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### YOUNG RECORDERS.

#### Aims:

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

Toorak Vicarage, Jan. 31, 1929.

"As long as a man builds, he lives."  
—Turkish Proverb.

My dear girls and boys,

For some of you holidays will be nearly over; when you read this probably they will be quite over. I do hope you've had a very happy time and feel fit and ready to begin school again and to enjoy your work as much as you've enjoyed your play.

Some of you may have spent your holidays at the seaside, and even taken part in a castle building competition such as is described after this letter.

All of us know by experience what fun it is and how interesting it is to try and make anything, and when we make something really good we are thrilled. Nothing really worth-while gets made without taking trouble—even a sand castle meant a whole morning's work.

There is one thing each one of us has got to build, we can't help ourselves, and that is our characters. We have to begin building at them when we are very young and we go on all through our lives. We can build them badly or we can build them well, but I'm quite sure none of us want to be bad builders. It is so important to build these characters of our really well. First, they must have good foundations, not like fine castles in the sand which the sea washes away almost at once; then they must be built strongly, so as to stand against troubles when they come; and they should be made to look beautiful so that other people are pleased when they see them.

I have had very few letters lately, but hope to hear from some of you again very soon.

Can you tell me which season of the Church it is at present and what it's name means?

I am, yours affectionately,

*Aunt Mat*

Answer to question in last issue:—  
St. Matthew xxii. 39.

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

### SAND CASTLES.

The beach was a busy scene, building operations were in full swing. A prize had been offered for the best sand castle, and it was to be judged that afternoon. Boys and girls were working for all they were worth. Some of the buildings were really wonderful; here was a Church going up, there a mediaeval looking castle with keep and dungeons, here a modern house with a garden and tennis court. It was great fun for everyone, the grown-ups being as interested as the children. It was a Saturday, and a lovely day.

Early in the afternoon people began to arrive so as to be in good time for the judging. The beach was gay with bright dresses and bathing gowns and large, gorgeous parasols like tents. A real artist had been asked to do the judging and a hard task it was. A girl of eleven won the first prize and everyone agreed that she thoroughly deserved it. She had built a modern house and had given much thought and care to every detail; it was charming, a model of the kind of little house in which it would be nice to live. She was indeed a very proud girl as she went up to get her prize.

I know you sometimes say the Creed, but do you always "believe in God the Father ALL-mighty" when you are in trouble?

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A Bishop looks at the Church—Bishop Fiske, of New York.

Australian Church News—Interesting Items. Leader—"The Limits of Biblical Criticism."

Quiet Moments—"The Conquest of the Mind."

St. Andrew's Cathedral—Premier's Decision. The Freedom which is in Christ—Rev. W. T. C. Storrs.

The First Christian Service—Celebration in Sydney.

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He is a coward who dare not be,  
In the right with two or three.

It has been estimated that Australians give 1½d. per head to Foreign Missions yearly.

On the average, more Jews are being converted, now, to Christian faith than are being converted from among Gentile peoples.

"Motorists must learn where churches are," said a Melbourne P.M., when he fined an offender for driving her racing car noisily past a church.

Residents for miles around flocked into St. Helen's, Hobart, to celebrate the 100th birthday of the Rev. Charles Lose.

In the public interest steps are being taken to reduce the number of characters in Chinese writing to 4000. There are 40,000 in Chinese classics.

Grim relics of human victims of sacrifices, and untold wealth in precious metals continue to be revealed by the excavations of the Royal tombs at Ur of the Chaldees.

A vicar recently announced that any woman who wished to do so may remove her hat during the service. "If anyone is shocked, I shall just smile," said he.

The proposal to open Madame Tussaud's famous Waxworks Exhibition and Chamber of Horrors, in London, on Sundays is meeting with much opposition in Christian circles.

Roman Catholics are on the warpath in Victoria to obtain State help in the building and upkeep of their schools, and they are proposing to make this a test question at the General Election.

In one school in Jerusalem there are eighteen different varieties of Oriental Jews. Through the common language, Hebrew, the various elements are united.

The Bishop of St. Albans (Dr. Furse) has instructed the clergy in his diocese not to marry anybody divorced or unbaptised. Dr. Furse said:—"I am not going to make the word of God a blasphemous farce."

Giving an indication of the thrift of Italians settled in Australia, the Director-General of Posts and Telegraphs recently said that postal money orders amounting to about £100,000 were sent annually to Italy.

The Victorian Ministry proposes to establish a residential school for sub-normal children, preliminary arrangements are being made for obtaining the staff for the school. It will accommodate a maximum of 100 children.

Plays are being given every Sunday evening throughout the winter in St. Paul's Church, Covent Garden, London. Scattered up and down England one finds an increasing number of other performances in similar circumstances.

The Soviet authorities decided that there should be no Christmas trees, no Santa Claus, no filled stockings, and no Christmas pudding in Russia. "Festivities of a revolutionary character," are, however, being arranged. How jolly for the Russian children!

From 4,982,063 in 1917, the population of Australia rose to 6,234,854 in 1927, an increase of 1,252,791 in 10 years, or 2.27 per cent. a year. The increase of 1,252,791 was made up of 772,056 due to natural increase—excess of births over deaths, and 480,735 immigrants.

The illicit use of drugs in Sydney is definitely on the increase. The police have no doubt of this. Indeed, the position is alarming, for not only is the practice prevalent among adults in certain areas, but young people—girls as well as youths—are also known to be addicts of the drug habit.

The Jew stands up to-day a power throughout the world. Behind all the movements in Europe to-day—social, economic, political—there stands the Jew. His influence is enormous. He is to be found in every country, and, unseen, he is directing the movements of varied peoples and tongues.

Determined resistance is being offered almost daily to the attempts which are being made in many directions to establish the Continental Sunday in England. Recent successes include the stoppage of Sunday concerts, Sunday dances, Sunday cinemas, Sunday dirt-track races and Sunday motor-cycling races.

A Berlin message states that Field-Marshal von Lüdendorff has completed arrangements for a missionary campaign in which the former chief of the General Staff of the German Army and his wife will tour Germany, calling upon Germans to renounce Christianity and return to the worship of the ancient pagan gods.

A certain congregation was asked to lay aside in 1928, the old and rather tired method of an annual sale of work, and give as a direct gift to God through the offertories a sum of not less than £400. The proposal was well received and some publicity was given to it. The Sunday appointed as "Thankoffering Sunday." On that day the response was remarkable and a sum of £676 was given.

The Wesleyan and General Assurance Co. has put in the following provision: "This policy is issued subject to the special condition that should the life assured be translated to heaven the sum assured shall be payable to the personal representatives of the life assured after proof satisfactory to the directors of the society shall have been produced of the said translation, 1 Thessalonians, iv. 17."

## Jesus Shall Reign

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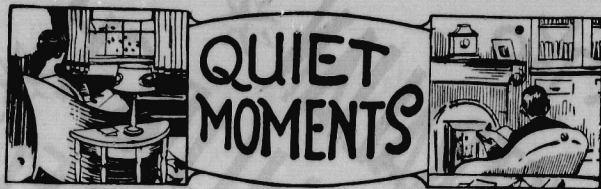
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### THE CONQUEST OF THE MIND.

THE greatest battle the world has ever known is being fought to-day; the battle of the mind—the natural mind against the spiritual mind.

The mind is like a garden, and we scarcely realise what we are sowing into it until it grows, nothing ever stands still, and then often times it has to be rooted out again. Let it not be said—"our own vineyard have we not kept." The mind is the channel of expression, as a man thinks so he is. Satan is fighting desperately for the use and control of men's minds.

Life must be a ceaseless warfare with such a relentless enemy. Ever since the fall in Eden, Satan has had control until Christ conquered, and now the mind is also the vehicle of the Spirit of God.

Rom. 1: 29-31 shows us the fruit of the natural, carnal or sensual mind, the mind that worketh in the children of disobedience. Unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, deceit, malignity, whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful—such is the reprobate mind.

St. Paul said in 2 Cor. 10: 3-5, "For though living in the flesh my warfare is not waged according to the flesh. For the weapons which I wield are not of fleshly weakness, but mighty in the strength of God to overthrow the strongholds of the adversaries. Therefore can I overthrow the reasonings of the disputer, and pull down all lofty bulwarks that raise themselves against the knowledge of God, and bring every rebellious thought into captivity and subjection to Christ." Notice that "my warfare" is a personal combat. In 2 Cor. 4: 4 we learn that the God of this world has blinded the minds of them that believe not. How we should pity and strive to help all such, since the real enemy is Satan. All the working of the natural mind is enmity against God. Refusal to believe Bible truths and prejudice over statements always shows activity of the fleshly mind. Satan's power must be broken—we must not only have new hearts but new heads.

In Rom. 1: 22 the natural mind is called "a reprobate mind." In 2 Cor. 3: 14 "a blinded mind." In Ephes. 4: 17-19, "a darkened mind." In Col. 2: 18 "a puffed up mind, vain." In Rom. 8: 7, "a carnal mind," at enmity against God. Satan captures and holds the mind. All false teaching comes from him, for this he transforms himself into an angel of light, that he may deceive the better; and the mind is diverted from the simple Gospel of Christ (which he hates) until it is not preached, and again through the cunning he wins.

How badly do we need the whole armour of Christ and the Helmet of Salvation, that the strongholds of Satan may be captured in our own life and in others. To-day as never before are men being deceived—we were pre-

pared and warned for it—for said Christ "unless that time be shortened the very elect would be deceived." To-day we are receiving false visions, glorious supernatural messages, flashing insistent thoughts that we cannot shake off, strange things are happening, the God of this world is blinding with His brightness the children of men.

The extreme Higher Criticism and Modernism, and all false religions are of the natural mind, and show how desperately is Satan fighting and leading people astray. Christ came to restore us and to make us victorious against this evil thing.

In Ephesians 4: 17-23 we are told to put off the old man and be renewed in the spirit of our minds. This putting off must be deliberate, a firm resolve. Christ is to be our life, we are to take our place as crucified and bring every thought into captivity unto Him. What else does Conversion mean but a "change of mind" or repentance. The Latin word says, "to recover one's senses and come to a right understanding." Where Christ abides (that is, permanently resides) Satan is no longer victor. The reasonings of the disputer have to be forcibly overthrown, his strongholds have to be completely pulled down. Every thought has to be captured for Christ. Christ died to free us from the power of Satan. He died not only for the sins of the world, but for sin. Sin is the root, sins the fruit of evil, the root has to be destroyed. When the mind is fully surrendered to Christ, when we refuse to think of anything apart from Him, then the Spirit of God can express Himself fully in our lives and the results are instantaneous. So many are unable to get results because they are expounding natural thoughts, but only in the Spirit is life. All our pet theories and ideas have to be surrendered, the Word of God must saturate us. Phil. 4: 8 gives us our programme. We must learn to see with Christ's vision, to take His standpoint, to let Him sway us. How different would be the world if the love of Christ was more manifest.

If all the mind of Christ dwelt in us, if the natural mind was indeed entirely conquered and overcome. The children of God are the salt of the earth, they prevent the world from total corruption. When they are removed as promised, evil will abound. Men will seek death and not find it. In our own lives, too, how different would they be if all the mind of Christ dwelt richly in us. Troubles would lose their significance, they would dwindle into nothingness. Heavenly things would be real and near, we would "seek those things that are above," we would live but to do the Father's will, ever as Christ did. But who is sufficient for these things? God alone is able. He is able to renew a right spirit within us, and He is able to do exceeding abundantly more than we ask or think. In 1 Pet. 1: 13 we read, "gird up the loins of your mind." A healthy mind is an active mind, never let it become slack or careless, for Satan watches ready to take an advantage.

And anxious thoughts, transmit them at once to God. Let us cast all our care



At Manchester, the rector of All Saints' Church as fined £1 by the Stipendiary Magistrate for permitting a performance of "The Passing of the Third Floor Back," in his Church without a licence. It was submitted that a church is not a place of public resort within the meaning of the Theatres Act, but this view the magistrate declined to accept. Notice of appeal was given.

The Ecclesiastical Commissioners have contributed £5,000 to the fund being raised for the relief of distress in the coalfields.

After 22 years the restoration of 109 windows of mediæval stained glass in York Minster is nearly finished. At present 92 windows have been restored at a cost of £35,000, including the famous Five Sisters and the memorial windows to the women who gave their lives in the Great War.

The most northerly see of the Church of England is known as Moosonee, with Baffin Land included as one of its many sparsely scattered parishes. His diocese takes the Bishop four years to cover, and includes portions of Quebec, Ontario and the Northwest Territories.

A Come-to-Church Campaign has been launched during the year in Ripon Cathedral and 1,000 Churches and Chapels of all denominations. This campaign is one of the greatest movements ever attempted in England to promote the religious use of Sundays.

#### U.S.A. Churches Gain Thirteen Millions.

A federal census of religious bodies in U.S.A., just made public, has revealed the fact that Church membership in the last decade—from 1916, the date of the last census, to 1926—has increased 12,698,122. In this time the value of Church edifices has also increased, and the cost of operation more than doubled. The Churches surveyed range all the way from the Theosophists, who fell off in membership from 72 in 1916 to 55 in 1926; to the Roman Catholics, who numbered 15,721,815 in 1916, with 17,375 churches, and who registered a gain in 1926 of 2,883,183 members and 1365 churches. Next in increase of numbers to

the Roman Catholics came the Lutherans, who had advanced in membership from 2,467,538 in 1916 to 5,258,723 in 1926, a net increase of 2,791,185, and a proportionate increase of more than one hundred per cent. In total membership, the Baptist bodies ranked next to the Roman Catholics, amounting to 5,440,922 in 1926, as compared with 7,153,313 in 1916. Then came the Methodists, with a total membership in 1926 of 8,070,619, as against 7,163,573 in 1916. The Friends, better known as the Quakers, of whom Mr. Hoover is a member, fell off in membership from 1916 to 110,417, a loss of 2565. The Episcopalians ranked sixth in total membership, their numbers in 1926 being 1,859,086.

#### THE COURT OF FACULTIES.

##### A Rare Report.

#### Appointment of a Sydney Notary Public.

The Court of Faculties which rarely meets, though it dates from about the time of the Reformation, sat at Church House, Westminster, recently.

It was called to decide whether a Sydney Solicitor, Mr. Edgar N. Poole, should be made a notary public—a person authorised to draw up or attest contracts and the like.

The office of notary is an ancient one, and in England the holder is an ecclesiastical officer, nominated by the Archbishop of Canterbury through the Master of Faculties, at present Sir Lewis Dibdin, Dean of the Arches. The connection with the Church arose because the clergy were at one time about the only people in England who could write.

Sir Lewis, in full-bottomed wig and gown, was the only official of the court except for the registrar and seal-bearer. After hearing counsel for Mr. Poole and the Society of Notaries of New South Wales he decided that Mr. Poole should be admitted as a member.

The court has authority to appoint notaries in England, Wales, Australia, India, New Zealand, and several other parts of the Empire.

#### THE LENTEN DISCIPLINE.

##### Self-Conquest.

Conquer self and you have gained, Greatest conquest e'er obtained. Storm this mighty citadel, Where so many tyrants dwell, Self will be the direst foe, Which you ever here will know. In full many a fair disguise, Hidden deep the traitor lies.

Take the shield of faith to quell, All the fierce assaults of hell; When one enemy is slain, Twenty will arise again. When Self-Love is just laid low, With a strong compelling blow, Self-Appause will take his place, With a sanctimonious face.

This may quickly conquered be When Self-Scrutiny comes to thee. Then Self-Pity will arise, With her sad and weeping eyes. Should you conquer every one, Still the fight is but begun. Self-Despair with dreadful mien, Soon will darken all the scene.

All the fight is hopeless, quite, Till the Master takes the fight, Let Him in to take control, Him be Master of the whole. Self subservient to His will, All His will shall then fulfil, Self shall then His servant be, Nevermore to rule in thee.

—Fairlie Thornton.  
"Greater is he that ruleth his soul than he that taketh a city."

Only a grain of wheat so small that folks don't miss it.  
Only a grain of wheat with the power of God behind it,  
Only a buried grain; only the sun's bright glory  
Bursting thro' heaven's top story.  
Only a grain, only a grain  
Burned and dying and living again.  
There's harvest in a grain of wheat.  
If given to God in simple trust for tho' the grain doth turn to dust  
It cannot die, it lives, it must, and men have enough to eat.

"Destruction is not threatening civilisation; it is happening to civilisation before our eyes. The ship of civilisation is not going to sink in five years' time or in fifty years' time. It is sinking now."—H. G. Wells.

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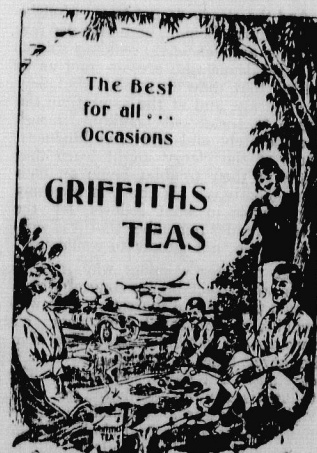
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## A Bishop Looks at the Church.

[Taken from a most interesting and arresting article in "The Atlantic Monthly," by Bishop Fiske. Much of it will apply to other parts of the Church than the Protestant Episcopal Church of U.S.A.]

THE much-heralded transition of an occasional convert to Rome is the exception, not the rule. And for one of the clergy of the Episcopal Church to give up his priesthood for a more Protestant ministry is almost unheard of. But the list of those who decide to return to secular life, and ask to be deprived of their ministerial functions at the heavy price (almost disgrace) of an open renunciation of the ministerial call, is appalling.

And so it may not be unkind to look for the faults in the clergy themselves, if we are to find the full explanation of their restless dissatisfaction. Indeed, it may not be amiss to begin with bishops; and herein are included not only bishops like myself, but the "higher clergy" of all denominations—presiding elders, archdeacons, heads of ecclesiastical departments, bureaucrats in general. Perhaps we might be more sympathetic and helpful to the clergy if we had someone to criticise us; but we too are immune—that is, from face-to-face criticism. Many people talk about our faults and failings, but always behind our backs; we have few friends who are courageous enough to talk to us plainly, as man to man. In consequence we are apt to "put on side" and become impatient of disagreement with our plans or policies. We do not hear much about our blunders, and usually succeed in keeping our own eyes shut to their consequences. A bishop gets a large idea of his own attractive powers, because he is usually greeted by a splendid congregation and sees a church at its best. He is credited with unusual preaching ability, because someone hears a sermon which he has had ample opportunity to try out in little mission chapels before preaching it in the big church. He gets a glorious idea of his own wisdom, when the fact is that he may have been chosen bishop because he was regarded as safely and harmlessly conservative. He does not know that some irreverent folk consider him colourless. Nor does he realise how his character has been changed by his work. The inability to seize opportunities, when handicapped because of the church's meagre resources chills his early enthusiasm; he relapses into self-satisfaction, indifference, or despair, and does nothing.

And the clergy do not know what he thinks about them. There are very few bishops, archdeacons, presiding elders, or rural deans who are so cruel as to tell all that they do think. Had they the courage and at the same time the grace to speak out frankly, though considerably and with due kindness, some of the clergy might learn that many of their troubles begin on their own doorsteps. If there is anything unpalatable in what follows, let the clerical reader remember that it is written to help, not merely to condemn.

The minister wonders why it is he does not attract better congregations. Would that he had married a wife who could and would tell him that his sermons are rambling discourses; that he never takes one idea, develops it carefully—and stops.

The failure is usually attributed to theological narrowness. Actually, it is not the result of intellectual sloth, and the consequent failure to understand, or

sympathise with, the difficulties of faith for men who know the new universe and the modern world?

Worst of all, the minister—and especially the young minister—suffers from a "priestly complex." Ordination is supposed to endow one with autocratic authority. He expects to have his every word accepted as law. He goes to a new parish and acts as if history began when he arrived. He gives the impression of being an "I, I, I," man.

But the laity! Ah, brethren, you have been waiting for this, have you not? Close study of the clergy reveals much that is unpleasant. How did they get that way? A close study of laymen may help us to answer the question.

Well, first, in the matter of salaries. It is often true that the average layman is pitifully small-minded about church support, with glorious exceptions in certain city churches, notably Presbyterian and Congregationalist. In spite of my defence, the fact is that it does not usually occur to the critical layman that he actually contributes to small-mindedness in the ministry by compelling his pastor to live a petty life, full of petty economies that cramp work and thought. He sees no injustice in paying his chauffeur more than he pays the minister, though not all chauffeurs are shining examples of faithfulness and efficiency. Nor does he understand that his attitude, and that of other men like him, are keeping many promising candidates out of the ministry. However anxious they may be to serve, their robust common sense makes them realise that they and their families must live decently.

What is there about Protestant Christianity, by the way, that makes so many church people small-minded in other things? Does the minister lack tact? If the head of a corporation had to deal with the rivalries of jealous women employees, he would go mad, unless he were empowered to fire as well as hire. The minister must not turn anybody out. He must smooth every wrinkle, or be turned out himself.

Amusing? Yes; but terribly trying, if that is the sort of thing one must deal with day after day. A clergyman comes to his work in love with the radiant personality of Jesus Christ, anxious to make others see the beauty and splendour of service offered to such a Leader. He starts to work and preach and pray, con amore. But he cannot keep it up forever if always enduring the pin pricks of captious criticism or the discouragements of stolid unresponsiveness. He suffers.

How can the clergyman keep his own spiritual fires burning when others are lukewarm? I remember, in my early days, preparing a sermon which I was all aflame to preach, only to wait four consecutive Sundays for the congregation to get over the evil effects of leaving God alone during summer time; then finding that the flame had cooled; at last preaching as pious platitudes what might have been a real message.

What is the minister to do if he finds few of his people willing to inconvenience themselves in order to give regular and faithful service in church organisations? What is he to do when, in spite of real effort, the church is half empty?

We discover many evidences that our laymen are not converted and that this is the real reason for the church's loss of prestige. Religion does not always play a large part in their lives. It is not that they have "views"; they do not think much on the subject in any

fashion. The conscientious clergyman often finds them all too ready to compromise with the world.

What is the minister to do, then, if he begins in a spirit of heroic adventure and later discovers that for more of his people this spirit has been lost through the stolid and stupid misinterpretation of commonplace men? What is he to do if he finds that all his congregation expects of him is that he shall go on teaching them to meet life in a spirit of celestial resignation, submitting to every duty with exemplary forbearance and meeting the little inconveniences of life with patient piety—for this is all that many of them expect or desire in sermons, and even this they are apt to consider excellent spiritual advice for others, while actually rejecting it when they come to wrestle with their own problems. What is the minister to do who tries to quicken his church into life and learns that most of his people are not anxious to scale heights, do not wish to be set on fire with a quest for adventure, or reality, or joy, are satisfied to enroll as fellow Christians and church members all and sundry persons who have not been guilty of scandalous disregard of the social code?

Sometimes I catch the gleam of a new faith which the younger generation may bring to the churches. Youth has no enthusiasm for the church as an aseptic sanatorium where the ills of life are to be healed. It has no enthusiasm for a religion concerned largely with the salvation of meagre little individual souls.

We have been attempting, in a feeble fashion, to bring about a new world order without the inspiration, motive force, and driving power of faith. It cannot be done. We have been trying to base our morals on something else than faith. That cannot be done. . . . Therefore, without religion as a basis, our ethical system has no necessary sanction. I don't know that we shall make you see this for a long time, but I am willing to give up trying to make it clear.

Yes, we clergy are a tiresome lot. We are often dull. We have little training in high-power salesmanship. We have small administrative gifts. We are no better, as orators, than the average lawyer or politician. We are cramped by poverty. We lack social graces. We too are not overbrave in our defiances; we feebly compromise. Many of us lose the first fire of faith. Some of us fall by the wayside.

But who is to blame? After all, the only material out of which to make a clergyman is lay material. And look at the laity! Perhaps they are responsible, more than they know, for many a clergyman's loss of faith. Will someone tell us how to make them different? Will someone from the ranks of youth, if not too annoyed at the slightest hint that he cares for ideals, give us a clear criticism—not simply a smashing and destructive bombardment, but constructive ideas as to what he wants and how he thinks he can get it?

## Sunday School Teachers.

A Summer School for Sunday School Teachers was held at the Glenelg Woodland Girls' Grammar School, Adelaide, early in the New Year. The Rev. L. A. Walton was the chief chaplain, and one of the lecturers. The other lecturers were the Revs. B. D. Godfrey (rector of Morgan), W. B. Docker, and H. Fulford. A series of lectures on "The King's Treasury" were given by the Rev. Norman Crawford. Fifty-eight students booked for the school. On the Sunday morning Sunday School demonstrations were given in the St. Peter's Church School.

## St. Andrew's Cathedral.

### Ex-Premier Lang's "Agreement Wrong in Principle."

The Premier of N.S.W. has definitely refused to submit to Parliament the agreement entered into between the Sydney Church Property Trust and the ex-Premier (Mr. Lang) regarding the exchange of the present Cathedral site for the site now occupied by the Mint and the District Court. Mr. Bavin described the contract as being wrong in principle and contrary to the public interest. The amount of compensation (£500,000) he regarded as excessive.

This refusal was the outcome of a very influential deputation, which waited on the Premier some days ago. The Prime Minister led the deputation, other speakers being Sir Albert Gould, Mr. Kelso King, and Mr. Minton Taylor. The Premier, Mr. Bavin, was perfectly frank. He said that the Cabinet had gone into the agreement with that idea in mind, and it was only with the greatest regret that it found that it could not entertain the contract made with Mr. Lang. Nothing would have been more pleasing to the Government than to meet the wishes of those who desired the agreement to be carried into effect. Such a course of action, however, was impossible for reasons which he had already made clear. The agreement, in the view of the Cabinet, was wrong in principle, and was not in the public interest. He did not consider for a moment that he was bound as a matter of constitutional propriety to put the agreement into effect. He had considered it on its merits and had come to the definite conclusion that he could not in any circumstances support it. The question of whether the Church had been fairly treated was quite open for discussion, as was also the question whether the present site was worthy of the uses to which it was put. But he had never been asked to consider either of these matters, although he was as anxious as anybody that the Anglican community should find a satisfactory site for its Cathedral. The agreement made with Mr. Lang provided for the payment of an excessive amount of compensation, and committed the State to an unfair financial burden. He had, therefore, to decline to bring it before Parliament.

At the request of the deputation, the Premier consented to meet representatives of the Church privately at a future date to discuss certain aspects of the difficulties at present confronting the Cathedral authorities, particularly with regard to the inadequacy of the present site.

## The First Christian Service.

The 141st anniversary of the first Christian service in Australia was held at the corner of Spring and Gresham-sts., Sydney, on Sunday, February 3. There was a large assemblage, including many representatives of the citizens. The Prime Minister was the chief speaker and in the course of his remarks he said that the spot was the nearest place to that on which it was believed the first Christian service was held. When they looked around at the great buildings, and thought of the miles of railways in the State, it was hard to credit that only 141 years ago such things were not even dreamt of. There were many factors that went to make Australia what it was to-day, but the most important was the heroism of the early pioneers, both men and women. It was a significant fact that the first assemblage in the country was an assemblage for religious worship, conducted by the Rev. Richard Johnstone, whose Bible they were using that day.

The Rev. Dr. Micklem said that the site of the first Christian service was, he believed, under a swamp oak at the corner of George and Grosvenor-streets, which was attended by the Governor, officers, marines and prisoners. It was a small beginning of a colony which developed into a great self-governing nation, and of a great self-governing Church. The War had not only shown the wisdom of granting Australia self-government, but it gave her a responsible place in the League of Nations. From a tiny seed had sprung a mighty tree. As regarded the self-government of the Church, the splendid external structures were of no value unless imbued with the right spirit, and a soul. There was great need for spiritual life, and there could not be enduring greatness without acknowledging the greatness of God. There was need of the Church coming out in the spirit of the Lord to win souls for Christ, without whom they could not prosper. Religion and the life of the people could not be separated.

The service concluded with the singing of the Hundredth Psalm, "All people that on earth do dwell," followed by the National Anthem.



Mrs. Chambers, wife of the Bishop of Central Tanganyika, returns to Sydney at the end of the month with the view of taking her two boys to England.

It is likely that Archdeacon J. H. Briggs, of Tanganyika, will come to Australia at an early date in connection with the work in Tanganyika.

Miss E. Anderson, B.A., has been transferred from the C.M.S. Tanganyika Mission to work in Persia. She has joined the Girls' School staff at Isfahan.

The Rev. J. W. Russell, curate of St. Mary's, Waverley, has resigned that position, and will proceed to the diocese of Newcastle.

The death has occurred of Mr. G. F. U. Hillyar, who for more than 20 years was associated with St. John's Church, Ashfield, Sydney. He was the son of Rev. W. J. M. Hillyar, and was born in Bathurst, N.S.W.

Rev. George Redmond has joined the staff of the Charleville Bush Brotherhood, Qld. Mr. Redmond was trained at St. Boniface Theological College, Warminster, England.

Rev. A. E. Morris is returning to the Charleville Bush Brotherhood, Qld., for 12 months, and is expected to arrive from England in May.

Rev. F. Davies, of the Community of the Ascension, Goulburn, left for England on January 15, where he will be in residence at the House of the Resurrection, Mirfield, for six months, to study the method of training novices in various English communities.

Mr. Philip Taylor, of the C.M.S. Mission to the Aborigines at Oenpelli, returned to Sydney recently. He is making enquiries relative to the smooth working of the Fairbanks Mose engine on the mission boat.

The engagement of the Rev. C. T. Kenderdine, rector of the parish of Lane Cove, Sydney, with Miss D'Arcy-Irvine, daughter of the Bishop Coadjutor of Sydney, has been announced.

Rev. E. M. Baker, M.A., Headmaster of The King's School, Parramatta, has been presented with a full length oil painting of himself. He and Mrs. Baker will leave for a trip to Europe at an early date.

Arrangements are being made for Miss Prynn-Jones, B.A., of W. Australia, Rev. L. Bakewell, B.A., of Melbourne, Mr. Swindlehurst, Mrs. Naylor, and Miss Vance, of Sydney, to sail by the "Demosthenes" on April 16 for work in the Diocese of Central Tanganyika.

Rev. F. H. Hordern has resigned the rectory of Prospect and Seven Hills, Diocese of Sydney, to take effect from March 31, and will take up an appointment with the Church Missionary Society, N.S.W. Branch. For several months already Mr. Hordern has been doing most acceptable work for the C.M.S.

The death has occurred of Mrs. C. T. Gibbs, widow of late Rev. G. E. Gibbs, a former rector of the parishes of Campbelltown and Kiama (Diocese of Sydney),

and in earlier years a clergyman in the Diocese of Adelaide. The late Mrs. Gibbs, who was 84 years of age, is survived by two sons and two daughters.

Rev. Arthur Brown has been appointed Precentor of Holy Trinity Cathedral, Warragatta. Mr. Brown has been connected with the choir at St. Paul's Cathedral, Melbourne, for eight years. As a boy he sang in the choir at Christ Church, South Yarra. Before choir practice recently the Precentor (Rev. R. Sherwood), on behalf of members of the choir, presented Mr. Brown with an inscribed fountain pen.

Rev. E. M. Cutcliffe is leaving the diocese of Armidale, having accepted a parish in the diocese of Goulburn. This is a cause of great regret to his friends in the diocese. Mr. Cutcliffe was trained at St. John's College, and was ordained in 1923. Since ordination he has worked as Curate of Gundah, and for the past three years has been priest in charge of Nundle, where he has done excellent work.

The Rev. W. H. Hilliard, M.A., was welcomed to his new post as Headmaster of Trinity Grammar School, Sydney, at a large gathering on Saturday last. The Hon. F. S. Boyce, K.C., presided, and among the speakers were Canon Langford Smith, Mr. A. B. Kerrigan, representing the Old Boys, and Mr. J. A. Young, on behalf of the parents and friends of the School.

Mr. William Adams, of Greenhorpe, Diocese of Goulburn, passed away quite suddenly in Young Hospital on December 28. The late Mr. Adams was a faithful churchman, and had been for a number of years rector's warden at St. James'. He was always ready to work for his church, and never spared himself in anything that he did in that direction, and he loyally carried out the wishes of his rector. He was indeed an ideal church officer.

Mr. Samuel Kirkby, who recently died at his residence, Balmain, was one of the oldest members of the Church of England in Sydney. He was a member of the old St. Andrew's Church, which stood on the site of the present St. Andrew's Cathedral, and also of St. Philip's, Church Hill, and of St. Michael's, Surry Hills, during the incumbency of Rev. John Langley. For 45 years he served as Sunday School teacher, and Superintendent in the parishes of St. Mary's, Balmain East, and St. John's, Birchgrove, Balmain. At the time of his death he was clergyman's warden, treasurer, and synod representative in the latter parish.

Miss Mary Earl, of Lakemba, N.S.W., and formerly of Eden, has just completed two years' training as a missionary candidate. At the end of her first year she was selected as the Arthur Yates Memorial candidate and secured the highest teaching marks obtainable in N.S.W. She has also acquired considerable proficiency in practical nursing. At the last board meeting she was accepted by the Australian Board of Missions as a missionary, and later was accepted by the Bishop of Carpentaria for work in his diocese. She left in January for her post on the Mitchell River, and expects to remain there three years.

At morning service recently at St. Stephen's Church, Richmond, Melbourne, a very pleasing function was performed by Dean Aicken, who presented to the senior churchwarden, Mr. Clements Langford, a handsome churchwarden's staff, bearing the inscription, "Presented to Mr. Clements Langford, to mark the sixtieth year of his connection with St. Stephen's, Richmond, 2/12/1928." The Dean gave an outline of the ancient and honourable office of warden, and spoke of Mr. Langford's great work for the parish and diocese. The staff is a very fine piece of work in fiddleback blackwood, and is beautifully marked. It was fitting that the staff should be the work of C. Langford Pty. Ltd.

The BLACK is as good as TheTAN

"KIWI" BOOT POLISHES

The acknowledged Standard of Quality



Be not discouraged as broken and spilled resolutions; but to it and to it again!  
—Coleridge.

"Watch and Pray."—Our Lord Jesus.

## FEBRUARY.

- 14th—Thursday. St. Valentine's Day. St. Valentine was a brave confessor of Christ in early and dangerous times. His day has been degraded by use of a silly kind of card of friendly joke, a custom which we are glad to see has now died out.
- 16th—Saturday. Melancthon, the famous reformer, born, 1497.
- 17th—1st Sunday in Lent. Lent is of very ancient observance. It is good for all Christians to have a special time for concentrated effort in serving God by stricter examination of life, and by trying to be more devoted in service. The subject of the day is the purpose of Fasting. The Collect is one of the useful products of the Reformation.
- 18th—Monday. Luther died, 1546.
- 19th—Tuesday. English Clergy allowed to marry, 1549.
- 20th—Wednesday. Friday and Saturday, Ember Days. Ember is appointed that we may have in mind the clergy, that they may have grace, and that their numbers may be increased. It is often our fault that there are not more clergy.
- 21st—Thursday. Fall of Jericho, 1918.
- 24th—2nd Sunday in Lent—St. Matthias' Day. St. Matthias filled the vacant place in the Apostolic rank when Judas fell. It is an awful thought that ministers may fall. So must we pray for grace.
- 25th—Monday. Queen Elizabeth excommunicated by the Pope, 1570.
- 26th—Monday. First Protestant Martyr burnt—William Sauter—1401.
- 28th—Thursday. Next issue of this paper.



## THE LIMITS OF BIBLICAL CRITICISM.

BIBLICAL criticism, or what it is now generally called Modernism, is by no means new, nor is it all true, though one would think so judging by what we read in the daily press. And it is needful to offer help to sorely puzzled and confused people who are now wondering if there is any reliable revelation.

There must be Limits, and we look for such in the definition of Modernism. But we find that no man can tell us what it is for certain. It sets out to make the Bible more acceptable to modern thought, and as such we may cordially applaud the effort, or the intention, rather. But such vague, far-reaching and grandiloquent claims are advanced on its behalf, that we wonder whither we are going. Modernists are like the rainbow, though with less hope it is to be feared. They merge into all sorts of differing shades, for what one calls modernist another modernist denies.

The Bible is always being re-written, it is admitted. Language alters, discoveries are made and habits of thought vary. But when it is claimed that Modernism, as we know it to-day, is justifiable, we properly ask to see its converts. How many is it bringing into the Christian fold?

Formerly these critics were outside the Church. Now they are in our pulpits and colleges. Waves of criticism arise periodically, and just now we are being swamped by a deluge of destructive assault.

One trouble is that allegations once published can never be adequately contradicted when disproved. You can never overtake a libel.

The evils of unrestricted criticism are manifold.

Other sciences are generally limited to trained experts. Not so this one. Anybody may constitute himself an authority upon the Word of God, forgetting that there are questions which mortal may not ask concerning happenings, and also of Divine procedure in Revelation. Critics are too prone to accept rashly dubious "proofs," or disproofs of Bible statements, and the public gullibly swallows their assertions. Conjecture is risky in any teaching. It is fatal when employed in matters which affect the destiny of the soul.

An impression of Finality is imparted by bold assertion of theories as if they were established facts, when they are no more than experimentation, which would be perfectly allowable if conducted in another way. "Scholars," so-called, have again and again announced their decisions only to have them entirely upset within a brief period. We lose confidence in self-appointed critics. For instance, it was blatantly announced not so very long ago that Moses could not possibly have written any of the Decalogue because writing was unknown in his time. It is now common knowledge that writing was in vogue many centuries prior to his day.

One of the chief evils is the increasing unsettlement of people's minds, and often quite unnecessarily. Recent articles in the daily press will account for some more empty seats in church, for who is going to bother about church attendance if there is little certainty that any real revelation exists?

No alternative is provided by Modernism. It takes away and does not replace. If you cannot build it is better not to throw down. All that remain when the extreme critic has had his bent are just the thin shreds which the heathen have in natural religion.

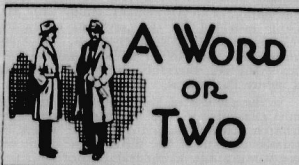
The very foundations are undermined. The pulpit loses some of its best men. There are instances of cultured, highly educated, and once devoted preachers, who have lost ideals, or altogether given up, and retired from church life, stung with the poison of doubt in a miraculous revelation. The tattered bundle of fragments which remain after destructive criticism has torn out its finest contents from the pages of the Holy Bible can scarce be recognised as once commanding reverence and obedience. Morality also is affected, for its only sanction, after Revelation goes, is mere convenience. No wonder the Bolshevik senses Christianity as his greatest enemy.

It remains for those who perceive the danger to try to counteract it. There should be a general disposition to treat Modernism to a dose of its own medicine, and to criticise its advertised conclusions on every occasion. It has been shown that investigation by the spade has dug up fresh evidence of the old truth which the pen had buried with obloquy. We need to interpret the Bible in a common-sense fashion, which we assert Modernism often fails to do. There is much we have forced into the Sacred Story which it does not contain. Either the translation is

at fault, or we read our own meanings into the Text. The Garden of Eden story, generally stated to be mythical, can best be understood as highly symbolic, as so much of the Bible is. Evidently what is called the Serpent is not at all one of the kind of the beast of the field, or of the animal creation. The nomenclature is applied by a figure of speech only. And there are many other instances which only require a truer explanation, and not a complete destruction in order to remove difficulty of belief.

We may be assured that there can be no final conflict between God's Word and the human mind, except that ancient one of sin. And it is hard to say it does not enter into this present question. God has declared His heart. And, if there be a God, and if He be such as we believe, then He must use phenomenal means, or there can be no revelation of His Will to finite intelligences. Man, too, was made for this revelation. There is nothing to which he re-acts in such wondrous fashion as to the Revealed Word of God. Its results are so marvellous that it could almost be inferred that it must consequently be true. And God, Who made man so that he is only at his best with God, cannot surely mock the creature of His mould.

"It was the Voice of Revelation  
That met my utmost need.  
The wondrous message of Salvation  
Was joy and peace indeed."



God Bless the Prince of Wales.

NEVER before has anything been done by royalty which has struck such a deep note or evoked so strong and widespread approval as the personal entrance into the homes of the distressed miners in Great Britain by the Heir to the Throne. Prior to this the Prince has impressed people with his buoyant good-humour and general accessibility and utter naturalness. But now he has transcended all that the captious might consider of mere popular order. There is that which is intensely humane and loving, for "pity and love are akin," in this act of sympathetic approach, and by it he has cemented what was before well laid down in the hearts of all his people. It may be believed that the rising tide of Bolshevism has had no greater obstacle in Britain than the popularity of the Royal Family, and this last identification of the Head of the land with the lowliest must be insurmountable to those disintegrating forces which seek the undoing of Church and State. We will pray for Divine blessing on one who can translate the ethics of the Gospel into real life in this royal manner, and we shall pray that the cause of such dire distress may be discovered and removed to the Glory of God and the good of this Realm.

## Lent.

THE call of this solemn season does not pass unheeded by those who are spiritually-minded, and any others who may observe its rules are not likely to obtain better results than are derived from any merely formal observances. It is just the latter which discredit and hinder the former.

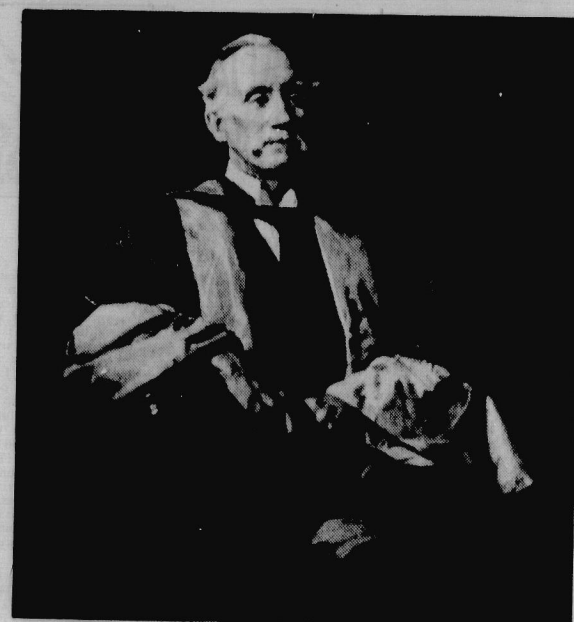
It is because Lenten observance has become too negative, and too little a positive revival, that its dull nature discourages those who do not seek deeply for the undoubted gain of keeping Lent. Let us seek then to impart into our Prayer and Fasting and Almsgiving just that enthusiasm which will mean that God is near, and in whatever we do may we better try to realise the Divine Indwelling. Time was when Lent meant larger congregations. Is it too much to hope for just that much return to the observance of a good Lent? We shall be glad to hear from our friends what they observe in their own parishes this Lent, that there may be perhaps some practical suggestion as to future improvement in keeping the Christian year's chief penitential season.

## Our Aborigines.

THE recent slaughter of 31 Aborigines in Central Australia has been the subject of enquiry by a Board nominated by the Commonwealth Government. As was to be expected from a Board composed of Police and Police Magistrates, the very best construction was placed on this horrible affair. Taking it at its own valuation, then, the verdict, which white-washed the whole proceedings, was damnable enough. One man described as "a deadly shot," with a reputation of "always getting his man," went in among the unarmed blacks, and to avenge a wrong killed 31, when one would surely have sufficed ordinary demands for revenge, if such was wanted. We have no quarrel with the policeman. He may have done his duty according to his lights. But we do protest against the constitution of the Board, and the condemnation of missionary workers in such a general way as seems to have been done. Fortunately the Church of England is not involved, as she has no representatives working among the Blacks in that part of Australia, and we cannot be held accountable for the peculiar activities of free-lance workers among the Blacks or elsewhere. But it is evident that we are manifesting in Australia just the same regrettable attitude towards the original inhabitants of the country the white man has invaded as is recorded as happening in North America. When we blame the Spaniards for their inhuman treatment of the Mexicans, let us beware about "glass houses." We wish to congratulate certain sections of the public press, notably the Melbourne "Herald," for most fair and sympathetic presentation of the case of the helpless Black.

## Lost Anglicans.

WE have received a letter which for reasons cannot be published, but of which the general contents provide food for thought for every member of our Church. It bears on a subject which increasingly agitates every earnest clergyman and layman. In brief, this letter contains a pathetic appeal to do something to stop the drift towards a certain denomination which provides peculiar teaching and still more peculiar practice. There is no point at present in stating what the particular denomination is, simply because the trouble goes further than any one doctrine or cult. There are so many which can easily batten on the Church of England, partly because she is so large, and also because (and it may be related to the previous reason) that she is so inert. The letter complains that nothing is being done to prevent leakage from the Church of England. Of course, that is not quite true. Much is being



DR. ALEXANDER LEEPER, whose picture we are able to show through the courtesy of the Melbourne "Herald," comes of an Irish family, as noted for intellectual achievement as for sterling character, in which they have been well represented in Victoria. The Church is richer for this fact, for Dr. Leeper has been one of the stalwart Protestants, who do not fear the name or are ashamed of the cause. Dr. Leeper was formerly Warden of Trinity College, which grew to its large place on the Church horizon under his tutelage. In many public interests Dr. Leeper has made his influence felt outside ecclesiastical circles, notably as President of the Public Library, Melbourne, which recently honoured him by ordering his portrait to be painted and hung. The picture, by Sir John Langstaff, won the "Archibald" Prize last year of £592. We may be pardoned for adding that our paper has had a good friend in Dr. Leeper, and we join with many people who wish him the fragrant memories of a well-spent life.

done, but nothing very regular or comprehensive. That is where our own internal troubles open the door to other ills. We are so preoccupied with our own dissensions that we cannot attend as we should to this other evil, which is a very real one for all our forgetfulness of it. We really want a bureau for the conduct of a teaching effort through lecturing and printed agencies. The spasmodic reference to false teaching which is given in the pulpit only serves to distract and disturb the hearer who may not be at all affected or likely to be by any of the many nostrums which waylay the unthinking and those untouched by definite Christian conviction. The best of all safeguards is, undoubtedly, a firm hold upon the articles of faith. But how many of our confirmees, to go no further, receive any adequate warning and instruction regarding the perils which await them? The multiplicity of erroneous teachings must increase the effort of the Church to preach the Truth as in Jesus, which is the only effective answer to the confusing cries which fill the modern world.

## Port Lincoln Troubles.

PORT LINCOLN, South Australia, has its church anxieties. It appears that certain practices have driven away a number of people from the local church. There is no other for them near at hand, some of the folk even going 20 miles to attend a form of service which is according to the Book of Common Prayer. It is much to be wished that the Bishop of

Willochra could see his way to direct the clergyman to restore the style of service to which the people have been accustomed for years past.

## Archbishop Riley.

THIS distinguished and beloved veteran of the episcopate has announced his intended retirement to date from next July. Though his administration did not favour Evangelicals, his general pronouncements were often protestant in tone. We wish to express our sense of debt for a life service which has affected the whole church in the Commonwealth, and to hope that the Divine blessing will enlighten the remaining days of one who has done so much for others.

## The Australian Church Record.

## What Our Readers Think.

The following communications have been forwarded, and are printed here to encourage those who wish to see our paper prosper.

"Economy has made me think sometimes of cancelling my subscription to the paper, but I cannot bring myself to do so, as I value your paper very highly for the truth it contains and for which it stands, and I pray that the Record may increase in power and usefulness by a much larger circulation."—A Country Vicar in Victoria.

"The attitude of your paper towards Prohibition has inspired in me a great admiration for your well-printed and newsy paper, and as a small earnest of appreciation, I enclose a donation."—Clergyman in N.S.W.

"It is a very fine paper, interesting, and keeps one in touch with other parts of the world," writes a lady in Tasmania.

"Its standard of production reflects credit on those responsible for its issue," writes a gentleman from N.S.W.



## NEW SOUTH WALES.

## SYDNEY.

## The Rev. Dr. Major in Sydney.

Dr. H. D. A. Major, Principal of Ripon College, Oxford, and editor of "The Modern Churchman," preached at Evening Prayer in St. Thomas', Sydney, on February 3. He said "The golden age of humanity is not in the past. It lies in the future. There never was a time when man, as a whole, was more intelligent, more moral, more spiritual, than in this present age. The term modernism," he said, "is not familiar, and when it is used plain people wonder what exactly it means."

"The modernist, however, is not out to deny. He does not want to deny. He has no desire to shake Christian faith, but to strengthen it."

"Modernism originated in the Roman Catholic Church. It was condemned by that Church, and when all the leading modernists in that Church who desired various kinds of reforms, especially in religious teaching, had been suppressed and excommunicated, the name came over the border, and was applied to various teachers in the Church of England who also were desirous of seeing various reforms in the teaching of the Christian religion in the Church of England. These teachers desire that modern knowledge, in the form of modern scientific research, modern historical research, and modern thought generally, shall be given as full consideration as possible in teaching the Christian religion. They feel that a great deal of new truth has come to light, and that in many cases the significance of this new truth is being neglected."

Dr. Major quoted three texts: (1) "He that sat on the throne said, 'Behold, I make all things new'" (Revelation of St. John); (2) "I have many things to say unto you, and ye cannot bear them now, but He, the Spirit of Truth, is come. He shall guide you into all truth" (Gospel of St. John); (3) "If any man have not the Spirit of Christ He is none of His" (St. Paul). The lessons of those three texts, he said, were that we were living not in a finished universe, but in the midst of a creative process, surrounded by wonderful mysteries and wonderful possibilities, and neither the past nor the present could measure the future. The Christian unveiling of the will of God did not stop with the teaching of Jesus Christ in His earthly ministry, but was being carried on through the ages by the divine spirit of truth working in human hearts. The real test of being a Christian was not membership of a Church, or the profession of a creed, but the possession of the Spirit of Christ.

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## Ladies' Home Mission Union.

## Farewell to Deaconess Best.

The Chapter House, St. Andrew's Cathedral, was crowded on February 4, when representatives of most of the 80 branches of the Ladies' Home Mission Union met at a party given to Deaconess Best, who is retiring from the position of organising secretary of the union, after serving in that capacity for nearly seven years. Mrs. J. C. Wright, president of the Union, who occupied the chair, paid a great tribute to the work carried out by Deaconess Best during her term of office, which was longer than that served by any other secretary, who had been attached to the union. Her outstanding knowledge of each activity of the union, the work which she had done in various mission districts, and her willingness at all seasons to undertake any duty which was thrust upon her, had made her eminently fitted for the position, and it would be difficult to find a successor to her.

Deaconess Best was presented with gifts from the union, including the gold badge of office, a purse containing more than £100, a boudoir clock, and a sheaf of flowers. Her mother, Mrs. Best, and her younger sister, Mrs. C. H. Hewlett, were also present at the gathering.

## Luncheon to Archdeacon Charlton.

Archdeacon Charlton, general secretary of the Home Mission Society, who will leave for England by the "Jervis Bay" on February 19, was entertained on February 4 at luncheon by a large gathering of the clergy and laity of the diocese of Sydney. Archdeacon Charlton was recently granted nine months' leave of absence from the Home Mission Society, with which he has been associated for many years. The Primate (Dr. Wright) presided.

The Bishop Coadjutor (the Right Rev. G. A. D'Arcy-Irvine) said that Archdeacon Charlton could rest assured that the clergy wished him well. They all hoped that the guest would return with renewed health to resume his important duties in the diocese. In making a presentation to Archdeacon Charlton, the Primate said that what had been said of him represented the feelings of all those present.

## BATHURST.

## The Bishop Speaks Out!

## Paganism of Privileged Classes.

In a sermon at All Saints' Cathedral on the cult of the physical, Bishop Crotty said that if the privileged classes of to-day failed

to lead in things cultural and spiritual, then all the most certain forces in this universe would gather swiftly for their overthrow. Those at the bottom of the social ladder would rise and overturn the whole social order, seizing from those above them the sunlight and spaciousness they had been denied. This had happened in Russia.

In the democratic communities of Australia the materialistic standards of those on top, Bishop Crotty continued, would penetrate the whole body of people. This was indeed happening in Australia. It could be seen in the new multitude of wage-earning people whose sole ideal was coming to be to ape the most shallow vices and stupidities of those who had longer purses than their own. It was seen in the slovenly indifference to workmanship so widely characteristic of organised labour in this country, a reflex among those who worked with their hands of a spirit only too prominent in those who worked with their heads for the feathering of their own nests.

"This civilisation of ours," said Bishop Crotty, "cannot long continue to live with nothing better to hold it together than cynical disbelief, languid self-indulgence, and half-disguised paganism which are all that we get from too many of the privileged classes to-day."

## COULBURN.

## The Bishop's Letter.

Writing to his diocese in February regarding the keeping of Lent, the Bishop, among other things, says:—"We have been largely concerned in recent times with the recovery of the sense of worship, the training of confirmees and communicants, the instruction of children. We cannot be thankful enough for the revival of religious life and effort in these directions. But I believe there is a real danger of losing sight and grasp of the supreme fact of the Living Christ and the central truths of the Christian faith. These are the things that are the source of the Christian life; and to them we must come back, and on them we must dwell if that life is to be kept true and deep and strong."

## ARMIDALE.

## The Bush Church Aid Society's Van.

The van of the B.C.A. has recently been operating in the Diocese of Armidale. Sister Kathleen and Ella Cheers, who are in charge, write:—

"Our many friends of the Armidale Diocese will perhaps be interested to hear of our whereabouts and progress through the diocese. We have travelled over about 1500 miles of roads, a few good, most bad, some indifferent, but we have had very little trouble with the van. Our worst experience was a broken rear axle, which fortunately gave way on a bit of fairly level road not far from Maitland Valley, the home of Mr. Bailey, who not only towed us to shelter and gave us wonderful hospitality for the week, but also put in our new axle for us. There are so many who have helped us on our ways in various ways that we have been unable to send thanks and greetings to them all. May we, through the Diocesan News, wish them every blessing during 1929."

"We have found some very lonely places during our tour, and have had the joy of bringing a little happiness into some very lonely lives."

"The visiting in the Bush Schools has been one of the most enjoyable of our duties, and we have been able to enrol about 120 children in the Mail Bag Sunday School. Services have been held in churches, schools, halls and homes, and in all there has been a spirit of real worship. We have ourselves been helped and uplifted by them. We are now on our way south again, and are looking forward to meeting new friends in the parishes still left for us to visit."

## VICTORIA.

## MELBOURNE.

## St. Paul's Choir School.

## Former Scholars' Successors.

The headmaster (Mr. W. E. P. Austin) of St. Paul's Cathedral Choir School, speaking on the occasion of the School's annual speech night, said that the aim of the School has been to reach the level of a good preparatory school, and to prepare the boys who are in the highest form to take a good position in the schools to which they go when their service in the choir ends.

"To bring about such proficiency we try first and always for correctness and accuracy. We are not tied down by any syllabus of examinations, so that there is no necessity to hurry in order to get a definite

amount of work done, and this very often at the expense of what really matters, namely, that the pupil should understand his subject as far as he goes. This accuracy, which we try to get, consists not only in writing sentences grammatically correct, but also in using the right word in the right place. And that is why I so often ask the boys to try whether they can derive the words which they meet with in spelling and reading, and so trace as far as their knowledge will let them, the history of many words which are in common misuse. In the same way I try in a history lesson to get them to grasp the idea that historical events do not occur spontaneously, but are the outcome of something which has taken place in other years, and that the results which they read of follow in proper sequence. As I have often pointed out to them, great battles have not been fought because the opposing forces had nothing better to do on the day, but there must have been some definite object which has brought these forces into contact. And in all other subjects I have endeavoured to follow the same plan as closely as possible."

"Within the last 10 days I have had visits from many of our old boys, who have come to tell me what they have done in the various schools which they are now attending, and in many cases they have brought copies of their papers. I am always very glad to see them, and I think they know it, and I regret that the distance of the school from the city prevents my meeting them oftener. We have old boys at least five secondary schools, and the report which I have to make of their work is very pleasing. At the Melbourne Church of England Grammar School Hunter passed the intermediate in 1927, and this year he sat for the leaving examination. From Wesley College I hear that Lamb, who left at the end of 1927, has gained the intermediate certificate and obtained first place in two subjects. Pullen, Bell, and Pettigrove have all done well at Trinity Grammar School. Pullen and Bell were bracketed head of Form Vb, and Pullen also won prizes for divinity and essay. Another old boy at Trinity, J. Daley, won the Radall Alcock scholarship; he passed the intermediate in 1927. Cardwell, Somerville, Andrew, and Connihan are at Caulfield Grammar School. Cardwell and Somerville have passed the intermediate examination, and Cardwell has done splendidly all the year. He was dux of the intermediate form, and also won the Hal Sheppard Memorial scholarship. Last week D. G. Lake, who left us in May last, won a scholarship at the Melbourne Church of England Grammar School."

"Of course we cannot claim their success as all our own, but I do say that unless the boys had been properly grounded here they would not have been able to do so well, nor would they have taken such good positions in so many schools. The results prove that the school is working on right lines. If that were not the case, it would be almost impossible for the boys of the choir school to do so well in other schools, whose methods and standards must vary to some extent."

## RIDLEY COLLEGE.

Principal Wade, B.A., B.D., has returned from his vacation at Beaconsfield, and resumed residence at Ridley College, Parkville, Melbourne, on February 2.

The College is to be congratulated on the fine results of the recent Th.L. examinations; seven students completed the whole course and four the part course, the total number of passes constituting a record for the College since its inception.

An illustrated prospectus will be sent on request, and intending residential students should make early application for accommodation.

## BALLARAT.

## Bishop's Letter to Diocese.

Writing to his Diocese, the Bishop says:—"First of all I would like to thank all concerned for the response made to my request that offerings made in the Parishes for Missions during Advent should be sent in promptly to the Diocesan Registry so that they could be forwarded to the proper quarters before the end of this year, 1928. I am delighted to know that about £450 is being sent off immediately to the Australian Board of Missions, which will bring our contribution very nearly, if not quite, up to the amount of the 'quota' asked from his diocese. I have not as yet the figures for the Church Missionary Society, but I hope most

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sincerely that they may be equally satisfactory. Even now, we are not giving anything like as much as we could and should, but it is a most encouraging omen for a real advance in 1929.

## 1929 Itinerary.

"In view of my projected visit to England in 1930, to attend the Conference of Bishops at Lambeth, I want in 1929 to visit the different parts of the diocese thoroughly and systematically. This will require careful organisation, and as a guide to my brethren of the clergy in their arrangements for Confirmations, etc., I think it will be well for me to make a preliminary announcement of my itinerary as at present arranged."

"I hope to spend the next six weeks of Lent almost entirely in Ballarat and the immediate neighbourhood. Synod Sunday will probably be April 14th, and the first business Session of Synod on the following day. This will enable clergy to return to their parishes in ample time for Anzac Day, on 25th April."

## GIPPSLAND.

## The Proposed New Cathedral.

Writing in the Gippsland "Church News," the Bishop says:—

The committee appointed at last Synod to co-operate with the Cathedral Chapter in a proposal to enlarge the Cathedral, has been busy at work. As a result of its efforts it will submit to next Synod a very beautiful design for a new building, drawn by the diocesan architects, and based on the present building. We are told that we have at present in our Cathedral building a work of high quality which is quite worthy to be incorporated in any proposed extension. One satisfactory thing about the proposal is that the estimate of costs is within the limits of

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a country diocese. Already the first contribution has come to hand for the work, and its source should surely be an inspiration to the whole diocese. The donors are the Rev. Cyril and Mrs. Chambers, our own diocesan missionaries, who have sent the first gift from India for the improvement of what they still regard as their Cathedral Church. This is surely a challenge to the whole diocese, a challenge that will be taken up when the time comes to make our response to this forward movement.

### Comrades of St. George.

There has been formed in Melbourne as a result of the recent A.B.M. pageant, an organisation known as the Comrades of St. George. The Archbishop of Melbourne is Patron. Canon Hughes is President. The idea is to form a dramatic section within the order so that missionary pageants and historical tableaux may be presented from time to time in suburban parishes.

## QUEENSLAND.

### BRISBANE.

St. Mark's, Warwick.

Diamond Jubilee.

On Sunday, February 3, special services and celebrations took place to commemorate the diamond jubilee of the parish of St. Mark's, Warwick. The festival included Festal Evensong on Tuesday evening, a Social Evening on Wednesday, and a children's party on Friday. The preachers were the Rev. C. S. Mills, Rev. T. Atherton, Rev. C. Massey, the Archdeacon of Toowoomba, and his Grace the Archbishop. Dr. Sharp, on Saturday evening, conducted a service of preparation for Holy Communion. On Sunday, February 10, he preached at festal evensong, and his grace presented the diamond jubilee special offering. A brief sketch of the history of the parish, published in "St. Mark's Gazette," records that it was in 1848 that Canon Glennie first visited Warwick and held service there, but it was not until 1857 that the first church of St. Mark was built.

### The Archbishop's Praise.

The Archbishop of Brisbane (Dr. Sharp) referring to a recent visit to Newcastle, writes in his monthly letter: "I had not previously seen the Warriors' Chapel in the Newcastle Cathedral. It is perfectly beautiful. I regard Newcastle Cathedral as the second most beautiful in Australia; Brisbane is first. Nobody seems to dispute the claim of the Brisbane Cathedral to first place. Do we realise what a thing of beauty we have in our Cathedral?"

### New Church School.

The new school of St. Aidan's, situated about one minute from the railway station at Corinda, was officially opened by the Right Rev. Bishop Le Fanu on February 6. The new school will be conducted by the Sisters of the Sacred Advent as a branch of St. Margaret's School (Albion). There was a large attendance of parents and others on the occasion. Ladies of the parish of St. Matthew's, Sherwood, provided afternoon tea.

### Appointments.

Minor Canon Campbell has been appointed editor of the "Church Chronicle," in succession to Canon Stevenson, who has resigned from that post.

Rev. E. Barstow, acting on medical advice, is taking a rest of three or four months, and the Rev. W. F. H. N. Eldershaw is acting as locum tenens at Nundah during that time.

Rev. T. H. Clark has resigned the rectory of Killarney as from March 31.

### CARPENTARIA.

First Year Book.

The Diocese of Carpentaria, founded in 1900, and comprising an area of approximately 600,000 square miles, has issued its first year book, which is thoroughly informative and well got up. It is pointed out in the foreword that the diocese has now advanced to a stage where the Diocesan Conference gives way to a Diocesan Synod, which is to hold its first session in 1930. With the year book there is incorporated the reports and proceedings of the last conference, together with statistics, etc., which give it a decided historic value.

## SOUTH AUSTRALIA.

### ADELAIDE.

Camden Parish Hall.

The new Church of England Parish Hall in Carlton-street, Camden, was opened and dedicated the other day by the Bishop of Adelaide (Rt. Rev. Dr. Thomas). He was supported by the Chaplain to the Bishop (Archdeacon W. J. Bussell). The service was impressive. The priest in charge (Rev. H. R. Cavalier) presented the Bishop with the petition for the dedication of the Church, and asked that, with its fittings and ornaments it might be dedicated to the service of God.

The Bishop chose as his text Psalm lxxviii, 35—"O God, Thou art terrible, out of Thy holy places; the God of Israel is He that giveth strength and power unto His people. Blessed be God."

To have seen the church and its surroundings the day before would not have been reassuring, for the success of the opening ceremony, but by dint of hard work everything was cleared away, and the hall presented a trim appearance when the people began to arrive. The hall is 48ft long and 24ft wide, and will accommodate about 80 people. The walls are built of jarrah and celotex, and the appearance is striking. The estimated and actual costs varied only to the extent of £10. Many fine monetary and other gifts had been made by the local and St. Peter's and Glenelg parishioners.

### Missionary School for Clergy.

The missionary central school for clergy, held in Adelaide, was most successful, and proved both instructive and inspiring. The object of a central school is, first of all, educative, but a further object is to train lecturers for local schools for the laity in parishes or groups of parishes, where such can be arranged.

After each paper group discussion was held, and many useful ideas and suggestions were made. To give three days' hard thinking to world problems and the meeting of them by parishes, is hard work, but it is work well worth while, and all felt that no matter how much they knew to begin with, there was still much to learn. One very important thing learnt was how to go about the systematic instruction of a parish on really useful lines.

Lectures were:—The World: Modern Movements and their Meaning; The Bible: God's Missionary Purpose Revealed; The Church: Growth and Conditions of Growth; The Parish: Our Ideal and its attainment by Education; Leadership and Approach; the Personal Factor; Education: Methods for the whole Parish; concluding lecture: Self-Consecration.

## WEST AUSTRALIA.

### PERTH.

The Archbishop Resigns.

The Most Rev. Dr. Riley, Archbishop of Perth, last week submitted his resignation to the Diocesan Council of the Church of England on account of continued ill-health. The council granted the resignation with regret at its meeting, and it will come into effect on or before July 31.

Archbishop Riley will be 75 on May 26. In 1870 he was ordained priest by the Bishop of Ripon, and 15 years later he was elected Bishop of Perth, and the following year was enthroned in St. George's Cathedral, Perth, by Dean Goldsmith. In 1914 he was raised to first Archbishop of Perth. He served in the A.I.F. as chaplain-general from July, 1916 to February, 1917. The Archbishop also took an active interest in the development of educational facilities in this State. He was a Chancellor of the University of Western Australia, and since 1914 has been a member of the University Senate.

### NORTH-WEST DIOCESE.

Appointment of Bishop.

Canon Frewer, warden of the Brotherhood of St. Boniface, in the diocese of Bunbury, has been appointed Bishop of North-West Australia by the Archbishop of Perth (Dr. Riley). The diocese of North-West Australia comprises the whole of Western Australia north of latitude 26 deg. The See became vacant when Bishop Trower resigned, in 1927. The new appointment has been approved by the other bishops of the province, namely, the Bishop of Bunbury (Dr. Elsey), Canon Frewer was ordained deacon in 1908, and priest in 1909, in the diocese of Lincoln, and from 1908 until 1911 he was curate of St.

Nicholas's Church, Skirbeck. He was appointed to the diocese of Bunbury in 1911, joined the Brotherhood of St. Boniface in 1916, and has been warden since 1919. It is expected that he will be consecrated at Perth. The date has not been fixed. Probably he will be enthroned at Broome, and when a rearrangement of the boundaries of the diocese has become effective, he will decide where to make his headquarters.

## TASMANIA.

### HOBART.

Christ College—Extension of "The Lodge."

Following a meeting of the Board of Trustees of Christ College at Hobart, instructions were issued to the Board's architects to prepare plans and specifications for

the building of an addition to the Board's property in Park Street, Hobart, to house the new Christ College as a college of divinity. It is understood that the requirements of the Board, who approved draft plans, comprise a building capable of holding sixteen students' rooms and three double rooms, as well as a students' common room and the necessary conveniences.

This building, additional to the existing accommodation at The Lodge, which was formerly Holy Trinity rectory, will provide room for the theological students from Cressy, and a number of University students. The present theological college at Cressy (St. Wilfrid's) will be supplanted by the new Christ College, which will thus complete the educational scheme of Bishop Nixon, commenced in 1846, by the establishment of the Hutchins and Church Grammar Schools and the original Christ College of Bishopsbourne.

When the first Christ College was established it was hoped that it would eventually develop into a University College. Its establishment now as a theological college will complete the spirit of the original scheme, and if the students of the University give the present plan the support that is expected, it may actually develop into the first residential college of the University. It is possible that the new house may be ready for occupation about June or July.

### The Building Fund.

Under the recent Act, it was arranged that the Toosey bequest—by which the Cressy property came into the scheme for the establishment of St. Wilfrid's—should be amalgamated with the properties of the college, and by that arrangement the college would receive eventually about £3,000 for building purposes and 30 per cent. of the net income of the properties. This money forms the basis of the fund to found the new college, which it is expected will cost some £2,000 per annum to conduct. The present principal of St. Wilfrid's (Rev. W. R. Barrett, B.A., Th.L.) will be in charge.

The ultimate aim of the original Christ College scheme was for "the institution gradually to draw schools of the colony up to the standard of English Public Schools, whilst it developed into the status of an English College connected with one of the Universities."

## NEW ZEALAND.

### Diocese of Waikato.

Unrest in the Diocese of Waikato has become notorious. The Bishops' Anglo-Catholicism is the cause. His recent statement regarding the keeping of the Lord's Day has caused widespread resentment. Latest accounts state that affairs in the diocese are still disturbed. Bishop Cherrington has requested Dean Barnett to resign, but the latter has refused to do so. A commission is to be appointed to inquire into the dean's fitness to remain in office. Dean Barnett strongly supported the bishop in the early stages of the Church controversy, but lately his attitude has changed, and his relations with the bishop have become very strained.

Twelve clergymen have already left the diocese since the disagreements with the bishop started.

An injunction has been granted by the Supreme Court against Bishop Cherrington, of Waikato diocese, restraining him from proceeding with the appointment of a commission to consider the fitness of Dean Barnett, of St. Peter's, Hamilton, to hold his position. The bishop was not represented at the proceedings, and the injunction was granted ex parte, pending further proceedings.

An affidavit by Dean Barnett states that last August the Bishop asked him to resign. On the Dean refusing the Bishop said if he refused to go "there are ways of getting rid, even of a Dean."



**A Boys and Girls' Life of Christ**, by Dr. Paterson Smyth, published by Hodder and Stoughton. Price 6/-.

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Dr. Paterson Smyth is a voluminous writer and he has placed the world of youth under a great debt in giving them this handsome and delightful Life of Christ. The format is excellent, the selection of matter, the easy flow of the text are just what is required in a book of this kind, and then the choice set of illustrations gives added charm. The volume is divided into six books, each book grouping the character study of the Life and all following in a happy sequence. First we have the telling how the Lord Jesus came from Heaven on a visit to this world, which He made long ago, then the story of how He grew up as a Boy in Nazareth, and afterwards worked at a carpenter's bench—His response to His life work, His Baptism, and Temptation, and so on, until His Ascension into Glory. Dr. Paterson Smyth is at once inviting and arresting. He immediately gains the confidence of the reader and thence onward with telling phrase and apt allusion he tells the wonder story of the Saviour, the Friend and Inspirer of youth. Altogether a beautiful book to be put into the hands of our boys and girls, and most suitable for reading aloud. We warmly commend it.

**The Inevitable Christ**, by Dr. J. D. Jones. Published by Hodder & Stoughton. Price 7/6.

Our copy from Angus & Robertson.

Dr. J. D. Jones, of Bournemouth, stands in the forefront as a preacher in England. To have preached in the one pulpit for thirty years is a remarkable tribute to the man's virility and power—for the Church is just as crowded as ever, whether it be on Sundays or at the Thursday evening Bible Exposition. This volume is, doubtless, a selection of the Doctor's sermons. They are practical, hortatory, and national. We think of three of them—"Christ and the Universe," "Sacrifice and Empire," "The Unity of God and the Unity of the Race"—they are typical and excellent samples of inspiring and uplifting preaching. Most of them were preached at Bournemouth, but that on "The Unity of God and the Unity of the Race" was preached in St. Peter's Cathedral, Geneva, in 1927, on the occasion of the meeting of the Assembly of the League of Nations. It is a great utterance, worthy of the occasion and the mind. This volume is a veritable seed-basket for the busy pastor, while thoughtful folk would find it a real tonic for quiet home reading. Get it, and be all the better for the reading and the pondering thereof.

The film "Ben Hur" was severely cut by the Canton Censor Board. The scenes objected to were those showing the birth of Christ, the Star of Bethlehem, the resurrection of a dead child, the curing of lepers, and total darkness of the firmament, the earthquake, and other phenomena during the crucifixion. "The whole picture is Christian propaganda tending to undermine social progress," was the objection.

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Toorak Vicarage, Feb. 14, 1929.

"All creatures great and small,  
The Lord God made them all."  
—Mrs. Alexander.

My dear girls and boys,

I have just been staying with friends in the country. The small daughter of the house was away for three weeks or so; she came home while I was there, her father brought her back in the car. No sooner did she arrive than her little dog seemed to know, he dashed round to the front door, and what excitement there was on both sides. She had him in her arms and he was trying to lick her face and bark for joy at one and the same time. It was pretty to see.

I think most boys and girls are good to their pets, and of course they shouldn't have them if they are not going to be good masters. A good master doesn't eat his own meals and forget when it comes to the dog's turn; no, he does his best to make his pet as happy and healthy as he is himself. Here is a poem for you, called "The Puppy":—

If I am digging—a thing I often do—  
My puppy watches, and then starts  
digging too.

If I am planting, he barks to say,  
"That's fine!"

You've hidden your bone, I think I'll  
bury mine."

If I am working he takes my tools  
away,

Forgets where he left them, and  
scampers off to play.

I love my garden; my puppy is a  
pest.

Here lies the problem—I love my  
puppy best.

After this letter you'll find a story  
about another dog, a very faithful one.

Do you know what Ash Wednesday  
tells us of, and how it got its curious  
name?

I am, yours affectionately,

*Aunt Mabel*

See Answers to questions in next issue.

## THE SHOEBLACK.

Once upon a time at the door of a well-known hotel in Paris, you might have seen a little shoeblack and a big black spaniel, whose job was to find work for his master.

The young rascal used to soak his big, hairy paws in the gutter and wipe them on the shoes of the first passer-by! The shoeblack would then eagerly offer to repair the damage and would cry, "Shine, sir? Shine, sir?"

When his master was busy the dog used to sit quietly beside him, but as soon as the box was unoccupied he would take up his little game again.

The dog's cleverness and the pleasant nature of his young master made them popular with everybody.

One day a rich Englishman happened to visit the hotel. He took such a fancy to the dog that he wanted to buy him. He offered ten pounds for him, and then twelve pounds.

The boy was tempted by so much money, the dog was sold, handed over, and sent to London, while his master wept for his loss with a mixed feeling of remorse and tenderness.

What was his joy when, a fortnight later, the dog appeared at the door of the hotel, as dirty as ever, and busy at his old job!

In the course of his journey to Calais the clever dog must have noticed that he was being taken away from Paris in a certain direction, and that he had been taken on a ship, and then in another stage coach (no cars or trains even in those days, only coaches in which to travel). After reaching London he had found his way to the office from where the coaches started, followed one of them to Dover, awaited the arrival of the steamer on which he had crossed from France, and, when he got to Calais, followed once again the coach that had brought him from Paris to Calais.

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## NOW DUE.

"Some pay their dues when due;  
Some, when overdue,  
Some never do,  
How do you?"

If a thing is a failure "they did it."  
If a fair success, "we did it." If a great success "I did it."

The Jews of Australia anticipate raising £30,000 each year towards the development of Palestine.

There is approximately one divorce to every ten marriages in the United States.

There are said to be some 27,000,000 children in the United States of Sunday School age who are totally without religious instruction.

G. K. Chesterton has recently said, and very truly, that people charge Romanism with being half-heathen, and then take refuge in complete heathenism.

The statement of Dr. Argyle, Chief Secretary of Victoria, that to-day there are 17,000 neglected children costing the State £380,000 annually should be a matter of grave concern to all interested in the subject of child welfare.

Idolatry is of two kinds, dealt with by the two first commandments in the Decalogue. There is the worship of a false God. . . . Secondly, there is the worship of the true God under false representation."

The late Earl of Shaftesbury, the great philanthropist, shortly before his passing away, said, "I think I can say that, for forty years, I have not lived one conscious hour that was not influenced by the 'Hope' of the Coming again of our Lord."

To decrease juvenile delinquency, a curfew has just been proclaimed in Atlantic City (U.S.A.) by which all boys and girls under 15 years of age are forbidden to be on the streets after 9 o'clock at night, unless accompanied by adults.

The Rome correspondent of "The Times" declares that the Pope has decided to convene the so-called Oecumenical (Universal) Council in 1930, the first since 1876, which resulted in the promulgation of the doctrine of Papal Infallibility.

There is a tablet in the village church of Woolley which records that 13 of its men went to the war and all returned safely. There is a church in Melbourne, Victoria, which could be named, where it was proposed to make Pew 13 to 12b, because Christian people would not sit in it!

Tolerance in religion is a kindly virtue which most Christian people desire to exercise. But if some form of ceremony, some doctrinal practice or ritual, be introduced into Divine Service which has no warranty in Holy Scripture, then the exercise of tolerance thereto may seriously conflict with conscience.

The following is taken from the "Daily Mail":—"Experts of four countries are working to produce a new type of aeroplane which will revolutionise war. It will be almost silent and invisible. Death by gas and bombs will be rained from it without warning."

Mr. Gladstone is said to have told the story of the Damascus Jew who

presented himself at the British Consulate and asked for British protection on the grounds that he was a Protestant. On being asked for proof of his assertion, he replied "I eat pork and I don't believe in God!"

Poker gambling among women in London has made great strides within the last few months (writes the "Daily Mail"). From early afternoon till 5 a.m. or 6 a.m. play goes on, and at night the gambling often runs high, as much as £250 being lost and won on one poker hand.

General von Ludendorff completed arrangements for a missionary campaign in which he and his wife would tour Germany, calling upon Germans to renounce Christianity and return to the worship of the ancient pagan gods. Only 20 took Ludendorff's new pagan pledge.

"Grit," the ably conducted journal of the Rev. R. B. S. Hammond, of Sydney, has notified a change of printer. Mr. Hammond has obtained interest in a printing plant, and he will in future print his own paper. Mr. Hammond has raised and spent over £40,000 in printer's ink in his great temperance crusade.

In Birmingham about 25 years ago, the carcass of a whale was displayed for a week; 12 men went into its mouth, passed through its throat, and moved about in what was equivalent to a fair-sized room. Its throat was large enough to serve as a door. Obviously it would be quite easy for a whale of this kind to swallow a man.

Lord Sydenham, one of the shrewdest men in the City of London, gave recently an interview ("Evening News"), and said, "It is my firm conviction that we are rapidly approaching that point when it will be impossible to find men to cope with the gigantic modern organisations that we are at present bringing into existence. The human brain will be incapable of handling them."

Pinhas Rubenberg has started his works for the creation of electrical energy from the waters of Jordan at Jisr-el-Majamich, eight miles below Lake Tiberias. At this point 300 men, with the aid of machinery the Holy Land has never before known, are building the first dam across the River Jordan, a canal, reservoir, penstocks and generating station, which will produce 24,000 horse-power per day. £150,000 has already been spent on the machinery alone.—"The New Palestine."