determined once again as an act of faith to remit monthly 75 per cent. of the diocesan missionary apportionment to A.B.M. and asked the parishes to co-operate by remitting their quotas regularly.

The Clergy Training Committee and the Cathedral Chapter met as councils of advice to the Bishop.

The Council of the Diocese sat for nearly four hours. It was a most useful meeting surveying the whole range of diocesan activities. It elected a commission to report upon the whole question of the country centres in the Federal Capital Area, and those of adjacent parishes with a view to giving the parish of Canberra freedom to concentrate on the problems arising from the present and future influx of population. It gave preliminary consideration to problems of parochial expansion and development. Two ordinances were passed, one facilitating the erection of a mission church at North Queanbeyan on the border of the Federal Territory, the other authorising the purchase of a property as a residence for the priest-in-charge of Christ Church, East Goulburn. The Property Trust did a good deal of work, too. Amongst other matters it completed a new scale of cemetery charges for the diocese with some unique features. In future all snobbish distinctions in the price of grave allotments will disappear—nor will pauper sections be tolerated any longer. (Most of these objectionable features have disappeared long ago, but a few survive). The distinction in fees between "interment" and "purchase of ground" has been abolished. In future one flat charge will be imposed, which will include both what are usually known as "Cemetery Fees" and "Purchase of Exclusive Rights."

CRAFTON.

Ordination at Kempsey.

An Ordination was held at All Saints' Church, Kempsey, on Sunday, 20th March, by the Rt. Rev. J. W. Ashton, D.D., when Mr. Bromley was ordained Deacon, and the Rev. Franklin (S. W. Rocks) was raised to the Priesthood. Clergy assisting the Bishop were Rev. Canon Ware, Vicar of Kempsey, C. J. Chambers (C. Macleay), Chaplain and Epistoller, Rev. W. A. Harris-Walker, Chaplain, W. H. Evans (Wauchope), J. W. Symonds (Macksville), F. S. Dutton (Dorrig), Preacher for the occasion, O. N. Maurey (Bowraville), and W. Avery (Bellbrook).

The service, which was most impressive, was fully choral, led by the Bishop and supported by a strong choir, with Miss Knauer as organist.

The preacher referred to the Divine method of dealing with human beings, through human agencies, the Ministry of Holy Orders being one. The morning's service was an instance of setting apart in the historic and catholic way two young men for this sacred ministry. Their call was a glorious one, but filled with toil and trial, and there was the special empowering of God the Holy Spirit. The congregation was very large, containing representatives from all the surrounding parishes.

In the evening the Rev. F. S. Dutton again preached at All Saints', Mrs. F. Dehenham, of Frederickton, singing in beautiful voice "Nearer my God to Thee."

Induction.

At Macksville the Lord Bishop of Grafton inducted the Rev. J. W. Symonds to the parish on Sunday evening, the 20th March. There was a large attendance and visting clergy assisted at the service.

The Rev. Symonds has left an excellent record of faithful work at Eureka (Richmond River District) and comes to Macksville with hope and determination for the future.

RIVERINA DIOCESE.

(From our own Correspondent.)

The Synod of the Diocese is summoned to meet at Hay on Wednesday, the 27th April. Important business is on the Agenda, including the consideration of the proposed new Constitution for the Church in Australia. The acceptance of the Constitution is by no means a foregone conclusion, as opposition is threatened from an influential quarter.

The visit of the Bishop of London to the Riverina was a memorable occasion, and made a deep and lasting impression on all who met him. The Bishop landed by the Temora Mail and addressed waiting crowds at Ariah Park and Barellan, arriving at Griffiths at 1 p.m. on Tuesday. Here he formally opened and dedicated to St. Alban the new Church Hall. After the dedication the Bishop addressed the clergy of the diocese. Later a mass meeting was held in the Lyceum Hall, presided over by the Bishop of Riverina, when the Bishop of London delivered an address on questions of the day, especially immigration. Among those present, in addition to the two Bishops, were: Archdeacon Kitchen (Hay), Canon Ross Edwards (Corowa), Canon E. J. Rogers (Deniliquin), Canon S. W. Williamson (Hay), Canon Howard Lea (Sydney), Rev. W. A. Brice (Lockhart), Rev. E. R. Carpenter (Diocesan Registrar), Rev. W. J. B. Davies (Gannmain), Rev. E. Fletcher (Berrigan), Rev. D. H. Gosper (Balranald), Rev. A. H. Griddle (Barellan), Rev. J. B. Kay (Lake Cargelligo), Rev. C. H. Staples (Junee), Rev. C. Kirkpatrick (Leeton), Rev. Geo. Laverack (Ariah Park), Rev. J. E. Pollard (Yocumwal), Rev. H. C. Reiss (The Rock), Rev. H. V. Rogers (Coolamon), and the local Rector (Rev. Walter Bennett). In the evening His Lordship addressed the boy migrants at Leeton and proceeding to Narrandera, preached at evensong to a crowded congregation.

The Rev. W. J. B. Davies, of Gannmain, has been accepted for service in the Diocese of London, and proposes leaving Australia early next year.

The first official visit of the Bishop of Riverina to Ariah Park evoked considerable interest. Large congregations awaited His Lordship at all the services and were delighted with what they heard. His Lordship possesses a most attractive personality, which won for him the sympathy of all, and disarmed any possible adverse criticism. The Rector (Rev. Geo. Laverack) presented 41 candidates for Confirmation, the largest number in the history of the parish. On Monday evening a reception was held in the public hall. The Rector's Warden, Mr. Geo. Wells, welcomed the Bishop in the name of the parish. Other speakers included the Shire President and representatives from the R. Catholic, Methodist, and Baptist Communities. His Lordship, in responding, received

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an ovation. Referring to the parish, Dr. Halse said he was pleased with what he had seen, and he congratulated them on the manifest signs of growth and progress they were enjoying. The Bishop then delivered a deeply interesting address on topics of the day—the new constitution for the Church in Australia, the Proposed Prayer Book, etc. Up-to-date £430 has been promised towards the new Bective Church Building Fund, in the Arian Park Parish.

VICTORIA.

MELBOURNE.

By the death of Mr. John Helmore, St. Luke's, South Melbourne, loses its oldest member, and the State loses a worthy pioneer. Mr. Helmore arrived in Australia from England in 1854, and spent 70 years of his life in South Melbourne. He was present at the laying of the foundation stone of St. Luke's Parish Church in 1857, and attended the Church continuously to within a few months of his death in his 83rd year. He had been for 50 years a member of the Vestry either as Vestryman or Churchwarden. At the time of his death he was Vicar's warden, and was also one of St. Luke's Trustees. Mr. Helmore was also a pioneer of the Eight Hour movement, and had attended all the annual celebrations except for the last two years. He was also Senior Trustee of the Ancient Order of Foresters, and took a keen interest in Friendly Society affairs generally. In former years he was also keenly interested in municipal matters, and had acted as inspector of some of the South Melbourne Council's big works. He was a man of strong, simple faith in God. He valued the Bible as the Word of God, and the Church as the House of God, and the Sunday as the Lord's Day. He was a regular worshipper and communicant.

A Ford Car has been offered to the Vicar of Heidelberg by friends outside the parish to help in the parish visitations.

At the annual meeting of the British and Foreign Bible Society of Victoria, held at the Bible House, Melbourne, on the 8th inst., the following were elected as officers and committee for the ensuing year:—President, the Most Rev. the Archbishop of Melbourne; Vice-presidents, Rt. Rev. J. D. Langley, the Bishop of Wangaratta, the Bishop of Ballarat, the Bishop of Gippsland, the Bishop of Bendigo, the Bishop of St. Arnaud, the Moderator of the Free Presbyterian Church, the Moderator of the Presbyterian Church of Victoria; the President of the Methodist Conference, the Chairman of the Baptist Union, the President of the Churches of Christ, the Commissioner of the Salvation Army, Alex. Leeger, Esq., M.A., LL.D., John M. Griffiths, Esq., Rev. A. Law, D.D., F. J. Cato, Esq., Rev. J. Thomas, B.A., Rev. J. Sinclair, J. A. Gillespie, Esq., Sir Aaron Danks, and A. C. C. Holtz, Esq.; hon. treasurer, D. McRorie, Esq.; hon. secretaries, Rev. E. Denton Fethers and Rev. A. J. Collocott; assist. secretary, Mr. A. Lawrence; executive committee, The President, Vice-presidents, Treasurer and Secretaries (ex officio), Messrs. Frey Barley, Jas. Birtchell, and J. S. Walker; sub-agents, Messrs. W. S. McCrae, D. W. Barrie and G. R. Smith; hon. auditors, Messrs. F. G. Hooke, F.C.P.A., and J. L. Balfour-Melville, A.C.P.A.; hon. solicitors, Messrs. Martin and Martin.

The Missions to Seamen held its annual meeting on 31st March. The Governor presided, and other speakers were the Archbishop and Admiral Napier.

C.M.S. held its annual meeting on March 31.

TASMANIA.

The Church Missionary Society. Summer School at Launceston.

The fifth annual Summer School was held under ideal weather conditions at St. John's Church, Launceston, during February.

The Bishop of Mombasa was chairman and the other speakers were Canon Burns, of Nairobi, Ven. Archdeacon Davies, of Sydney, Rev. W. I. Holt, B.D., of the China Inland Mission.

The daily sessions opened with a quiet time of intercession and prayer.

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Archdeacon Davies, who led the Bible Study, took for his subject "God's Great Family," studies on the Epistle to the Colossians. The Bible Readings were specially helpful and were much appreciated by an increasing attendance.

The Bishop of Mombasa proved an acceptable and able chairman. At each session he presented the case for Tanganyika, the new work undertaken by the Australian C.M.S.; whilst urging that the work in older fields should not be neglected.

Canon Burns again won the hearts of his hearers; the Men's Service at St. John's will be long remembered. The attendance at the evening showed the great appeal Africa is making, found a response among the members of the School.

There was a crowded meeting for women when Mrs. Howard Taylor spoke of the "Great Adventure of Faith"—the work of the China Inland Mission.

The members were pleased to have the opportunity of hearing Dr. Howard Taylor, who spoke to a big meeting on the Thursday night.

All the speakers stressed the great need of Prayer, Money, but especially Service.

The Thanksgiving Service was a happy and fitting close to a most helpful and inspiring week. At this service the Bishop of Mombasa preached and a Thank-offering was made, which resulted in £110. As a direct result of the School two definite offers have been made for work in Tanganyika.

QUEENSLAND.

BRISBANE.

Bishop Le Fanu has returned from a visit to the Charleville Bush Brotherhood district. At St. George, Surat, and at a house 40 miles from Unkell, the Bishop administered confirmation. At Surat he was accorded a public welcome and he addressed the children of the school on the subject of missions to the aborigines. The Bush Brotherhood work is much hampered by a shortage of men for the work.

Bendigo.

Around the Bendigo Churches.

(Continued.)

(By Rev. W. M. Madgwick.)

A visit to St. Andrew's Presbyterian Church gave the impression of a live and stalwart body in the Redeemer's work. Some of the leading men of Bendigo were at the door to attend to the wants of worshippers, especially of visitors. It was a morning service, and the seats were very well occupied. The service was begun by a short extempore prayer, followed by a hymn, led by a choir, and heartily entered into by the congregation. It made one feel at home straight away. The organ in the forefront of the Church brought to memory St. Stephen's Church, Phillip Street, Sydney, 50 years ago. A high pulpit and a low one immediately below. Dr. Steel was the minister, one of Sydney's best men, intellectually and lovingly. I frequently dropped into St. Stephen's, as I was boarding immediately behind in Macquarie Street, and found an easy entrance through a broken fence. In the lower pulpit was the precursor, and with tuning fork in hand gave the note and the fine choir of men and women took up the lead and the big congregation joined in. To use a modern expression—it was some singing, without the kist o' whistles. I may not be a good judge, but I feel inclined to the opinion "that the old is the best," perhaps because I am old. There came a time, when to many the psalms and paraphrases needed enriching by hymns, and others desired to follow other churches by the introduction of an organ. They became very burning questions, and the big church was full one evening to discuss and to vote, and both hymns and organ had ayes by small majorities. The good Dr. stood up and refused to have the congregation so evenly divided, and suggested—Let us have the hymns unanimously and leave the organ out. It was just like the man; wise and loving, the hymns were brought in. As I have not been in St. Stephen's for many years, I have not seen an organ there, but I suppose there is. St. Andrew's, Bendigo, has one, and the service of praise most enjoyable. There was an alternate reading of Ps. 98 and a talk to children, which seems to have become the regular order in Bendigo Churches. The notices were given out by a layman. The Rev. W. I. Holt, B.D., discoursed on Ps. 133, 1, "The blessings of Unity," even without uniformity, giving many apposite illustrations, including the unity of the Churches of Christ without uniformity of worship.



A Study of Jesus.—Prepared by Rev. A. H. Garnsey, M.A., Warden of St. Paul's, College, Sydney. (Published by the A.S.C.M., 182 Collins Street, Melbourne. Price 1/- Our copy from the Publishers.)

This study pamphlet has been compiled by Mr. Garnsey at the request of the General Commander of the Australasian Christian Student Movement and is "merely a series of studies written in the hope of stimulating further thought and study on the part of those to whom is offered so large a share in the privilege of bringing in 'the Christ that is to be' (sic)." The studies are full of suggestive thought and questions for discussion after each study will be found stimulating to thought. Only one point of criticism. In study v., "The Challenge of the Risen Lord," the writer does not bring out the fact that the Resurrection of Christ, in the strong conviction of the apostolic writers and preachers, was "the Resurrection of the Lord's Body." We do not think Harnack at that is to be (sic). The studies are full of suggestive thought and questions for discussion after each study will be found stimulating to thought. Only one point of criticism. 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Record" will be held on Tuesday, May 31st,
afternoon and evening, in the Chapter House,
Sydney. Messdames A. E. Morris and E.
Bragg are Joint Hon. Secretaries. Details
in a later issue.



YOUNG RECORDERS.

Aims.

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

Toorak, Vic.,
April 13, 1927.

"Children crying in the Temple, 'Hosanna to the Son of David.'"

My dear girls and boys,

Mine is going to be quite a short note to-day, as I want to have room for a letter written for you by one of the readers of the "Australian Church Record." I'm sure it will interest you—the things she tells us are so different from the things we do nowadays.

I want to say a word or two to you about Easter time. Last Sunday was Palm Sunday. Can you tell me why it is called that? Then comes Good Friday, that wonderful and terrible day when our Lord laid down His life for us—to be followed so soon by Easter Sunday, when we all rejoice in His glorious Resurrection. I was once spending Easter in a Spanish town. On Easter Eve no one seemed to go to bed, the streets were full of people, all waiting for twelve o'clock. Suddenly the clocks began to strike and everyone began to sing and make a cheerful noise to welcome in the great and happy Easter Day—even children helped in the din by dragging tins tied to a string up and down the cobbled, unevenly-paved streets.

Will you look up the story of Palm Sunday in St. Matthew? You will find the words at the top of our letter towards the end of it. The young people here were part of the great crowd that went out to meet Jesus and welcome Him. This Easter time I want you all to take your part in joy and thankfulness.

I am, yours affectionately,

Aunt Mat

Correct answers to questions in last issue: Passion Sunday is the Sunday before Palm Sunday and called so because at this time our Lord plainly told His disciples of His coming suffering.
St. John x. 1-16.

A PEEP AT MY CHILDHOOD.

(By M. Mulligan.)

Dear Children,

I know that most of you are fond of stories, and so I write this one for you. Here is a little picture of life in dear old Lincolnshire. You know, perhaps, that all the south of that country is very flat, and has been reclaimed from the sea and is often called Fenland. I can remember how my dear old rosy-cheeked grandpa used to stand up in his old-fashioned gig and say, "There, my girl, all this fertile land has been taken from the sea since I was a boy." We are very proud of the flat country or Fenland. Our farm products are so good and every time of the year has its interests.

In some places, perhaps, the children in the spring, still drop the grain which is the nucleus of the corn, and perform the work which we call "sow-

ing the corn." They follow a man who, with a long stick, punches little holes in the ploughed ground, and into these the children drop their grain.

In the spring we have wonderful grass, and great frolics we used to have when hay-making, burying our playmates in the hay. One favourite sport was to sit on the hay and be drawn along on it by ropes fastened to the farm horses' heads, till at last we were on the top of a little hay-rick. The great draught horses (often prize-winners), the geese, and the famous Lincolnshire long-wool sheep, are the best products, and the pride of my country. We played in the fields with the lambs, decorated them with daisies and they became great pets. I am told that I had a pet lamb called "Billy" who would follow me into the big kitchen. The lamb, of course, grew into a big sheep while I was still a small child, and sometimes, I am told, a sad little cry would come from the kitchen where we played. "Billy knocked me down again," so Billy had to be sent away. There was a pet foal too and it would run round the kitchen table.

I remember harvest time and our triumph as we walked beside the wag-gons filled with the last sheaves of the glorious crop "Safely garnered in"—how with thankful hearts we sang "Harvest Home," the reapers and gleaners all singing too. Now that reaping machines are used, things are sometimes less picturesque.

Then there was Market Day! My mother and I would go to our town, Long Sutton, driving the Welsh pony "Bobby," in the pretty pony chaise. With us we took for sale our home-made jams and pickles, perhaps bringing back with us a rosy maid from the set of rosy, jolly girls waiting in the market-place to be hired.

Sunday was a lovely day, but once, though the day was fair I had to miss the brightness. I had told a fib to Thirza, my pretty nurse-maid. My kind parents were much grieved. My wise and kind father, at other times such a merry companion, took me into my little bedroom and there talked so gently and prayed so earnestly that through God's love and mercy I might never become untruthful, but that I might always try to be true to the prayers of that day. As a small penance I was left at home. I missed our long, delightful, six miles' drive to church, passing wonderful peacocks and shady lanes on our way. Then at the grand old "Bull Inn" we changed our dusty hats for our others fresh from the band-box and met our friends. There, too, in the big stable yard, was a fox which served as a watch-dog. I was sorry to miss the fox, but even more sorry to miss sharing the service in the great, old-fashioned church. My grandfather sat in the deacon's pew, high, large and square, quite a room. I sat on a footstool and rode round across the wide, carpeted floor and studied a picture Bible during the fine but too long prayer and sermon. I loved the sight of the old parish church.

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A Prosperous Church.

Bishop of London in Melbourne—Written for the "Australian Church Record."

Church Overseas and Australian Church News.

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Letters to the Editor.

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Past and Future.—By Rev. A. S. Devenish, M.A. An article brimful of interest.

People We Know—Personalities in the Church World.

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Rev. T. C. Hammond, M.A.—Welcomed Home.

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Sydney Office.

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A pathetic death notice was seen in a Melbourne daily lately. It read, "Died of a broken heart."

The Anti-God Society in Russia found that broadcasting irreligious programmes had the opposite from their intended effect.

How frequently women, we will not call them ladies, will accept the seat of a working man in the tram and omit the trifling courtesy of saying thank you.

Fifty-five people, mostly women, were crushed to death in a wild rush by 1000 Hindus for the honour of being the first to bathe in the Ganges at Kumbhmela, a famous festival, in the United Provinces.

The Parish Bookstall Society rejoices in an Easter gift of £15. P.B.S. has printed 180,000 copies since its inception in 1917. Its advertisement will be found on page 10. It offers half rates to subscribers of the A.C.R.

The number of Jesuits is given in the latest statistics as 19,569 priests, scholastics, novices, and Brothers. Of this total, 2263, or 11½ per cent. of the whole, are labouring in the various Jesuit mission fields of the world.

A Sale of Work for the "Australian Church Record" will be held on Tuesday, May 31st, afternoon and evening, in the Chapter House, Sydney. Messdames A. E. Morris and E. Bragg are Joint Hon. Secretaries. Details in a later issue.

The "Daily Mail" has taken a ballot of its readers as to the most popular part of the broadcast programmes. It received a million and a quarter votes, and out of these one-fifth voted for variety and concert parties. Light orchestral music came next, and then military bands.

In the Roman Catholic Church there has recently been instituted a new annual feast-day, under the title "Christus Rex" ("Christ the King"). It is to be a solemn festival, with its own liturgical offices, and is to be observed every year on the last Sunday in October. It was celebrated for the first time in 1926.

Just as the bells of St. Paul's Cathedral, Melbourne, completed their final change in a "touch" of 504 changes of Grandsire Triples (run on eight bells) one evening recently, the spindle of No. 7 (the second largest bell, weighing 22 cwt.), snapped, and the bell fell sideways into its cradle, smashing to matchwood the great wooden wheel by which the bell is revolved.

Past and Future.

(By the Rev. A. S. Devenish, M.A.)

Deiciet colles, valles extollet ab imo.—Sybil.

SINCE the expulsion of the Turks from Palestine and Mesopotamia, there appears to have been a boom in excavating, of no small interest. Eleven different expeditions, we are informed, are at work in Palestine. Harold J. Shepstone, F.R.G.S., writing in the Christian Herald, relates that the site of Capernaum has been definitely fixed at Tel Hum, at the northern end of the Lake of Galilee. The ruined site of this town, mentioned so often in the Gospels, has yielded enough broken remains to suggest that the very synagogue in which Christ preached has been unearthed—length 75 feet, breadth 54 feet. The columns have fallen from their bases, but the capitals are intact. Among the ruins was found a large block of stone with a pot of manna carved on its face, which may have suggested Christ's words, "Your fathers did eat manna in the wilderness." This synagogue is being reconstructed. Its style of architecture was Graeco-Roman.

Chorazin, of baleful memory, has yielded to the excavator's spade, and a synagogue has been brought to light of very early date. Beth-shan (Beisan), the ancient city in Galilee, is expected to throw much light on the past in addition to the discovery already made of two Philistine temples, in one of which Saul's armour was placed. Some excavations, as at Beeroth, show the immense strength of ancient fortifications—averaging 16 feet in thickness, says Mr. Shepstone. At Shechem the ruins of Ahab's palace have been unearthed, and good finds are expected from the mounds of Kir-iath Sepher (Book-town).

In Jerusalem a discovery has been made of what appears to be the third wall of the city described by Josephus in his "Wars of the Jews." This wall was begun by Agrippa; but through fear of the Romans he failed to complete it. This the most northerly wall has been unearthed by workmen and its massive length traced for 1600 feet. The "Times" shows Lord and Lady Plumer and the Bishop of Jerusalem and Mrs. MacInnes and others standing on the immense stone platform provided by one of the exposed sections of this wall.

At Beeroth, Mr. Shepstone relates, jars, cups, and other pottery dating back as far as 2000 B.C., have been found in a cave-tomb.

In Egypt the work of the archaeologists goes on with ever increasing wonderment. The finds in Tutankhamen's tomb show inter alia an ostrich-feather fan, reproduced in the pages of the