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March 12, 1931.

Dear Boys and Girls,

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

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

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

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

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

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

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

Your Friend,

THE EDITOR.

THE SCOUT'S PROMISE.

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

THE GUIDE LAW.

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

MUM'S THE WORD.

"My boy," said the business man to his son, "there are two things that are vitally necessary if you are to succeed in business."
"What are they, dad?"
"Honesty and sagacity."
"What is honesty?"
"Always—no matter what happens, nor how adversely it may affect you—always keep your word once you have given it."
"And sagacity?"
"Never give it."

WORDS, WORDS, WORDS.

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

Passiontide and Easter Number

THE AUSTRALIAN Church Record

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The Women at the Tomb.

The Victory of Faith.

AN EASTER DAY SERMON.

(By the Very Rev. Dr. de Candole, Dean of Bristol.)

"THIS is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—1 John v. 4 and 5.

Once again it is Easter Day, when the Church breaks out into triumphant songs of thankfulness and joy and all the green things that are upon the earth bid us praise and magnify Him together. Yet with all this outburst of joy it would be idle to pretend that Easter makes the same appeal to many as, say, Christmas or Good Friday.

The Easter Festival.

Christmas we all love. It tells us of the babe laid in a manger and of the joys of home. Round it have clustered all the brightness and happiness that have made it the great Festival of Christendom. Good Friday, with its irresistible appeal of a love that was stronger than death, has opened fountains of gratitude in the hardest of human hearts, and wherever it is told has brought uncontrollable tears to eyes that are not wont to weep.

These great stories we can understand. But Easter is so difficult. We have no language or thought to conceive it. No one has the least idea how to imagine the form of the Risen Christ. It is like the flying contours of a dream. It leaves us mystified and wondering. Its appeal is not to sight, but to faith, and faith is elusive and unsubstantial, and we know not where we are. I say it is all so difficult. At Christmas we sing hymns that have become part of our very selves—"Hark the herald angels sing," "Once in royal David's city." "While shepherds watched their flocks by night." On Good Friday we sing the glorious Passion hymns—"When I survey the Wondrous Cross," "Rock of Ages cleft for me, Let me hide myself in Thee." But there is no Easter hymn which has laid hold upon us like these.

When we turn from song to art it is the same. The picture of the Little Child and His Mother hangs in all our homes. We can see Him and know that He is one of our selves. The old carols went to almost any length in the abandon of their realisation of the complete child likeness of Jesus. Francis Thompson, very daring, puts the query into the lips of a child:

Little Jesus, vast Thou shy
Once, and just as small as I,
What did it feel like to be
Out of Heaven and just like me?

And so with their pictures of the Crucified One. Who can stand unmoved before, say, one of Fra Angelico's masterpieces, the painter who painted upon his knees with the tears wet upon his face as he told upon his canvas the story of that love? But who can give us a picture of Easter-Day and the Risen Lord? What means this strange unearthly Figure Who is here at one moment and then far off at the next, when closed doors form no barrier and upon Whom no foes can lay their hands? It is all strange and almost bewildering. We cannot grasp or understand it.

If Christ had not risen?

And yet when all this has been said we are brought up against the unexpected and surprising conclusion that but for Easter we should have no Christmas and no Good Friday. For if birth and death were all that had to be said of Him, the Babe Whom we worship and adore at Christmas would have

been but as any other babe. His name might indeed have been called Jesus, for that was a common Jewish name; but He would not have been able to save His people from their sins. If the Crucified One of the Good Friday story had been the victim of death and not its victor, there had been no Passion hymns to sing, no glorying in His Cross.

Nay, we may go further and say without exaggeration that if Christ had not risen we should never have heard His Name at all. Why should we? He founded no mighty Empire. He left no great literature to keep His Name alive. He was but a poor Peasant Who lived for a few years in an out-of-the-way part of the Roman Empire. True, a few of His followers might have kept a record of some of His words and works which would have survived for a generation or two, and contemporary historians would have made a passing reference to a trouble caused by one Christ, and scholars might have puzzled over the references; but for the mass of mankind His Name would have been unknown, and the most beautiful story in the world had no existence at all. It is Easter—the Resurrection of Christ—which we owe it all. For it is Easter which gives us in the Babe of Christmas a Saviour which is Christ the Lord and in the Crucified One of Good Friday the victorious Lord of life and death. So we say; but it is hard to believe, for it is always easier to walk by sight than by faith. There are many to-day who find it hard to believe in God's love at all because of the tragedies of nature and of human life—the waste of nature, the never-ending tragedy of human life and love, the apparently useless sacrifice of thousands of the best young lives in our land, the more awful waste of the human soul: these are the things that we have to face and to keep on facing. It is significant as Dr. Cairns points out, that the great imaginative intelligences of the world, seeking to tell the story of human life as they have seen it, present it as a tragedy, not as a comedy. Think, for instance, of Prometheus, Hamlet, of the earlier Faust. In the latter of these, at the learning and weary of being out of the world Faust resolves on suicide. As he places the goblet to his mouth he hears the ringing of the Easter bells and the fatal cup drops from his lips. The angels sing—

The Lord hath arisen,
Sorrow no longer;
Temptation hath tried Him,
But He is the stronger.

but he can only reply:

I hear your message, but I have not faith,
I cannot force myself into the spheres
Where these good tidings of great joy are
heard.

It is precisely so with the first disciples. They could not believe it was true. They could love Him and believe Him while in the flesh, but the Resurrection—how could they believe in that?

The Change in the Disciples.

It was what they saw and heard on that first Easter morning that changed them from pessimism to optimism and gave them a courage and a hope that took their breath away and smote them to their knees in awe and wonder.

1. Their Master was alive again and able to convey the sense of His living presence to them by His actual and active personality. He was still living in His perfected manhood, able to guide and help them.

2. In this they became aware that a mighty victory had been won. The long struggle between things seen and things unseen had issued at length in the triumph of the unseen. Spirit had won the first long battle. How often these disciples had been amazed

as they had witnessed their Master showing Himself "Lord of the destroying powers of nature, Lord of the famine and the storm, of disease of mind and body," and now beyond their highest dreams they had seen Him rising victorious over the last enemy of all! At first they could not grasp it. They thought the bold venture of the spirit had failed and then—! Then He came back bearing the symbols of victory and assuring them that faith was stronger than sight, that spirit was more than the material, that faith and hope and love were the only words that man needs to learn.

3. This took shape for them at once in the assurance that death had been conquered. That was the country from which no traveller returned; no one could tell what lay beyond the dark veil. Death was the grim shepherd that herded all men into his fold. All things changed and passed, but not death.

All passes with the passing of the days,
All but great Death—Death, the one thing
that is

Which passes not with passing of the days.

But He had changed all that, and shown that that man was not inevitably imprisoned in an iron cage, but that there is a higher world which can break through the bars and set man free. So He abolished death and brought life and immortality to light. "He pierced a shaft into the very core of the darkest mystery of life and revealed it not as a mystery of terror but of pure love beauty and life."

4. With that assurance they saw a further light. The victory of the spiritual over the material, of faith over sight, of life over death was the pledge of the final victory of righteousness. The world had crucified the Innocent One and gloried in its guilt. But the triumphing of the wicked was short. Christ brought back from the grave the answer to a moral demand that the world has never ceased to make. Do moral principles and self-sacrificing service for the good of others prevail in the world beyond? Here the good is often worsted. Here and now righteousness may suffer defeat. But in the Resurrection of Christ it was seen that moral principles endure beyond this present life, and in the world on the other side of the valley they are recognised as truth and justice. The last victory is with truth and justice. The end of this perplexing scene of death and sin and sorrow and uncertainty is not with the things that are seen, but with the things that are unseen, for the things that are seen are temporal, but the things that are not seen are eternal.

The Joy of Easter.

Is the joy of Easter, then, so difficult to understand? Is it not rather the spring and source of all joy that adores? It assures us that life is not all tragedy, that out of its darkest hours a light shall arise, that we in our wrestlings for right and honour and faith and love have God in His power and love on our side, and that however long the vision tarry God will bring it to pass.

We cannot, however indifferent we be, fail to hear the cry of men to-day for something that will release them from the tyranny of the material, and "there is a disposition on the part of countless multitudes to return to the things for which the Crucified stood if only they could feel they were practical. But were they only the dreams of a Peasant Whose cross stands in the deepest darkness in a dark world?" Is the philosophy of the Superman truer than that of the Crucified and Risen Jesus? In such voices there is a challenge to the Church to gird herself afresh with the resources that are hers in the Risen Lord. A new world needs new powers to create it. Let the Church arise and show that these powers are hers, and the world will follow her on to the final triumph, and God's will shall be done on earth as it is in Heaven.

Editorial.

The Challenge of Holy Week.

WITHIN a day of two of our issuing from the press, Holy Week will be upon us, with its call and challenge from Christ to the world. There is no doubt that in the events which the Church commemorates in this Great Week, are concentrated the real issues of the Christian Gospel. The contending forces are brought face to face; they join in deadly combat, and those who call themselves Christians are asked on which side do they stand; while to the careless and Godless is addressed the wistful appeal, "Is it nothing to you, all ye that pass by?" One thing the earnest Christian needs to keep in mind is that Good Friday does not sound defeat. Rather does it exultingly cry, Victory! For in the sufferings of Christ, and in Calvary, the powers of evil were conquered. The Saviour poured out for us His Blood—Blood which is the symbol of life, not of death, and by His atoning-death made reconciliation for the sinner. The question for the professing Christian is whether his life and witness are at all worthy of what Christ has done for him. Are Christians to-day useful fighters and workers for Christ and His redeeming purpose, or just parasites, paupers, camp followers? We profess to be followers of Him Who gave all for man and took nothing from him—are we giving in return a sort of condescending patronage. Is the driving force of our lives—the thought of what we may put into Christian service, or what we may get out of it? Is there a strong Christian public spirit in our Christianity? Are we actuated by His Spirit of love and obedience—that spirit in which Christ lived and died for men? Do we seek to lift each other's burdens, instead of lifting our own—serving sacrificially, holy, acceptably unto God? That is the challenge of Holy Week.

A Continuous Easter.

THERE is no more thrilling message than that of Easter. It comes telling of new life, fresh hopes and abounding joy. The abiding, eternal message of Easter is contained in the Apostle's triumphant cry, "Now is Christ risen from the dead to become the first-fruits of them that slept." There is also that other uplifting note, the rising in newness of life, because of the indwelling power of the Risen Christ. Every believer should manifest that. Sadly enough, however, the observance of Easter has its solemn and tragic side. Men soon forget. The Apostle St. Peter, it will be remembered, after the thrill of that Easter morn, went back to his fishing. He had seen the open grave, he had witnessed his first Easter sunrise. There was the message of the Risen Christ to proclaim, the message of the open grave to broadcast, but back to his fishing he went. Hence we raise the question, is Easter for us to be a one day festivity or is it a life of persistent Kingliness and exultant hope. The tragic thing is, we open the door of the soul to Christ on Easter morning, we share in the triumph of the Day; and when it is over we close the door until the coming of another Easter Season. What we plead for is a continuous Easter, an Easter that has not much to do with the Calendar, but that has a great deal to do with a man's life, through all the months and days of the year. We need to roll away the stone from the tomb of our dead Christless living, and preach and practise the Risen new life—dedicating our-

selves to the gigantic task of rolling away the stones that keep Christ entombed within the grave of a materialism that has forgotten God in its quest for gold and the things of this life.

A Port of To-day!

A SINISTER peril to religion in the life of people to-day is the subtle tendency to locate it to the religiously minded. That is, in some sections of the civilised world, religion has come to be regarded as the private preserve of those people who like that sort of thing. There are those who make this their hobby and that their hobby, so there are the religiously inclined people who will go to Church and help on Christian activities. It is their view of life—their way! "If they are religiously inclined, well! alright, but it is not for me," says the plain everyday man. If certain people want religion, let them have it, but please let me go my way. There is no doubt that this is the general attitude of vast multitudes, and it is full of deadly peril. If only the man in the street knew it, he is religious, but, unfortunately, his heart is bound to lower mundane things. How to get him to know that his true nature only finds its highest and noblest realization in communion with God, is the task which confronts the Church. There needs to be borne into man's deepest conviction that there is the arrow that fleeth in darkness—an influence subtle and insistent, poisoning the very hearts of people's life and thought, that there is a sickness that destroyeth in the noonday, the peril of that endless noon that lulls to sleep into mental lassitude and sloth, deadening to a degree! Surely here is a task awaiting our Christian leaders. It has to be faced and met! The Church is failing if she does not address herself to the challenge. Surely it is one more evidence of the need of revival and of an out-pouring of the convicting power of the Holy Spirit.

The Prince's Visit to South America.

A PART from the personal character of our Prince's visit to South America, the tokens of widespread interest and indications of spontaneous popular regard, there has been sounded an optimistic note regarding the revival of British industry and trade. Britain's manufacturers and commercial dealings have meant so much for the world in past days that it would never do for any permanent decline to take place in regard thereto! Hence it has been inspiring to read in the Prince of Wales' speech at the opening of the British Empire Trade Exhibition at Buenos Ayres, that "There is a spirit of revival amongst British industrialists, and this exhibition is a sign of it. The dislocation of the old highly organised methods of industry and commerce has given way to a period of reorganisation, which is now ending. The process of adapting the mechanism of trade to new conditions is almost complete. England has refreshed and restrengthened her original powers. Countries which have suffered most from the prevailing economic depression are those with the largest foreign trade. Great Britain and Argentina are together in that category. Their export trade per capita is almost precisely equal. Foreign trade is vital to the prosperity of both. Failure to recognise trade as interchange, and obstacles placed in the way of reciprocal trade are perhaps the main causes of the world's present troubles." Britain has huge

A Challenge to Evangelicals.

WE have no hesitation in drawing our readers' attention to the special article in this issue entitled "Evangelicals and Loyalty." The stirring words of the appeal for wider and stronger support of our "Australian Church Record" constitute a challenge. Evangelical Churchmen can never rest on their oars. The waves of teaching, subversive to the Historic Faith of our Reformed Church, are coming in like a flood, and therefore our pull must be strong and sure. Not only so, we must be no rope of sand. Cohesion and loyalty to the whole are a paramount and clamant need. Let us lay aside mere individual interests and in the spirit of devotion to our noble cause and with self-sacrifice in the name of Evangelical witness, let us close our ranks and get together and push our Evangelical organ for all it is worth! A little old-time enthusiasm, with devoted service, and self-sacrifice will work wonders. The price of victory is eternal vigilance. Let us not be on the defensive, but out in the vanguard of active self-sacrificing service for the great Evangelical Cause!

English Education Bill.

FOR the time being the Education Bill introduced into the House of Commons has been shelved, and Sir Charles Trevelyan, Minister for Education, has resigned from the British Cabinet. Little did the Minister think that when he raised the education question, religious men in England would be stirred as they have been! Rome, ever bidding for her own ecclesiastical interests, at the expense of the general tax-payers, proved a storm centre. It is not for nothing that many labor members in the British House of Commons are Roman Catholics, and they are expected to see to their church's interests. Anglo-Catholics seemed to have allied themselves with the Romanist demands, but the great body of Evangelicals and Free Church people were on the alert. Not for a long time has been created a situation in which religious men found themselves in such a state of mental and spiritual ferment as this proposed Bill has created to-day. There were revived the stormy education debates of 50 and 30 years ago, and that in spite of the growing desire on the part of Christian people to avoid religious controversy. But the battle gauge was thrown down in this Bill, so much so that Reformed Churchmen felt that the battle of Reformation principle had now shifted to the schools of the nation. Romanists showed their plans, and Anglo-Catholics had openly asserted that they will undo the mischief of the Reformation. Hence the battle, for if they won in the fight and secured public money to build new sectarian schools, it would be the heaviest blow struck at the free Christian Gospel in England since the days of Charles II. Let it be said that the Reformed Churches are for permanent settlement, on the basis of the West Riding agreement, where five Bishops in Yorkshire have given themselves to a working arrangement agreeable to Church and non-Conformists alike. It is the terms of the Romanists which have blocked the passage of the recent Bill. There is need of constant watchfulness.

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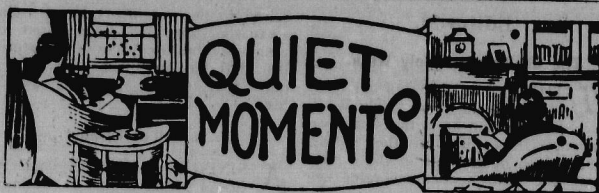
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Sources of Power.

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

POWER is a word of frequent occurrence in the New Testament. In fact, it occurs 118 times as a noun from which we get our modern word "dynamite." It is a favourite word of St. Paul's, and someone has described the Scriptures as the "literature of Power." The writer to the Hebrews says that the Word of God is living and active, sharper than any two-edged sword, piercing in its operation, and quick in its discriminations (Heb. iv. 12). It is quite likely that Christian men and women, ordinarily speaking, do not appreciate what a "sword of the Spirit" the Word of God is. Nevertheless, it is perfectly true, and it has been proved thousands of times in human experience that the Scriptures carry heavy guns of their own. Some time ago a missionary in China took refuge, during a heavy rainstorm, in a doorway with a number of Chinese. He improved the occasion and sowed the random seed of the Kingdom. One heathen listener was struck with what he heard and procured a Gospel of St. Mark. This man, merely a travelling tradesman, found a world of new life and thought in the Gospel that he now read and pondered. When last heard of, he had been the means of bringing nearly 400 of his fellow-countrymen out of darkness into light, and from Satan's power to God. Here was revealed some spiritual secret of transmission of power, and the Word of God was the agency by which the miracle of these scores of changed lives was wrought. The preacher who knows his Bible as a book of power, will never be hard-up for a theme; and he himself will be a transmitter of those divine and transforming energies without which this generation will perish in its sins.

The Power of Christ's Resurrection is another of those secrets of inner energy, which St. Paul emphasizes in Phil. iii. 10. The power that brought Christ back from the dead was a thing that amazed the Apostle. A power that could do that could do anything; and St. Paul opened his being out to have that same power working in and through himself. To know that power he divested himself of everything that would obstruct its inflow and outflow. He must be a perfected transmitter. The most paralyzing thing in modern religious life is the complete or partial rejection of the Resurrection. Where this supreme act of divine power, which raised Christ from the dead; and in human experience raises the believer from the death of sin—where this is denied, or diluted, or treated with semi-sceptical indifference, there is an end to spiritual power. The greatest fact in Christian experience is founded on, and argued from, the greatest act of God in the records of Scripture, that is "that He raised Christ from the dead."

It may be noted, in passing, that the Cross of Christ in which the Apostle gloried so much, is often associated with "weakness" rather than power. St. Luke (Ch. xxii. 53) records that the hour of Christ's arrest and death

was the hour of his enemies, and the "power of darkness." The Cross gives a figure of man at his weakest and worst; doing the most deadly and venomous deeds, as the outcome of his blinded and fallen nature. "Crucified through weakness," says the Apostle again, "but living through the Power of God." Thus it was with the Son of God (ii. Cor. xiii. 4).

Again the writer to the Hebrews speaks of the power of an endless life (Heb. vii. 17). The really saved Christian is not the outcome of a carnal commandment; but he bodies forth a particular kind of life. He is twice born. His second birth endows him with the same kind of life that worked in Christ; and that life was a life whose continuity could not be broken nor dissolved. The present times are evil, very evil; the world's hour is waxing late; there is no power in doubt, in hesitation or in the cross-currents of human life; there is no power in the constant change and dislocation of this troubled world; there is no power in the newspapers save to depress and discourage, and much to disgust; but the Christian possessor of an "endless life" may live in the power and security of that possession untouched and unhurt amidst the wreck of matter and the crash of worlds. Those who are Christ's may well in this Lenten season ask themselves the pointed question: "Am I the possessor of this endless life?" and what is of equal moment: "Am I living in the secret of its beneficent power?"

Again the same writer to the Hebrews (Ch. vi. 5) speaks of the "powers of the Age to Come," which work now, in this present evil age, in the minds and hearts of those who have tasted of them, or, as we should rather say—experienced them. The Age to Come is a glorious age, when all the regenerative powers of the Holy Spirit of God will be fully at work; and all the present evil agencies of the world be under control. Christian people are, therefore, elected for a great and glorious purpose. Their destined purpose and goal is not merely to struggle through the storms and exigencies, the chances and changes of this present mortal life; but, by that very process, to have become fitted for greater roles and duties in the days of the Restoration of all Things, concerning which the prophets have spoken (Acts iii. 21).

Of that glorious future, the Apostle says: "Eye hath not seen, nor ear heard, neither hath there entered the heart of man the things which God hath prepared for those who love Him" (i. Cor. ii. 9). The medieval hymn writer says that the contemplation of these things acted on him like a spell: they were a species of spiritual stimulus; they exerted a power of fascination over his thoughts that restored the balance when the evil agencies of earth struggled for the mastery.

The last "power" we may mention is that of prayer. When the earliest disciples (Acts i) asked the Lord about the restoration of the Jewish State, He answered, "Ye shall receive power, when the Holy Ghost is come upon you." They looked for dominion. He said "Power." And it may be said

Evangelicals and Loyalty.

(Communicated.)

that the lesson of Acts i. is not yet properly learnt. World rulers to-day are struggling for dominion, without the power from heaven to control and rule. After days of prayer the fires of heaven fell upon the first Apostolic company, and they started on their great careers as spiritual statesmen. Epaphras, says St. Paul (Col. iv. 12), is always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. Little is known of Epaphras, but that little is worth knowing—Epaphras occupied the power-house.

Good Friday.

WHEN we consider what kind of a man the Apostle Paul was, it is remarkable that the Death of Jesus Christ came to be the focus of all his teaching. He was intellectually a keen, discerning, discriminating man. He was by training and the associations of his early life a proud man, finding much to boast about in himself and his religious connections and equipment. Yet to him that death became the pivot of his life and ministry. How much so is it to us? Do we turn as naturally to it as he did? It is not the ethics of the Lord Jesus which made the greatest impact on his life, character and work, but the death. We naturally ask, Why was this? He saw Love in its fullest manifestation there. The love of Christ constrained—that love manifested in His incarnation or teaching of character, but His death. Dwell at this season on that greatest manifestation—His Love. He loved to the uttermost sacrifice. He loved when the objects of His love were unworthy, mere aliens and enemies. You, too, surely must look on that death, death, without the cry "the Love of Christ constraineth me"—I cannot live to myself, but unto Him who loved me and gave Himself for me. He saw, too, the greatest witness to God's hatred of sin. He did not find that in all that has come upon man in the train of his sin—the fall—the curse—the inheritance of woe, but in that death. So great an evil required so great a remedy, so great a debt only discharged by so great a sacrifice. God is light and in Him is no darkness at all. Paul saw in that death the means, the only means, by which a sinner might have reconciliation with God, a reconciliation which was full, free, and present. Through it forgiveness was offered to man in full. Through it reinstatement in the family of God was possible. Through it all the unsearchable riches of grace and of glory were opened up to a repentant and believing sinner. He saw through that death a present for the sinner full of grace, and a future of glory assured. He saw there, too, the highest teaching as to the character of the Christian life.

The believer is identified with Christ in his death. He must in that union die himself to sin. He could no longer live in those things for which Christ was crucified. That death was to him not only a picture of the believer's act, when he became by faith identified with Christ, but a picture, too, to the believer's life-long attitude to sin, to the world, to self. Not only have I been crucified with Him, but I remain so as regards these enemies of the soul.

As we consider that death, there naturally arises also this thought—what a value God sets on human souls! He allowed His Son to face the shame of that Cross and all its accompanying indignities for the sake of my soul. That soul is more valuable than all the world. But not even such teaching of the Master expresses the value of my soul as does the Lord's own action in dying for me. How can I neglect my soul! How can I imperil it!

Here in that death is a ransom of infinite value—that value God sets on my soul. Is it any wonder that Paul exclaims, though Christ crucified is to the Jews a stumbling-block and to the Greek foolishness, yet He is to the believer the wisdom of God and the power of God?

And it is that death we are bid to remember on Good Friday. And you surely will do it with reverence and Godly fear! We want no mawkish contemplation of the physical sufferings of the Lord, but we do want an honest facing of the cost of sin, of its true character and hideousness in the sight of God; we do want a grateful, nay, joyful, remembrance of all the benefits we receive thereby, blessed privileges now in this present life and a glorious inheritance in the life to come. You will not then turn Good Friday into a holiday, a day of social engagements or of mere physical enjoyment, however innocent, but it will be to you a day hallowed to remembrance of Him Who loved me and gave Himself for me.

Evangelicals and Loyalty.

HAVE not we Evangelicals a definite, positive message for these, as for all times? We believe we have, we know we have! Further, we believe that we can express such in and through our great historic Church of England, hoary with age, but ever youthful and vigorous as her sons and daughters are loyal to her and her spiritual teaching, as contained in her Prayer Book and 39 Articles. We believe that "good" Churchmen must be loyal to this position and that only so can we be true to our great calling. We dare not compromise on those great foundation principles upon which true Churchmanship alone can rest secure, viz.:

(1) **The Christian Doctrine of the Godhead** as contained in Articles I. to V.

(2) **The Insistence on the true spiritual authority**—Holy Scripture as the final court of appeal in all necessary matters of faith and practice.

(3) **The True Spiritual access of the Soul to God**, quite apart from personal merit, and without the help of any intermediary priest, but only for the merit of our Lord and Saviour Jesus Christ, as indicated by the phrase "Justification by faith."

(4) **The True Spiritual Meaning of the two Sacraments**, i.e., that the efficacy of these means of grace is conditional on their right and worthy reception and faithful use. We Evangelicals rejoice that because, after many protests, these New Testament principles were restored to the Church, she became again truly Apostolic and Catholic. We rejoice further that our Reformers, guided, we believe, by the Spirit of God, retained the unbroken succession of the sacred ministry. While desiring to be charitable towards those who differ from us, we dare not through any mistaken idea of charity, compromise on these foundation principles of the Church of our Lord and Saviour Jesus Christ, whose coming may be near at hand.

Disloyal Teaching.

We view with deep concern much of the modernist teaching, the monarchial claims of the Episcopate, sacerdotalism and its attendant unscriptural doctrines, and superstitions connected with the Sacraments, the desire to ignore, or at least minimise, the plain teaching of the 39 Articles.

Lambeth and Reunion.

With all respect too, to the Episcopate we have a feeling that there is grave danger in the evident shifting at the recent Lambeth Conference from a desire for reunion with the Evangelical and non-Episcopal Churches of our own Empire to a reunion with one or other of the Episcopal Churches in the continent of Europe, whose teaching differs so much from our own. "A straw shows which way the wind blows."

Centenary of Tractarian Movement.

Further, in view of the activities of the Anglo-Catholics, both in Australia and elsewhere in direct propaganda work in preparation for the centenary of the Tractarian Movement, started by John Henry Newman and others in 1833, of which Anglo-Catholicism is the outcome, we must be awake.

The New Constitution.

Further, in view of the re-opening of the question of the New Constitution for the Australian Church, at the Convention and General Synod in October of this year, we Evangelicals must be up and doing.

What can we do Practically?

"Let us give ourselves continually to pray and the study of the Word." Let us ground ourselves again in the Scriptural teaching of our Prayer Book and Articles. Let us read good, scholarly, Anglican, Evangelical literature—a helpful assortment of such may be found in the "Church Record" Office, and lastly, but not least, and this is of supreme importance, let all loyal Churchmen rally round and support our Australian Church of England loyalist paper, "The Australian Church Record," with its definite "good" Church teaching, its absolute loyalty, its application of Christian principles to many living question of the day, with its "Quiet Moments" for spiritual help, with its news of what the Church is doing elsewhere, including England, the Mission Field, and the different dioceses of Australia, with its varied and interesting columns. Surely no loyal Evangelical will countenance any Church paper other than one loyal to our Reformed Church, our Book of Common Prayer, and the 39 Articles as historically interpreted.

Lawlessness.

We deplore the spirit abroad of lawlessness and disloyalty in the world. Should not the Church lead the way by being loyal to her own fundamental principles?

Loyal Societies.

Many of us believe that God is expressing Himself both overseas and here, through the agencies of Church Societies like the M.S., B.C.A.S., and we thank God for their work, but let it not be forgotten that, if such societies are to continue to be supported by the next generation, we must continue to educate our Australian people in the great loyal Evangelical doctrines, and that our "Church Record" is a valuable asset in doing this.

First Things First.

We all know that in these days it is difficult to decide how to economise, but let the greatness of our cause be weighed prayerfully, and we believe that loyal Churchpeople must count it alike a sacred duty and privilege to rally round our Church paper; even at the cost of self-sacrifice.

Voluntary Work.

Be it said here (and we hope that the Editor won't blue pencil this) that the Editor does his splendid work without monetary fee or reward, out of love to his Lord and loyalty to his Church. In fact, all literary work for the "Record" is done in the same way.

What will you do?

The writer appeals therefore to all loyal Church people to back up the good work. Prayer is needed, Service is needed, and Money is needed. Ask your Rector to get you a copy, or apply to the office of the paper. The price is 3d. per copy; 4/6 per half year, or 9/- per year, post free. Maybe you are so keen upon the cause we have at heart, that you will become an agent for the paper in your parish. There is work to be done. Maybe you could send a donation to our propaganda fund. Evangelicals, let us be up and doing. Let us unite on foundation principles and rally around the greatest cause in the world.

Hymns for Sundays and Holy Days.

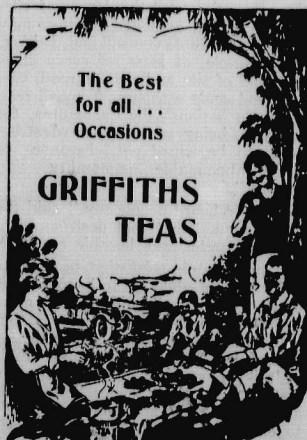
Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parenthesis signify easier tunes.

From the Hymnal Companion.

March 29: Palm Sunday.—M.: 44, 188, 180, 383. E.: 181(53), 196(121), 289, 553.
 April 3: Good Friday.—M.: 186, 195(580), 190, 184(427). E.: 191, 188, 136, 203.
 April 5: Easter Day.—M.: 207, 210, 212, 208(53). E.: 209, 211, 213, 214(427).

Hymns A. & M.

March 29: Palm Sunday.—M.: 99, 172, 98, 292. E.: 633(165), 304, 362, 302.
 April 3: Good Friday.—M.: 113(73), 108, 107, 100. E.: 109, 200, 172, 120.
 April 5: Easter Day.—M.: 134, 132, 139 (135), 127. E.: 135, 137, 140, 498. (For hymn 498 see Hullah's tune in S.P.C.K. book (Church Hymns).)



Roadside Jottings.

PREACHING.—WHAT AND HOW?

"YES," said the young lady, "I began as you advised me, to read the Bible all through. But I think I'll give it up, and read only the New Testament."

"Why?" asked the old man.

"Because there is so much that I can't understand—all about the Levitical Law and the Feasts and Sacrifices. And as to the Minor Prophets,—I could make no sense out of some parts of them. Do you think its any use keeping on?"

"All parts of the Bible are inspired," said the old man, "and therefore, all valuable; though not all equally valuable. The Law, with its Feasts and Sacrifices, all had reference to Christ; and even the Minor Prophets had their lessons to teach. Can't you get a Commentary, such as Matthew Henry, to help you with these harder parts? For there is no study that will so quicken the conscience, and purify the heart, and strengthen the character, as regular Bible study."

"But then," said the lady, "I came across such horrible stories—Noah and Lot and David and others. I don't think nice people ought to read about them. If there is such wickedness in the world, is it any good being told about it? Hadn't you better shut your eyes to such things, and hope you may never be forced to open them?"

"God has so ordered human life," said the old man, "that no one can escape learning about evil. The most careful parent cannot long save his children from the knowledge of sin. The best he can do is to forewarn them as God gives him grace and wisdom; and to train them in the fear and love of God. The newspapers, as well as your fellowmen, will prevent you from growing up in ignorance of evil. And God has purposely so ordered it; because ignorance is not innocence. Innocence is a state of heart trained to shrink back from known evil; and it is from your Bible that you will learn to shrink from sin. God would have you innocent,—not ignorant."

"Then you think it is part of God's plan," said she, "that the Bible should contain these dreadful stories; and you still advise me to go on reading it through?"

"I do," said the old man. "The Bible is God's mirror, held up to human nature, that men may see themselves as they are;—see the heights of heroism and holiness to which, by God's grace, they may rise; and the depths of villainess to which, without God, they may sink. In the Bible you will find, I think, one example, at least, of every class and kind of sin; and you will read, too, how God deals with sin. You will read of whole nations—the Canaanites, for example, being sentenced to destruction,—to be wiped out,—because of their abominable immorality and cruelty."

"I have heard people say," said the young man, "that that destruction of the Canaanites was horrible cruelty."

"Some people think that to chastise a disobedient child, or to hang a murderer, is cruelty," said the old man; "whereas to the murderer it is but justice; and to the child, and to society at large, a great blessing. The Bible isn't like a French novel or an American picture-play, where immorality and sin are glossed over, and everything made to end happily. The Bible shows sin

as sin,—as the one great evil of the world."

"I like the New Testament best," said the young lady, "because there is not so much wickedness recorded in it. It is pleasanter reading."

"One chief difference," said the old man, "is that the Old Testament sins are largely outward—idolatry, lust, murder, ambition, cruelty,—literal breaches of the Ten Commandments. Whereas in the New Testament (while the grosser sins are equally named and condemned) the commandments are enlarged to spiritual meaning, and made to include hypocrisy, envy, spiritual pride, the sins of the Scribes and Pharisees."

"But Christ is more merciful than Moses," said the young lady. "He isn't so strict about sin."

"Don't make that mistake," said the old man. "He is far stricter. The strictness of Moses dealt only with outward acts; and ended with this life. But Christ's strictness extends to the next life, and goes down to will and affections. Who is it,—Moses or Christ,—that warns us to put out the right eye, and cut off the right hand, if they become occasions of sin? Who spoke of the lustful look as fornication, and warns us of the undying worm and the unquenchable fire? Who spoke of the broad road, trodden by many, that leads to destruction, and speaks of God as being able to destroy soul and body in Hell? Not Moses, but Christ."

"You don't hear much about all that in Church," said the young man, doubtfully. "What you hear there makes you think that Christ is all love and mercy and tenderness; and couldn't be severe if He tried. If Christ is so strict, why don't the ministers warn us?"

"Any minister that doesn't," said the other, "is unfaithful, and preaches only half a Gospel. The preaching of God's severity ought always to precede the preaching of God's love. The Law comes before the Gospel. Men never did, and never will, value the forgiveness that Christ worked out on Calvary, until they have been convicted of sin; and have realized their hopeless position as condemned sinners. And the more deeply the Holy Spirit makes them realize their ruined state through sin, the more they will value their salvation through Christ. Indeed, it seems to me, it is just here that so many ministers fail in their duty. They don't warn men of their danger."

"But if ministers preached about the severity of Christ and warned people against Hell," said the lady, "they would frighten people away from Church."

"Just the opposite," said he. "A man really awakened to his danger, doesn't rest until he finds peace in Christ; and the place and the man through whom he finds Christ are dear to him ever after. He loves the Church and he loves the minister to whom he owes his salvation. His place in Church is never empty. To my mind, the half-empty state of the Churches, and the present general laxity with regard to murder, lust, and every kind of sin, is largely due to the failure of ministers to touch and arouse men's consciences. They have so exclusively preached Love, Mercy and Forgiveness, that they have largely omitted St. Paul's great topics,—Righteousness, Temperance and Judgment to come. Ought not people to leave the Church solemnized and serious? Again and again I have seen congregations leave the building and immediately break up into chattering groups outside, while

young men walked away smoking. Can you imagine that they have just been earnestly listening to an exposition of solemn mysteries! Judge the habitual tone of a minister's preaching by the habitual attitude of his people when they leave the Church."

"Ministers can't always be handling solemn subjects," said the young man.

"They are always handling the most solemn of all subjects," replied the other, "however often they fail to handle it solemnly. Look down the advertised titles of sermons in Saturday's 'Herald.' Do not some of the catch-titles seem expressly meant to indicate that the preachers intend to do no more than tickle the ears of their hearers? Of course, a frivolous title may be the prelude to very intense heart-searching; but the people attracted will hardly expect it."

"Then," said the young lady, "ought we to stay away when a minister advertises a humorous title for his sermon?"

"Find a minister," said the old man, "who first tries to convict men of sin and then points them to Christ as their Saviour, and after that preaches the holiness that should mark the Christian; and you need not fear that such a man will ever mar his ministry by frivolous advertisements."

"But suppose he doesn't belong to our Church," asked the young lady,—somewhat anxiously.

"Find him in our Church if you possibly can," said the old man. "But if not, Christ and His Gospel and your own growth in Grace, must have first consideration."

Liverpool Cathedral, England.

STRIKING EASTER SERVICE.

For some years now, under the leadership of Canon Dwelly, that genius at arranging special forms of service, Liverpool Cathedral, England, has had a striking Easter Morning Service. In the course of the service the following is used:—

Verse: Christ is risen.
Response: Christ the firstfruits.
V. The Sun of Righteousness
V. With healing in His wings.
V. Then were the disciples glad
R. When they saw the Lord.
V. All the Sons of the morning
R. Shouted for Joy
V. Death could not hold Him
R. Death hath no more dominion.
V. Life and Immortality He hath brought to light
R. And delivered us from the fear of death.
V. There shall be never one lost good.
R. Alleluia!
V. And the Lord of Love shall reign
R. For ever and ever.

O Thou who by the ordering of the seasons dost bring new life over the face of the earth, receive the adoration of Thy children. Enable us to know the power of Thy resurrection that bursting from the rock-hewn tomb of despair, we may rejoice in the growing light of Thy countenance.

Teach us to find strength in obedience, truth in love, and life in death;

That by true fellowship with the sufferings of the Son of Man here on earth and now in this our day, our wills may be chastened;

And that from the death of our former desires, new hopes and nobler purposes may spring forth with blessing.

Even as the Dayspring from on high bestowed upon His disciples the glad confidence of the sons of the morning,
Who liveth and was dead and is alive for evermore. Amen.

Rest us O Lord in the glad confidence of Thy new creation that when men walk abroad in our City they may find us throwing open the gates of new life to see the Christ stand. Amen.

The Grace of our Lord Jesus Christ and the love of God and the Fellowship of the Holy Ghost be with us all. Amen.

Holy Week and Good Friday.

"For there is one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all."—1 Tim. ii. 5, 6.

Good Friday, the Day of the Cross, is for ever solemnised for us by the death of our Lord Jesus Christ, "who gave Himself for us men and our salvation." Do not let the unthinking and really hostile world rob us of this sacred remembrance.

Good Friday Prayer.

O Lord God, Who didst send down Thine only Son to redeem the world by His obedience unto death; grant, we humbly beseech Thee, that the continual memory of His bitter Cross and Passion may teach us so to crucify the flesh with the affections and lusts thereof, that, dying unto sin and living unto Thee, we may, in the union and merits of His Cross and Passion, die with Him, and rest with Him, and rise again with Him, and live with Him for ever; to Whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

—Most Rev. Archbishop Hamilton.

Lord, as to Thy dear Cross.

Lord, as to Thy dear Cross we flee,
And plead to be forgiven,
So let Thy Life our pattern be,
And form our souls for Heaven.

Help us, through good report and ill,
Our daily cross to bear,
Like Thee, to do our Father's Will,
Our brethren's griefs to share.

Let grace our selfishness expel,
Our earthliness refine,
And kindness in our bosoms dwell,
As free and true as Thine.

If joy shall at Thy bidding fly,
And grief's dark day come on,
We, in our turn, would meekly cry,
"Father, Thy Will be done."

Should friends misjudge, or foes defame,
Or brethren faithless prove,
Then, like Thine own, be all our aim
To conquer them by love.

Kept peaceful in the midst of strife,
Forgiving and forgiven,
O may we lead the pilgrim's life,
And follow Thee to Heaven.



The Rev. C. W. Whonsbon Aston, curate at Christ Church St. Laurence, Sydney, has been appointed Vicar of Levuka, Fiji, in the Diocese of Polynesia. Mr. Whonsbon Aston sails for Levuka on April 2.

The death of Lady Grice, wife of Sir John Grice, of Melbourne, removes an earnest supporter of Red Cross and Philanthropic work. She was a regular subscriber to the work of the Bush Church Aid Society.

Archdeacon J. Forster, of Armidale, formerly headmaster of the Armidale School, and now Registrar of the Australian College of Theology, and Mrs. Forster sailed on 13th March for London, on the R.M.S. "Oronsay."

Dr. Arnold S. Evans, a devoted Churchman of Dunedon, Diocese of Bathurst, has been presented by the parishioners of All Saints' Church, with a clinical thermometer in a gold case, prior to his leaving the district.

The Rev. S. J. Kirkby, Organising Missioner of the Bush Church Aid Society, who has been on deputation for the Colonial and Continental Church Society in England, returns to Sydney by the "Makura" on April 11th. He is travelling by way of the United States of America.

The Commonwealth "Gazette" announces the appointment of the Most Rev. J. C. Wright, Archbishop of Sydney and Primate, to the post of Chaplain-General of the Church, and the appointment of the Most Rev. F. W. Head, Archbishop of Melbourne, as Senior Chaplain in the Victorian Military District.

After nearly five years as headmaster of the Geelong Church of England Grammar Preparatory School, the Rev. P. H. Dicker has submitted his resignation, to take effect at the end of the present term. During his association with the school considerable progress was made. The Council of the school has accepted the resignation with regret.

The Rev. A. C. Halliday, who has been working in India under the Bishop of Calcutta, India, arrives in Sydney on furlough per the P. & O. steamer "Maloja," about the middle of April. It will be remembered that Mr. Halliday served as curate at St. Mary's, Waverley, and All Saints', Petersham.

We join with the Standing Committee of the Diocese of Adelaide in congratulating the Rt. Rev. A. Nutter-Thomas, D.D., on having attained the twenty-fifth anniversary of his appointment as Bishop of Adelaide. We express the hope that he will be spared many years to continue in his high and important office.

The Rev. E. R. Harrison, B.A., missionary of the Australian Board of Missions in South Tokio, Japan, will, for the next two years, undertake work in the diocese of North Tokio, under the auspices of the Protestant Episcopal Church of America. At the end of the period he will relinquish his work overseas and return to Australia.

The Rt. Rev. Bishop Mowll, of the West China, C.M.S. Mission, will visit New Zealand during August and September. His visit will be at the time of that of the Rev. W. Wilson Cash, C.M.S. supporters in N.Z. are planning a convention and exhibition in connection with the visits. The Bishop will also visit Australia.

Mr. Edgar B. Waddy, graduate in Engineering at Sydney University, and Pilot in the Citizens Air Force, has been selected by the Commonwealth Government to go to England for further training in the Royal Air Force. Mr. Waddy is a nephew of Mr. E. L. Waddy, the well-known cricketer, and brother of Canon Stacy Waddy, now Secretary of the S.P.G. in London.

The Rev. George Neal, rector of Warwick, Queensland, has been made Honorary Canon of St. John's Cathedral, Brisbane, in place of the late Canon Davies. The appointment has given much pleasure to the Church-people of the diocese, especially to those who know the sterling work he has done; Canon Neal was a student of St. Francis' College, Nundah, Brisbane.

The Governor of N.S.W., Sir Philip Game, while on tour in the New England district, paid a visit to Armidale School for Boys. He was welcomed by the Bishop of the Diocese, the Rt. Rev. Dr. Moyes. In his reply the Governor said, "I am for country education every time." He added that the job for young Australians was to straighten out tangles resulting from the war.

The Bishop of Polynesia, the Rt. Rev. Dr. Kempthorne, and his bride, were in Christchurch, N.Z., the other day for the General Synod. They had just come from the Old Land. A very hearty welcome was extended to Mrs. Kempthorne, the speaker wishing her every blessing in the important work that lies before her as to the help-meet of the Bishop of Polynesia.

Miss Constance Millson has arrived from England to become Diocesan Organiser of Sunday School work in Melbourne. She received a public welcome on March 9, the Archbishop presiding. The Archbishop, in referring to her, states: "She has had the best training which can be given in Sunday School methods, and I believe that her help to us here will be very valuable. So much to-day depends upon our efficient Sunday Schools." Miss Millson was trained at St. Christopher's College, Blackheath, London.

The Ven. Archdeacon Potter has resigned the parish of Wodonga, Wangaratta Diocese, also his posts as Vicar-General and Rural Dean. He has been extremely ill, and for some months must lay aside all work. The Bishop of Wangaratta states: All of us, and he most of all, feel the pang of his separation from the active work of the Diocese in which he has played so large and so honourable a part. The united and devoted band of those who assisted Bishop Armstrong to launch us on our career is dwindling fast.

Much sympathy and prayer have gone out to Canon Thompson and the Rev. S. Watkin, clergy of the diocese of Brisbane, on account of ill-health. Canon Thompson, rector of New Farm, has been granted three months' leave of absence from his parish, and the Rev. S. Watkin, who has undergone a throat operation, will also be absent from his duties at the Valley for a similar period. We trust that by God's grace they may receive back the full vigour of their strength. Canon Thompson's work is being undertaken by the Rev. Canon Michael.

The Governor of Victoria, Lord Somers, who has been spending a holiday in Hobart, paid a visit to Holy Trinity Church on Sunday morning, February 15. After divine service a visit was paid to the belfry and a special peal of bells was rung. His Excellency said he was an old bellringer in his parish church in England, and he was very interested in the performance of the ringers at Holy Trinity. He thanked Archdeacon Blackwood and Mr. T. Tarry (master ringer) for their kindness, and His Excellency, on leaving was given a salute of 21 bells.

The Primate, the Archbishop of Brisbane, the Bishops of Adelaide, Goulburn, Riverina, and Newcastle, Bishop Gilbert White, and representatives of the various dioceses, were in Sydney last week for the quarterly meetings of the Australian Board of Missions. Besides matters of the organisation and the missions under the A.B.M. coming under consideration, the main subject for decision was the budget for 1931. Miss Macarthur-Onslow entertained the delegates at lunch, while several ladies of the Women's Auxiliary provided afternoon tea—the Bishop of Newcastle, the Rt. Rev. Bishop Batty, voicing the thanks of those present.

The Bishop of Gippsland writes of two clergy of his diocese and one just newly appointed: "The Rev. F. Reeves has accepted from the Bishop of Wangaratta appointment to the curacy of Milawa, and the tutorship of St. Columb's Hall. We shall miss him from our fellowship. May God bless and use him greatly in his new work. For five years the Rev. A. R. Raymond, one of our most widely respected and best loved Clergy, has ministered in his own devoted way at Lake Tyers. Now he has had to resign through ill-health. I am hoping that for a time Gippsland may still have the good fortune to avail itself of his ministry in temporary work. I hope that many a loving prayer will go up for him as he faces his time of weakness. I have appointed the Rev. G. A. Hancock, M.A., to succeed Mr. Raymond. Mr. Hancock comes to us from the Diocese of Ballarat, and before that from China, where he served for many years on the staff of St. Stephen's College, Hong Kong. I bespeak for him a warm welcome to our fellowship."

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

R. L. Gabbott, Rockdale, 9/—.
Mrs. Betts, Hunter's Hill, 2/—.

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"The power of his resurrection."—St. Paul.

MARCH.

29th—**Sunday next before Easter—Palm Sunday.** We are reminded of the Triumphal Entry into Jerusalem, which perhaps took place on the Monday.

30th—**Holy Week.** Preparation for the great days which follow closely.

31st—Welsh Church disestablished, 1920.

APRIL.

2nd—**Maundy Thursday.** The day of Washing of the Feet of the Disciples, whereby our Lord taught humility and service, as well as the need of holiness among His workers.

3rd—**Good Friday.** The Day of the Cross was its old title. It is a Good Day because it brings good news to us.

4th—**Easter Even.** The Sacred Body laid in the Tomb of Joseph of Arimathea tells us of the Hope we have of those who depart in Jesus.

Ambrose, Bishop of Milan (Italy). He came of noble stock, and being chief magistrate in high repute during an ecclesiastical contest on the vacancy of the see, he was forced by popular vote to be bishop, and was ordained "per saltum." A little of this judicious introduction of lay character would be greatly to the advantage of the modern church.

5th—**Easter Day.** The Queen of Festivals. May great joy shew itself in our religion, the more in that we live in days when the doctrine of the Resurrection is repudiated by some men of science, and confirmed by others. "Christ is Risen."

9th—Next issue of this paper.



A Solid Conviction.

SOME fifty years ago, a great French thinker wrote: "There is one fact, the proclamation of which has renewed the face of the world, founded upon earth the holiest of religions, and given shape to the highest hopes of the noblest portions of humanity. This fact is the Resurrection of Jesus Christ."

The writer's meaning is plain, although some may be inclined to find fault with his method of statement. The first preachers of Christianity preached "Jesus and the Resurrection," they preached the Christ, the risen, living Christ, Who became dead for man's sin, and rose again for man's justification. The "Fact of Christ" is the Great Christian Fact, the true subject of all Christian belief and witness. But Godet was right: it was the fact of His Resurrection that brought deep and lasting conviction of His Godhead and all it implicates to those disciples in the midst of their sorrow, disheartenment and fears.

The little band of insignificant, unlettered and despised men and women, belonging to an obscure province of a small and unimportant country—those first disciples who faced with courage and persistency the seemingly unequal task of preaching the Gospel of the Crucified to the world, and of making disciples throughout that world, were men and women of solid conviction. They had not the slightest doubt of

that and of Him of Whom they witnessed. The floodgates of their tears and anguish had been for ever closed by the sight of their Beloved Master, living, and tangibly present in their midst after the mystery of His Passion.

This clear conviction of Him risen it is their one desire to pass on, in all its strength and comfort, to the minds and hearts of others. "We have seen the Lord," they cry in joyful triumph to the colleague who was not with them when Jesus first shewed Himself to them, "alive after His Passion." And the expression St. John employs in his record, indicates the permanence of the result of that wonderful seeing.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled concerning the Word of Life. And the Life was manifested, and we have seen and bear witness and announce to you the Eternal Life which was with the Father and was manifested to us—that which we have seen and heard we announce also to you."

Thus St. John; and St. Peter in the same mind tells those to whom he wrote his second letter, "We have not followed cunningly devised fables when we made known unto you the power and coming (or presence) of our Lord Jesus Christ, but were eye-witnesses of His Majesty."

And St. Paul to the same effect when he wrote, for instance, the well-known chapter on the Resurrection, in his letter to the Church at Corinth, desired to bring them to a knowledge of the basis of that Gospel which had been preached to them, "If Christ be not risen, then is our preaching vain and your faith also is in vain, but now Christ is risen from the dead." It is the one thing St. Paul is sure about and knows that they also have believed.

The people who filled Jerusalem with their teaching in spite of the bitter and blood-thirsty opposition of the Jews; the people who turned the world upside down with their teaching, the people who set forward, as its first preachers, the Church of Jesus Christ, who in largeness of vision and strength of faith, claimed confidently the world for His Kingdom, were people whose faith had a foundation of solid conviction of the fact of the Resurrection of Jesus Christ and all its consequences. Persecution, opposition, ridicule, calumny, martyrdom, and every other force that could be brought against them left them not cold, but the more full of zeal for their Saviour-King. They were too sure of Him to fail Him because the following of Him meant suffering akin to what He had borne for them. "In all these things we are more than conquerors through Him who loved us" was their cry when all things seemed against them.

The psalmist-seer of old voiced their constant hope "Sorrow may endure for a night, but joy cometh in the morning."

They preached a "Fact" that "has renewed the face of the world, founded upon earth the holiest of religion, and given shape to the highest hopes of the noblest portions of humanity." Can this be seriously controverted? But they preached that "Fact" with strong assurance and conviction. By faith in "the Fact of Christ" they did exploits.

Is there the same power in that "Fact" to-day? "Jesus Christ is the same yesterday and to-day, yea, and for ever." The great Fact has not changed. But how about the preaching of the Fact? Has that changed? Is there in the Church of God to-day

the same strength of conviction of the reality, presence, and power of the Risen Christ? Is there a similar passion of love for Christ and the consequent passion for the souls of men? Does the Church really know Christ and the power of His Resurrection?

The Church? The essential thing is that by the Spirit of God each individual member of the Church of God should know Christ and the power of His Resurrection.

Ideally the Church is composed of men and women who have been called and chosen to be witnesses. But how can they witness unless they know? Do they know?

The poet sings:—

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a name, a name, a name,
Can set this land on fire.
Its sound is a brand, its letters flame,
I know of a name, a name, a name,
Will set this land on fire."

Do we know? Of course we do. The whole history of the world tells us that; and to-day the witness comes from every part of the heathen world that that Name is still all powerful to heal the deadly sores of sin and ignorance and to cleanse away the filth of it from individual and social life. We do know, in our inmost hearts, that, as Robert Speer puts it, "if that Name is allowed to stand out above every other name, if that voice is allowed to sound above every other voice, nothing is impossible." Many lands sunk in shame to-day, call aloud to the Church of God for the proclamation of that Saving Name: our own great land in all its depression, confusion, social disunion, and sin, besides those dark places of the earth which are still full of the habitations of cruelty. Jesus Christ is the only deliverer—the only cleansing power. Is the Church of the living God to stand powerless, responsiveness to their inarticulate cry of need?

The great message of Easter is—

"Be ye sure that the Lord is God."

Its challenging exhortation—

"Tell it out among the heathen that the Lord is King."

Its inspiration and encouragement—

"Go in this thy might, have not I sent thee?"

Certainly I will be with thee."

What is to be the Church's reply?

The Easter Message.

THE Jewish Passover and the Christian Easter are the centre around which all Calendars are made. Of the actual time of His birth we are not absolutely certain, but of His Death and Resurrection we know with certainty. It was just after the Passover that "Christ our Passover" rose from the grave in the power of an endless life.

Victory.

At the beginning of the Christian era we might have thought that one breath would have exterminated the name of its founder for ever. Both Caesar, Herod, Pilate and the Jews had all united to crush the Galilean. But He overcame. "On the third day He rose again from the dead."

So it has been all down the ages. When persecution lifted up its head,

against the Church; when war-wolves lapped the blood of God's saints; when the testimony of the faithful had gone upward amid fire and smoke, Christianity still lived and triumphed.

To-day.

The Christian message to-day is still one of Victory. It is the eternal Easter message to every one of us. The one Great Certainty amid all the restlessness, sadness, and chaos of life to-day—Jesus lives! Because He rose from the tomb, we too shall rise. "In Christ shall all be made alive." He has opened the Kingdom of heaven to all believers.

The Resurrection gives us all the message of Assurance and Certainty. The resurrection is a rock from which all the hammers of criticism have never chipped a single fragment.

The first Easter proclaimed that Love is the conqueror of death. With profound instinct millions of Christians make Easter pilgrimage to the graves of their loved ones. Why? Because Christ has transformed the churchyard into a garden of confident hope.

In the Church.

In the Church we have Easter always with us. Every Sunday is a witness to the Resurrection. The two great Sacraments bear also testimony to the Resurrection. Baptism speaks of a New Birth into righteousness. The Holy Communion speaks of death conquered by life. The Sacraments are symbols of His Resurrection.

In the Greek Orthodox Church each wafer at the Easter Eucharist bears stamped upon it the letters I.X.N., which stands for the words, **Jesus Christ Conquers.**

The Easter Message is one of comfort and arousal. We look forward to the Life of the world to come where life's sundered friendships and broken family ties shall once more be knit together in eternal reunion.

Ourselves.

There is no value in professing to believe in a Risen Christ in our Creed, if we treat Him as dead in our daily lives. We must let His abundant life come into our life and transform us into His own likeness and image.

Just as we see the dead seed pushing itself through the earth and the flowers blooming with a new fragrance and beauty, so our faith is that the world will rise from the tomb and death to-day. There is nothing more central in the Christian message than that we are not tied to the past. God is ever giving us fresh opportunities. Let us rise renewed this Easter and go forth in the strength which comes from the Presence of the Risen Master, to do His work.

Optimism.

When by faith we look up above the kingdoms of this world, we can rejoice in a King, Immortal, Invisible, Who reigns in holiness and love. Who is working out His purpose in the world and invites all who love and serve Him to "carry on" until the Day dawns and the shadows flee away.

As we make our way on Easter Day to our Parish Church that we may share in Holy Eucharist, Worship, and Adoration, may we realise the presence of Another who will make Himself known to us in the Breaking of Bread.

THE CROSS ROADS.

All our life is a meeting of cross-roads, where the choice of direction is perilous.
—Victor Hugo.



The Way of the Cross.

Church Overseas.

Evangelical Lay Churchmen in Conference.

The 18th Annual Gathering of London Evangelical Lay Churchmen took place in the Church House, Westminster, on January 24. There was a large attendance, Evangelical laymen revealing a strong, virile body, alive to their opportunities and ready to make a bold witness to the faith within them. The subject of the Conference was "The Church of England and its present necessities."

The programme closely followed the report of the Lambeth Conference and, in view of the serious nature of the questions raised, much time was given to prayer.

Professor Beresford Pite, who presided, dealt with "The Christian Doctrine of God," said that it was not much good looking to philosophic leaders or to scientific expounders, although they are getting nearer to the light: it was by the revelation of God Himself in His Word and in Christ that men came to know God.

Mr. Barkworth, a member of the Church Assembly spoke on the life and witness of the Christian community, expressed the view that the "walk" of Phil. iii. meant a proceeding in line. Christians ought to look forward, not sideways. They were not called upon to make a unity but to press forward to a mark. Mr. Barkworth was sceptical of any benefit to be derived from the negotiations for reunion with the unreformed Churches of the Continent and the Near East.

The Ministry.

Sir Thomas Inskip's subjects were the Anglican Communion and The Ministry. He said the Thirty-nine Articles profess to be agreeable to God's Word. They might be old, but their teaching was good and sound. Evangelicals viewed with some misgiving the suggestion contained in the Report on the Staffing of the Parishes, which would be considered at the next session of the Church Assembly, in regard to the Declaration of Assent to the Articles which ordination candidates are required to make. He believed that it was more important that the doctrine of the Church of England

should be agreeable to God's Word than that it should be agreeable to the twentieth century. He was not particularly impressed with the demand for outward unity. Overseas,—denominationalism was regarded as of much less importance than it was in this country. In Christ's army there were many regiments, but one loyalty. The unity of the Church of Christ is not broken by the fact that there are many ways of expressing human needs. There was, however, a call for unity among ourselves. The ministry is God's gift through Christ, and there was need for greater sympathy on the part of the laity with their own parochial clergy, who, in addition to their own domestic difficulties, frequently found so little encouragement in their work.

Youth and its Vocation.

"Youth and its Vocation" was the topic allotted to Mr. Brian Hession, an undergraduate who had travelled specially from Cambridge for the meeting. Mr. Hession said the Universities did not like the way in which Lambeth had referred to Youth—with a capital "Y." Religion was not in fashion among undergraduates; but when Christ is properly presented as the Saviour from personal sin, Youth does accept Him. Youth is impatient in regard to the controversies which absorb so much of the attention of older Christians, just as it lacks the patience to read much more than the headlines of a newspaper. But Christ has been changing lives at the 'Varsity, and although there is not a mass movement of students towards Christ, much splendid and fruitful work is being done by 'Varsity men through the Children's Special Service Mission and other organisations.

Mr. Albert Mitchell "Sums Up."

Mr. Albert Mitchell, as on several previous occasions, summed up the addresses, remarking that he faced the future with a mixture of hope and fear. Although there was much to give cause for anxiety, it was a cause for thankfulness that all the Evangelical theological colleges were full to overflowing, many young men were pressing forward to serve in the sacred ministry of the Church. He believed that we were facing a rising tide of Evangelicalism.

Centenary Celebrations in Liverpool.

The Church life of Liverpool presents an unusual feature just now. Seven churches, forming a semi-circle round the old parish of Liverpool, have been celebrating, or are about to celebrate their centenaries: St. Luke's, St. Bride's, Percy Street, St. Catherine's, Abercromby Square, St. Jude's, Hardwick Street, St. Augustine's, Shaw Street, St. Martin-in-the-Fields and St. John the Baptist's, Park Lane. The Bishop of Warrington has seized upon this unique happening, claiming that it presents a special challenge to the present age. He has pointed out that the Victorian period with its great men and its still greater women, was ushered in about 100 years ago, at a time pulsing with reform. It was an age marked by intense zeal for hard work and human welfare, and by earnestness in philanthropy, missionary extension, commercial progress, and home life. It was to that moral earnestness that we could trace the sudden rise of seven churches in Liverpool to keep pace with its growing population. The period was in striking contrast to that which had immediately preceded it—the frivolities and debaucheries of the reign of Charles II. There is no period to which, in our present bewildering difficulties, poverty of leadership, and moral inertia, we could so profitably look. A century ago factors were gaining strength which in our post-war period have been let slip, and which we so sorely needed to recover. One of the chief influences which accounted for Victorian earnestness and the readiness to sacrifice self for the common good was the remarkable spread among the working and middle classes of personal religion.

General Items.

The Rt. Rev. Dr. Perowne, Bishop of Bradford, has been appointed Bishop of Worcester, where his father was Bishop some thirty years ago. The Dean of Canterbury, the Very Rev. Dr. (Dick) Sheppard, has announced his resignation on the grounds of continued ill-health. Lord Brentford, the great Evangelical leader, has suffered bereavement in the death of his mother, in her 91st year. The death of Capt. W. H. Dawson removes a great Christian worker, whole-hearted in his interest in Christian work and most generous in his giving. Archbishop Mathieson, of Winnipeg, and Primate of Canada, has retired from all offices. Ordained 55 years ago, he has been the most outstanding churchman in Canada and a great leader of men. The Bishop of Llandaff, Wales, Dr. I. P. Hughes, resigned his see on 24th February.

Some Easter Reflections.

(By Rev. Dr. A. Law.)

MARCONI has discovered how to catch waves of sound which were released three years ago, and which are still vibrating and circulating round the earth. Perhaps it will be possible to capture much older sounds, and we may yet hear the voice of the dead Past speaking in living tones into our ears. What if we should recover the Voice of Him Who spake as never man spake, and the tones of the Sermon on the Mount were again to cause men and women to pause. What a thrill, what a sensation would thereby be caused!

Will it be possible to go further back and hear again that "Ichabod," the glory has departed, "Let us go hence," from the Temple, as is recorded in

legend as happening when the Roman Legions surrounded the Holy City? Shall we yet further penetrate the dimness of antiquity, that once more the thunders of Sinai might reverberate in the consciousness of sinful man? Yet, further back, and hear the origin proclaimed to a world which has forgotten when it came, as well as whither it goes, and renew that resounding fiat of "Let there be light."

Perhaps it may possibly be that our own hasty, fretful exclamations will come back to our ears. The unfaithful or the unloving spouse may be reminded of that moment when "I will" made the pledge irrevocable in the holy rite, or the shy lisping of "I do" which emanates from a young heart brim-full of fresh love and zeal for Christ, may be known for what it is—a permanent expression of character.

There is no sound which God has lost and even if the waves in earth's atmosphere were all lost, there is the indelible mark, which the very word character spells out, for not one word of God returns unto Him void, but it accomplishes that whereunto He sent it.

This wondrous conservation of expressive energy in Nature throws a sidelight on the doctrines of the Church, specially on that of the Resurrection.

C. L. Woolley is rapidly laying the Church universal under tremendous debt by his published results of "digging in the East," especially in Mesopotamia. Ur, of the Chaldees, rises again from the Dust of Ages to rebuke the sceptic, and correct many of the ill-founded assertions of preachers of the Gospel, who espouse the Higher Critical attitude in casting doubt upon the veracity of the Bible. Without attempting to make an extreme claim for support hereby of all that we read in the Scriptures, it may be safely asserted that the Bible has become a new and living Book to thousands, and the results ought to manifest themselves in increased devotion to the Church of God. Here is a remarkable effect in these "last days"—last, indeed, in that the end of the world are come upon us in this particular as well as others. We have now the developed results of countless investigators made accessible to the layman in every land. The Dead Past speaks once more of the truth of the Book. Moreover, we are able to interpret the Bible in a more complete and fitting way because of our knowledge of conditions and of the use of expressions all of which we naturally "westernised" or adopted in our own restricted nomenclature and meaning. We now hear the command in a new sense to offer up the only son, and we know there was some urgent local meaning of the Ram caught in the thicket by its horns, though exactly what it was is not yet clear. It rebuked the prevalent horror of human sacrifice, rife in the Near East in Abram's day, and the Voice of Mount Moriah seems almost to sound again.

Once, and until recent years, all the Arts were traced to Greece, and culture of the classical type was attributed to Greece as its original fount. Without detracting from the prowess of the giants of the classical period we now have to confess that their inspirations were derived from other lands. Egypt taught much to Greece and Rome, and Egypt herself is shown to have been a dark land indeed till culture from Babylon opened her mind. Babylon in turn took from Ur her arts and religion. The art of writing, and the touch of hand which makes ornamental all within its reach, came first from Mesopotamia.

So did the ideals of social life and justice, as well as military tactics.

It is just as the Bible had stated, "people came from the East," after the Flood, and settled in the Plain of Shinar, where they developed a civilisation which spread throughout the western world. But the most fascinating part of the story relates to the origin of religious thought and practice. It must not be forgotten that Abram's Father went out from Ur of the Chaldees, and we can now read a new emphasis into much recorded of Abraham and the people of God, his descendants. The out-going from Ur was co-incidental with the development of the cult of the worship of the Moon-goddess, Nin Gal. The Code of Hammurabi shews the prevalence of rules for the good government of peoples, which came to a climax in the Decalogue of Moses. What is remarkable is that the Holy Spirit led man through the maze of confused superstition and idolatry to the wondrous and elevating belief in the One true God of the Hebrews. But it must be remembered what that belief came forth from, and how there was in this first the natural then the spiritual. Again we learn the lesson of the Resurrection from the graves of Ur, and their terrible record of despair connected with the religious rites of the deceased rulers. Man by himself cannot attain to eternal life, but the Spirit of Life can raise mankind from the lowest depths.

Thus Mankind passes through a Passion Week before the glory of the Resurrection bursts upon his world. Christ in all things experienced the lot of humanity, not only of some one person. We see how He summed up in Himself all the tragedy and the pathos, the agony and the effort through which the race was brought to know and love the God Who created it. Thus the Federal Headship of Jesus is emphasised by these modern researches, and thus we see more plainly than before that Christ tasted death for every man and rose to be the Redeemer of all who, like Abram of old, will follow the leading of the Spirit in the search for God.

The Resurrection of Jesus from the Grave is the hope of mankind. If it could be proved false (as in that remarkable little book, "When it was Dark," an adversary of the Christian Faith manufactures apparent disproof), if the grave of Christ had never discharged the body buried in it, then indeed our faith is vain. But we may be assured that the very stones will cry out when unbelief reaches its climax, for God has not left Himself without witness. What we need is the ready mind to expect messages from the Past, and to read in the Dust of Ages the living Word of God. We have ever had with us abundant proof of the reality of the Resurrection in the continual resurrection of the best in human nature, evoked by the Spirit of the Deathless Christ, Who ever liveth, not only to make intercession for us at the Right Hand of God, but to revive in human hearts and lives the power and glory of His Life. The strongest evidence that Christ rose again is the sign which the Christian life manifests that the Risen Lord is its King. Thus there is a strong contact between our inner spiritual life and the often tedious and yet ever wondrous labours of the archeologist. We may again note that "down in the human heart feelings lie buried which grace can restore." The Resurrection of Christ is demonstrated in the Resurrection Life of His people, who live in the world and yet rise above its sordid, selfish level.

Passion Thoughts.

IF we study the Gospels we find that one-third is given up to the narrative of Passion Week and its sequel. The writers felt that the rest of our Lord's life was a prelude and preparation for that last act in which He laid down His life.

But the space the Crucifixion will fill in our own Christian thoughts and feelings will vary at different stages in our experience of life.

Good Friday means little to those who are young. They are still in their first garden and it perplexes them to find the Cross set up among the flowers. The Cross speaks in dark language they have not mastered or had time to learn.

As the years grow older and less innocent, we become more aware of the evil and misery of the world. We discover a strange new significance in the Figure of the Man of Sorrows. Every trial we encounter, every tear we shed, every loss we undergo, becomes a fresh lesson in the sacred meaning of Good Friday.

To the shallow, uninstructed world-minded that day falls like a blot on the fair sunshine. They must spend their time in selfish amusement and try to forget its meaning. To those who learn the heights and depths of existence it breathes with "a Love that will not let us go." Only these can enter into the meaning of the Passion of Christ.

When we find ourselves disappointed by people we have trusted and betrayed by familiar friends, we begin to realise a little what was done in the moonlight under the olives of Gethsemane. When we stand forsaken in the dreariest hour, we begin to feel what it must have meant "when all forsook Him and fled." The details of the Passion assume deeper meaning as we interpret them by our own experience.

When we have been despised and rejected of men; when they have gambled away our credit; when they have parted the seamless robe of our reputation; when the sun hides his face in our anguish, the Divine Words of the Cross come home to us with new and piercing truth.

It is a familiar experience that the older we get the more funerals we have to follow. It is only after these pilgrimages to the sepulchre that we realise how much it means that Christ was buried in His own tomb.

Throughout Passion Week "deep calleth unto deep." The anguish, the agony of the Cross, correspond with the profoundest experiences of our mortality. When we turn to the eyes and brow of Him who was indeed "acquainted with grief," we meet there a look of solemn recognition. His Cross is the justification of the world's suffering. Good Friday brings home the dreadful realities of guilt, remorse, and condemnation of sin which the Great Sin-Bearer reveals to us: It is only through fellowship with His sufferings we shall pass to the Glory of His Resurrection.

* * * * *

Easter

* *

"The Lord is risen indeed."

* *

Easter with its joyful remembrance of Christ's triumph over death, and the seal of our forgiveness and new life, urges us to a fresh consecration of ourselves to Him in the power of His risen life.

Our Church calls us to thankful remembrance and reconsecration in the sacred service of our blessed Lord's appointment, the Holy Communion.

* * * * *

Easter Prayer.

O Gracious Lord, Who at this time didst raise Thy Son Jesus Christ with power from the grave, raise us up, we beseech Thee, from the death of sin to the life of righteousness. Revive our faith, and make us followers of Him Who hath taken away "the sins of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life." Hear us, O merciful Father, we pray Thee, for the sake of our risen Saviour, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

—Rt. Rev. Bishop W. Boyd Carpenter.

* * * * *

The Splendour of the Dawn.

Within the silent darkness of the tomb
His garments lay,
Rejected wrappings, folded, useless now
And cast away.

O Mary, in the shadow of the stone,
Why linger there?
Look out upon the splendour of the dawn,
Its glory share.

Where Jesus stands in radiance divine;
Lift up thy head,
And see thy risen Lord, who bids thee rise,
There are no dead!

—Evangeline Close in "The Living Church."

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Visit of Dr. T. Z. Koo.

THE noted Chinese Christian student leader, Dr. T. Z. Koo, is now on a visit to Australia. He reached Perth on March 9th, and was in Adelaide during March 18-20, proceeding thence to Melbourne. He reaches Tasmania to-day, will come on to Sydney on April 1, subsequently visiting Brisbane, Melbourne, and Adelaide, leaving Sydney for China on April 30.

Dr. Koo has a remarkably diverse University experience; he took his M.A. degree at St. John's University, Shanghai, and within the last few years has done post-graduate work at Oxford, and at Oberlin, U.S.A. While at Oxford he read philosophy with Dr. Lindsay, the Master of Balliol, and theology with Canon Streeter.

He has been associated with the National Y.M.C.A. of China for twelve years, and for the last few years has been Associate General Secretary, with special responsibilities for the Student Department (which, with the Student Department of the Y.W.C.A., form the Student Christian Movement of China).

In 1924 he attended the Second Opium Conference of the League of Nations at Geneva, as the People's Representative from China.

In 1927 he was deputed by some fifty Chinese banking and commercial guilds to visit America with a group of other representative men for the purpose of promoting a better understanding of Chinese affairs.

While in Australia and Tasmania he will conduct Student Conferences and give addresses at the Universities.

The Recovery of Good Friday.

The Bishop of Swansea and Brecon, National President of the C.E.M.S., Challenges the Men of Great Britain.

A GREAT many unworthy practices continue because a sufficient number of people do not think it worth while to raise a protest against them. Directly they are brought to the bar of common sense and decent feeling, many such practices pass into oblivion. The desecration of Good Friday is a case in point. That the most sacred day in the whole year should have come to be treated as a common holiday will not bear thinking about. Two minutes' thought would suffice to reveal the inconsistency and discordancy of devoting the day to mere pleasuring. The meaning of the day has but to be recalled, and we must forthwith begin to wonder how so unifying a treatment of the anniversary of our Redeemer's death can ever have come into vogue.

The C.E.M.S. and Good Friday.

Some four years ago the Church of England Men's Society in Great Britain commenced a great effort in the direction of recovering Good Friday from the unworthy manner in which it had come to be treated. League football matches, golf competitions, cinema performances, excursions, concerts—these had become predominant features of this most sacred day. The time was ripe for such an appeal as the Society launched, and the response from all quarters proved most encouraging. The "Times" has each year given its powerful influence to the support of the Society's appeal. A Bristol sports paper devoted nearly two columns to the reproduction of the appeal, together with a most effective exposition of the reasons against the continuance of Good Friday matches: by "Half-Back." This year a number of the League teams in the first two divisions have no fixtures for Good Friday. The difficulty in the way of the other League clubs following suit is almost entirely one of finance. Football has become commercialised to such an extent that "gate money" tends to become the principal consideration. Rugby football has happily a higher standard in such matters, and fixtures under this code are rarely made on this sacred day.

It would seem to be only a matter of time, however, before public opinion brings about a general recognition of the fact that organised games, excellent on other days, are altogether out of place on Good Friday.

Free Churchmen to the Rescue.

In another direction the last few years have witnessed a striking change. Old Nonconformist neighbours in the Old Country had somehow fallen into the strange custom of marking Good Friday by the holding of tea parties and concerts. Happily they have now found more appropriate uses for the day, and it would be difficult to-day to find a Nonconformist place of worship in which a service is not held. The Methodist "Times" welcomed with great satisfaction the C.E.M.S. appeal for a better observance of the day. It urged that the Church could go further than make an appeal. "A direction should be issued, and it should be made clear that the day is the most solemn and sacred in the Church's calendar. The Church has here a solemn obligation, as well as a glorious opportunity for witness."

What Churchpeople can do?

By way of bringing home to the careless the real meaning of the day, the Processions of Witness which have been organised in many home parishes have proved of high value. The processions, led by band and choir, usually start through the town or parish in the late afternoon, and lead the crowds to the parish church or to some bier hall where the final appeal of the day is driven home.

In renewing our appeal to our brothers of the C.E.M.S. once again this Lent, we shall rejoice to know that we shall have the sympathy and prayers of our fellow-members in the great Commonwealth. Doubtless you have your own difficulties to overcome in securing a proper observance of the solemn day. The dates of the great Show at Sydney provide a special difficulty in that city, and probably there are local obstacles to be overcome elsewhere. There is a vast reserve of right feeling in the hearts of men to which such an appeal will not be made in vain. Let us, then, fearlessly make the claim that above all other days in the year Good Friday should be religiously and thoughtfully observed. So will the honour of the Crucified be vindicated afresh in this year of grace.

God grant that so indeed it may be!



NEW SOUTH WALES.

SYDNEY.

The Church Army Visit.

A Church Army Flying Column from London will visit Sydney, as also other parts of Australia and New Zealand, in a few months time. The Flying Column will consist of 4, 5 or 6 carefully selected young evangelists under a capable leader; if necessary two capable Sisters will be included in the party. Their mission in parishes of the several dioceses, using both outdoor and door methods. The party will probably be able to form a singing band and they will go from parish to parish on an itinerary arranged by the various dioceses. The men will not be afraid to "rough it," to sleep on school room floors, and live on the simplest food. The Army, however, has laid it down as a distinct condition that the party shall be returned intact to headquarters, and no attempt made to "side-track" them to parochial jobs out here. The Church Army, which is already established in Canada and U.S.A., and has won golden opinions from our Church authorities and people in those countries, is apparently willing to establish itself in Australia and New Zealand to undertake social evangelistic work for the Churches. We are familiar with the Salvation Army; it is well to remember that this other Army, the Church Army, was established at the same time as the Salvation Army in London—in different quarters—and the Church Army is a great social institution, administering about £500,000 a year in social and evangelistic work in London; and throughout England its uniformed officers have been well-known for a generation. It is a distinctive C. of E. institution, teaching loyalty to the doctrine of the Anglican Church and working in conjunction with the clergy.

NEWCASTLE.

The Bishop's Message to the Diocese.

In writing to the Diocese just prior to his enthronement, Bishop Batty sent Newcastle Churchmen a strong Lenten Message. He stated: "It has been your custom, I know, to use the season of Lent as a time of special effort on behalf of the missionary work of the Church. May I express the hope that you will take full advantage of it this year? I know that times are bad; they could hardly be worse. But for that very reason I venture to appeal to you for generosity in this matter. St. Paul urges us to 'Buy up the opportunity because the days are evil,' and his exhortation has a special significance for us in the days in which we live. There is being waged to-day a terrific contest for the capture of the soul of the world, and the issues of that contest are pregnant with tremendous possibilities for good or ill. There are only two competitors which need be seriously considered. One is Christianity, the other is the religion called Bolshevism. And we who are called by His Name are bound to do our utmost to see that the cause

of Christ prevails. But for us who profess and call ourselves Christians, that is not the primary consideration in the matter. That can be stated very simply. You and I believe it to be a fact that Christ Jesus came into the world to save sinners, and therefore we are bound in common decency and honour to give every sinner in the world a chance to know it. And may I say this to any who may fear the effect of a missionary appeal upon parochial finances at such a time as this: In all my experience I have never known a case where keenness in the support of the Church abroad did not mean added keenness in the support of the Church at home. Believe me, it is the parishes which are not missionary-hearted, not those which are, which have most reason to be apprehensive about the parochial balance-sheet. In no connection more than this is the proverb true—'There is that scattereth and yet ineth; and there is that withholdeth more than is meet, but it tendeth to poverty.' I shall hope to hear of a generous response to the Lenten Appeal.

The Cathedral Parish.

The Annual Report of the Wardens shows that the total revenue for the year has been £3802/2/11, as against £3995/8/7 last year, being a decrease of £193/5/8. Expenditure has been £3764/0/4, as against £3989/16/3, and it is regretted that we have only been able to transfer £280/15/- to the Property Mortgage Account, as compared with £320/8/- last year. The contributions to "charitable and other special items" shows a satisfactory increase. There is much room for improvement in the numbers of worshippers attending the ordinary services, and it is indeed surprising that the truly wonderful and beautiful services provided every Sunday morning and evening are not more appreciated. It is, however, gratifying to report a steady increase in the attendance at Holy Communion.

CRAFTON.

Central Macleay.

Consecration of St. Barnabas' Church, Cladstone.

The Peace and Victory Memorial Church of St. Barnabas the Son of Consolation, was consecrated on Tuesday, the 24th February last by the Bishop of Crafton, the Rt. Rev. Dr. Ashton. Weather was delightful and attendance large. Assisting clergy were the Ven. Archdeacon Tress, and the Revs. Canon Grey, Port Macquarie; J. W. V. Symonds, rector; G. W. Bradley, Bellbrook; I. W. Reeder, Lower Macleay; A. E. Warr, Bowraville; and J. J. Chambers, late Rector of the parish, now of Sydney.

The Church was finished and completely furnished in oak and dedicated on August 7th, 1927, by the Bishop, almost every article of furniture being a gift. It is of interest to note that the Church of St. Barnabas is the sixth to Hon. Architect, being assisted by the talented Miss L. Dennis, who prepared the drawings. Mr. F. Sweeney, of

Taree, was the Contractor. In connection with the consecration a beautiful Lecture in memory of the late Mrs. S. A. Chambers, gift of her son, late Rector of the Parish, and Font and Baptistry given by Mr. Douglas Lee, in memory of his parents, were solemnly dedicated.

The Bishop preached an eloquent and powerfully impressive sermon on the text: "And renew a right spirit within me." It had always been said the Bishop—that in every department of human life the spirit quickened. The thing that Australia needed more than anything else was the quickened life of the Spirit of God. By this and indeed for this the Church operated all her functions. That each and every worshipper might be quickened by the Spirit of God was the purpose of the building of the Church of St. Barnabas and of the Ministry within its walls.

Many felt that this happy function, coming in a time of national stress and great anxiety, was a burst of sunshine on a dark day.

After the Service all who could do so accepted the invitation of the Women's Guild and Churchwardens to Luncheon in the Masonic Hall near by. The Bishop genially presided and some happy and suitable speeches were made.

A meeting of the Ruridecanal Chapter of Hastings and Macleay followed, in the Church Vestry, when at a suitable hour the ladies were once more in evidence with light refreshment. On the day after the consecration the members of the Chapter and others were generously accorded a trip to one of the picturesque islands down the River Macleay, where it had been arranged that conference on matters "Lambeth" should be discussed. The spirit of Picnic, however, rather dominated the event.

The Rector, the Rev. J. W. V. Symonds, and the parishioners are to be congratulated upon all the facts.

ARMIDALE.

St. John's, Tamworth, Jubilee.

St. John's Church of England, Tamworth, celebrated its fiftieth anniversary on Sunday, March 8. The history of the Church in this district goes back to 1838, before St. John's was built, when the Rev. W. M. Cowper, afterwards the first Dean of Sydney, was appointed chaplain to the A.A. Company, with headquarters at Port Stephens, and afterwards at Stroud, from which place he rode on horseback to Tamworth, which was then an out-station of the company. Dean Cowper was for 20 years in charge. In 1856 the Rev. J. Williams was appointed to the separate charge of Tamworth district. The parish has had a succession of faithful and devoted Vicars, one of the most outstanding being Archdeacon T. K. Abbott. The present Vicar is Archdeacon Fairbrother.

BATHURST.

All Saints' Cathedral.

Canon Holmes and Communion.

Canon Holmes, in a sermon at All Saints' Cathedral, said: "In stark horror Communism overtops the horrors of the Great War. Its horrors are continued in the appalling conditions of forced labour connected with those trades of Russia which are dumping cheap produce and cheap goods in the open markets of the world. It seems impossible to believe that the Australian people, who have won a freedom from the slaveries of the past, will put their necks under the yoke of Communism, which is at our door, shrieking for civil war in the name of freedom. We must not give it a chance, under the penalty of perishing with the whole civilised world. We need to wake up and straighten out our political and economic life."

VICTORIA.

MELBOURNE.

Diocesan Lay Readers.

In writing to his diocese regarding the work of the Lay Readers, the Archbishop states:—

"I was very glad to meet about seventy Lay Readers at the Chapter House on 24th February after a service in the Cathedral, at which four Diocesan Readers were given their licences. The work of the Lay Reader is of very great importance, and I am anxious that more suitable men should undertake it. In the present financial stress there is to be more need for lay help than before because some parishes will not be able to afford to pay for a clergyman. Those who were present at the meeting discussed several matters of importance, and they all realised once more the great privi-

lege of their work. They determined to read more regularly and start little groups to help each other by fellowship in study. A Committee was appointed to suggest books for this purpose, and quarterly meetings for discussion were proposed. I urge this form of service for our Master on the attention of the educated laymen of our diocese."

The Archbishop and Criticism.

The Archbishop then goes on to remark:—

"I have been criticised by several people, sometimes favourably and sometimes unfavourably, for some of my remarks at the Provincial Synod. I have suddenly found myself far more in the public press than I ever expected to be. It is necessary in times like these that the Church should sometimes be like the prophets of the Old Testament and speak truth in the name of the Lord. Political issues may change, but moral issues are fixed. If Christianity is really to make an impression on society and politics it cannot leave such moral questions outside its scope. I have tried to say what is true in order to help people to do what is right. I pray for me that I may help and not hinder those who need help most in Australia to-day."

Mrs. Head Welcomed.

Members of the Diocesan Mothers' Union welcomed Mrs. Head at a large gathering in the Chapter House on Monday afternoon last, March 2. Mrs. Head, who has accepted the office of patroness of the Union, but the President (Lady Allen) briefly outlined the growth and work of the Union in the Melbourne diocese. At present Mothers' Union branches throughout Australia were agitating for uniform Australian marriage and divorce laws, and in Melbourne consideration was being given to the formation of a vigilance committee in each branch to co-operate with the Playgrounds' Association and other organisations in supervising children's playgrounds.

"I am delighted to hear of all that you are doing," said Mrs. Head. "The home has an especially important part to play at such troublous periods as the present, and the great band of mothers has it in its power to do endless good. How little connection there really is between money and true happiness. The happiness of a home is dependent on mothers and on the love we show to others. It is not always easy to love one's neighbour, but there is one way to achieve the apparently impossible, and that is by service. Wherever we give true service in time we shall serve to love. If we have enough love in ourselves we can pull through the most difficult times."

Clerical Movements.

The Rev. G. A. M. Cerutti, of Sunshine, has been appointed to the charge of St. John's, Croydon. He was induced by the Archdeacon of Melbourne.

Miss L. L. Appleby, who sailed by the "Mongolia" on February 24, to take up work in Kenya Colony, East Africa, was farewelled by members of St. Alban's Church, Armadale, at the Station Pier.

The Rev. C. and Mrs. Hudson left for England on the "Moldavia" on February 24. Since relinquishing his post as chaplain to the Royal Australian Navy, Mr. Hudson has been in charge of the parish of Croydon.

The Church of England.

Principles of Organisation.

Principles upon which the Church of England was organised were discussed by Archbishop Head in the fourth of a series of midday Lenten addresses delivered in St. Paul's Cathedral. The address was based upon the fourth section of the report of Lambeth Conference.

Two methods of Church organisation had grown up during the centuries, Archbishop Head said. The first method, the concentration of power in a centralised authority, was typified by the Roman Catholic Church. The second method, common to the Eastern Churches and the Anglican Church, was that of regional autonomy. Within the limits of loyalty to an accepted tradition, each regional or national Church maintained its freedom. This was unity in diversity. In the 16th century the Anglican Church, in response to particular requirements, had become, while part of the Catholic Church, peculiar to an isolated people and race. However, the word "Anglican" now signified not merely "English," but a state of ecclesiastical organisation, and a type of worship which had begun in England, but had now become world-wide and international. The unity of the Anglican Church throughout was maintained by spiritual bonds of loyalty to the Catholic tradition which they had received. The following tenets, frequently called the "Lambeth quadrilateral," were maintained by all sections of the Anglican Church:—(1) The authority of the Holy Scriptures; (2) acceptance of the

CIPPSLAND.

Diocesan Missionary Giving for 1930.

The missionary giving of the Diocese for 1930 has surpassed any previous year. Let it be said, however, that the Diocesan Assessment was not reached, but, let it be added, that Assessment was in excess of any previous one by £100.

The Assessment was £1,450, and the amount received towards the same was £1,374, making a shortage of £76. This shortage may prove to have been partly made up by money received after the close of the year, but in any case it is gratifying to know that the grand total of giving to all Foreign Missionary purposes comes to within a few shillings of £1,600.

This satisfactory result, the diocese owes in a large measure to one parish, viz., Orbest, which contributed the largest amount on record for the amount of the Reservation against Parish quota. Orbest also contributed a further sum for sundry missionary purposes which raised their total to exactly £200.

Three other parishes reached treble figures, viz., Bairnsdale, £126; Traralgon, £121; and Sale, £120; thereby exceeding or reaching their quota. The following other parishes exceed their quota and thereby helped to save the diocese from the dishonour which other parishes might have brought it: Lake Tyers (exceeded by £39); Maffra (by £12); Lakes Entrance, Strathford, Blackwood Forest, Newry, Neerim South.

QUEENSLAND.

BRISBANE.

Clerical Changes.

Rev. D. Morgan Jones has resigned as rector of the parish of Clayfield from the 15th of April, 1931. It is hoped that arrangements will be made for him then to take up the duties of Archbishop's Chaplain for hospital work.

Rev. R. A. Munro was licensed as vicar of the parochial district of Chinchilla, as from the 1st of February.

Good Friday Procession.

(The following circular has been issued by the Committee of the Good Friday Procession):—

The honour of the Church of England, in Brisbane, is at stake in this great act of witness on Good Friday. For a number of years we have witnessed faithfully and devoutly to our belief in our Blessed Lord, and in the Saving Power of the Cross. We dare not draw back now. No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. If you have not already taken part in the procession, consider well before you refuse the invitation again. Your loyalty to Jesus Christ demands your witness for Him, and here surely is your opportunity. Fall in behind your parish clergy, and do not shame them by allowing a few to represent your parish.

The procession will start from the City Hall in Ann Street, at 6.30 p.m. After moving along Ann, Edward, Queen, George, and Adelaide Streets, the procession will halt in Albert Square, before entering the City Hall, for a short service, at which the Archbishop will deliver an address.

The service in the hall will be taken by the Right Reverend Bishop Hallford. There is to be a service outside the hall for those who cannot gain entrance to the main service, and volunteers from those taking part in the procession are invited to assist in this service.

TASMANIA.

(From our own Correspondent.)

The Cape Barron Island Half-castes.

The report on the Cape Barron Half-caste Reserve, by the Rev. J. S. Needham and the Rev. M. A. Warren, of the A.B.M., has now been published and some of its recommendations have met with severe criticism in our local press. The writers of the report visited the Reservation in Bass Strait at the invitation of the Tasmanian Government, consequent on the advice of Mr. A.

W. Burbury, one of our leading pastoralists, who thought that the very difficult task of permanently improving the sad conditions of disease, idleness and immorality obtaining there was one which might be attempted by a Missionary Society of the Christian Church. However, after their visit of inspection, Mr. Needham and Mr. Warren state: "We were forced to the conclusions that there would be no scope for the Church to undertake for the Government the responsibilities of the management of Cape Barron Island Reservation and this for several reasons:—"

They agree with other previous suggestions that a Protector with very full powers be appointed to take control of the Reservation. They say "The children in the school are sub-normal in intellect and lacking in initiative. New blood is required," and so they go on to state: "We recommend, therefore, an almost complete reversal of policy, with the aim of absorbing the half-caste in the general community."

It is the last recommendation which has aroused criticism, and it is being asked what kind of white man is likely to absorb the half-caste women, and will it not mean only a further increase of degenerates spread over Tasmania itself.

Admittedly this problem of consanguinity is unique and difficult and one which the writers of the report say they have had no experience of on the Aboriginal Mission Stations of Australia.

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Dear Boys and Girls,

By the time you get this issue of our "Church Record," the great festival of Easter will be very near. I always like to think of Easter as the season of many hopes. What do I mean? Well, let me explain what I mean by way of a story.

There was a new baby in the Jones family, just about Easter time, and great excitement over her name. When Daddy and Mother decided it should be Hope, Geoffrey, Baby's nine-year-old brother, was puzzled. (He had wanted "Lionella," the feminine form of the Christian name of his favourite cricketer!)

"Why Hope?" he said crossly.

"Because Hope's a lovely thing, and makes life worth living, old man," said his father. "The more we are reminded of Hope the better. Happy people are all hoping for something."

"I'm quite happy and I'm not hoping for any—" began Geoff., and stopped, as he remembered a green Easter egg he badly wanted and wildly hoped for.

But was everybody hoping for something? He must go into this question. Such a state of things seemed queer to Geoff.

"Are you hoping for something, Cook?" he enquired, peeping in at the kitchen door.

Now Cook was a widow with one little son. She smiled.

"I'm hoping to see my Robert come Easter Day," said she. "I'm hoping it will be fine. I'm hoping he will be well and that we shall have a jolly time."

"Are you hoping for anything, Peters? Are you Thomas?" asked the boy as he went into the boot-repairer's shop that evening with some shoes to mend. He had known Peters and Thomas all his life. They were working away in the one room. The cobblers looked up and laughed. Geoffrey was not being inquisitive merely; he was honestly trying to find out about Hope. "I hope Baby will be a very hopeful child," mother had said when she had kissed wee Hope good-night.

Peters was hoping soon to have saved up enough money to go into a

little house of his own and to marry the girl he loved; but he was too shy to say so. Thomas remarked in a teasing voice, "He's hoping that the Labour Party may get in next Election!"

"And you, Thomas?"

"Oh I'm hoping the Nationals will get in!"

Geoffrey, a sturdy little figure in his grey flannel suit, went out thoughtfully. He wondered who was not hoping. And suddenly he remembered his friend Curley, the fishmonger's boy. Ever since Curley's mother had died and a rough stepmother had reigned in her place Curley had looked awfully miserable.

Geoffrey met Curley; he arranged this by going up the lane where Curley lived.

He put his question.

"Curley, are you hoping for anything?"

A flash of light illumined the sullen face of Curley.

"How did you guess?" he demanded. "I should think I was, Geoff. I'm hoping to go and live up at Rose Cottage with granny. I'll be so happy then."

"Well, I hope you do," said Geoffrey. "And mind you tell her our new baby's called Hope."

Easter Day came. Geoffrey received the green egg, "from Mother and Baby Hope." He went to church, and the whole service rang with Hope. Hope in the hymns, in the address. The Church had been beautifully decorated. Great bunches of white flowers were on the Holy Table. Geoffrey sat not far from Curley, who was in the choir, and was there waiting for him at the vestry door when service was over. They came out into the sunshine together, for it was a lovely autumn day.

For a moment or two big Curley could hardly speak. He had a lump in his throat and his eyes were moist and glistening—yet somehow his face glowed with a lovely light. Then it was he spoke.

"That was a fine sermon," said the big lad to little Geoff., his friend—"about the dead being alive. I'm hoping I shall see my Mother again, some day, Geoff. That's the best of Easter time. We know; but it always reminds us again, don't it?"

—THE EDITOR.

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Leader.—The Divine Drama.

Quiet Moments.—The Hope of a Future Life.

Roadside Jottings.—About Teaching.

Some Easter Customs.

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Editorial.

Australasian Surgeons.

WE note with sincere pleasure that His Majesty the King has been pleased to approve of the prefix "Royal" to the title of the Australasian College of Surgeons. Not only so, through the instrumentality of the King, a grant of arms has been accorded the college by the College of Heralds, together with the gift of a mace from the President and members of the Council of the Royal College of Surgeons of England. We fervently hope that the sentiments expressed by the President, Sir Henry Newland, at the annual meeting in Sydney last week, "That the Royal Australasian College of Surgeons would cherish and maintain British traditions, and uphold the ideals of the parent college in England," will be realised. It must be very encouraging to the citizens of these southern lands to reflect upon the type and training of the men who are to be our surgeons, for we read:—

"The two most important duties of the college are the training of surgeons and the promotion of research in surgery. In admitting a candidate to the Fellowship, the college takes into consideration three factors, namely that his personal character shall be

above reproach, that he shall have a sound knowledge of the basic principles of surgery, and that he shall have served a period of surgical apprenticeship as assistant in a recognised surgical clinic. In order to ensure that he shall have been well grounded in the principles of surgery, the possession of a senior surgical qualification will be demanded after February of next year."

The Commonwealth to the Rescue.

IT APPLIES the Commonwealth Government has not allowed the fair names of New South Wales and Australia to stand besmirched in the eyes of Great Britain and the world. Mr. Lang may refuse to pay interest in London, but in this matter he has not the last word. By this the money will have been paid and it will stand to the credit of the Scullin Government that in the hour of the mother State's dishonour through the action of its Government, they responded to the challenge of rectitude and high principle. Bondholders had loaned money in all good faith. The State under every circumstance must keep faith, that there be no default! Two issues emerge from such an attitude by the responsible authorities in New South Wales. They will find it more and more difficult to raise loan money. Investors will naturally refuse to lend to defaulters. Hence developmental works and progressive enterprises will be hampered in the future, and thus the progress of the State woefully retarded. The other issue is an ethical one. There must be a baneful effect on the minds of many citizens, especially the young. For the latter to grow up in an atmosphere of repudiation is full of peril for the future.

The Scout and Guide Movements.

THE recent remarkable demonstrations of the Scout and Guide movement in connection with the visit of Lord and Lady Baden-Powell are already bearing fruit. Considerable accessions in the way of recruits are being recorded, while many parents are showing a deepened interest. Given the right local leaders, the movements are calculated to be of untold good. Lately we have heard of a very strong Guide Company in a particular parish, where badges and stars are awarded for Prayer Book knowledge and for an understanding of the order of Morning and Evening Prayer. The response in the company has been most encouraging. Numbers of them have come forward for confirmation, and are regularly in their place in Church. It will be readily seen that

in this parish there is the right Guide in her place. It is the old problem, in these two fine movements, namely, the need of Scout and Cub Masters and Guide leaders. There must be plenty of young Churchmen and Churchwomen who could give themselves to the leadership of Church troops and companies. There is infinite pleasure in such work, beside the privilege of moulding the future men and women of Australia, and the taking of delight in noting the results of their own leadership, instruction and influence.

The Visit of Dr. T. Z. Koo.

AUSTRALIAN citizens are exceedingly fortunate in having had in their midst so notable a representative of young China as Dr. T. Z. Koo. He has deservedly won a high place, not only in his own land, but in the affairs of the World Student Christian Federation. He is a foremost exponent of the hopes and ideals which pulsate and move in the minds of the youth of the great Chinese Republic. He has been able to interpret to us their longings and aspirations in a way that no other Chinese leader could! Dr. Koo's contacts with Christian and student leaders in Great Britain, Europe and America, have made him not only a much sought after speaker, but "liaison officer," whose influence will be all to the good. Whether Western people like it or not, there has developed in China in recent years a truly remarkable national consciousness. Her thinkers have come right out into the vortex of scientific progress and attainment. The Christian schools in China have not been doing their work for fifty years without creating a ferment, which will never cease its process. The Bible, with its marvellous circulation in this land, has had, by the working of the Divine Spirit, explosive and uplifting influence. There is much we Westerners cannot understand in the Orientalist; nevertheless, a nation with the age-long history and standing as the Chinese, must be reckoned with. Its proximity to Australia must be looked upon as a privilege. Both great lands are washed by the Pacific. Both nations are bound to see more of each other—commerce and industry and science, and religious activity are bringing us into closer and more frequent contact. Any ambassadors of enlightenment and Christian character passing from one to the other, and ventilating the best traditions and ideals of each, must, and will do incalculable good. We welcome Dr. Koo, both for his own sake and that of his great country!