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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, January 17, 1929.

"Thou shalt love thy neighbour as thyself."

My dear girls and boys,

Once upon a time a mouse started out to seek his fortune. The first thing he came to was a tall tree, up which he climbed, and at the top he found many large nuts. "Here is food," he said, "if I can only get inside." He soon gnawed through the rough husk, but then came to the hard bark of the nut. "Perseverance will overcome all difficulties," he said; and soon he found a small soft place in the bark, and he quickly pushed his way through it, and there before him lay a most delicious feast of milk and sweet white cocoa-nut meat.

Now this mouse might have hurried out and told his friends and neighbours of the feast he had found, enough for all for many days, or he might have stood in the hole and handed out meat to his friends, who could carry it to other mice who lived at a distance. But our mouse did neither of these things. He said, "Charity begins at home," and "Look out for number one," and "First come, first served," and some other proverbs that he had been careful to remember, and these taught him that he would enjoy himself most by keeping quiet and eating it all himself. So he stayed inside the nut, and ate, and ate, till he had eaten it all up; and then he said, "I will go out and find another nut." But, alas! when he would go outside, he could not possibly squeeze through the hole, he had grown so big; and he could not gnaw the hard shell, so he had to stay inside till he died. And when the cocoa-nut gatherers came, they found one nut too light to be good, and on cracking it open, lo! it was the tomb of the unfortunate mouse.

This is a true tale. It is quite a common thing for nut-gatherers to

find empty nuts with nothing inside but a dead mouse. This is the way the poor things get there.

When you read this you'll think "What a stupid little animal"; and so he was. But let us all mind we are none of us like him in this New Year just begun for us. Selfishness is such a horrid fault, and we all of us have to fight against it in some way or other. We know that Jesus Himself said, "Thou shalt love thy neighbour as thyself," and if we do that we can't be selfish. He was talking to a lawyer. You'll find the story in the 22nd chapter of St. Matthew. Will you read it for me?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
St. Matthew xxvii. 20.

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

MOVE ON.

The stars come out, and the stars go in,
And the rivers ebb and flow,
The flowers grow up, and the flowers die down,
And the breezes come and go.

The earth goes round, and the world goes on,
And so must you and I,
For the things that will not grow and move,
Are the only things that die.

The waves flow on, but the rock stands still
Till it crumbles into dust.
And the mind that will not live and learn,
Is a mind that goes to rust.
—Exchange.

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Bishop of Melanesia Rescues a Native Woman.

C.M.S. Summer Schools.

Leader—"An Anxious Problem."

Letter—"The Church's 141st Anniversary.
The Ven. Archdeacon Boyce.

Quiet Moments.—A New Life.

Rev. S. J. Kirkby addresses the Millions Club.

Romanism and the Bible.

The Aborigines.

The Late Archbishop Lees.

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Hubert Opperman, the crack Australian cyclist, proclaims himself a prohibitionist.

"The oldest and greatest friendly society in the world is the Church. It is also the greatest travellers' aid society."

Cheltenham, Victoria, Benevolent Home inmates made a collection among themselves for B. and F. Bible Society in gratitude for the Government increase in their pension allowance.

By reading three chapters daily, and five on Sunday, and dividing the 119th Psalm into 11 sections of 16 verses each, one can complete the reading of the Bible in twelve months.

According to the constitution the headship of the Salvation Army in-

volves autocratic control over assets estimated at between £20,000,000 and £30,000,000, and the leadership of millions of people.

C.M.S. returns for 1928, N.S.W. £21,988, Victoria £18,780. The former is the largest on record, the latter is £4280 in excess of the previous year. A.B.M. for 1928 amounted to £8810 for Victoria, an increase of £833 on the previous year.

The Soviet authorities have closed a church in an industrial district near Moscow, and have converted it into a cinema theatre because the local Communists stated that the church was having an undesirable influence on the workers.

For the first time the colporteur of St. Stefano, Italy, was allowed to enter the prison used for the worst-known cases of criminals, nameless men who are cut off from all civilisation. He was able to distribute over 2000 portions and the books were accepted with great joy.

As a set-off to the people's general disregard of the Soviet's order not to observe Christmas, the newspaper "Izvestia" has opened a fund to provide the Red army with a new aeroplane, to be called "Anti-Christ." Only the ungodly and irreligious are invited to subscribe.

Sensation has been caused by the Bishop of London, who has issued a circular letter to the 160 incumbents in his diocese to whom he had given permission to have continuous Reservation. Probably one-half of these 160 incumbents owe their present appointments to Dr. Winnington-Ingram.

Dr. Henson says: "The loss of national status would for many churchmen be a wounding experience, but establishment has ceased to be an object of regard for the majority. Disestablishment does not stand alone. It goes with the sinister and terrifying prospect of disendowment."

The extreme character of the services held in London on All Souls' Day included a Requiem Mass, and "Pontifical Vespers of the Blessed Sacrament." During the service of "Devotions" the entire congregation was led in acts of adoration towards the Reserved Elements.

Three packs of cards were made for each man, woman and child in America last year. Furthermore, ten times as many cards are manufactured in the world to-day as were turned out twenty

years ago. Cards were invented by Jacquemin Gringonneur to amuse Charles VI., the insane King of France, in 1392.

"The Protestant Truth Society enters emphatic protest against the decision of the Central Board of Finance of the Church of England authorising the publication of the twice rejected Prayer Book. It is idle to pretend that such issue is for mere academic discussion. The Bishops by their wilful defiance of Parliament are heading the Church for disaster."

I am beginning to think that the Bolsheviks are much keener about spreading their ideas than the average member of the Church of England. The Bolsheviks can always get money and people to spread their ideas. The Bishop of Kootenay, when visiting Eastern Canada, discovered a paper with a list of Bolshevik centres all across Western Canada and British Columbia for getting hold of school children.

Christian schools in Turkey are well aware that the Government reserves the right to close them down if they attempt to convert Turkish children from Mohammedanism to Christianity. The Times correspondent at Constantinople now announces that the Turkish educational authorities have closed down a French girls' school of Our Lady of Zion at Smyrna because three teachers, who carried on religious propaganda last year, were not dismissed.

The Rev. J. Cairns, vicar of Chevening, Kent, says: "Don't build unnecessary church buildings; rather subsidise a motor bus. I have done so," he adds. "Now on Sunday evenings a large, very crowded motor bus comes along and nearly trebles the congregation." The rector of Brettenham, Norfolk, has purchased an omnibus and drives worshippers to and from church, not stopping to change out of his cassock. He charges a penny each way.

One of the Finns, aged eleven, wrote to the editor of the paper to ask "How this foolish idea of God arose?" The editor replied that it was a myth made up years ago by the bosses to frighten the people into obeying them—they were told, if they did not, God would punish them! We could not help admiring the courage with which the Canadian and British children continued to read their Bible lessons in spite of the ridicule of the Finn and Russian children, who told them "There is no God, and when you die you are put in a hole and that is the end of you!"

The World Call to the Church.

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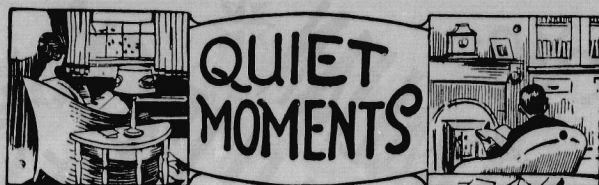
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A NEW LIFE.

"But they are dead, those two are dead,
Their spirits are in Heaven;
'Twas throwing words away, for still
The little maid would have her will,
And said, 'Nay, we are seven.'"

IN a beautiful poem from which the above lines are taken, Wordsworth touchingly describes the simple faith of a child of eight years of age.

Her questioner is endeavouring to obtain from her the admission that her family circle is decreased by the death of two of its members. But "the little maid" though unable to argue, holds staunchly to the central fact, and her answer remains the same, namely, "We are seven."

The years pass over our heads in swiftly flowing rotation, and we smile a little perhaps at the picture of the earnest child and her invincible trust. But our smile is tinged with sorrow. Time has not sufficed to bring us any truer happiness, any greater content, than Wordsworth's "little maid" enjoyed in her flawless faith, in her sweet serenity. Her sisters and brothers are scattered, some on earth and some "beyond the veil," and she alone, of all the circle, is left to live with the dear mother. But that circle, in the child's young eyes, remains intact. 'Tis wholly unbroken by the angel of death. The two who are buried are only "out of sight." They still live in spiritual companionship with the little sister who loves them so dearly. Her reply is simply,

"Two of us in the churchyard lie,
My sister and my brother,
And in the churchyard cottage I
Dwell near them with my mother."

The picture is exquisite, and the sweet, childlike faith is equally so. All unconsciously we seem to hear the Divine words, "Of such is the Kingdom of Heaven." And perhaps particularly so, at the present season, while we stand upon the threshold of yet another new year, and watch yet another milestone merge into the shadow of the past.

We would fain re-capture something of the whole-hearted trust of the child, something of the unquestioning certainty of Wordsworth's little maiden of eight brief summers.

And fain also, would we make—and keep—at least one new year resolution. 'Tis to trust our "Captain" more fully and more unfailingly throughout each future day and hour, than we have hitherto done in the past. To trust that the door will be opened when we reach the threshold. That the path will be lightened when the shadows fall. That the difficulty will be overcome when the need arises. And that His promised strength will suffice for every hour.

Past experience should, and indeed does, teach us that want of trust on our part robs us of His "perfect peace" and certainly tends to destroy our own usefulness. And experience should also have taught us that 'tis in the

atmosphere of simple trust we find our "every need" supplied.

"Like a strain of music grand,
Anthem all complete,
Rising to crescendo full,
Falling low and sweet.
Are the faithful words we read,
He supplieth 'ev'ry need.'"

And storm-tossed voyagers on the ocean of life though we be, we shall yet do well to study Wordsworth's charming idyll, and learn therefrom the quiet confidence of the little child, whose faith and hope and love are unassailable, and whose sweetness no argument may extinguish.

HE SEETH, KNOWETH, CARETH.

(Job 34: 31; 1 Pet. 5: 7; Job 23: 4.)

"Wait Patiently for Him."

(Ps. 37: 7.)

He seeth all that thou art needing,
No cry can be unheard,
Your faintest whisper He is heeding,
He cannot break His word.
E'er as your prayer to Him ascends,
He hastes to help, and to your wants attends.

He knoweth—yes, each care depressing,
Which so disturbs your peace;
And every bane shall turn to blessing,
When you from striving cease.
All shall be plain now dark and dim,
Rest in the Lord, wait patiently for Him.

He careth. Wherefore shouldst thou worry?
His time is always best,
He that believeth shall not hurry,
Wait patiently and rest.
No need to fret and plan and scheme,
All works for good which now doth adverse seem.

He knoweth, seeth, careth ever,
Trust in His power alone.
Though other refuge fail, He never
Fails or forsakes His own.
Better than all thy faithless fears,
Has He not been to thee through by-gone years,
And think you He will be less faithful now,
Just leave to Him the when, and why, and how.
—Fairlie Thornton.

A PRAYER HYMN.

Lord of all pots and pans and things, since
I've no time to be,
A saint by doing lovely things, or watching
late with Thee,
Or dreaming in the dawn light, or storming
Heaven's gates,
Make me a saint by getting meals and wash-
ing up the plates.

Although I must have Martha's hands, I
have a Mary mind.
And when I black the boots and shoes, Thy
sandals, Lord, I find.
I think of how they trod the earth, what time
I scrub the floor.
Accept this meditation, Lord, I haven't time
for more.

Warm all the kitchen with Thy love, and
light it with Thy peace;
Forgive me all my worrying, and make all
grumbling cease.
Thou Who didst advise to give men food, in
room, or by the sea.
Accept this service that I do, I do it unto
Thee.

This hymn was written in July of last year by a girl nineteen years of age, who is in domestic service, and was read to a big congregation by Dr. Campbell Morgan at one of his services last month at Westminster Chapel.



Archbishop Davidson.

"I do think one mends one's ways as the years run on and that one is tenderer at 80 than he was at 50. I pray God that, if it might be, the example of an old man who strives with all his soul for gentleness may, despite his own failures, bear fruit in the lives of those who have happily a long way to march, and many opportunities to grasp before their 80 comes."

These were among the farewell words uttered by the Archbishop of Canterbury to his Diocesan Conference.

"When an old man like I am," continued the Primate, "looks back on many years of life and compares to-day with the years one knew long ago the outstanding differences are very marked indeed, and in the forefront is the fact that everybody is more stirred by knowledge to-day than they were before. But there is a rush and restlessness, and, perhaps, excitement about it which brings with it enormous perils, and you, the clergy, must be fit for this work. You must be better equipped than you are to-day by thoughtful, thorough-going study of the larger questions and by a devotion to prayer, perhaps at the sacrifice of other things."

"I am standing here to-day at the close of a long ministry. This may be my farewell word in some respects in parishes such as this, and I look back 54 years in the ministry of work and sacrament, 37 years of a Bishop's life, 25 years' life as Archbishop, and I feel quite intensely that the change I have referred to should be making a change in everybody's outlook upon that faith which came down to us from the past, which in simpler days could be understood more simply in one way, but which is understandable just as simply now if we would think it out and pray about it, determined, in the face of all the unrest and unequity and the inequalities that are raised about us, we are going to stand to the old truth because we have thought it out."

The Church Army and South Africa.

It may not be generally known that the Church Army is doing an extremely valuable evangelistic work among the diamond diggers of South Africa. So highly does the Bishop of Johannesburg appreciate the efforts of the evangelists that he has asked for an increased number, and at the Church Army Headquarters' pretty little church in Upper Berkeley Street, Marble Arch, the Bishop of Kensington blessed and dismissed three men for this most important field. A short service was held, at which the Rev. Captain Prior officiated in the unavoidable absence of the Chief, Preliminary Carlie.

This was followed by the Bishop's lantern lecture, illustrated with slides of South Africa, made from his own photographs. This mode of conveying missionary information is very telling, and a good-sized congregation listened with obvious interest. The men will have to endure a somewhat rough manner of living, and cannot expect a visit from a priest to give them their communion more often than once a month. They will need much support from the prayers of the Church Army workers in England. But the work is tremendously worth doing.—Exchange.

The Bishop's Action.

Sir William Joynton-Hicks, in a kindly and gently worded statement, says, regarding the policy of the episcopal manifesto: "This is a very grave decision. I do not want to use harsh words, but, after all, the Bishops are themselves Members of Parliament. They admit that the Book of Common Prayer cannot be altered without the sanction of Parliament, they suggest that their one desire is to restore law and order in the Church, and now they turn round and set a further example of disregard of the law. Surely they are the last people who should advise the community that, if they cannot get what they want legally, they may take it not only without the authority of Parliament, but in direct opposition to its decision."

Some of the most outspoken criticisms that have appeared on the Bishops' latest pronouncement have come from Professor Carnegie Simpson, Moderator of the Presbyterian Church of England, who was speaking in the refectory of Chester Cathedral, at

the invitation of the Dean, on "The Scottish Conception of the Freedom of the Church." He tells the Bishops that if they persist in their present course "they will get their Church on the wrong side of the nation ethically as well as on the wrong side of Parliament constitutionally." Those are the true friends of the Church of England who earnestly hope and urge that sounder counsels will be heard and will govern any practical steps which will be taken."

The New Archbishop.

Dr. Cosmo Gordon Lang, heralded by the echo-awakening sound of the old "mate" horn, came to Canterbury for the first time as Primate of All England.

At the ancient city's Guildhall he received a civic welcome and a round of that triple-quick clapping known as "Kentish fire." Then, escorted by the mayor and corporation, he went in procession to the Old Palace, his future home as the Archbishop of Canterbury.

In the presence of the Prime Minister, the Lord Chancellor, the Lord Mayor of London, the Bishops of the Province of Canterbury, and a great gathering of clergy and civil representatives, Dr. Lang was enthroned in the marble chair of St. Augustine at Canterbury Cathedral.

People came not only from all parts of the kingdom, but also from other countries to witness something of a scene that has not been staged in the cathedral for a quarter of a century.

Among the visitors were leaders of the Protestant Churches in other parts of Europe, dignitaries of the Eastern and Russian Churches, and the representatives of the English and Scottish Nonconformist Churches.

Several foreign bishops attended the service at the cathedral. These included Dr. Brent, Bishop of New York, who recently brought the American Church's gift of £2000 to Archbishop and Lady Davidson.

The Archbishop has appeared unofficially three times in the cathedral. He was not robed, and he sat in a private stall with friends.

The Bishop of Melanesia.

Rescues Native Woman.

The Right Rev. Dr. F. M. Molyneux, Bishop of Melanesia, recently gave evidence of his metal in rescuing a native woman from a French vessel, to which she had been abducted by the captain. It was the usual recruiting vessel, the captain of which had stolen this young married woman from her husband, and even though he admitted the illegality of his action, he would not liberate her.

The Bishop, holding his life in his hands, went to the woman's rescue, boarded the ship in spite of the Frenchman threatening to shoot the first man who ventured aboard. Dr. Molyneux grasped the outstretched rifle and held the muzzle downwards and grappled with the captain, meanwhile being belaboured with a log by one of the crew called to such work by the captain. However, while this was going on, the young woman's husband got her into a boat and escaped. The Bishop, when he saw that she was safe, got away, followed by the Frenchman, who made the most furious threats. The Bishop was much bruised about the shoulders and arms, his shins being frightfully skinned.

The matter of the French captain's action has been reported to the French authorities, and even though diplomatic correspondence may be very tardy, the Bishop has the joy of knowing that he has done a never-to-be-forgotten deed. It is another to the long list of heroic actions done by missionaries on behalf of child races of the South Seas.

"The Sun may die suddenly and humanity be annihilated at one stroke" is the assertion of a French scientist. His conclusions are opposed to the evolutionary theories which many preachers have adopted.

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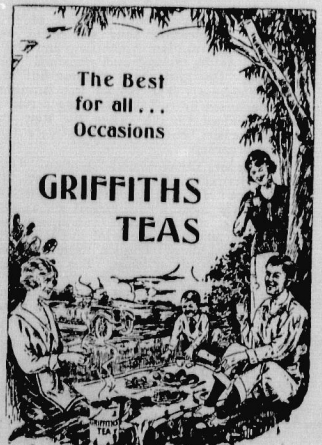
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C. M. S. Summer Schools.

AUSTINMER, N.S.W., 12-19 JANUARY.

The official opening took place on Saturday, January 13, when a welcome was extended to all visitors by the Rector of Austinmer, Rev. Leland Parsons.

Amongst the speakers at the morning and evening sessions were Miss Amy Gelding (on furlough from Africa), who gave a brief account of her daily routine work; the Rev. J. W. Ferrier, L.Th., spoke on "The Aborigines at Oenpelli"; the Rev. C. W. J. Gumbley, B.A. (Dornakal), and the Rev. H. S. Cocks, B.A. (United Northern Provinces), gave addresses on "The Missionary Duties of India"; whilst Dr. H. D. Matthews (on furlough from China) treated on the present Chinese situation.

The daily Bible readings (11 a.m.) were given by the Rev. S. M. Johnstone, M.A., F.R.H.S., his topic being "The Missionary Message of the Psalms."

The book for the discussion groups, as at all the Schools, was "Team Work," a review of last year's C.M.S. work. The book also stressed a new conception of brotherhood as applied to the Church. New members of every tribe and race are crowding into the team, and the barriers of caste and colour, race and creed, must inevitably yield before the call and message of the Christ of the Round Table.

A series of "Discussions on Home Base Problems" followed. Leaders: (1) Rev. L. M. Dunstan, "Y.P.U. and its work"; (2) "Winning the Adolescent"—this topic resulted in the recruiting of a band of youthful members of the Summer School (between the ages of 15 and 30 years), with a view to forming a League of Youth, on similar lines to that which is already established in Melbourne; Mr. H. Pethybridge (a visiting member of the Victorian C.M.S. League of Youth) explained the aims and objects of the League being to capture the interests and energies of youth as it leaves the Y.P.U. circles, and passes on to the M.S. League of older membership; (3) Rev. J. W. Ferrier dealt with "The Missionary Service League and the Parish"; and the Rev. E. Cameron spoke on "The Winning of the congregations."

The closing meditations were taken by the chairman (Rev. P. W. Stephenson, M.A., B.D., Federal Secretary of C.M.S.).

A Thanksgiving Service was held on Thursday evening, and the Holy Communion was administered early Friday morning.

Our C.M.S. visitors from the other States included the Rev. P. W. Stephenson and Mr. H. Pethybridge, of Victoria, also Mr. Davis, of South Australia.

SEAFORD, VICTORIA, 7-14th JANUARY.

There was an excellent attendance of 60 to 80 persons, including a large proportion of young people. The school opened with a welcome from the Vicar of Frankston (Rev. C. L. Moyes) and the Rev. P. W. Stephenson (chairman of the school) then delivered his opening address. Canon Langley gave the first of his series of closing meditations.

The Rev. E. V. Wade, Principal of Ridley College, conducted the Bible readings, his subject being "The Way of Sacrifice." Missionary addresses were given by Misses Arches, Dixon and Bendelack, Mr. J. Robinson, Revs. A. E. F. Young, H. E. Mathew and J. S. Needham, the Rev. Dr. A. Law and the Dean of Bendigo (Dean Hautain). Miss E. Skinner and Mr. R. Pethybridge spoke upon the subject "Youth as Part of the Team."

A pleasant hour was spent on Tuesday, when the late Archbishop and Mrs. Lees visited the school and remained for luncheon. Dr. Lees gave a short but inspiring address. The school was brought to a conclusion by two thanksgiving services in the Seaford Church, when the Rev. P. W. Stephenson and Dr. A. Law were the special preachers.

Two papers drew special attention. One on the Jerusalem Conference, by Rev. H. C. Matthew, M.A., B.D., of the Presbyterian Church, who most kindly visited us, as did the Rev. J. S. Needham, chairman of A.B.M., pleading the cause of the neglected Aborigine. Fuller reference to his appeal will appear in a later issue. The "A.C.R." received prominence through the courtesy of the chairman, and after its being advocated as an auxiliary of C.M.S. quite a number of new subscribers were enrolled.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

George E. Rees, Esq., Victoria, 11/.

Romanism and the Bible.

A Startling Development.

A REMARKABLE movement has sprung into existence within the Roman Catholic Church. Up to the present it has largely escaped notice, but it may yet be fraught with far-reaching consequences. In Italy a society has been formed, in strictly Roman Catholic orthodox circles, to promote the reading of the New Testament. In May of this year, at Turin, the third annual congress was held, and received the papal blessing and the patronage of many of the highest ecclesiastics. At that congress it was urged that every father of a family should make himself familiar with the Gospel story and should read and teach it to his family and household. It was resolved to request the papal authorities that the Gospel read at mass should be read in Italian as well as in Latin; that regular meetings be held in each parish to expound the Gospel; that new and cheaper editions of the New Testament should be encouraged; and that sermons should be expository of the New Testament. Curiously enough, the Rev. Robert Elder, of the Argentine, writes to say that a similar movement is in existence there. An institution has been established on similar lines to the Young Men's Christian Association, but under Roman Catholic auspices, and it has already published 100,000 copies of the Gospels. Its object is to circulate them broadcast, and "commissions" of young ladies have been organised for selling them in the streets of Buenos Aires! Besides this, June 24 last was celebrated as "Gospel Day," when a great meeting, attended by Government and civic authorities, was held in the Colon Theatre. Señor Francisco Ricci, who gave the opening address, said: "This meeting has a clearly defined end in view, which is to arouse a general movement for the study and propagation of the great code of Christian civilisation in order to counteract with the Divine power, which emanates from the inspired Book, the menacing problem of cunning demagogues and heresy, which would expose to danger the beautiful traditions of the Latin peoples, and the settled order of the Argentine people, which never has wished, and never will desire, to serve doctrines which in other countries have sown hatred and ruin."

"It is quite evident from these striking developments in modern Romanism, that the magnificent work of the British and Foreign Bible Society, in Roman Catholic countries, is beginning to bear fruit. The Roman authorities in Buenos Aires state that they are 'desirous of giving the Gospel the widest possible diffusion to counteract the great Protestant propaganda.' For the past eighty years the British and Foreign Bible Society has been circulating the Scriptures 'without note or comment' in Latin countries. On many occasions the Bibles have been burnt by order of the priests, and the Bible Society denounced as an agent of the Devil. But now the change is startling. Rome herself has a Bible Society, and young ladies are found selling the Gospels in the city streets! For this, sincere Protestants can only thank God. There is little doubt that behind this movement there is the consciousness that the sentimental books of devotion, lives of saints, relics, scapulars, and vulgar superstitions, have miserably failed to nourish the spiritual life of the people. Catholicism has been a ghastly failure in the realm of character. This new experiment reveals a deep fear that a widespread turning to Christ, and away from Rome, has commenced in countries like the Argentine, and it is meant to check it. We shall see. Modern Romanism is so foreign in form and spirit to the teaching of the New Testament that the reading of it in Roman circles, as in the days of the Reformation, will be revolutionary. It will be a great thing for the world at large if this movement grows within the Roman Church and turns her from her pious and superstitious and idolatrous, to the simplicities and simplicities of primitive Christianity.—The Vigilant.

A BEAUTIFUL WORLD.

It's a beautiful place, this world!
With it's glorious skies of blue,
With it's sunshine bright—it's starswept
nights,
It's neighbouring hearts and true.

It's a beautiful spot, this earth!
With it's roses and thrushes and trees;
Whenever we stumble and get up and
grumble,
We seem to forget all these.

We're, oh, so ready to frown,
When shadows and clouds are rife,
It were better to raise an anthem of praise,
To God, for the beauty of life.

—Ian Bragg.



The Church's 141st Anniversary.

Ven. Archdeacon Boyce writes:—

The Church has its anniversary day as well as the State. It is always the first Sunday in February. In 1788 the first fleet came into Sydney, on a Saturday, January 26, the landing, which was in the wild bush, took several days, and the first Sunday, 3rd February, the service was held and under a great tree. It is pleasing to remember that the first gathering of the people in the new land was to worship God. The public reading of the royal proclamation was on the 7th, four days later. The Church had been first.

The N.S.W. Provincial Synod as well as the Sydney Synod has requested an annual celebration of the anniversary day of the Church. We would be poor indeed if the Church had not anything to tell for the 141 years, no history worth referring to, and no triumphs. To be brief, the one clergyman has become about 1500. The only roof had been a great tree, but now there are 2000 or 3000 churches. There are cathedrals, and some parishes have buildings of splendid architecture. The free-will offerings of the people are seen.

There has been the teaching and the witness for our faith. Its great and loved principles and of priceless value have been proclaimed. What if there had been no Church?

The moral teaching has helped to lift the people into lines of honesty, truthfulness and honour. What is duty towards your neighbour has been learnt from the catechism by thousands.

The work of the Church in education has been most important. It has ever rung out from the pulpits that the young must be taught. The first day schools were opened by the Church. At the end of seventy years half the children at least were in Church schools. The battle to cut all religion out of the public schools was lost and the present system with the right of entry carried. As to higher education, it was seen in the King's School, founded in 1832.

The priority of our Church in this country is clear. Rev. Richard Johnson, B.A., Senior Optime, Magdalen College, Cambridge, came, as we have seen, in the first fleet in 1788. The first Methodist minister arrived in 1815, the Roman Catholic priest in 1820, and the Presbyterian in 1823, and others later.

Noble efforts have been seen in foreign missions. Rev. Samuel Marsden's work in New Zealand in 1814 is a wonderful story of courage and triumph. The C.M.S. has sent its missionaries to China, Africa and other parts. Success has been notable. The Board of Missions in Melanesia has done splendid service as elsewhere.

The story of the lives of some of our bishops and clergy in the early days is well worth telling. The hardships of the pioneers cannot be forgotten. Marsden often had to walk to Parramatta after a service in Sydney. Bishop Broughton never saw a railway, much less a motor. Bishop Barker, in his last three months in the west before it was cut off from Sydney, did most of his work in the saddle. And the roads and tracks, how they would be ridiculed to-day!

The Church has its own Anniversary Day and it should be honoured. The history should be brought out and never shut down. It should be a day of remembrance, and indeed, of thanksgiving for all that has been accomplished. We look on to the future in confidence and hope, but cannot ignore our glorious inheritance in the great work of the past.

January 25, 1929.

Mr. A. C. Lenton, who has resigned his position as organist and choirmaster of All Saints' Cathedral, Bathurst, was the recipient from the choir and clergy of handsome presentations, as a mark of their esteem and appreciation of his excellent work as a musician associated with the church during his term of service in Bathurst. Canon Holmes presided and the presentation was made by Miss Ida Purser. Mr. Lenton will carry away with him the warmest wishes of a large circle of friends for his future happiness and success.

Rev. S. J. Kirkby Addresses the Millions Club.

The people of the out-back of Australia have no greater champion than the Rev. S. J. Kirkby, organising missionary of the Bush Church Aid Society. Last week in addressing the Millions Club, in Sydney, he made a great plea for their behalf, and drew forth much practical sympathy in the noble cause in which he labours. Mr. Kirkby said that he was making many conceptions of the out-back quite out of date. Its isolation and loneliness were fast, it was surprising how its population had grown. Reports of the immense areas held by settlers had given an entirely wrong impression to city folk that these settlers were wealthy men. Most decidedly they were not. Few of them had any capital worth mentioning. They were struggling with downright Christian fortitude and tremendous courage against Nature, that in those regions was too often grim and merciless. Sustained by a tremendous faith, they were gradually establishing profitable settlement in land that had been hardly distinguishable from desert, and expanding those industries that were the foundation of Australia's prosperity—the production of wool and wheat.

"I cannot help feeling hurt," Mr. Kirkby said, "when I observe how often these wonderful people are made butts for townsmen's laughter, caricatured in word or line as Mr. and Mrs. Woop-Woop. They deserve better. They are worthy of great admiration, not facile railery, the women of the out-back most of all."

Mr. Kirkby told of one settler who, when his block was in the grip of drought, worked feverishly day after day in terrific heat sinking for water. Though furnished with meagre tools, he dug deep well, and he and only one person to help him, his wife, who worked the windlass. And throughout those arduous weeks she was suckling an infant.

Another story of a woman's fortitude that Mr. Kirkby told, was about a mother of eight children, who was left alone with them while her husband took what few sheep the drought had not killed to some mulla country. During his absence the well almost dried up, leaving a little water, too brackish to drink. This woman made a rough kind of still from a tank, in which she boiled the brackish water and distilled it.

The Aborigines.

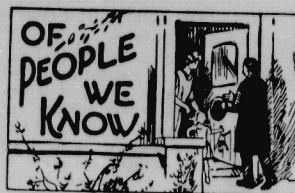
Deputation to the Minister for Home Affairs.

A deputation, representing the Association for the Protection of Native Races, waited on Mr. Abbott, Minister for Home Affairs, in Sydney, on January 23, urging that the Federal Government should take complete control of the aborigines in Australia—in other words, that there should be a new policy in the administration of native ordnances, by way of a single control. The speakers for the deputation were Rev. W. Morley, secretary of the Association, Rev. J. S. Needham, chairman of the A.B.M., and Mr. D. G. Stead, president of the Society for the Preservation of Wild Life. Mr. Needham urged that the Government, the pastoralists, and the Missionary Boards engaged in work amongst the aborigines should come together and formulate a policy for the aborigines. The Minister promised to give the suggestions full consideration and to communicate with the States and see what can be done. Personally, he was in favour of the Federal Government taking over the control of the native problem.

It is interesting to note that in June, 1928, there were in Australia 11,435 males and 9765 female aboriginals in the nomadic state, 7259 males and 3666 females in regular employment, and 2861 males and 3446 females in supervised camps. These were the adult figures. The numbers of children were: nomadic 5924, in supervision camps 3090, and others 1687—total, about 50,000.

Out from the realms of the glory-light,
Into the far-away land of night,
Out from the bliss of worship song
Into the pain of hatred and wrong,
Out from the holy rapture above,
Into the grief of rejected love,
Out from the life of the Father's side,
Into the death of the crucified,
Out of high honour and into shame
The Master willingly, gladly came!
And now since He may not suffer anew,
As the Father sent Him so sendeth He you.

—Henry W. Frost, D.D.



The Rev. R. D. Joynt, of the Roper River Mission, left for England on 5th January. He is on extended holidays.

Dr. J. C. V. Behan, Warden of Trinity College, Melbourne, leaves for England early in April, accompanied by Mrs. Behan.

We understand that the Rev. F. R. Barry is returning from Rabaul, Mandated Territory. Mr. Barry was formerly in the Diocese of Bathurst.

The Rev. A. G. Thompson begins his duties in the new district of Sunnybank and Beelheigh, in Brisbane Diocese, on 1st February.

The Rev. E. H. Eldridge, formerly vicar of Bunyip, Gippsland, has been appointed travelling secretary and lecturer of the A.B.M. in Victoria.

The Rev. W. A. Fletcher, assistant minister at Canberra, has left on a visit to England. Mr. Fletcher was ordained in Sydney and has served in the Northern Territory, at Darwin.

The Rev. Joseph Campbell relinquished his helpful work in the parish of Wagga on 31st January. He is going to Rhodesia to undertake an important scientific appointment.

The Rev. H. Sauls is to take charge of the new parochial district of Murgon, and the Rev. E. D. Eglinton, vicar of Murgon is to take over the new district of Kilkwin, both in the Diocese of Brisbane.

Councillor E. C. Rigby has been entertained at dinner by the Diocesan Council of the C.E.M.S. prior to his departure for a trip abroad. Mr. Rigby will be present at the English Conference of the Society this year.

The Bishop of Swansea and Brecon (the Rt. Rev. Dr. Bevan) was entertained by the C.E.M.S. Leaders as he passed through Melbourne on his return to England. The Bishop hopes to make a brief stay in Perth, West Australia.

Dr. and Mrs. Matthews, of the C.M.S., China, have returned to Sydney, while Miss E. Varley returned to Hangchow, China, on 12th January, and Miss D. Wise goes back to her educational work in Hong Kong early in February.

The Rev. R. B. Robinson, rector of All Souls', Leichhardt, Sydney, who has been touring overseas, is returning on the R.M.S. "Orvieto." He will spend some time in Adelaide and Melbourne before resuming his duties.

The Rev. C. D. Black Hawkins, who for several years served as a Bush Brother in the Diocese of Bathurst, has lately been assistant curate at St. Martin's, Scarborough, England. At present he is wintering in Switzerland.

The Rev. J. F. Chapple, Rector of St. Thomas', Rozelle, Sydney, and acting Organising Secretary of the Home Mission Society, has undergone a serious operation in Prince Alfred Hospital. He has only just taken up his Home Mission duties.

Mr. R. Naish, author of "The Midnight Hour," and an earnest Christian worker and speaker in London and the English Provinces, is in Sydney. He was at the Katoomba Convention. The Rev. Kenneth Pain, of St. Andrew's, South Strathfield, is Mr. Naish's son-in-law.

The death of Mr. A. W. Brazier, M.A., formerly sub-librarian of the Melbourne Public Library, took place on 3rd January. He was a man of great learning. His father was the Rev. Amos Brazier, and he himself is the father of Rev. C. Brazier, of Garden-ale, near Melbourne.

Miss Devitt, who has been labouring in the New Guinea Mission at Naniu, Papua, for the last three years, arrived in Sydney on furlough on January 23. Miss Devitt, before going to the mission field, was in charge of the domestic science branch of the Department of Education, South Australia.

The Rev. Dr. Major, Principal of Ripon Hall, Oxford, and Editor of the "Modern Churchman," is travelling by the R.M.S. "Orvieto" on a visit to New Zealand, where he was born. Dr. Major was in Adelaide this week. He is one of the outstanding personalities in the modernist wing in the Church in England.

The death in announced in London of Mr. Howard Williams, son of Sir George Williams, founder of the Y.M.C.A., Mr. Williams was specially concerned in Y.M.C.A. development throughout the Empire. He showed unvarying kindness to overseas representatives when visiting England from time to time.

Widespread regret is being felt at the departure of Rev. and Mrs. J. W. Weller from the Victorian Mission to Seamen, on account of Mr. Weller's appointment as assistant general superintendent of the Missions to Seamen in London. On January 21, at the Central Institute, Melbourne, friends met to bid the departing couple farewell. They sailed by the R.M.S. "Osterley."

The Rev. H. Velvine, rector of Tumbarumba, Diocese of Goulburn, is retiring from active parochial work. He was formerly in the Armidale-Grafton Diocese, where he travelled long distances in the fulfilment of his duties. He is a man of deep spirituality and a fervent missionary spirit. He gave himself with unwearying service to parochial visitation.

The Rev. Howard Sinclair Bailey has been appointed to the position of chaplain of the Melbourne Mission to Seamen in succession to the Rev. J. R. Weller, who recently left by the "Osterley" on January 22, to take work as assistant superintendent of the London Mission to Seamen. Mr. Bailey is at present Chaplain to the Seamen's Mission at Newcastle-on-Tyne. He was educated at Cambridge University, graduating as a bachelor of arts in 1911. After completing a theological course at Ridley Hall, Cambridge, he was ordained to the priesthood in the Church of England in 1914. For the following eight years he acted as curate in several English parishes, and then went to China to accept an appointment as assistant master of St. Paul's College, Hong Kong, and later as a missionary at Kuolin. Returning to England, Mr. Bailey was for two years at Stockton-on-Tees as curate before joining the staff of the Seamen's Mission at Newcastle-on-Tyne. Mr. Bailey expects to leave England for Australia at the end of March, and in the interval the Mission will be in charge of the Rev. C. A. Baldwin, the assistant missionary.

"Not since the fall of the Roman Empire has the Western world faced so many troubles or had so many prophets of disaster as at present."—Dr. G. Stanley Hall, in Century Magazine.

The BLACK is as good as TheTAN

"KIWI" BOOT POLISHES

The acknowledged Standard of Quality



True love in this differs from gold and clay,
That to divide is not to take away.
Love is like understanding, that grows
bright
Gazing on many truths.

Shelley.

"Love is God, and everyone that loveth
is born of God."—John's Epistle.

FEBRUARY.

2nd—Saturday. Presentation of Christ in the Temple, or the Purification of the Blessed Virgin Mary. The latter title is the old one, which the former was intended to supersede, as shown in the wording of the Collect of the day.

3rd—Sexagesima Sunday. "60 days" before Easter. The lesson of the day is to trust in God. We begin in the lessons to learn that sin's entrance into the world has made Lent a necessity in deepening our sense of penitence.

5th—Tuesday. Thomas Carlyle died, 1881. He had intended to enter the ministry, but he served God and man otherwise by his brilliant and fearless writings. "The Sage of Chelsea" (he lived much of his time in London) is as deserving of being read to-day as ever.

9th—Saturday. Bishop Hooper burned, 1555. We still need to remember the Reformation, and the price others paid for our present freedom, that we may value and maintain it.

10th—Quinquagesima Sunday. "50 days" before Easter. Notice of Lent. Called "Love Sunday" because of the subject of Collect and Epistle (1 Cor. 13) where "charity" of A.V. should be read "love," as R.V. The Collect was composed in 1549, and is a beautiful product of the Reformation. Let us pray for "charity" even in our zeal for truth.

12th—Shrove Tuesday. Called Pancake Day.

13th—Ash Wednesday. The first day of Lent. From earliest times some time has been observed in Lenten fashion, though it was not till the end of the sixth century that the Western Church strictly adhered to the practice. The rule of Fasting is one which each churchman must detail for himself. Let us abstain from criticising what others do in small things. Our great aim is to draw near to God.

14th—Thursday. Next issue of this paper.



AN ANCIENT PROBLEM.

FROM the cabled reports there has been a very mixed reception accorded the latest endeavour of that prolific and able episcopal author, Bishop Gore. He resigned his diocese some years ago, believing that the Pen is mightier than the Crook, and in that he was undoubtedly right. But we may be pardoned if, with many of his own school of Anglo-Catholics, we question his correctness in other things he says and does. His most recent work is highly spoken of in its literary merits, and as a commentary on Holy Scripture it sets out much with which everyone can agree.

Our readers will not expect at this stage any pretence to a studied verdict upon the details reported of the book just published. A complete criticism belongs properly to journals of different style than ours. It is the present purpose merely to touch upon the more popular aspects of the effort now announced to make the Bible seem more in line with human reason. The author of the new commentary plainly declares that some of the Old Testa-

ment stories are myths, Jonah especially drawing attention.

Further, we dare to believe that the generality of people are not nearly so much concerned with details of secondary importance, being content to leave those to the expert mind. It has always seemed a minor calamity when any ordinary preacher ventures to plunge his congregation into the depths of Higher Criticism. Such has often been done with deplorable results. People want practical preaching, and most of the work of Higher Criticism is purely theoretical and experimental. Often and often have the conclusions of "scholars" been amended, that we grow sceptical of the sceptic. This is not to discourage research, nor the desire to explain the meaning and strengthen the reality of Holy Scripture, but rather to demand a more truly scientific method of exposition. It has been remarked that not a few who began Eastern research, and did not just deal with the Bible in an arm-chair critical fashion, became most assured of the actual inspiration of its contents. We can cite Professor Sayce, the Egyptologist, with others.

Nor do we wish to give an impression that there is an inner, or esoteric, circle in Christian Faith, any more than in Christian Morals. But what must be kept in mind is that the ordinary hearer should not be deluged beneath a flood of problematic statement about the authenticity of Holy Scripture. Let us be sure we know such and such a story may be termed a legend before we announce it as a fact. There is rationalism which is much to be desired.

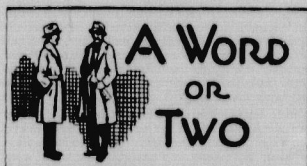
The very story of Jonah, now receiving unexpected confirmation from actual happenings in the modern whaling industry, places the critic who accepts Christ and His Word, as Bishop Gore, of course does, in a very difficult dilemma. Either Christ did not mean what He said about Jonah, or he was in ignorance of the truth. But Bishop Gore has "Kenotic" theories which may account for the discrepancy.

What we chiefly want to say at this juncture is that people must not allow their minds to become unsettled regarding the authority of the Bible simply because someone or other arises to throw doubt upon its statements. We are well aware how greatly the Rationalist rejoices in the confusion which besets the modern church for the most part. We also deplore the undoubted effect of shrinkage in our congregations due to the logical conclusion that if there is no Scriptural authority of a reliable kind there remains but weak sanction for church-going or other habits and beliefs of Christian men and women. It is idle to say the Church can step in and provide the sanction which has been lost by discarding the inerrancy of Holy Writ. Not even Roman Catholics—vide Father Woolcot's statements in criticising the Gore Commentary—venture to say so. God's Word was given for a purpose, and its necessity remains.

Also, it should be added that not all the scholarship or enlightenment is found among the destructive critics of to-day. There are many who deeply hope and work to attain a faith which can stand the tests of most searching scrutiny of an intellectual kind. These will welcome every attempt to "justify the ways of God" and to make all men see the truth. There is new light to be gained from age to age, and our minds should always be open to receive fresh impressions of the truth. There is nothing to be gained by obscurantism, or by hiding difficulties away.

Age after age shows new interpretations for which we are thankful, but to be in haste to try to find an answer to every problem is to transcend the ordinary rule of life, as well as to do violence to the Word of God. What is required is an increase in the truly scientific attitude towards Scripture, and not to be stamped into loss of faith or rejection of the Bible simply because a new theory is occasionally proclaimed.

There always have been critics, High and Low, since the days of the Apostles. The Bible has outlived them all, and has ministered to the mind and soul of mankind as no other Book has ever done. To follow the good advice of a certain teacher, "Now we have heard the critics of the Bible, let us read it." For it will be found to contain its own refutation of much which is science falsely so-called, and every attempt in criticism only establishes more strongly that the Word of God endureth for ever.



Thinking Black.

THE lot of the Unfortunate Aborigine of this country has been very graphically and horribly pressed upon public notice of late. It is years since the elder Gribble drew upon himself the wrath of the official world by his fearless espousal of the cause of the down-trodden Black, an advocacy continued by his worthy son, and others, who feel that we are not doing a fair thing by those whose lands we have seized and whose power and means of getting their accustomed livelihood we have taken away. We can understand the Blacks' position better if we remember that the White Man has invaded his country and driven away the kangaroo which have been displaced with cattle. Why indeed should not the Black kill a few head of cattle when he is hungry? But no, we may destroy his stock. He must not take a few of ours. It is time the Christian Church as a whole took up this matter, for the fair name of our civilisation and of our common Christianity is at stake. There is need for cultivation of a Black Consciousness. We should think in terms of the Black-fellow, or argue ourselves out of all right of remaining in this country. It is too late to assert that the Black has no soul, and it has been proved that he can qualify in learning, and where given chance, as yet denied him by the State, he can become a useful citizen. Mere "doles" will have just the effect upon the Black which they have on the White. It is idle to expect otherwise. It is little better to kill them out by false kindness, than to decimate them by shooting.

An Australian Episcopate.

ONE undesirable feature in the vacancy so suddenly and sadly caused in Melbourne diocese, has shown itself in the open advocacy of a certain individual as next Archbishop. He is even stated to have "claims" for the position. We are sure that he himself has had nothing whatever to do with such action. And if people only thought it out, newspaper publicity is the surest way to exclude any individual.

But we can, and must, say that one part of the propaganda commands much acceptance. It is to be hoped that a clergyman will be chosen from the ranks of the Australian clergy, though there will be no room for criticism of a fair kind of the electoral body goes abroad. It would seem that someone locally experienced would grasp the state of affairs more readily, and be less at a loss to accommodate himself to the conditions prevailing in the diocese. There is also some force in the argument that an Australian churchmanship should be encouraged. Each nationhood develops on its own lines, and its churchmanship accordingly bears its natural characteristics. Thus it the more strongly appeals as part of the life and fibre of the people. One of the great drawbacks of the Church of England is that in Australia she is somewhat of an exotic, and is too little Australian. The point could be laboured by reference to various customs of an archaic order, which by no means help the Church or the Gospel of Christ. There is another consideration worthy of thought in the lack of encouragement to parents to direct their sons towards the ministry of the Church of England if it is the only section of the community which reserves the highest offices for other than Australians. It is idle to assert that there is no one here good enough for such position. The place oft makes the man. We must certainly pray that for the good of the whole Church in Australia the choice may be divinely directed, as we shall most certainly pray for blessing upon whomever the Board elects.

The Late Archbishop Lees.

MELBOURNE keenly feels the loss of its leader, and there has been a flood of over 2000 letters to Mrs. Lees as well as many to the Vicar-General, Dean Aickin, who thus loses an old college friend as well as a beloved diocesan.

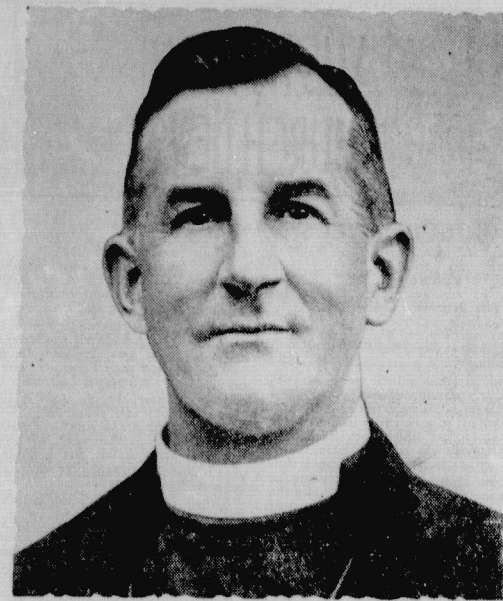
The funeral service in St. Paul's Cathedral was very simple yet impressive, and was largely attended by clergy and representatives of public bodies.

After the service in the Cathedral the coffin was taken to the Fawcett Crematorium, and the remains will be conveyed to England with Mrs. Lees, who intends shortly to return to her family.

The task of electing an archbishop will devolve upon the Archbishopric Electoral Board, composed of six clergymen and six laymen elected by the Melbourne Diocesan Synod. The present members of the board are Dean Aickin, Archdeacon Hancock, Archdeacon Lambie, Canon Langley, the Revs. H. B. Hewett and A. Roscoe Wilson, Messrs. L. A. Adamson, J. K. Merritt, H. Turner, W. M. Buntine, F. L. D. Homan and Dr. A. Leeper.

Any election made by the electoral board will be submitted to the five diocesan Bishops in Victoria for confirmation. Should a majority of bishops confirm the election the archbishop will then be appointed metropolitan of the province. For the present the acting metropolitan is the Bishop of Gippsland (Dr. G. H. Cranswick).

As stated in our last issue, the Archbishop attended (no one imagining it would be his last participation in the public work of the Church on earth) the C.M.S. Summer School at Seaford, near Frankston, on the bay-side south of Melbourne. The picture gives an

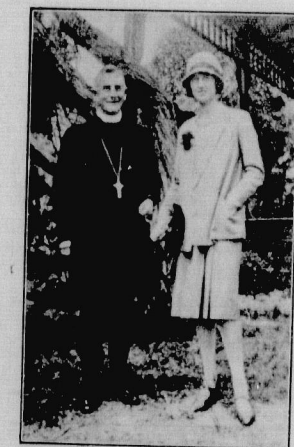


A recent photo kindly supplied by the Melbourne "Herald."

impression of a most happy intercourse and it is the last, we believe, to be taken of the Archbishop and Mrs. Lees. The last utterance of a public kind was also at the School, and in substance was as follows:—

The Archbishop's Last Words.

Commenting on the missionary subjects of the School, the Archbishop



The latest photo of the Archbishop and Mrs. Lees, taken at the C.M.S. Summer School, Seaford, Victoria, three days before his death.

briefly spoke of the Way of Sacrifice, and referred to the position in China. He told us of a certain island off the Dutch Coast, inhabited by people in whom no one seemed to take an interest, till it was visited by a good Dutchman, the grandfather of Edward Bok. He eventually made the island his home, entering whole-heartedly into the development of the place. His method was by personal example in encouraging hygiene and sanitation among the people. After a time he married. Following his lead his wife showed great love for the people. Side

by side they planted trees, and did much to beautify the place, his wife specially caring for the welfare of the children. By their example of consistent living and assiduous work for others, the island soon became both beautiful and famous, and from an unknown and neglected position it became an attraction to many from afar, including artists who depicted its now lovely landscapes.

The moral drawn was clearly applicable to work of missionaries both at home and abroad.

The Vicar-General has sent the following pastoral letter to be read in church:—

To the Clergy and people in our Diocese of Melbourne.

My dear Brethren,

We are at one in a sense of loss which no one can sufficiently express. The manifestation of appreciative love in Melbourne, throughout the Commonwealth, from the Homeland and Dominions of the Empire, has revealed to us the greatness of the regard which our late Archbishop has won wherever he has become known. We have seen in the bride from whom he has been so soon taken, a faith looking so surely through the seen to the unseen that she has given us a wondrous example of the sustaining power of a true Christian hope in the hour of bereavement. The sympathy of fully two thousand who have sent messages to her and of unknown tens of thousands who have reverently manifested their compassion for her and for our Church, has given all the Churches and all our people a priceless spirit of unity at heart.

And now, brethren, as we look wistfully yet trustfully to the future, will you set God first in all your thoughts, and pray that the true successor to our beloved leader of the last eight years may be given to us by Divine direction; and that neither wanton wills nor devious devices of men may impede the speedy gift to us from above of the man whom God has gifted and chosen for the work.

I enclose a prayer which may be used on Sunday next in the Holy Communion, in the morning and in the evening, and so with one accord until a like "godly and well-learned man" is given unto us to be consecrated Archbishop.

And while we so pray, let us give thanks to Almighty God for the precious boon that has been ours in the life of our dear father in God, Harrington Clare Lees.

With true feelings for all your own pain of heart, I am, my brethren, affectionately yours, GEORGE E. AICKIN, Dean of Melbourne and Vicar-General.



NEW SOUTH WALES.

SYDNEY.

The Primate's Letter.

Writing to his Diocese at the end of December, the Most Reverend the Archbishop says, *inter alia*—

One of our parishes enters the New Year burdened with a great and unexpected cloud of anxiety. I mean the Parish of Campsie, of which the Rev. Horace Croft is the rector. The new Church, for which they have been working for years, was recently burnt down completely by a tremendous and rapid conflagration caused by the short-circuiting of the wires of their electric light. Not only the fabric, but all the gifts of love that had gone for the fitting of their Church in orderliness and beauty, disappeared. I recall the time when the first services were held in a tent borrowed from the Home Mission Society. They are a community of working people, but they have given most generously and loyally of their substance to their Church life. They built their Church and their schools, and had just signed a contract for the purchase of a Rectory. Your hearts will go out in sympathy to them when you reflect how deep a disappointment such a setback to these hopes must be. I was glad to hear that their neighbour parish of Belmore, out of their very limited resources, had, unasked, at once forwarded a gift of £5 towards the rebuilding. I commend this cause to your consideration. I hope that each parish will do what they can for their brethren. I also hope that individual gifts will be sent.

I have just completed a happy, though laborious, Ordination. Mrs. Wright and I deeply regretted that owing to domestic circumstances we were unable as usual to house the candidates at Bishops Court for the Quiet Days before Ordination. I therefore engaged Moore College, where they resided with me as my guests. I am most grateful to my brethren, who gave them inspiring addresses, and assisted in so many ways. We may well be thankful for this addition to the ranks of the Clergy of this Diocese of eight Priests and eleven Deacons. I am persuaded that they will prove to be hard-working and efficient clergymen. This fact should encourage the many friends who have helped and are helping the work of Moore College, and our extension and improvement of the buildings.

During the previous weeks I presided at the prize-givings of six of our Church Schools. The reports of progress in each School are most satisfactory. It occurred to

me that Churchpeople ought to be proud of our Church Schools, and should recognise what an important element it is for the future of our community that so many of the future men and women of our State should receive their education under the spiritual guidance of our Church.

Our hearts must be touched with deep sympathy for our honoured Registrar, Mr. C. R. Walsh, and Mrs. Walsh, who have just lost their gifted son, Thornton, after a painful illness. We recall that they lost their bright daughter, Joyce, from a similar illness less than two years ago. Mr. Walsh, in spite of all his sorrows, devotes himself unremittently to the work of the diocese, and with Mrs. Walsh sets a noble example of Christian courage, but they should be supported by our prayers.

I shall not be taking my holiday till 8th February, when we hope to sail to New Zealand to see our married daughter.

The Late Archbishop of Melbourne.

The Primate's Sermon.

The Primate, preaching in St. Andrew's Cathedral, said, with reference to the late Archbishop of Melbourne:

"The news of the lamented death of the Archbishop of Melbourne came to us with startling suddenness. I had seen him well and strong a few weeks ago; I had heard from him within the last fortnight. I could have wished to be present at his funeral, in order to join with the churchpeople of Melbourne in their sorrow and pay my last tribute of respect. But it was impossible.

"We recall with reverence and sadness the memory of him we have lost, a loss to the whole Church, a loss to his great diocese. A great teacher, a great Christian has gone from us. 'Whatsoever He saith unto you, do it' was the watchword of his life. As a young man, the prospect of a prominent commercial career opened before him, but Christ called him to the ministry; so he turned his back on the call of life that seemed to offer money and worldly success, and followed Jesus in the way. His faith never wavered. He never sought advancement for himself, but went where Jesus seemed to call him. He had remarkable power in leading young men along the path of obedience. In this spirit he came to Australia, and it coloured the whole of his episcopate. He endeavoured to set aside all local and temporary considerations, and to follow what he believed to be the will of Christ. He has left behind him the memory of an indefatigable worker, and an inspiring personality.

"Our hearts go out in deepest sympathy to his young widow and for the diocese bereft of his honoured head."

The First Christian Service.

The annual commemoration of the first Christian service in Australia will be held on Sunday, February 3, at the corner of Spring-street and Gresham-street. The service will commence at a quarter-past 3 o'clock, and the Most Reverend the Primate and the Rev. Dr. Micklem will be the speakers. There will be the usual procession to and from St. Andrew's Cathedral.

Katoomba.

The Archbishop of Sydney, who has been in the Blue Mountains for a week, staying at Wentworth Falls, preached at Blackheath on the morning and at Katoomba on the evening of Sunday, 20th January.

In opening his sermon in the evening, he said that he was deeply attached to the parish church at Katoomba, because 19 years ago it was his temporary home. He rejoiced to see the new tower, which was an enterprise worthy of the church, and also the new organ. Only three-quarters of their task had been accomplished, however, as other alterations were to be made to the Church.

The Missions to Seamen and its Christmas and New Year Activities.

Christmas of 1928 and the New Year of 1929 will stand among the records of the Missions to Seamen in Sydney as being up to high water mark. Following the custom of the mission in 128 ports of the world, the Chaplain, Rev. Thos. Terry, and his lay assistant, Mr. W. E. Cocks, had laid extensive plans to carry out the spirit of "Peace on earth, goodwill to men" to visiting seafarers in the port. The Christmas gathering, by invitation of the Ladies' Committee, was the first of a succession of engagements, including a visit from "Father Christmas" to distribute gifts from a heavily laden Christmas Tree, concerts and cinema shows, all day picnics on the public holidays, with teas on High days and Sundays. Then there were most enjoyable carol services in the evenings, the Church being suitably decorated for the festive season. That the efforts of the staff, with the hearty co-operation of the Ladies' Harbour Lights Guilds, were fully appreciated was evidenced by the splendid response of the seamen, the total attendance exceeding 2,700. Though tired and weary at the end, the staff on reviewing the efforts unitedly exclaimed "Laus Deo."

NEWCASTLE.

The Bishop and Diocesan Finance.

The Bishop of Newcastle, writing to his diocese urges that diocesan debts should be cleared off. As a matter of economy the offices of organising secretary and of a second archdeacon have been dispensed with. The letter contains the following impressive words:—"I have been seventeen years a Bishop, during which there were many difficult years of drought and war, but with my people we always managed to raise money sufficient to meet necessary current expenditure without incurring deficits. It is fatal to pass current deficits on to a future year. Each year brings its own needs which should be met year by year. Debts for buildings are in an entirely different category, and may reasonably be made a year by year charge by way of reduction and liquidation. Continual accumulation of debt on current accounts is sinful. I do not like having to write about money, but after all this is a question of morality, and I shall be worried beyond expression if in the year 1929 we do not vindicate our financial morality as a diocese. We have reduced expenditure wherever possible."

BATHURST.

Principalship of the Brotherhood.

On December 31 the Rt. Rev. Bishop Wilde, Bishop Coadjutor of Bathurst, relinquished his principalship of the Brotherhood of the Good Shepherd. In doing so he has paid a great tribute to his colleagues in the Brotherhood work since his advent, eight years ago—"To Peel, Caddick-Adams, Weston, and Conran, for their shepherding of my early years; and also to my Vice-Principal, Palmer, for the simple, quiet way in which he helped me in every part of the Brotherhood life, and especially for taking full responsibility on his shoulders during my absence in 1925. But it is to Bishop Long that I owe most—and everyone knows it—for being a tower of strength at all times, and for his ever-readiness in season and out of season to advise, guide, and sympathise, yes, and to check that hastiness in me which you and I know so well. Probably no one, except the Bishop and the Principal, will ever realise the difficulty of the years 1926 and 1927. They would have been not only difficult but impossible had it not been for

the unswerving loyalty and steadfastness of the young Australian Brothers, of whom I specially mention three—Brothers Roy, John, and Godfrey. It is not fair to expect old heads on young shoulders, but those young shoulders helped a cross-grained, crabby old head enormously."

The Rev. Tom M. Armour, who came from England several months ago, is the new principal, and the whole staff is rejoicing at the advent of one who is so full of joy and humour and rich fellowship. The Bishop Coadjutor concludes his letter to the Brotherhood area as follows:—

"I am not going to say more as, though I am resigning from the Brotherhood 'staff' I am not leaving the West, and our new Bishop has got some scheme—the reason Bishops wear those very full sleeves is because they have always got ten or a dozen schemes up them—for me which he is going to divulge very shortly, and if I am still to see you all occasionally, the less I say about you the better."

Tottenham New Church.

On December 19 Bishop Wyld dedicated the new Church at Tottenham and on the previous day in the same parish set the foundation block of a new Church at Albert.

GOULBURN.

The Bishop's Exhortation for the New Year.

Missions and the Children.

Writing to his diocese, the Bishop says:—"There are big things before us all, as there always are. We must somehow get the missionary work of the Church right into the very heart of all our parochial life. We must press forward with the work of caring for children who are either orphans or worse than orphans, the children of disintegrated homes. We must go on trying to foster the spirit of giving right out all that is needed for the maintenance and extension of the Kingdom of God, without any playing with dangerous methods of raising money which foster the spirit of gambling. We must perfect our ways of teaching and training the children of the Church in the Christian faith and life. We must persevere in the task of winning back the lapsed and lost members of the Church to the joy of the Father's House. Let us go forward in thanksgiving and in hope. Most things are better than they have been. The rest are hopeful. It is both a shame and a sin to lose heart, however hard the fight may be. We are working for Christ, and Christ is working through us. Never lower your standards; they are not yours—they are His. Never depart from a principle to avoid trouble. You do not avoid trouble. And when it comes, you have lost the strength which comes from standing by a principle. Of course there is another side. Dean Hook used to say 'Stick to your principles, but don't have too many of them.' Get the big things clear, and go for them for all you are worth. The truth is bound to win. But remember that the truth is personal. 'I am the way, the truth and the life.' Our work is a personal service in two senses. It is a work in which your own personality counts all the time. It is a work done for the sake and in the service of a living person, Christ, the Son of God. And it can only be done by coming to it from Him, and going back from it to Him. Let us begin again this new year, resolved to set the life before the work, and to fence off in the busiest day the little sanctuary of time in which we renew our knowledge of the Lord whom we love in spite of all our failings and whom we do want to serve more faithfully."

Diocesan Finances.

The audit of the Diocesan Funds and the publication of the various balance sheets was completed, as usual, early in January. Capital accounts (Diocesan and Parochial) increased by £19,983 during 1928, mainly as a result of the sale of the June properties. The total funds held by the corporate trustees now amount to £122,188. Revenue accounts in credit at 31st December amounted to £1552, whilst overdrafts were £1630, as compared with £11,874 a year ago. Again the largest fluctuation here is in the June group of accounts. The Home Mission group (Church Society, Superannuation, and Clergy Widows and Orphans Funds) were overdrawn £1240 as compared with £1450 a year ago. In view of the fact that our commitments increased during 1928 over and above the liabilities budgeted for this is very creditable. Total subscriptions for Home Mission purposes amounted to £2534, whilst collections in Churches amounted to £652, although a large number of collections were outstanding unremitted at 31st December, 1928.

The Cathedral group of revenue accounts closed with a credit balance, although a few

subsidiary parochial funds had small overdrafts. The Diocesan Administration Account showed a surplus which was applied in the reduction of debts on other funds and activities. The slump in the advertising world was reflected in the figures of our two publications, the "Southern Churchman," and the "Goulburn Cookery Book." The former showed a profit of £4 for the year, the latter a net profit of £284.

Missionary Contributions.

The diocesan apportionments for missions during 1929 total £1600, made up of £1300 for A.B.M. and £300 for C.M.S. In 1917 the total missionary giving of the diocese amounted to £479; in 1928 it reached £1410. There is nothing more gratifying than a rising missionary barometer in a diocese, especially when the movement upwards has been so steady.

VICTORIA.

MELBOURNE.

The late Archbishop's last letter.

Pathetic interest attaches to the late Archbishop's last letter in the Church of England Messenger, issued on 11th January. The Archbishop wrote:—

"I cannot forbear from repeating the good wishes for the New Year, for this is my first message written to you in 1929. The holiday atmosphere envelops us all. May we all return reinvigorated when our recreation time is over. Mrs. Lees and I hope to go away to the hills for a short period of rest, and then on a short pastoral visit to the area of Lorne for several engagements, including the Governor of Victoria's 'Get Together' camp for boys. I shall be glad to be spared all unnecessary correspondence. And I hope that the enterprising, who write early to secure me for any reason in 1929 will be kindly understanding if I defer answering such letters or making those plans till the holiday is over. My February is already adequately filled, and March and succeeding months will not hurt 'y' waiting.

"We hope to have 'At Home' days to receive those who care to come, on February 5, 6, and 12, Tuesday, Wednesday, and Shrove Tuesday. We hope also by degrees to be able to have the clergy and their wives in little groups for tea at Bishops Court, so that Mrs. Lees may have the opportunity of knowing them. Even in the busy lives we all lead, such a short opportunity can establish understanding, affection and sympathy.

"Our good wishes will go with the Rev. Arthur Brown to the curacy of Wangaratta Cathedral, the Rev. W. E. McIver, to St. Columba's College, Wangaratta, and the Rev. H. Ham, to the Bendigo Diocese, whither the Rev. H. Batten had already gone. It is good for the Mother Diocese to show she has arteries as well as veins, linking her heart with the daughter members of the Province. We are also giving two of our younger clergy the Rev. W. J. Fleming and the Rev. T. E. Jones, for Bush Work in other Dioceses.

"God bless you all. Remember us in your prayers."

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The forty-eighth annual speech night of the Caulfield Grammar School, held in the St. Kilda Town Hall, Melbourne, disclosed a most successful year. The Archbishop presided and distributed the school prizes.

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(By the Rev. A. Law, Th.Schol., D.D.)

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Mrs. Harrington Lees presented the trophies for sports to the winners. The Very Rev. Dean Aikin read the opening prayers, and Dr. J. C. V. Behan (warden of Trinity College) was one of the speakers. Others who were present upon the platform were Archdeacon Herring, the president of the Old Grammarians (Mr. K. S. Stephenson), and the Revs. J. H. Frewin and P. W. Robinson.

"We are proud of your successes, as indicated by the array of bunting that decorates this hall, and prouder still of the modesty with which you bear your triumphs," said the Archbishop. "From your principal's report I can see that there has been nothing wasted, either in study or strength, of head or foot or hands, during the school year. I read in an educational report the other day this sentence: 'In primary and secondary schools where religion is taught it is too often taught in a half-hearted manner.' Anybody who knows much about divinity teaching in many schools must admit that that is often true. But it is not true of this school, and I hope it is not true of any of our Church schools. I know from the spiritual fruit that has been garnered from the surroundings of this school that religion has been neither half-heartedly taught nor half-heartedly learned. I rejoice that in body and mind and soul there is a wholesome and healthy atmosphere at the Caulfield Grammar School."

Dr. Behan said that as an "old boy" he was proud of the growth of his old school. The present high position it held was due to Mr. Buntine, who had the rare faculty of inspiring enthusiasm in all around him.

Appointments.

The Rev. C. L. Moyes has been appointed vicar of St. Martin's, Hawksburn.

The Rev. Victor Carver, vicar of Beech Forest, Diocese of Ballarat, has been appointed assistant curate of St. Bartholomew's, Burnley. This appointment will free the vicar, the Rev. Geo. Gilder, for his work with the Prohibition League.

The Rev. R. M. H. Hudson, Th.L., Warden for the past three years of St. Columba's Hall, Wangaratta, has accepted a position on the staff of the Mission of St. James and St. John.

GIPPSLAND.

Synod.

Arrangements are being made for Synod to meet on April 10. It is intimated that no bill shall be brought before the Synod except by the Bishop in Council, unless a draft thereof shall have been sent to the Registrar at least one month before Synod meets.

The Bishop's Letter.

The Bishop, in his January letter to the diocese, draws attention to the volume, "Have we lost our way." He says the book ends by discussing the pertinent question—"Where are we going?" The reading of it has caused me to make that the question to which I enter 1929. I invite you to do the same thing. Take up your life and look at it. View it through the mirror of the future of your children and other people's children. Relate it ruthlessly to the questions raised by this book. Link your life and the principles by which you live to the question of the future of civilisation. Then fall on your knees and make your holy resolve for 1929 in God's sight. It seems to me that only so can you prepare for a happy new year. With that end in view, therefore, let me wish you from my heart—a wish that is a prayer—a happy new year.

BENDIGO.

News of the Diocese.

The new Diocesan Church House is making progress, and should be out of the builders' hands in February.

The Diocesan Missionary Committee held its meeting on December 21, and, in the presence of the secretaries of the A.B.M. (Rev. Maurice Jones) and C.M.S. (the Rev. F. T. Thornburgh) discussed missionary plans with the Diocese for 1929.

In addition to the Bishop of Wangaratta to be the episcopal crusader for the World Call in this Diocese, it is hoped to have three other crusaders. The idea is to have a different crusader for each deanery, and to make it a simultaneous missionary mission. The dates proposed are March 9 to March 20.

The Diocese has suffered a grievous loss through the death of the Rev. G. Runting, vicar of Mitiamo. He died after an operation necessitated by war service. He was beloved by all. He has left a widow and two little children.

The Rev. S. J. Muzworthy has been chosen to fill the vacancy at Pyramid Hill. He

comes from Newstead, where he will be followed by the Rev. H. Ham, of the Melbourne Diocese.

WANGARATTA.

Appointments.

The Rev. A. B. A. Brown has accepted the curacy of Holy Trinity Cathedral, Wangaratta, and will take up his duties at the beginning of February, 1929. Mr. Brown, who has been a lay clerk in St. Paul's Cathedral, Melbourne, since 1920, has had much experience of Cathedral music under the direction of Dr. A. E. Floyd. Previously he was a chorister at Christ Church, South Yarra, under that distinguished organist and choir director, Mr. R. J. Shanks. For about three years Mr. Brown was choirmaster of Holy Trinity Church, Surrey Hills. Mr. Brown was ordained a Deacon by the Archbishop of Melbourne in 1927, and was appointed Curate of St. Matthew's, Cheltenham.

The Rev. W. McIver, assistant curate at Holy Trinity, Kew, is to take up the duties of tutor at St. Columba's Hall, Wangaratta.

ST. ARNAUD.

The Late Rev. R. J. Tuck.

The St. Arnaud "Churchman" says:—

"As we go to press the sad news has just reached us of the appalling drowning fatality which has, with tragic suddenness, bereft the Diocese of St. Arnaud of one of its most devoted and self-sacrificing young clergymen, in the person of the Rev. Reginald James Tuck, Th.L., Priest-in-charge of the Werrimull Parochial District. It appears that Mr. Tuck was, with another young Churchman, swimming in the River Murray on Boxing Day, in the vicinity of Ned's Corner. It is understood that, at this point, the river is particularly treacherous, and they were apparently caught by the current and buffeted in the stream until well-nigh exhausted. Mr. Tuck's companion, though himself in difficulties, gallantly went to the young clergyman's assistance. Seeing that it was impossible for both to make headway against the stream, Mr. Tuck, true to the last to those Christian ideals which were so real to him all through life, pushed his would-be rescuer away, saying, 'Get to the bank, and save yourself; I am done!' and immediately sank. So, in his dying moments, he was true to the spirit of the Master whom he had served with such loyalty and faithfulness all through his short, but effective, ministry. His body was recovered next morning, and with all due respect conveyed to Mildura, whence it passed to Wentworth Falls, in New South Wales, for interment. A deep gloom has been cast over the whole Diocese by his untimely end, and especially in the Werrimull district, where his short ministry of eleven months has been very fruitful, as witness the two remarkable Confirmations, recently held. There, where they knew him best and revered him most, he was revered by all sections of the community for his earnestness of purpose, and his unswerving allegiance to the Christ Whom he loved, and loved to serve. The people at Werrimull did everything in their power at the end to show every respect to him whose loss they are mourning, and the Rev. J. S. Farrer, of Red Cliffs, motored to Werrimull to represent the Diocese. The Bishop of the Diocese arranged to go to Werrimull on Sunday, January 6, in order to hold a Memorial Service."

MELANESIA.

The Mandated Territory.

Naturally, the thoughts of Australian Churchmen turn to the Mandated Territory and the work which Bishop Wilton and his colleagues will be called upon to do. The Rev. V. H. Sherwin has just arrived back at his base from his three months' tour down the coast of the territory, and mentions that fine definite sites have been selected for operations, viz., Arawe, Assega, Navalupua, and Arawulupua. At the last named place Mr. Sherwin says, "is an excellent anchorage, where I have bartered for about one acre of ground for a store in wet weather. I am after five acres about a mile and a half due east from Assega, which will tap about five thousand people."

"Arawe will be a base for future work among the people untouched so far, right away up the Itne and Pulie Rivers."

"Arawe has two good villages at Kaupitmet and Maklo, and a very friendly feeling towards us on surrounding islands and mainland—more about this later."

"I had most friendly and hospitable associations with managers of plantations, and best wishes when I outlined the scheme I feel is a vital need and wonderful point of contact, viz., medical."

QUEENSLAND.

BRISBANE.

Broadcasting Church Services.

A correspondent, L. M. Anderson, of Bowen Hill, in the "Brisbane Courier" for December 24, says:—

"On Sunday morning 4QG announced they were going to broadcast the Church of England service from Red Hill, and I as well as many others, was very disappointed that the service which was broadcasted was not the beautiful service of Morning Prayer, but what the preacher termed Holy Eucharist service, which should be the service held in the early part of the morning. Surely 4QG in the coming year will be able to change to some of the suburban churches, and give listeners a chance to enjoy the many beautiful prayers, and the Litany, which would be of very great comfort to many at this time. There are several excellent churches in the suburbs where Morning Prayer is read in full, and surely 4QG will realise that a change from the one kind of service at present generally broadcasted would be highly appreciated, especially among listeners in who being to the Church of England, and through ill-health are unable to attend their parish church."

Missionary Summer School.

The Missionary Summer School at Toowoomba this year, which was again under the leadership of the Rev. J. S. Needham, chairman of the Australian Board of Missions, was attended by 64 members, representing all denominations. The devotional studies were led by the Rev. Norman Osborn, M.A., and Mr. W. J. Tunley. The mission studies were divided into three grades, the leaders being Messrs. J. C. Thompson, P. Gaultfield, and W. J. Tunley. The afternoons were devoted to recreation, and on Friday afternoon there was an art home, when addresses were given by Mrs. E. Freeman Davies, the Rev. F. R. Bishop, of Rabaul, Miss M. Mitchell, of the South Seas Evangelical Mission, Mr. Harold Schlenker, who expects to go into the work of the London Missionary Society, and Mr. J. C. Thompson, of the Forrest River Mission. There was some fine community singing each evening, led by Mr. W. J. Tunley. The soloists were Miss Gladys Wasley and Mr. R. L. Newman. The discussion in the various study classes was vigorous and informative, and the school throughout proved most enjoyable.

Appointments.

The Rev. J. H. Brown-Beresford took up his duties as organizing secretary for Home and Foreign Missions as from January 1.

The Rev. G. L. A. Peters, who has been transferred from Clayfield to Ithaca as assistant curate, took up his duties as from January 1.

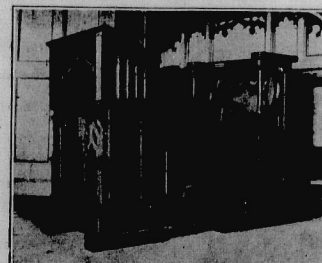
The Rev. Pender O. Brookes has been transferred from Ithaca to St. James, Toowoomba, as assistant curate, as from January 1.

The new parish of Kilkivan, which was recently created from portion of the old parish of Murgon, came into existence on January 1, with the Rev. Howard Saul as vicar.

The new district of Nanango (without Kingaroy) came into existence on January 1 with the Rev. Arthur T. Knox as vicar.

Student Christian Movement Conference.

The annual conference of the Student Christian Movement found its venue at Toowoomba this year. The usual routine was followed—study circles, Bible classes, group discussions, and inspirational addresses. "Life as Adventure" was the main burden of the conference's thought—especially in the light of the overseas challenge and home base service.



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WEST AUSTRALIA.

PERTH.

Adult Education.

Mr. G. V. Portus to Investigate.

Recently an amount of five thousand dollars was given to the University of Western Australia for a co-operative programme in adult education. In elaborating the conditions for which the grant should be used, the Carnegie Corporation stated that it was for the University's extension educational programme, including tutorial classes in country and industrial centres, and the provision of books for those classes.

The University Senate has appointed a committee, of which Mr. W. Somerville is chairman, to bring into being a scheme for the utilisation of the grant. This committee has invited Mr. G. V. Portus, M.A., B.Litt. (Oxon.) Director of Tutorial Classes in the Sydney University, and formerly one of the clergy of the diocese of Newcastle, N.S.W., to visit Western Australia in January in order to investigate and report to the University on the question of the establishment of a scheme of adult education. Mr. Portus was to arrive in Perth on January 2, and to leave again on January 26.

Perth Diocese Comments re Constitution.

Church news re the recent meeting of the Bishops in Sydney relative to the proposed constitution conveys this interesting paragraph: The actual decisions of the Bishops' conference held in Sydney recently, with the object of finding a solution to the problem caused by the opposition of the Diocese of Sydney to the proposed constitution for the Church of England in Australia, have not been disclosed. It is understood, however, that they will be dealt with first of all by the synod of the Diocese of Sydney, and, if decided to wish them to be discussed by the other dioceses in Australia, the Sydney Synod was to have met on December 18, but the meeting was postponed to next month. It is hoped that after its meeting it will be possible to take the final steps to complete the constitution.

TASMANIA.

HOBART.

Easter Carnival.

Use of Ground on Good Friday. Council Refused Permission.

At a special meeting at the Town Hall, the Hobart City Council has decided not to allow the application of the Tasmanian Band Contest and Athletic Carnival Committee for the use of the North Hobart ground on Good Friday afternoon, when it was proposed to begin an athletic carnival. The hope was expressed that the carnival committee could have the ground for the Saturday and Easter Monday.

The Reserves Committee reported that it had considered the application, but regretted that it could not see its way clear to recommend the Council to depart from the policy laid down in June of 1925.

The foregoing excellent decision was brought about through active protest by the Church authorities. The Church's leaders in and around the city voiced the feelings and thoughts of the majority of citizens. The forces of righteousness in Tasmania have been much gratified at the City Council's decision in the matter.

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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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£2000 Required.

Remember also the Aeroplane Ministry, the Bush Mission Hospitals, Mission Vans, and far-extending work of the B.C.A. Padres.

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

It has been estimated that Aus-
tralians give 1½d. per head to Foreign
Missions yearly.

On the average, more Jews are be-
ing 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
Loste.

In the public interest steps are be-
ing taken to reduce the number of char-
acters in Chinese writing to 4000.
There are 40,000 in Chinese classics.

Grim relics of human victims of sacri-
fices, 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 re-
move her hat during the service. "If
anyone is shocked, I shall just smile,"
said he.

The proposal to open Madame Tus-
saud's famous Waxworks Exhibition
and Chamber of Horrors, in London, on
Sundays is meeting with much opposi-
tion 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 un-
baptised. Dr. Furse said:—"I am not
going to make the word of God a blas-
phemous farce."

Giving an indication of the thrift of
Italians settled in Australia, the Direc-
tor-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 arrange-
ments are being made for obtaining
the staff for the school. It will accom-
modate a maximum of 100 children.

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

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

From 4,982,063 in 1917, the popula-
tion 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—ex-
cess 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 of-
fered 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 cam-
paign 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 an-
cient 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 "Thankoffer-
ing 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 as-
sured after proof satisfactory to the
directors of the society shall have been
produced of the said translation, 1
Thessalonians, iv. 17."