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Toorak Vicarage, Feb. 14, 1929.

"All creatures great and small
The Lord God made them all."

—Mrs. Alexander.
My dear girls and boys,

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

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

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

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

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

If I am working he takes my tools away,

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

I love my garden; my puppy is a pest.

Here lies the problem—I love my puppy best.

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

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

I am, yours affectionately,

Aunt Mat

See Answers to questions in next issue.

THE SHOEBLACK.

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

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

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

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

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

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

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

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

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Leader—The Church's Attitude Towards Labour.

Port Lincoln Church—Parochial Unrest.

Quiet Moments—Is Victory Possible?

Rev. George Cilder—To Lecture for Prohibition.

The Late Mr. John Leaney.

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NOW DUE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jesus Shall Reign

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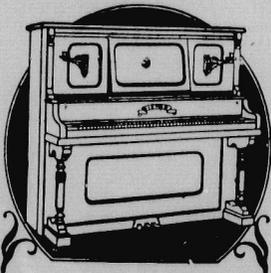
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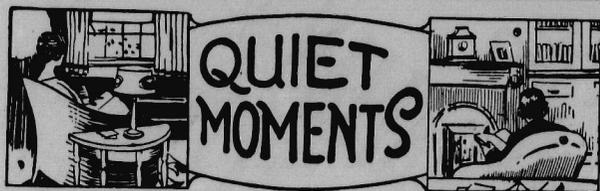
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It does not come by self-control but by Christ-control. We are not asked to conquer, but to enter into His victory. He is the Head—we the body—He is the Vine—we the branches. Surrender to Him—empty the heart of all else. "Surrender your very selves" (Rom. 6, 13) (not things—but self). Hand over the past, present and fu-



IS VICTORY POSSIBLE.

IN Genesis 6: 5 we see the sum total of inbred or inborn sin. That subtle thing which only the searchings of the Spirit can fully reveal, for the natural heart is desperately wicked (Jer. 17: 9) and always covers up or makes excuses.

Inbred sin is seen in Rom. 7: 16-21. There we find the Spirit of God wanting to be holy and finding the most desperate opposition "the sin that dwelleth in me," strongly objecting to be uprooted. "For the flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary the one to the other—so that ye may not do the things ye would" (Gal. 5: 17). Grace and depravity striving for victory in the same soul. The root of sin is not moved at conversion, but God has arranged for even that, He doeth all things well.

Depravity implies that there is something lacking in the moral tone of the soul—the fatal result of the fall—carnal-mindedness. It is not actual sin, but it originates all sin. It is not under the jurisdiction of pardon. Pardon refers to guilt—to actions. We can scarcely be held guilty for inbred sin, as someone aptly says, "Man is an omnibus in which all his ancestors ride." Depravity may hide itself for years and the child of God may think he is quite righteous, and great is the consternation when it appears. It is as though the Holy Spirit had taken the lid off the cauldron of sin and stirred up the dregs for us to be appalled thereby. Oh! the heart-ache which only God sees caused by this root of evil, which never exhausts itself—can never be outgrown or quelled.

It is the Spirit's work to lead us into all truth. He shines into our hearts and only the praying child of God can see and feel his utter need for cleansing in the innermost parts. This consciousness of inward sin is God's call to a fuller surrender and a closer walk with Him; it leads out to a "larger place."

God again and again commends His children to be holy. He wants to see His own likeness in us, and what He commands He always makes provision for. Holiness of course means wholeness—that is, the ailments of the soul all cured.

Christ died to save His people from their sins. He lives to sanctify them. Victory over sin is a gift—not a growth. 'Tis "God who giveth victory." All life is a gift—our physical and our spiritual life (Rom. 6: 23). This life is in His Son (1 John 5: 11). Victory does not come by struggling or striving, but by the Son. "He is able to keep us from stumbling"—Jude 24.

It does not come by self-control but by Christ-control. We are not asked to conquer, but to enter into His victory. He is the Head—we the body—He is the Vine—we the branches. Surrender to Him—empty the heart of all else. "Surrender your very selves" (Rom. 6, 13) (not things—but self). Hand over the past, present and fu-

ture to Him—renounce the world, the flesh and the devil—and then it will please the Father to reveal His Son in us (Gal. 1: 16). Let Christ be our life—let Him dwell in our hearts by faith—and then "reckon ye yourselves dead to sin." If we do the reckoning—God will see to the doing. Faith has nothing to do with feeling, when we accepted Christ we did not "feel" saved, we just believed God's word—but now we are sure, because His Spirit witnesseth with our Spirit that we are the Sons of God.

Likewise about sin—let us take God at His Word, let it not be said "in this matter ye did not believe the Lord your God." Victory comes by faith—by a life of Trust in Jesus—the moment we cease to struggle, that moment Christ takes control, and greater is He that is in you, than he that is in the world (1 John 4: 4).

When we trust we do not struggle And when we struggle we do not Trust.

The decision for holiness is a crisis in the Christian's life—it is the beginning of being conformed to the life and character of Christ. Salvation is three-fold—Justification, Sanctification and Glorification.

Shall we say then, "Most gladly therefore will I glory in my weakness that the power of Christ may rest in me." So shall we be kept by the power of God through faith (1 Pet. 1: 5), let us stand and see the Salvation of God and He will obliterate the power and desire of sin, and we shall be more than conquerors through Him that loved us. Faith is believing God. Whatsoever ye ask—believe—as our faith so will the results be.

"Some want the mastery of the devil—but it is better to possess the devil's Master." Let Christ take charge—let us hand ourselves over to Him just as we are—give up all our own counsels and He will cause us to know the right way.

"Trust in the Lord with all thine heart—and lean not upon thine own understanding—in all thy ways acknowledge Him and He shall direct thy path." There are three conditions in that Text. We must have perfect trust in Christ and perfect distrust in ourselves, He is to be the senior-partner in our lives, and then He will direct our steps, by the deep inner promptings of the Holy Spirit. So shall we hear Him say, "This is the way—walk ye in it." The Lord will guide us continually. "For as many as are led by the Spirit of God—they are the Sons of God" (Rom. 8: 14). Christ will take full responsibility of our lives, leave it all to Him, be strong in faith and cease striving, and then shall we say, "Thanks be unto God who giveth us the Victory through our Lord Jesus Christ" (1 Cor. 15: 27).

Dr. Harvey Sutton, well-known in Victoria and who has been principal medical officer of the N.S.W. Education Department has been appointed Director of the Department of Health and Tropical Diseases at Sydney University. Dr. Harvey Sutton has always been ready to speak at C.E.M.S. and similar gatherings.



The year 1929 has dawned. Both Church and State are poorer for the loss of great men and leaders.

The Ven. Archdeacon Money-Kyrle, of Hereford, and the Ven. Archdeacon Back, of Warwick, will both leave places hard to fill in the Church. Lord Lambourne, the friend of two Kings, Sir W. Maxwell, the writer and War Correspondent, Sir W. Thistleton-Dyer, Director of the Royal Botanic Gardens at Kew, have served their country well. Poorer indeed is the State in their loss, but richer through their labours.

The Church and Labour.

A conference of delegates of the National Farmers' Union from the eastern arable countries was held at the Bishop's Palace at Norwich on January 7.

The Bishop of Norwich, the Rt. Rev. Bertram Pollock, and Mrs. Pollock will entertain the delegates at luncheon.

Dr. Pollock has always shown himself a warm friend of the agricultural industry, and the ploughland farmers of his diocese are among the most sorely stricken in the country.

World's Loneliest Island.

Tristan da Cunha, the "world's loneliest isle," in the South Atlantic, does not want any more Bibles.

The Rev. R. A. C. Pooley, the missionary who is doing three years' voluntary work there, writes to "The Daily Mail":

"We do not want any more Bible for several years, as well-disposed folk have inundated us with copies. Some houses possess six Bibles already. We still have many copies lying idle."

Mr. Pooley, unfortunately, is so ill that he has to return to England for a year. The S.P.G. has secured another Priest to relieve him for this period.

Emigration.

The Bishop of London stated in an address at St. Martin's Church, Ludgate Hill, E.C., recently, that, with other London clergymen, he had had a census taken of over-crowding in such places as Shoreditch,

THE TOILERS.

When seems the day so dreary,
When seems the task so long—
Then know that "God recordeth"
True work as praise and song.

Refrain and Echo.

Ne'er be the day so dreary,
Ne'er be the night so long—
Some heart for thee hath uttered
An earnest prayer and strong.

Then lift thine eyes so weary
Unto the starlit sky—
And know that "souls ascended"
Keep watch with thee on high.

When turns the day to darkness,
When sinks the sun to rest—
Then trust through pain and sorrow,
'Tis God Who knoweth best.

Refrain and Echo.

Ne'er be the day so dreary,
Ne'er be the night so long—
Some heart for thee hath uttered
An earnest prayer and strong.

Then lift thine eyes so weary
Unto the Heavens above—
And know that God our Father
Hath sent the Christ of Love.

Fanny E. Tournay-Hinde.

Reports repeatedly come from Russia of the awful propaganda against God that is going on in that dark land. In Spain it is said that religious persecution is such that people are punished for singing hymns in their own homes. From all countries come disturbing signs of the existence of a deliberate war on religion that is being waged with great energy.

E., Chelsea, S.W., and Hackney, E. He added:

The Hackney figures are astounding. They are: 24,859 people living more than two in a room; 2,559 more than three in a room; 521 more than four in a room; 110 more than five in a room; 45 more than six in a room; 17 more than seven in a room; and 9 more than eight in a room.

"Such a state of affairs is too awful for words," he added. "I can see no cure for unemployment in this country. The natural cure is to send British stock to the Dominions and Colonies."

Kipling.

A copy of "Schoolboy Lyrics" given by Kipling to the novelist, Sir Walter Besant, realised £655 at Hodgson's rooms in Chancery Lane. Only 50 copies were issued of this little 46-page work. Another copy, on the cover of which is a pen and ink drawing by the author, was sold last month at Sotheby's rooms, in Bond Street, for £1,100. The mention of Kipling reminds me of a story told by a Clerical friend in the Diocese of Coventry.

He had been visiting his flock in the country. On asking an old parishioner if she liked Kipling, she replied, "I don't know. How do you do it?"

Church Music Reform.

A movement for the improvement of English church music, engineered by Dr. Sydney H. Nicholson, formerly organist of Westminster Abbey, was reported at a meeting of eminent ecclesiastics and church musicians in the Jerusalem Chamber, Westminster Abbey.

The new school of English music is already at work at Chislehurst, Kent, in a house now named "St. Nicolas College."

St. Nicolas College will in time be in touch with the 13,000 Anglican Churches in the country.

One of the leading gramophone companies has promised to make records of model services which St. Nicolas College will circulate. Churches will apply to the college for organists and choirmasters, and the college will be in a position to influence music publishers in the production of anthems and services of the best kind.

The C.M.S. School at Hobart.

The C.M.S. Summer School held during February 10-16, was a marked success. The school began with special services in the Hobart parishes. The Bishop of Tasmania (Dr. R. Snowdon Hay) preached at St. George's in the morning. The Rev. P. W. Stephenson preached at the Cathedral in the morning, at Holy Trinity in the afternoon, and at St. George's at night. Dr. Matthews preached at St. John's, New Town, in the morning, St. James' in the afternoon, and Holy Trinity in the evening. Miss Bendelack preached at St. Stephen's in the morning, St. John the Baptist's in the afternoon, and St. Michael's in the evening. Miss Searle preached at St. George's in the afternoon and St. Peter's at night; and Miss Gelding at Glenorchy in the morning, Claremont in the afternoon, and Moonah at night.

The Bishop preached a stirring sermon at St. George's, in which he stressed the responsibility of the Church in mission work. The Lord's command was clear; there could be no mistake whatever in the meaning of His charge to make disciples of all nations, and the majority of Church members were utterly indifferent and evaded their clear duty. He said that one of the most difficult tasks of the summer school was the removal of this indifference and the bringing home to churchpeople the need of loyalty to the command of God. He wished the school every blessing in its great work. It would have his earnest prayer.

"We are witnessing the suicide of a social order, and our descendants will marvel at our madness."—Dean Inge.

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Occasions

GRIFFITHS
TEAS

Port Lincoln Church.

(Communicated by the Anglican Church League.)

ON the 3rd May, 1928, a Memorial, signed by a number of adherents of the Church of England in Port Lincoln, was presented, through the rector of St. Thomas' Church, to the Bishop of Willochra, expressing serious alarm at the indications of the instituting of Anglo-Catholic practices by the former (Rev. W. Morgan Davies) who had been specially engaged by the Bishop during a recent visit to England, to come out from Wales to take charge of this parish.

The Bishop, in his reply to the Memorial, stated that he "believed that the rector was in accord with the spirit of the Bible and the Book of Common Prayer."

Since then, the innovations feared by the Memorialists have been one by one introduced by the rector under protest of moderate Church members or modified approval or temporary suzerainty by other members of the congregation. The stage now reached was exemplified at a "Midnight Mass" held on Christmas Eve at St. Thomas', in which the Bishop in person, the Rector, and two other clergy associated with the parish participated. The Church bell was tolled for ordinary daytime services, for several minutes before the service, wherein the following practices, inter alia, were carried out, viz., use of special vestments, wafers, portable lights, lights upon the Holy Table, Sacring Bell, or gong (which latter was responded to by the tolling of the Church bell again at 12.45 a.m.), Incense, Sign of the Cross, Genueflections.

Amongst other innovations on Sundays has been the institution of "Children's Eucharist," and it has been announced in Church that the Crucifix and a Statue of the Blessed Virgin are contemplated at some future date. The rector has stated frankly that he differs from Rome only on the question of papal infallibility.

For the information of fellow parishioners or Church members in general who have not had the occasion to closely follow the march of ritualism, we would recall that on April 3rd, 1904, a Royal Commission was appointed in England, consisting of the then Archbishop of Canterbury (Dr. Davidson, who has just now retired), Sir Michael Hicks-Beach, and eminent ecclesiastical lawyers to "enquire into the alleged prevalence of breaches or neglect of the law relating to the conduct of divine service in the Church of England and to the ornament or fitting of Churches." After exhaustive enquiry and hearing of argument from both shades of opinion, the Commission issued a finding in which a number of practices were declared breaches of the ecclesiastical law, specifying all those hereinbefore referred to at the "Midnight Mass" and on other occasions at St. Thomas', and describing them as "illegal practices." The Commission reported that "these practices (as well as others not mentioned here) have an exceptional character as being marked by all the following characteristics:—

"(a) They are clearly inconsistent with and subversive of the teachings of the Church of England as declared by the Articles and set forth in the Prayer Book.

"(b) They are illegal, and

"(c) A legal point that need not be gone into here."

The Commissioners went on to say: "We desire to express our opinion that these practices should receive no toleration, and that, if episcopal directions for their prevention or repression are not complied with, the Bishops should take or permit coercive disciplinary action in the Church Courts for that purpose."

Also that "these practices lie on the Romeward side of a deep cleavage between the Church of England and that of Rome."

In the press report of the annual meeting of the Australian Church Union, held in Adelaide on 8th April last, presided over by the Bishop of Willochra, the Rev. C. C. Barclay spoke of the meeting being "under the aegis of the only Australian Bishop who is a member of their society." This speaker concluded by saying "Their object was nothing less than the conversion of Australia to the Catholic faith," by which, presumably, was implied the Anglo-Catholic movement, since Evangelical churches have always held that the Church of England is "Catholic, Apostolic, Protestant and Reformed." The application of this policy to St. Thomas', Port Lincoln, has been protested against by numerous parishioners, including members of this League, before and since the formation of this branch on 19th October last, and which now has over 70 members (largely communicants) on its roll, affecting, in addition, some 60 children. On the Sunday before Christmas over 40 persons journeyed 19 miles

to a service on the confines of a neighbouring parish to take their Christmas communion undisturbed by illegalities such as the Sacring Gong, and the significant omission of all but the first five of the words of administration of the Sacrament.

Reluctant as we are to publicly discuss the intimacies of our revered Church, we feel that, with clergy associated with our Church life in Port Lincoln arrayed against the retention of salient tenets of the Reformed Church, the most effective service we can render the same lies in apprising our fellow churchmen in this and other dioceses of the experience of St. Thomas' in the onward sweep of the Anglo-Catholic Campaign, of which latter the most effective allies are unpreparedness, lack of knowledge, or a false sense of security amongst those adherents of the Reformed faith, who have not yet been immediately affected thereby, but whose turn may at any moment arrive with the next change of incumbent or bishop in their parish or diocese. Few seem really alive to the fact that Anglo-Catholicism is not a mere matter of a few well-known extremists, but rather a well organised movement, far better equipped than the average moderate Churchman holding the innate desire to cling to the convictions of his forefathers during the last four centuries.

The Freedom which is in Christ.

Addressing his people regarding the approach of the New Year and the opportunity it affords for reviewing our Christian life and witness, the Rev. W. T. C. Storr, M.A., of Heidelberg, Victoria, writes:—

Why not make a start in a good habit by beginning to come regularly to God's House? St. Paul speaks of Christ's freedom. He says in another place, Stand fast in the freedom wherewith Christ makes us free. Freedom is a Gospel note. But what kind of freedom is it which the Gospel proclaims, which the Gospel brings us into? It is not freedom to do just as we like, to follow our inclinations, our own sweet will, as people say. It is not freedom just to believe as we like, as if it did not matter what we believe. It is not freedom of thought, for every thought must be brought into captivity to Christ, every purpose must be made conformable to His will. His freedom is largely a relief from burdens. The Gospel proclaims freedom of conscience, freedom from the burden of sin, from guilt. No one need carry about with him the guilt of sin, for Christ has died to conscience from the burden of sin. The Gospel proclaims freedom from the law—we are under the law to Christ—but we receive freedom from the law as a way of righteousness, of salvation. Our one way of acceptance before God is through Christ, through His death and righteousness, not ours. The Gospel proclaims freedom from the power of sin, for it tells of the Holy Spirit, that power of God by whom we may be more than conquerors over the flesh, the world, the devil, over the adverse circumstances of life.

Victory Possible.

The life of victory is possible to believers, for they are reinforced by the power of the Holy Spirit. The Gospel proclaims freedom of access to God, so that we need no Mediator but Jesus Christ. We may have access and boldness with confidence through the faith in Him. We need no saints, no Virgin Mary, no Saints and Angels. We may go direct to the throne of grace through Christ. The Gospel proclaims liberty in that it proclaims simplicity of worship. We must worship in spirit and in truth, but of symbolism we need no more than what the Lord gave His Church, Baptism in water and broken bread and poured-out wine as symbols of His body broken and His blood shed. All other symbolism—such as the symbolism of elaborate vestments, incense, lights, crucifixes, crosses, etc., is an interference with our liberty, the liberty to worship in spirit and in truth. "Stand fast, therefore, in the liberty wherewith Christ made us free, and be not entangled again with a yoke of bondage."

It was in the early 'sixties that the late Dr. Barnardo laid down his now famous charter, "No destitute child ever refused admission." Its inception arose out of his tragic personal experience when he learned that little "Carrots," to whom he had offered the next vacancy, was found dead in the street from exposure and starvation.



REV. GEORGE GILDER, Th.L.

BY the courtesy of the Victorian Prohibition League we are able to publish the photo of the Rev. George Gilder, Th.L., of St. Bartholomew's, Burnley, Melbourne, who has recently joined the staff of the League as representative of the Church of England. Mr. Gilder has had long experience in Melbourne Diocese, having been ordained in 1910. He was Chaplain of A.I.F. in France, and is specially known as "a man's parson."

For long it has been recognised that the inability of the League to get its representatives into Anglican Churches meant that a very large and influential field was not being cultivated. An earnest approach to the authorities of the Church of England resulted in a motion favourable to the setting aside of a minister for temperance work being moved by Rev. Dr. Law at the Synod in November, and carried with amendment after a lively discussion.

Mr. Gilder is well known for his pronounced views concerning liquor reform. With the full consent and blessing of the late Archbishop Lees, of Melbourne, Mr. Gilder temporarily relinquished his work at Burnley to engage in work for the League. Many ministers of the Church of England are ardent temperance advocates, and their churches will readily be made available to Mr. Gilder, whose full time will be devoted to teaching, lecturing and preaching in the Church of England throughout the State of Victoria in preparation for the Poll in 1930.

A Wonderful Gift.

What is, from an Anglican aspect, of tremendous support to the movement to have a Church of England representative on the Prohibition League, has been announced, in the fine gift of £500 to cover the stipend required to release the Rev. G. Gilder from parochial duties for twelve months. The gift is anonymous.

Fatherhood—its Implications.

(By Laicus.)

MO most of us the term "father" has a very deep significance. To some of us the term means less than to others, because of the removal by death of the head of the house before we had time to learn what fatherhood means. But to many there has been given the privilege and responsibility of ourselves becoming fathers, and as one of these I desire to set down the results of thought on fatherhood and its implications.

First of all, as fathers, we are the stem from which have sprung those olive-branches in which we glory, and for the sustenance of which we are responsible. We cannot, any

of us, flatter ourselves that we have attained or even approximated perfection as fathers; but it will do us good to consider the nature of the perfect father, so that we may be incited thereby to aim at a higher degree of attainment than we have so far reached.

A father, then, should be the bestower of Love. An unloving father is an enormity. And as love begets love, a father is the recipient of filial love. He will feel and exhibit sympathy with all the joys and sorrows of his children. He will show interest in all that concerns them—their physical, mental and spiritual welfare; their education, their career in life, with its successes and failures. He will afford to them such help, judicious as to nature and quantity, as will tend to make of them efficient, self-reliant members of the community. He will give them wise counsel, so that they may be saved from pitfalls; he will give them forgiveness when they have offended him and have proved their desire to do better. His life will be marked by repeated acts of self-sacrifice—gladly performed, and fully recompensed by filial love and gratitude. He will feel pride in the success of his children in all the spheres of their activity.

Briefly indicated, such are some of the characteristics of a father.

A Parallel.

And if we consider the question carefully, we will, I think, discover something worth noting. The mission of the Divine Son of Man was indicated by Him in His repetition, time after time, of the phrase, "My Father and your Father." He came to reveal to man, as a fact, something that had at most been guessed at by the most enlightened and saintly of God's creatures prior to His advent. The majesty, the creative power, the sovereignty and holiness of Jehovah—these were commonplaces of creed amongst the Jews. But the conception of Divine Fatherhood, with all that it implies—this was left to be fully revealed by the Christ. And yet if we take point by point the characteristics of human fatherhood, the parallelism with Divine Fatherhood, is perfect in kind, the difference being of degree only. As to origin, love given and received, sympathy, interest, help, counsel, forgiveness, sacrifice, and pride—cannot the Scriptural record of Divine dealings with man and the experiences of our human lives prove beyond doubt that God the Creator, the Ruler, the Holy, is God the Father?

Sacrifice.

One mark of true fatherhood is the willingness and the necessity for sacrifice. And when we remember that to the Divine Son Himself, we owe the most glorious revelation of God—that of God the Father, surely a light is thrown upon the mystery of the Incarnation. May we not reverently assert that Fatherhood involves sacrifice as a necessary consequence; that if God is Father and we His children, it will of necessity be found that to bring those children to perfection there must be sacrifice on the part of the Father? Is it too much then for us to believe in the Incarnation, in the human life of Him Who was of one substance with the Father, in the sacrifice of Christ as a proof of our Sonship and of His infinite paternal love?

The necessity for the Divine Sacrifice made by Him Who "spared not His own Son, but delivered Him up freely for us all"—is a wonderful revelation of what perfect Fatherhood means. And when Christ taught His followers on the way to Emmaus, that the Christ must needs suffer, He was in part, at least, referring to the necessity laid upon our Father and His Father to give to the world just that revelation which it needs—a revelation of what fatherhood involves.

The Natural Sequel.

For let us but grasp the fact that God is to us, though in infinitely greater measure, all that we are or can ever be, or can desire to be, to our own children—let us live daily in the consciousness of this, and follow in the path whither its implications lead us, and then our lives will be moulded into the Divine image; for filial duty will mean lives of love, obedience, gratitude, and service, that will honour God and bless humanity. And there will be no selfish refusal to take up married life and consequent parenthood when we realise the inestimable honour and privilege of being in this respect as in others "made in His image."

The Rev. F. W. Reeve, rector of St. Luke's, Mossman, who has been abroad in England and Europe for 12 months, is expected back in Sydney by the s.s. "Cepheus" on March 11. The Rev. H. S. Cocks, formerly of Lucknow and Allahabad, India, has been acting as his locum tenens.



The Rev. T. Law, formerly a missionary of the Victorian C.M.S., at Allahabad, India, has been appointed to a living in England.

The Rev. G. A. M. Nell, assistant minister at St. Alban's, Quirindi, has been appointed assistant minister at St. John's, Canberra, Diocese of Goulburn.

The Rev. T. A. Gair has accepted the rectorship of the parish of Moruya, Diocese of Goulburn. He was at one time rector of Tumut.

The Rev. T. A. Gair has been appointed rector of Moruya, and the Rev. H. H. Kyte, rector of Braidwood, both in the Diocese of Goulburn.

Mr. P. A. Blundell, a leading churchman of Brisbane, who is leaving shortly on a visit to England, has been granted leave of absence by the Diocesan Council, of which he is a member.

The Rev. Newport White, M.A., on relinquishing parochial charge, received from the parishioners of Holy Trinity, East Melbourne, a presentation of goodwill and affection in the shape of a gift of £134.

The Revs. R. P. Blennerhassett, of Rochester, and G. D. Frewin, of Kyabram, will make an exchange of parishes, taking effect on the first Sunday after Easter, the Bishop of Bendigo having given consent.

The Rev. David Morse, curate of St. Peter's, Woolloomooloo, Sydney, has resigned as from March 1, and will leave for England immediately. He was recently ordained to the priesthood.

The Rev. R. B. Robinson, assistant editor of the "Australian Church Record," passed through Melbourne last week, accompanied by Mrs. Robinson. Mr. Robinson preached at St. John's, Toorak, during his stay.

Rev. F. W. Gunning, of Moora, Diocese of Perth, is recuperating in the Eastern States. Mr. Gunning has not been in the best of health lately, and his friends hope that the short sea trip and holiday of rest and quiet will soon restore his health.

Miss Wilkinson, headmistress of the Sydney Church of England Grammar School for Girls, has sailed on a visit to Palestine and Great Britain. Several handsome presentations were made to her at the school on February 18.

The Rev. H. G. J. and Mrs. Howe were the recipients of several presentations on February 25 on the eve of their departure for a trip to Great Britain. The Rev. R. G. B. Ashcroft, who will act as locum tenens, was welcomed at the gathering.

Two qualified school teachers, Misses E. Gray and M. Earl, are expected in the Diocese of Carpentaria in March. One will be appointed to the vacant post of school teacher at Mitchell River, and the other is to assist Miss Prior at St. Paul's, Moa Island.

After 43 years' service, the Rev. Charles H. Barnes, vicar of St. Hilary's, Kew, will retire on March 31. Mr. Barnes was ordained to the priesthood by the late Bishop Goe in 1887. He was vicar of St. Saviour's,

Collingwood, for seven years, and of St. Michael's, North Carlton, before transferring to St. Hilary's in 1918.

Rev. Wallace Bird, of Perth, has been in Queensland, where he attended as a delegate to Australian Student Christian Movement Conference. His visit gave him the opportunity, while in Melbourne, to consult with the A.B.M. authorities in regard to Forrester River Mission. Mr. Bird formerly laboured in India.

St. Paul's, Bridgetown, in Perth, has sustained a great loss during the month by the death of Mrs. Davies, of "Ford House," daughter of the late John Alnutt, of "Kalah," Bridgetown. Mrs. Davies was a constant worshipper and a valued member of the Ladies' Guild. She was known for her large-hearted support and will be greatly missed.

The death of the late Mr. R. J. Burrowes, of Rutherglen, removes a leading personality from the work of the Diocese of Wangaratta. He was a member of the diocesan council, and of the Bishopric Election Board. For a long period he was associated with St. Stephen's, Rutherglen, as Sunday School Superintendent, vestryman, and for some years secretary and treasurer. He took a leading part in civic affairs, having been shire president on several occasions.

New Zealand churchmen are lamenting the deaths of two famous sons of New Zealand—the Venerable Walter Hobhouse, D.D., Canon of Gloucester, Bampton Lecturer, and formerly editor of the "Guardian." He was born in Nelson and was the son of Dr. Hobhouse, Bishop of the Diocese of Nelson. The other was Rev. W. St. Clair Tisdall, D.D., a famous C.M.S. linguistic and educational missionary in India and Persia. He came of a well-known Auckland family and was a doughty Evangelical.

There still remains a link with the first headmaster of The King's School, Parramatta in the person of Mr. Frederick Charles Cox, of Carlingford, N.S.W., who is the oldest living Old Boy of the School. Mr. Cox—the father of Senator Major-General C. F. Cox, C.B., D.S.O.—is in his 92nd year, and attended The King's School from the beginning of 1850 until the end of 1853, during the second period of Mr. Forrester's headmastership. Considering his great age, he is wonderfully vigorous and alert to all that goes on, and his recollection of his school days of nearly 80 years ago is still singularly clear.

The death is announced of Miss E. Barber, hon. secretary of the women's executive of the Church Missionary Society in New South Wales. Miss Barber was associated with the work of the society for more than twenty years. From 1908 to 1910 she had charge of the women's department luncheon room and Oriental sales. She later went to China as an honorary missionary of the society. Miss Barber held responsible positions in Hongkong and elsewhere until 1928, when, acting on medical advice, she retired from the work. After a period of rest, Miss Barber became hon. secretary of the women's executive, and did much for the extension of interest in the missionary work of the Church.

Canon Hicks, of North Rockhampton who has gone to England for the golden wedding of his parents writes to his parishioners:—On the eve of my departure for England it is very difficult for me to write adequately of all the kindness and affection that have been lavished on us by the many who seem to take as much interest in "The Golden Wedding" as ourselves. I can assure one and all how very much touched my dear parents will be when I try to describe the universal kindness and interest of our many parishioners and friends during the past months. I can only add that it will make my final leaving of my parents in September a bearable thing and our return here something to look forward to with pleasure.

The BLACK is as good as The TAN

The acknowledged Standard of Quality



The diminutive chain of habit is scarcely heavy enough to be felt till it is too strong to be broken.—Dr. Johnson.
"Watch and pray lest ye enter into temptation."—Christ's Warning.

MARCH.

- 1st—Friday. David, Archbishop of Wales. The son of a prince. An eloquent opponent of Pelagianism. The Anglican episcopate can trace its line through him, and its independence of any succession through Augustine and Rome.
- 2nd—Saturday. St. Chad, Bishop of York. A pupil of the great Aidan. John Wesley died, 1791. One of the modern saints not recognised in the "Catholic" calendar, and who did far more for us than many who are there placed.
- 3rd—Third Sunday in Lent. The Christian's Defence is the subject of the collect, which is taken from St. Gregory's Sacramentary (see day 12).
- 4th—Melbourne B. and F. Bible Society annual meeting.
- 6th—Wednesday. Slave Trade abolished, 1807. When shall we take another step further and abolish things which enslave the alleged free citizens? C.M.S. Federal Council meets in Melbourne.
- 7th—Thursday. B. and F. Bible Society founded, 1804.
- 10th—Fourth Sunday in Lent. Clergy Provident Fund Appeal in Melbourne. This is called Refreshment Sunday, and we read another of Gregory's Prayers, or rather of his Book, because many of them came from still older Prayer Books. It was customary to ease off the rigour of fasting, lest it be too severe for the performance of duty to God and man. It is wrong when our Lenten observance makes us cross and unpleasant to live with.
- 12th—Tuesday. St. Gregory, Bishop of Rome. The very goodness of this man furthered the growing arrogance of the Papacy, which he himself warned men against. Thus good men do evil.
- 13th—Wednesday. B. and F. Bible Society Commonwealth Council meets in Sydney. Public meeting in the evening.
- 14th—Thursday. Next issue of this paper.



THE CHURCH'S ATTITUDE TOWARDS LABOUR.

"MAN is born to trouble as the sparks fly upward." Job long ago expressed the conflict of earthly existence, and not the least of our worries relate to what is called the Industrial Problem.

It is quite a mistake to date all industrial conflict from the day of the invention of mechanical processes. That is the false statement of the ignorant partisan, or shallow thinker. As a matter of fact, machinery, by increasing output, increases supply, which in turn creates demand and fosters a market where before people simply did without. Also it is known to readers of history that every age has had its labour troubles, from the days "when Adam delved and Eve span." The Tower of Babel was doubtless connected with labour problems of a kind, and the very infancy of the Christian Church was beset by the anxieties of food provision among the poorer members of the flock. It was the great

Gentle Evangelist who laboured with his own hands that he might have to give to him that needed as well as to supply his own personal wants.

Our Lord took a definite attitude when he asserted that He was not a divider of an inheritance. So much of the struggle is, on both sides in this country, a division of profits, and too little an attempt to elevate the downtrodden. Doubtless there are idealists among the Capitalistic and among the Worker classes, but too infrequently do they impress the general mind that they exist. The long-suffering public bears every increased cost, and thus too often a rise in wages is in reality nothing of the kind, except in nominal terms. What the Church can do is not to rush into matters beyond her proper order, but to seek to uphold and inspire a higher view of what is very often supposed to be mere scramble for lucre. But she must protest against all forms of injustice, whether industrial or other.

We wish great results from the Conference between Capital and Labour held in Sydney, or rather, adjourned from Adelaide. We wish that everyone would cease saying unkind and untrue things about either class concerned, for there are admirable men and women on either side of the table. As a matter of fact there will not at such conferences be sides at all, both sets of representatives sitting together without distinction. That is desirable and is more than a gesture of brotherhood and mutual concern.

It is only the Bolshevik who despises high ideals and religious influence in dealing with problems which are at root very much more than mere shillings and pence, having an underlying foundation of equity and charity, and such characteristics as belong rightly to the Kingdom of God on earth.

It is for the Church to protest, especially in the Lenten Season, against unostentatious display of wealth, and indulgence in animal living, whether among the rich or the comparatively poorer people. While we spend so many millions of money in mere intoxicating liquor, and gambling, and such like, utterly unnecessary forms of enjoyment, can we wonder that we as a people are plagued with continual troubles of an industrial kind?

It is for the Church also to insist upon the strict application of the old language of the Catechism, that men may learn and labour truly to get their own living and do their duty in that state of life unto which it shall please God to call them, noting the exact tense of the verb employed. It means that the worker has every right to seek to improve his position, if it can be properly done, and that the rich should cease this insane scramble after filthy lucre, which attaches to itself such filth when it grinds the face of the poor, as does the wealth which is not employed with due regard to divine and human claims.

A land like ours should know no labour troubles, and it is a reproach to our common citizenship and our common Christianity that they exist in such degree as they do. Could we attain the Elizabethan spirit, a vast change for the good of the worker, and a gain of the capitalist would ensue. Perhaps we can sense why it is England developed so marvellously in the Reformation time, for reformation of religion ever goes with an improvement in industrial conditions, let our churchmen note. Therefore we have pleasure in appending Good Queen

Bess's prayer from her prayer book, and in commending it to all and sundry at this time.

"Almighty Father, they that are snared and entangled in the utter lack of things needful for the body cannot set their minds upon Thee as they ought to do; but when they are deprived of things which they so greatly desire, their hearts are cast down and quail for grief. Have pity upon them, therefore, most merciful Father, and relieve their misery, through Thy incredible riches, that, removing their urgent necessity, they may rise up to Thee in mind.

"Thou, O Lord, providest enough for all men with Thy most bountiful hand. But whereas Thy gifts are made common to all men, we through our selfishness do make them private and peculiar. Set right again that which our iniquity hath put out of order. Let Thy goodness supply that which our meanness hath plucked away. Give meat to the hungry and drink to the thirsty; comfort the sorrowful, cheer the dismayed and strengthen the weak; deliver the oppressed and give hope and courage to them that are out of heart.

"Have mercy, O Lord, upon all forestallers, and upon all them that seek undue profits or unlawful gains. Turn Thou the hearts of them that live by cunning rather than by labour. Teach us that we stand daily and wholly in need of one another. And give us grace by hand and mind to add our proper share to the common stock; through Jesus Christ our Lord."



A Definite Lent.

IT is to be feared, especially with the younger people, that there is great loss through lack of clear guidance in the observance of this season of Christian discipline. It would be good for people to take up one topic a week of intercessory prayer. May we suggest the needs of the local church. There is too little prayer for our clergy, or there would be more results evident and consequent on their activities. Prayer is much better than criticism. It is very difficult to say how many people read their Bibles with regularity and studious effort in these days, and we may easily be misled. The circulation of the Scriptures, according to the Bible Society returns, goes on apace. Someone must find the task of reading a gain, or Bibles would not be circulated as they are. Yet, we cannot fairly expect revival unless there is more and more earnest regard for the Written Word of God. Church-going could easily in these distracting days receive more attention. It would be good Lenten practice to turn the steering wheel towards the Church wherever the holiday or week-end may lead. Why should not "oners" become "twicers"? It would, even if done partially among our church-goers, result in considerable revival of numbers, and of spiritual impetus also. Fasting needs to be rescued from the paltry association of trifling observance which may in some instances be of assistance, but which more often leads to derision, and to lowering the



THE LATE MR. JOHN LEANEY.

THE late Mr. John Leaney, a prominent citizen of Bendigo, Victoria, and a well-known business man of Williamson-street, was born at Myers Flat, near Eaglehawk, over 66 years ago. He spent his early days at Thompson's Foundry, Castlemaine, during which time he was a well-known footballer and cricketer. He arrived in Bendigo about 40 years ago, and, until the "Home Call" came, took an active interest in the religious, social and business life of the City, especially in the Parish of St. Paul.

Speaking from the text, 1 Sam. 20: 25, "David's place was empty," his rector, and oldtime friend, paid tribute to his memory on Sunday evening, October 14. After picturing David's leave taking, the rector stressed Jonathan's farewell words, "Thou shalt be missed," and applied them to Mr. Leaney, who was so well and favourably known throughout the parish.

"Thou shalt be missed" in St. Paul's Church, where you have been our Churchwarden, Vestryman, Parochial Nominator, Synod Representative and a constant worshipper for over 40 years. "Thou shalt be missed" in St. Paul's Sunday School, where you have been a faithful Sunday School Teacher throughout the years and for some time a lay general superintendent. Six men are in the ministry to-day whom you influenced as a teacher, whilst many others are vestrymen and church workers throughout the State. Unlike many members of modern clubs you began at the right end and practised the policy of religious conservation instead of waiting to reclaim the boys and girls when grown up.

"Thou shalt be missed" in the diocese. You have been a Synod member from the creation of the diocese in 1902, a Lay Canon until quite recently, a Lay Reader, and a member of the Council of the Diocese, Girton College, General Synod, St. James's Land Committee, and occupied other positions.

"Thou shalt be missed" in the Church and community, as a man of high ideals, as a friend, as a lover of clean sport, as a Freemason. "Thou shalt be missed" in your home.

In the case of John Leaney, to tell the story of his life is best to praise it.

Death did not meet him unprepared, for all his life had been a preparation.

"Shall we be missed though by others succeeded, Reaping in harvest what in spring-time we've sown? Yes, but the sower must pass from his labours, Ever remembered by what he has done."

laity to a recognition of their duty to God and Man, and thus the voice of the Church is weakened just where it should be strongest to arouse the nationhood to a sense of the urgency of the days in which we live.

"Those in Peril."

OUR hearts have been touched from time to time by reports of disastrous wrecks and fatal endings to fine ships of our mercantile marine in fulfilling their lawful occasions round our coasts. We do not realise how much of our frontier borders the domain of Father Neptune, until some happening of a sad or stirring nature reminds us that we are a sea-girt island, the largest in the world. For this we should cultivate the maritime traditions of our Island Mother, and for this and other things it is regretted that the Australian youth does not respond too keenly to the call of the sea. Because of this proximity of the ocean we shall from time to time experience more or less tragic happenings among the great leviathans which traverse our coast-line. It is a matter of rejoicing that the two recent cases, one in New South Wales, and the other just lately off Wilson's Promontory, witnessed no attendant loss of life. Yet it is a real loss to the whole community when fine ships founder, and cargoes are sunk. In the last disaster the crew and passengers were saved, but all their belongings were lost, a minor disaster to some of the people concerned. There are many charitable folk ready and waiting to minister to such needy travellers, but that relief can be only partial. We owe much to such excellent organisations as the Travellers' Aid Society, and kindred institutions which render such effective help in time of need.

The Vacant Archbishoprics.

IT is not superfluous to direct our readers' attention to the need of their earnest intercessions, both in public and privately, that the Holy Spirit may guide the minds of those charged with the responsibility of selecting suitable heads for the Diocese of Melbourne and the Diocese of Perth, and that the way may be opened for the advent of leaders who will stand for the truth as given to us by our fathers, and expressed in the tried and tested standards of the Book of Common Prayer.

Modern Laodicean wealth in New York is enormous. The church in course of erection for Dr. Fosdick on Riverside Drive will cost £1,000,000. The Cathedral of St. John, which has been going up for several decades, will cost not less than £6,000,000. The American Presbyterian Church alone spent last year £3,000,000 to £4,000,000 on palatial edifices.

All travail of high thought,
All secrets vainly sought,
All struggles for right, heroic, perpetually fought.

Faint gleams of purer fire,
Conquests of gross desire,
Whereby the fettered soul ascends continually higher.

These in the soul do breed,
Thoughts which at last shall lead,
To some clear, firm assurance of a satisfying creed.

—Lewis Morris.

whole standard and purpose of Lent. One is not better for taking tea without sugar or omitting meat on Fridays, save from a bodily regard, unless such acts be expressions of deepened desire to serve the Lord Christ, and are accompanied by the effort to draw nearer to Him in all that one does. It would help a great many people, so medical men tell us, if they eat less and more discriminately. And it might serve to draw the divided classes of the community together if both rich and the comparatively poor gave up luxuries such as drinking, gambling and pleasure-hunting for a term.

Papal.

IT is much too early to gauge the effect of Mussolini's last stroke of government, in effecting a settlement of the long-standing disagreement between the Papacy and the Italian Government. Has the Dictator climbed down, having met his match at craft and autocratic domineering? Is it the beginning of the ending of Mr. Mussolini? It is thought in well-formed circles, that he has shown weakness in conceding so much as he did. But there is now a new position to be faced. What will be the outcome of this acquisition of status by the Pope of temporal power? This last move does not very much affect his influence outside Italy, as seen by statements regarding his place upon the League of Nations. Someone rightly says that the League is quite safe for Papal utility, since 45 nations represented on it are Roman Catholic countries. This has affected some political opposition to the League in U.S.A., and with reason. We must just wait and see what the next step may be, with assurance that Rome never tires of spreading her bounds whenever she can, and the end is not yet. We, in Australia, suffer far too much from the political fear of the Roman Vote.

Annual Meetings.

IN some parts of the Commonwealth the time has just elapsed for holding the parishioners' annual meetings. It is to the great loss of our church life that this meeting should be taken as a mere formality, and that it does not attract the personal attention and concern of every parishioner. In default of such recognition of privilege and responsibility, quite unworthy and irresponsible persons are occasionally suffered to occupy positions which they are really incompetent to hold. But it is our people's own fault if no one else comes forward, and who is to blame but those indifferent members of the Church who should be made to realise their duty? This is where the Church of England fails to marshal her power. It would be really a very fine happening if a little life, and even friction, could be introduced into parish meetings, if only to demonstrate that the cause is worth a fight. You have only to contrast the keenness of the cricket enthusiasts, or the abandon of the sports meeting, without lackadaisical proceedings, to see what we lose when our meetings are esteemed as mere formal gatherings of which the doings belong to a few select individuals who consider they "run" the whole church. It is people's fault that they do not manifest their power or exercise their undoubted rights. Because of this inertia we have the present Prayer Book crisis and scandal, and because of it, also, we have discouraged and disillusioned clergy, who despair of awakening a lethargic



NEW SOUTH WALES.

SYDNEY.

Sydney's Diocesan Missioner.

Rev. Dr. C. E. Weeks Begins his Work.

The Rev. Dr. C. E. Weeks began his duties as Diocesan Missioner in the Diocese of Sydney on 1st February, by addressing the following to the clergy:—"I have this day assumed the duties of Diocesan Missioner and am anxious to organize my work forthwith. To that end I ask you to fill in the attached form and return to me without delay. Your own experience will have shown you the importance of this.

"My very earnest hope is that I may bring real help and encouragement to my brothers who are grappling with the many-sided problems of modern parochial life, and where those problems are most acute there the Diocesan Missioner most desires to be found. May I point out that the peculiar character of my work will prevent me from accepting sporadic invitations for Church Anniversaries, Dedication Festivals, and the like.

"Please give me a place in your daily prayer."

The form in question asks which of the following are desired by the clergy:—

Parochial mission; Teaching Mission to Communicants; Quiet Day or Days for Church Workers; Address to Confirmation Candidates; Missionary Conference; Series of Bible Studies; Quiet Day or Days for Clergy (arranged by Rural Deans); Any special form of help desired.

Trinity Grammar School, Sydney.

New Headmaster Welcomed.

The new headmaster of Trinity Grammar School, Rev. W. G. Hilliard, M.A., has been welcomed at a large gathering in the school grounds. The Hon. F. S. Boyce, K.C., presided, and congratulated the council on having appointed Mr. Hilliard. The council had had a difficult task in selecting a headmaster worthy to take the place of those who had brought Trinity up to its present high standard, but there was no doubt that their choice was most happy.

Canon Langford Smith, Mr. A. B. Kerrigan (president of the council of the Old Trinitarians' Union), and Mr. J. A. Young (representing the League of Friends), also welcomed the new headmaster.

Mr. Hilliard is not new to the school, having been headmaster some 13 years ago, since when he has been engaged in parochial work. In responding to the very cordial wel-

come extended to him, Mr. Hilliard said that he came back to the school after much thought and hesitation. He believed that the school had a great future before it, that it was destined to turn out men who would fill prominent and influential positions in the land. He bespoke the prayers and support of Churchpeople and parents and mentioned that he had given up parochial work for good and that he had come back to Trinity with a fixed purpose, and nothing would tempt him from his post, not even a bishopric!

The King's School,
Commemoration Ceremony.
Presentation to Head Master.

The King's School, Parramatta, the oldest school in the Commonwealth, which was founded by Bishop Broughton in 1832, held the 98th commemoration of its foundation on Saturday, 9th February.

Those present included the Governor (Sir Dudley de Chair) and Lady de Chair, Bishop D'Arcy-Irvine, Mr. S. G. Boydell (secretary of the school council), Mr. Kelso King, and Mr. MacCartney Abbott (president, Old Boys' Union), and Mr. F. A. Brodie (secretary of the Old Boys' Union).

Service was held in the Chapel by the Rev. S. M. Johnstone, rector of St. John's, Parramatta. In the course of his sermon Mr. Johnstone said:

"Can we fail to-day to fix our eyes, if only for a moment, on that outstanding Christian character of his time in Australia, Bishop Broughton, the man but for whose enterprise and untiring devotion and determination this school might never have been opened. He was a great patriot, an acknowledged theologian and scholar, a sound educationist, a great leader—in a word, a great man."

After the service, at an assembly in the main hall, Mr. MacCartney Abbott presented the headmaster, the Rev. E. M. Baker, M.A., with a full length painting of himself by Mr. W. A. Bowring, R.O.I., and in doing so said that it was a tribute to his splendid work. The council had prevailed upon Mr. Baker to take a long holiday because he had been in ill-health for some time, and he intended in a short time, with Mrs. Baker to leave for a trip to Europe.

Mr. Baker responded briefly, and it was announced that Mr. H. E. Britten would be headmaster during Mr. Baker's absence.

A Week of Consecration.

At St. Alban's Church, Leura, a special endeavour is being made to crystallise all the Lenten preparation into a week of joyful,

yet solemn, surrender, during the days of Holy Week. The special missioner will be the Rev. Dr. Weeks, who will be assisted by Canon Davies and the rector, Rev. G. S. Richmond. Should any churchpeople wish to avail themselves of this great opportunity of spiritual uplift, the rector of Leura would be glad to hear from them.

BATHURST.

Car for the Bishop.

A sub-committee of the Bishop-in-Council has handed the Bishop a sum of £300 towards the purchase of a car for the use of the bishop. Under present conditions of work and pace, a car has become a practical necessity for the bishop, so far as he can see. The bishop has taken the opportunity of thanking all those who assisted by their gifts in this effort to provide him with this necessary equipment for his work in the diocese.

The Aftermath of War.

Preaching in his Cathedral, Bishop Crotty said that the outlook of the world's religion, morals, and manners since the Great War was hostile to the very existence of religion. They were facing a new world. Brave men had won the war, and stupid men had lost the peace through racial pride and human selfishness. Nothing was more characteristic of the new world than the rise of the new woman. There was a type of new woman who was a throw-back and a tragedy, aping man's vices and weaknesses and hiding his stars; but a new woman would arise who would protect life's sanctities, and it was the Church's task to point out to her her higher destiny.

The Brotherhood of the Good Shepherd.

The Bishop writes:—

"I have received the resignation of Bishop Wyld as Principal of the Brotherhood. I shall not attempt to describe what we all owe to him for the work of these last years, his tireless pastoral energy travelling hither and thither from point to point in these great areas, and his careful husbanding and up-building of Brotherhood finances. The men, now largely Australians, serving as Priests and Deacons in the Brotherhood, will be the first to realise and acknowledge all they owe to him. It is difficult to describe in words our gratitude for his kind of service, a service above all of a selfless example which has enriched us all. His resignation closes a chapter in his relations with the Brotherhood. But it must not end them for I regard his continued association with the Brotherhood as essential to its future well-being. In order, therefore, that this association shall be effectively maintained, I have issued to him my Commission under Seal to exercise episcopal oversight and direction within the pastoral areas under the Brotherhood's care. All matters, therefore, within these areas which would normally require my attention, should be referred in the first instance to Bishop Wyld, who will, where necessary, refer them for executive action to me. This, naturally, will not stand in the way of the freest personal approach to me of any member of the Brotherhood requiring my personal counsel and advice. Nor will it mean that I shall fail to include the Brotherhood areas in my regular annual visitations.

"Meanwhile, I have communicated with the Rev. T. Armour, of the Brotherhood of the Good Shepherd, asking him to assume temporarily the duties of Principal, pending a permanent nomination to me by the Council of the Brotherhood."

GOULBURN.

Diocesan Fund.

The 63rd annual report of the Goulburn Diocesan Fund (Church Society) has been issued. It reveals steady progress all along the line. For some years past the Diocesan Council had hoped that the time would come when the main activity under the heading of the Goulburn Diocesan Fund would be the raising of capital moneys for endowment purposes rather than current income. That prospect is still remote. Three considerations, viz., (1) the accumulation of current account debts, (2) the maintenance and extension of existing work, and (3) the heavy and increasing burden of clergy pensions and annual grants to widows and orphans, point rather to a suspension of the capital appeal for a year or two yet. Some progress has been made towards the extinction of current account overdrafts; but contributions for revenue purposes on a still larger scale are needed before those debts can be extinguished. The provision of a car for the organising secretary has enabled him to approach a larger number of people at only a slightly increased cost. The car has trav-

QUEENSLAND.

BRISBANE.

Clerical Changes.

elled 12,000 miles in the year at a total cost to the Church Society of £146.

In recent years the organising secretary has been faced with the necessity of collecting large sums for other purposes besides the Church Society. Until a capital fund has been built up for the Widows' Fund not less than £1000 per annum has to be raised for that object alone. The following are the results of the appeal (for all purposes) for the last four years:—1925, £1875; 1926, £2843; 1927, £2069; 1928, £2534.

Diocesan Finances.

The audit of the diocesan funds and the publication of the various balance sheets was completed as usual in January. Capital accounts (diocesan and parochial) increased by £19,983 during 1928, mainly as a result of the sale of the Junece properties. The total funds held by the corporate trustees now amount to £122,188. Revenue accounts in credit at 31st December amounted to £152, whilst overdrafts were £160 as compared with £11,874 a year ago. Again the largest fluctuation here is in the Junece 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 31/12/1928.

GRAFTON.

Central Macleay.

The P.D. of Lower Macleay having been placed temporarily under the charge of the Rector of Central Macleay, an assistant has been appointed to help carry on, Mr. Stephen Betts, who has had a brilliant career at St. John's College, Morpeth, and is doing a good work for the Lower Macleay.

The rectory at Smithtown has been recently renovated. Various improvements have also been added.

The floods on the Macleay have been saved from beating past records only by the fresh break through made by the scour.

At Smithtown the rectory was one of the highest spots. There were five refugees there, together with their domestic animals.

Nearly all outlying services have lapsed, roads being impassable.

VICTORIA.

MELBOURNE.

A chime of eight bells presented to St. Bartholomew's, Burnley, will be dedicated on Sunday, 3rd March, at 3 p.m.

Preparations for the annual Easter Camps of the Anglican Girls Bible Class Union are well in hand. The Camps will be held at Lyndale and at Lydale, and, by courtesy of the Education Department, it is again possible to house the campers in the State School at each of these places. The Camps will commence on Thursday evening, 28th March, and continue until noon on Tuesday, 2nd April. Full information and registration forms may be obtained from the Hon. Secretary, Miss K. Sheppard, 387 Xeerin Road, Murrumbidgee. The forms should be returned, accompanied by a registration fee of 2/6, not later than 23rd March. Early application is desirable as accommodation is limited. The camp programme includes Bible Study Circles, Devotional and Missionary talks, and the afternoons are given up to sports and excursions. All girls who are fourteen years of age or over are invited to attend one or other of these camps and it is hoped that Bible Class leaders will make a special effort to be present and to bring their girls.

WANGARATTA.

Bequest from the late Mr. John R. Whitehead

Following his long association with diocesan affairs, and church life generally, the late Mr. John R. Whitehead, of "The Hermitage," Barnawartha, was not unmindful, when making his will, of the church at Barnawartha, with which he was connected for so many years. The Registrar has been advised by his executors, the Trustees Executors and Agency Co. Ltd., and Mr. G. E. Whitehead, of Chiltern, that a share, estimated at about £930, of his residuary estate, has been bequeathed to the Trusts Corporation of the diocese for investment, and to apply the income to augment the stipend of the minister, for the time being, of the Church of England at Barnawartha.

QUEENSLAND.

BRISBANE.

Clerical Changes.

The Rev. E. Barstow, acting on medical advice, is taking a rest of three or four months, and the Rev. W. F. H. N. Elder-shaw is locum tenens at Nundah during the time. The Rev. T. H. Clark has resigned the rectory of Killarney as from 31st March. The Rev. Alan G. Thompson has begun his work in the newly-formed parochial district of Sunnybank (which includes Beenleigh and other neighbouring places, formerly in the Parish of Southport).

Southport School.

Resignation of Canon Dixon.

The Rev. Canon H. H. Dixon, M.A., the headmaster and founder of Southport School, has resigned his post after 28 years of devoted service, the resignation to take effect as from December 31 next. Canon Dixon's decision to lay down the burden he has borne so ably, and so long, was conveyed to the last meeting of the Diocesan Council, where it was received with deep regret. Canon Dixon has been granted six months' leave of absence as from June 30 next, until his resignation takes effect at the end of the year.

The resignation of Canon Dixon was due to the fact that he was advised that he was in need of a prolonged rest. It has been thought that it will be in the best interests of the school, after such a lengthy service, for Canon Dixon to resign, rather than to appoint a temporary headmaster for a considerable period. Applications for the position of headmaster of the Southport School will be called for from all parts of Australia, and a cablegram on the matter has been sent direct to the Bishop of Salisbury. The matter has received very careful consideration by both the school and diocesan councils, and every effort is to be made to get the best possible man to succeed Canon Dixon. The school possesses a very fine teaching and domestic staff. There are four house masters—men of considerable ability and experience—who will continue to hold their present positions. In fact, everything has been done by the retiring headmaster to ensure the continuation of the present system, which has made the Southport School one of the most popular educational establishments in Australia.

The Archbishop's Movements.

The Archbishop preached at the Diamond Jubilee of St. Mark's Church, Warwick, on Sunday last. There were great congregations at all services, and the church was crowded at the evening service in spite of

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The clients for whom it was made decided afterwards to have it made wider, and as it could not be altered, the firm are thus able to let it go at a sacrifice. They will forward a photograph and terms to anyone interested. The price the clients were to pay was over £67. It is very suitable for a small church or side chapel. The following is a brief description:—

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heavy rain. The jubilee thank-offering, presented by his Grace the Archbishop, amounted to £230, made up mainly of small offerings.

The work of carving the rails for the sanctuary of St. John's Cathedral, to be erected as a memorial to the late Mrs. Le Fanu, has now been completed by Mr. L. J. Harvey. The design was prepared by the Cathedral architect, the late Mr. John L. Pearson, R.A., and his son, Mr. Frank L. Pearson, F.R.I.B.A., and the material used is Queensland maple. The rails will be unveiled and dedicated to-day by his Grace the Archbishop of Brisbane. The ceremony will be on the third anniversary of the death of Mrs. Le Fanu.

NORTH QUEENSLAND.

Lent and Renewal.

The Bishop, writing with regard to Lent, and its appeal, says:—

"I am continually finding men and women who have allowed their Christian life to lapse, almost without knowing it, because they have become so entirely taken up with business and pleasure—both so absorbing—that there has been no time for religion. Sundays went first and prayers went next. They have lived for some years without Communion. Some of them think they have got on pretty well, and say, 'Of course, I still believe in it all.' They are not aware that their character has taken a deep tinge of selfishness, and that their best ideals are fading one by one; and but for the fact that there are Christian influences at work in Society, they would by this time have no ideals at all. In spite of saying they are getting on all right they have their times of uneasiness, when they feel that they are both godless and useless. Others are sadly aware that through trying to live without grace they have fallen into sin and done things they hate to think of. They are often on the verge of true repentance, but the way back to God and holiness looks too steep.

"Whether we have been just drifting or gone right to the bad or been only third-rate Christians when we ought to be first-rate, the Church asks us to try and realise once again the Passion of our Lord Jesus Christ; to walk with Him in the way of sorrows to learn again the cost, and the meaning of Redemption—in fact, to keep a real Lent."

SOUTH AUSTRALIA.

ADELAIDE.

C.M.S. Summer School.

Very happy memories remain of the 1929 Summer School, held at Mount Lofty, at the end of January.

The Chairman was the Rev. P. W. Stephenson, M.A., B.D.

Although only a small number were able to attend the opening meeting, this was not discouraging; rather was there felt a bond of unity, and the words of welcome by two of the speakers, and the Chairman's address, established the high standard of the School, which continued throughout.

The President of the Society, Rev. C. W. T. Rogers, presided over the first meeting, and welcomed the Chairman.

Very cordial was the welcome of the rector of the parish, Rev. H. E. Inger, who gave the keynote to the school, as he reminded us that Christ must be supreme.

Claiming from the words of the previous speaker, a keynote for the school—"Christ Supreme"—Mr. Stephenson quoted the purpose of the school—inspiration, education, recreation.

Bible Readings from the first chapter of St. Paul's Epistle to the Philippians, given by the Rev. R. M. Fulford, were most helpful.

Interesting and fascinating were the stories told by missionaries from the field. Deaconess Mary Cook, for 34 years working in India, with the Cambridge University Mission at Delhi, told of her experiences among the women of India. Miss Nellie Williams gave a word picture of her life among the people of Melanesia, she being stationed at Raga, where educational and medical work is being done. Here is to be found a child race, very handicapped by ill-health, due largely to climatic conditions. Scientists have said that the race is a dying one, but experience at Raga contradicted this, for the population was increasing, and if mission work can be continued, it will mean much to the Pacific and also Australia. The Rev. P. W. Stephenson carried his hearers again to India, telling of his work for ten years on the North-West Frontier, among Hindus and Moslems; also of the life and habits of the people of Afghanistan, a proud and fanatical race.

A very pleasing part of the school's programme was that given by members of the League of Youth, an excellent report on the origin of the movement, the progress made, and their hopes for the future, being given by Miss Eileen Watkins, President of the League.

Discussion Groups devoted their attention to the study of the book "The Indian Outlook," and found the time allotted all too short for the many topics contained in that book.

WEST AUSTRALIA.

PERTH.

The Archbishop's Letter.

"I have been waiting now for a long time in the vain hope that when the winter was past my health might be better. However, it has not turned out as I expected, and so I felt bound to tell the Diocesan Council that I must retire from work. I have always been promised that if I gave up work and had a complete rest I might get a little better in health. Unfortunately, so many difficulties have arisen about my resignation and the appointment of a successor that it seems to me the anxiety connected with putting these things right is worse than hard work. I had my resignation written out three months ago and was advised not to send it in until difficulties had been adjusted. It seems now that that advice was very sound. It seems possible that it may be necessary to have a meeting of Provincial Synod and a meeting of our own Synod to supply defects which are said to have arisen in our legislation. It is a great pity, if this is so, that it was not found out earlier. The Diocesan Council is trying to find out what can be done to put everything on a legal basis. The difficulty that arose as far as I was concerned was as to whom to resign. According to the Letters Patent creating the See, the Bishop had to resign either to the Archbishop of Canterbury or to the Bishop of Sydney as Metropolitan. But, of course, all that is changed by two facts. The Letters Patent no longer run in a self-governing colony, nor is the Bishop of Sydney Metropolitan of this part of Australia. I gather that a Bishop or Archbishop can only resign to one superior in authority. When the Archbishop of Canterbury resigned the difficulty was got over by the King appointing a Commission to receive his resignation and hand it to His Majesty. I have written to see what precedents there are in existence to break up the Letters Patent in Australia.

"It is no easy matter to break up associations of 34 years and to start a different mode of life. However, such a break up has to come, and the sorrow of it is softened by the kindness of a large number of friends."

Appointments.

The Rev. J. Bell has accepted the vacancy at South Perth, and will commence work as from 1st March.

Rev. K. Halley took charge at Geraldton last week, where his keenness should make his presence felt. Kalamunda will miss his ministrations and work.

The Rev. F. G. O'Halloran, who has been rector of Brookton since 1924, has been offered and accepted the rectory of Toodyay.

BUNBURY.

Recruits for the Diocese.

The Bishop writes:—

We are glad to welcome, from England, our new clergy. The Rev. A. C. H. Lerpiniere, now rector of Boyonup, comes from St. Peter's, Birmingham; the Rev. W. E. Jones, rector of Koonidin, from Brecon, S. Wales; the Rev. B. W. Earle, rector of Lake Grace, from St. Boniface, Barnsley; the Rev. F. Mann, of St. Boniface Brotherhood, from Lichfield Theological College. Each one has begun well, and has expressed himself as happy and satisfied with his new work, home and people.

Clerical Changes.

Next March there will be further changes made, when the Rev. R. E. Davies will go to Greenbushes; the Rev. W. H. L. Jennings to Manjimup; the Rev. J. Craven to Pingelly; and, when Mr. Peniston (to my great regret) goes back to England, the Rev. W. Steep, rector of Gingin, to Mount Barker. I know that these changes will cause heart-burnings, because their people have become greatly attached to their clergy. I am most thankful that it is so. I believe, and you will agree, that it is well in many cases that a priest should have an opportunity offered him of a new parish, and, however happy he may be where he is, he may feel that it will be for his own good, or his family's, or his people's, that he should go and begin again elsewhere. I hope that their parishioners will, in each case, take the changes in the right spirit.



The Anglican Drift.

S. R. Pickton writes:—

It is interesting to note that others, too, lament "the drift" (as you stated in your last issue) from our beloved Church. You said that much is being done to prevent this. I would suggest that we are being hoodwinked into believing that. A short time ago I had occasion to show a student from another State over our city churches—I might add that he had but a leaning towards the Church of England at that time. On going from a fine Church of Rome into one of our own extreme churches (for the need of the existence of which some would plead prevention of "drift") this student simply marvelled at what appeared to him an absolute lack of honesty. May I not then plead that we must be up and doing? Not only are our methods of prevention of "drift" inadequate, but they also offer little encouragement to those who contemplate joining with us in our glorious form of worship.

The Limits of Biblical Criticism.

Mr. Geo. O. Wollaston, Murrumbidgee, Victoria, writes:—

Please allow one of your readers to congratulate you on your leader of February 14th. Does it not seem a pity that admittedly able Bishops, Deans and other Clerics should spend so much of their comparatively short lives in smelling out fairy tales in the "Book that made the Empire," while so many thousands of simple folk for whom Christ died "look up, like hungry sheep, and are not fed"? For instance, can Bishop Barnes find no stumbling Christian who needs confirming in the truths of the Gospel, instead of revising Gen. 1: 26, 27, 28, and 2: 7, by uttering an ex cathedra statement that God made monkeys to be the progenitors of those creatures who were to become (from such an ancestry) "a little lower than the angels"? Nothing in the Bible seems safe from the clerical iconoclasts. The wholesale demolition of the Mosaic statements (even when quoted by our Lord), was bad enough; but now the Virgin Birth goes by the board, the miracles of the loaves and fishes is calmly made out to be a deception, or in modern parlance, a "fake"; Christ only "fainted" when the gospels declare that He died; and while He was the best man perhaps who ever lived, He was really the son of Joseph. Let us fervently hope that the grandest missionary organization ever known in this world, viz., the British and Foreign Bible Society, will stand "four square" against any of these modern "improvements"! in the best of all books.

Lucas-Tooth Scholarship Trust.

Mr. H. F. Maxwell, Hon. Secretary, writes:

As you were good enough to insert in one of your issues early in November last particulars of the conditions under which a Scholarship, closing on January 31st, was to be awarded, it will no doubt interest you to know that at a meeting of the Trustees, held last week, it was decided to appoint the Rev. Allen E. Winter, M.A., Th.L., to a Scholarship for two years, at £300 per year.

The Rev. Mr. Winter is at present at Christ Church, South Yarra, Melbourne, and the qualifications disclosed in his application were of the highest character, both as regards scholarship and otherwise.

The Trustees feel confident that he will uphold the prestige which the best of the previous scholars have maintained.

He has chosen to proceed to Oxford, where he will take up residence in October next, and to enter the Arts course, reading for Honours in Theology, but the actual college at which he will reside has not yet been definitely decided upon.

Brook House, 17 O'Connell-st., Sydney, 11th Feb., 1929.

"The plain truth is that as a civilisation we are less sure of where we are going than at any intelligent period of which we have full record."—Literary Digest, New York.

The R.S.P.C.A. request the Clergy to again recognise

Humane Sunday

which this year will be observed on

Sunday, March 3rd

The Society urges that the attention of congregations and Sunday Schools be drawn to the need that exists for the more humane treatment of the domestic animals.

BOOKS FOR LENT.

By Fairlie Thornton.

"Sunset Gleams," 2/6.—"The whole 64 pages are worth reading."—Bishop D'Arcy- Irvine.

"Heart Cheer," 1/6.—"One is better for having read this book, and not a few of its inspiring messages lend wings to the soul."—Rev. J. Irving Benson.

"The Southern Cross."—Specially suitable for Easter, 1/6.

"The Other Side," 1/6.—Easter messages of hope in resurrection.—"To read one portion a day would mean spiritual edification, enlargement and enrichment."—Rev. G. O. Cocks.

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BRITISH AND FOREIGN BIBLE SOCIETY.

Meeting of Commonwealth Council.

Place of Meeting.—Chapter House, George Street, Sydney.

Dates—March 12th to 15th.

Wednesday, 13th March.—A Special Public Meeting to which a cordial invitation is extended to Friends and Supporters.

Speakers:—Rev. A. Law, D.D., Melbourne; Rev. Geo. Tulloch, Perth; Rev. A. T. Thompson, Commonwealth Secretary.

Time of Meeting.—7.45 p.m.

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from

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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, Feb. 28, 1929.

"Be strong and of good courage."
—Joshua i. 6.

My dear girls and boys,

Just lately I've been reading an article by a man who asks if there is any single thing admired all round the world. He decides that though we differ in all kinds of ways, in our ideas of honesty, of beauty and of cleanliness, for example, in one thing we do all agree, and that is in our admiration of courage. I'm sure that is so. We should all like to be courageous, and how are we to be it? The first thing to do is to find out exactly what courage is. At once we can all think of many kinds of courage.

In this holiday time just past, the newspapers have told us over and over again tales of brave deeds done by men and girls at the seaside, in rescuing others from drowning and from sharks. There is the courage of the invalid who bears great suffering with a smile—that is very real courage. Then there have been and are now doctors fighting terrible diseases and who take their lives in their hands while doing so; and there is the man who does what he thinks right whatever other people all round him may say.

All these are different ways of showing courage, and courage itself, that splendid thing, is simply self-control, and we begin to learn that when we are very young, or should do so, not to cry when we are hurt, not to lose our temper when we lose a game, not to tell a lie to escape punishment—these seem little things, but they are some of the bricks which go to make the beautiful building of courage. It's a long job that building, and can only be done bit by bit, but is

well worth while. Into the lives of every one of us is sure to come a call, sudden perhaps, for courage; it may be danger threatening us ourselves, it may be a chance to save life, it may be a decision which can never be recalled. When that comes, we don't want to fail, we want to be ready for it, we want to play the man.

And here I should like you all to think about the people on the "Kanonwa" when she was wrecked a few days ago. That was a sudden call to courage and bravely met. We feel proud to read about it, and learn how these people of our own country faced such a call. It must have been a terrible experience, out there in the dark and the rain, expecting every moment that the ship would sink. How thankful we all are that every one of the passengers and crew was brought into safety.

Just now is the season of Lent, a special time for practising self-control, so let's all think about it and see what we can do.

I want to thank Catherine for her letter. I am so glad she got the book, and also very pleased to hear that her younger sister means to write regularly this year.

I expect you all know how many days there are in Lent, do you? and what does the word Lent mean?

I am, affectionately yours,

Aunt Mat

Answers to questions in last issue:—

Ash Wednesday tells us of the need of Penitence, of being sorry for sin, confessing it and forsaking it. In olden times, on this day, ashes were put on the heads of penitent sinners.

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

The Best Investment for the New Year!

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away towards the interior of Australia THE DIVIDENDS are not pounds, shillings and pence, but—

CHRISTIAN CHARACTER and STURDY CHURCHMANSHIP.

Appeal is made especially for the new Children's Hostel to be built at Mungindi, on the Queensland Border. The motto is "Keep our own children for our own Church!"

2500 Required. Remember also the Aeroplane Ministry, the Bush Mission Hospitals, Mission Vans, and far-extending work of the B.C.A. Padres.

Grateful acknowledgement will be made of all gifts.

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St. Paul's Cathedral,
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Gods fade; but God abides.

Mr. C. Connibere, of Toorak, Victoria, has given £2000 to the Band of Hope in trust, the revenue to be used in work among the young. This is a fine example of the right use of money.

The first edition (20,000 copies) of the new one-volume Bible Commentary, edited by Bishop Gore and others, is almost sold out, and that a second edition is in preparation.

A greeting to the Jews of the world, whose New Year, the year 5689, began recently, was issued by the Federal Council of Churches of Christ in America through its Committee on Good-will between Jews and Christians.

The Australian Jewish Herald says: "Five hundred Jews are preaching Christianity to-day from pulpits in Germany, and they are poisoning Christianity with their Jewish thought. A Christianity minus 'Jewish thought' would be a curious thing indeed.

Scarce a day goes by, says a writer in the "Jewish World," but some evidence comes to hand of the erosion of decay from which Judaism is suffering. The latest is from Budapest, where the "Pesti Naplo" tells of a new sect, which calls itself "Christ-believing Jews."

Signor Mussolini has sent a communication to all Italian officials excusing them from the usual interchange of good wishes for the New Year, on the ground that this traditional custom interrupts for a considerable time the work of the Government.

"Prohibition," said Senator Borah, "Will never be repealed until moral forces find a better way to control this 2000-year old liquor evil. There will be no backward step. The fight against liquor is not for 10 days or 10 years. It is eternal. The fight must be fought step by step."

This should encourage the cheerful: "It is easier to smile than it is to frown," the Kensington Medical Officer for Health has stated. "It takes sixty-five muscles of the face to produce a frown and fourteen to produce a smile." For the sake of the conservation of energy we ought to smile more.

The Queen has sent a handsome portrait of herself to Kew Parish Church, England, with a request that it should hang in the Children's Chapel next to the Royal Pew. The gift is in recognition of the fact that the church holds a Toy Sunday every year, when the children bring gifts of toys to be sent to the Queen for distribution among the London hospitals.

Dr. Leeper writes to the press in disappointment at the small amount received towards a memorial to the composer of "Abide with me." The "Australian Christian World" says it is because it "comes near an unreasonable reason to expect non-Anglicans to contribute to the memorial in an Anglican church." The real reason is that there are so many appeals.

Reports continue to reach us (says the "United Presbyterian") concerning the marvellous reformation that is

going on in Russia. In Siberia it is stated that in one country 3000 were baptised in one day. Through this revival there have sprung up along the Siberian railway 1500 churches. Many Mohammedans and Tartars are among the converts.

Mrs. Lees has generously presented the late Archbishop of Melbourne's library to the Melbourne Diocese, believing that this would be according to the Archbishop's mind. Unlike the bishops' palaces in England, Bishops-court has no permanent library. This gift will probably form the nucleus of a collection which will grow through the years.

"The Churchman's Magazine" says: "When the Bishop of London recently visited Francis Holland School to take part in the jubilee celebrations, he was greeted on arrival by the headmistress, who knelt and kissed his ring. . . . We blame the Bishop of London for imposing such a custom upon his followers: a custom born in the early days of the eighth century, and confined to the Roman Catholic Church."

In Ireland, the new nickel, silver and copper coinage is now in circulation. Elimination of the King's head was only to be expected, but the substitution of representations of pigs and other farmyard animals has come as a surprise to most of us. The coins are certainly unique, like the Free State itself, but many Irishmen will regret the absence of any recognition of the Deity from the new media of exchange.

In a certain town on the West African Coast, in a chapel there, is a picture of the infant Jesus and the Virgin Mary depicted as Negroes. In Rio de Janeiro is found another picture of Jesus before Pilate, in which the Roman soldiers are dressed in the armour of Spain of the sixteenth century. Again, in a church not far from Amsterdam is found a picture of the Last Supper, showing Jesus meeting a King and Queen of Spain.

According to daily papers modernism has finally won the Y.W.C.A. At the International Convention at Sacramento a constitutional amendment was passed discarding the old statements of aims which read, "To lead students to faith in God through Jesus Christ." This is changed to read: "We unite in the desire to realise full and creative life through a growing knowledge of God." The old statement, "To lead them into membership and service in the Christian Church," no longer appears.—"King's Business."